**Probably the best expose on MK gandhi .& a deep look into global politics. Vegetarianism , radical green environmentalism = agenda of the globalists to make the people weak & take over the world /natural resources . Gandhi was an occultist theosophist freemason.** His London diary is missing but 20 pages . he described his initiation into 3rd degree freemasonry but in coded language . he supposedly wrote so much . but he forgets to mention the role of freemasonry , rothschilds , the role of secret socities . he propagated/promoted feminine ideologies . passive resistence , nonviolence . but he never practised them .**when his masters wanted he was more than willing to kill the innocents** . he was a hardcore racist and never hid it . he allied himself openly with all the top racist fascist brital dictators and he praised them openly . salt is the child of sun and sea or fire and water and in occult esoteric lore its feminine . that must be the reason why he had salt satyagraha . he was a complete british agent , a trained mason . who talked through both sides of his mouth and the ignorant people believed him blindly . as always .

**MY** blogsite<https://deepconcerns.wordpress.com/>

**Godse was raised as a girl** <https://www.biography.com/news/nathuram-godse-gandhi-assassination> <https://timesofindia.indiatimes.com/india/Nathuram-Godse-was-raised-as-a-girl-Book/articleshow/2830819.cms> <https://en.wikipedia.org/wiki/Nathuram_Godse> <https://www.history101.com/nathuram-godse-gahndis-assassin/>

MK Gandhi is NOT father of nation officially . Hindi is NOT national language officially. Hindi & English are the 2 official languages of India . Hindi & Malayalam are predominantly **Sanskrit** – 80%.

Josiah Oldfield was married but his wife refused to live with him because he was a ‘crank’ and a ‘sexual pervert.

He was well acquainted with the Theosophical Society in England, South Africa, and India, and knew such prominent Theosophists as Helena Petrovna Blavatsky, Annie Besant, and Sir S. Subramania Iyer. // In November 1889, he was then introduced to Madame Blavatsky and Annie Besant // He the began to read Theosophical literature and related works, such as The Light of Asia by Edwin Arnold and Blavatsky's The Key to Theosophy.[ // As Gandhi mentions, Besant's becoming a Theosophist encouraged his abandonment of atheism .// Gandhi then became engaged in several organizations that promoted vegetarianism, along with Edwin Arnold and Josiah Oldfield, who shared rooms with Gandhi for a time. He attended the funeral of **Charles** **Bradlaugh**, Annie Besant's mentor, on January 30, 1891. // I came in close contact with almost every theosophist. in SA . // Gandhi and his wife visited the Theosophical Society headquarters in Adyar in 1915. // Practically all the leading Indians of Madras — Hindus and Musalmans — were present // MKG: "Yes," he replied "When in South Africa I worked with Major Peacock in the building-up of the Theosophical Movement. I am still a Theosophist // but I am not in sympathy with the Movement. I am not in favor of any institution which fosters secrecy. Any secret training or discipline like that practised in the inner school of Theosophy offends my democratic sympathies. // <https://theosophy.wiki/en/Mohandas_K._Gandhi>

The Malthusian League was founded as a result of the trial to promote birth control. He was a member of a **Masonic lodge** in Bolton, although he was later to resign due to the nomination of the **Prince of Wales** as Grand Master. <https://en.wikipedia.org/wiki/Charles_Bradlaugh> <https://en.wikipedia.org/wiki/National_Secular_Society>

The Cause of Humanity': Charles Bradlaugh and Freemasonry, Professor Andrew Prescott .

Charles Bradlaugh - A Record of his Life and Work, Volume 1 By J.M. Robertson CHAPTER XX. A FREEMASON. As Mr Bradlaugh was very much tied to London after 1862 on account of his business first in a solicitor's office, and then in the city, he was unable for a few years to lecture so frequently in the country. Saturdays and Sundays were almost his only opportunities for provincial speaking, but these he utilised to the fullest extent that the claims of his London friends would permit. Quite a large proportion of his lectures were given for the pecuniary benefit of some person or cause in need of help. Very often, too, during this period his health gave way. City work for his livelihood, writing, lecturing, and debating for his opinions' sake, rushes to France, Italy, or Germany, and night travelling before the days when long railway journeys were made easy—were a heavy tax on even his strength. And in addition to this, which I might call the general routine of his life, he had the occasional duty of defending his rights in the Law Courts against both Government and private individuals, and the anxiety of a Parliamentary candidature. Amongst those lectures given away was one in August 1862 on "Freemasonry," under the auspices of the Reformed Rite of Memphis, for the benefit of the family of a deceased brother Mason. In November of the same year he, as Orator of the Grand Lodge des Philadelphes, waited upon the Lord Mayor with two others as a deputation from their Lodge to present £14 5s. to the fund of the distressed operatives in Lancashire. Of this sum £9 was a donation made in the name of Garibaldi, and the further £5 5s. by the Lodge of which Garibaldi was a member, as they proudly put it. I have made a special note of these early appearances of Mr Bradlaugh in his Masonic capacity, because his having been a Freemason has often been called in question, although I have before me some documents which ought to convince even the most incredulous. The first informs "all whom it may concern ... that our Brother[Pg 204] Charles Bradlaugh, born in Hackney (England), who has signed his name in the margin hereof, was regularly received into Freemasonry and admitted to the third degree in the Grand Lodge of the Philadelphs." This certificate is dated from London the 9th of March 1859, and is very much stamped and signed with eleven signatures (exclusive of Mr Bradlaugh's), with a seal attached to it by a blue ribbon. His sponsor for this initiation was his dear and venerated friend Simon Bernard.[73] The second document in my possession, also signed with a dozen or more signatures, is a "diplôme de Maître" (diploma of Master) granted by the Grand Orient of France upon the demand of the "R ⁂ L ⁂ La Persévérante Amitié or ⁂ de Paris." This diploma is dated the 15th May 1862. The third is a much later document, and is to the following effect:— "Sur la demande presentée par la R. L. Union et Persévérance o⁂ Paris l'effet d'obtenir un diplôme de Maître pour le F. Charles Bradlaugh né à Londres le 26 7bre, 1833, demeurant à Londres membre reçu d'honneur. Le Grand Orient a delivré au F. Charles Bradlaugh le présent diplôme de Maître. "Donné a l'O ⁂ de Paris le 4 Novembre 1884 (E. V.)" It is signed by M. Cousin, Président du Conseil de l'Ordre, the Secretary, officers of the R. L. Union et Persévérance, and others. Mr Bradlaugh belonged also to an English lodge affiliated to the Grand Lodge of England. He was received at Tottenham at the special request of the Lodge in the early part of the sixties, I believe, but I possess none of the usual certificates: these he returned to[Pg 205] his Lodge when the Prince of Wales was made Past Grand Master. When it was announced that the lodges of England were about to honour the Prince of Wales "with a dignity he had done nothing to earn," Mr Bradlaugh addressed to him "a letter from a French, Italian, and English Freemason." This letter was published in the National Reformer, and afterwards reissued in pamphlet form. It was read by his Mother Lodge, La Loge des Philadelphes, and gave such unqualified satisfaction that an address of approval was sent him from the Lodge. The pamphlet had a very extensive circulation, and went through several editions. In March 1874 my father made a fine speech at the annual banquet at the Loge des Philadelphes. It fell to him to speak to the toast, the "loyal" toast of the Lodge, "To the Oppressed of all Nations." The oppressed of Italy, of Spain, of France, of England, of Germany, were each separately remembered, and then he carried the toast on "To the oppressed of all nations: to the women everywhere; to the mothers, who with freer brains would nurse less credulous sons; to the wives, who with fuller thoughts would be higher companions through life's journeyings; to the sisters and daughters, who with greater right might work out higher duty, and with fuller training do more useful work; to woman, our teacher as well as nurse; our guide as well as child-bearer; our counsellor as well as drudge. To the oppressed of all nations: to those who are oppressed the most in that they know it least; to the ignorant and contented under wrong, who make oppression possible by the passiveness, the inertness of their endurance. To the memories of the oppressed in the past, whose graves—if faggot and lime have left a body to bury—are without mark save on the monuments of memory, more enduring than marble, erected in such temples by truer toast-givers than myself. To these we drink, sadly and gratefully; to the oppressed of the present—to those that struggle that they may win; to those that yet are still, that they may struggle; to the future, that in it there may be no need to drink this toast." At this time when English Freemasons chose to cast doubts upon the reality of Mr Bradlaugh's membership, Freemasons on the other side of the Atlantic welcomed him to their Lodges. While visiting Boston, Mr Bradlaugh was by special invitation of the Columbian and Adelphi Lodges present at their Masonic festivals. The last occasion should almost be looked upon as[Pg 206] historic, as far as the annals of Freemasonry are concerned, since it was a special festival in honour of the installation of Joshua B. Smith as Junior Warden of the Adelphi Lodge, South Boston, the first coloured Freemason elected to hold office in any regular Lodge. Eight years before[74] the St Andrew's Lodge had made Mr Smith and six other coloured men Freemasons, with the idea that they should establish a coloured men's Lodge, but the Grand Lodge of Massachusetts would not issue the warrant. In the interval Joshua B. Smith, already a Justice of the Peace, was elected to the Senate, and joined the Adelphi Lodge, which now took this opportunity of showing him honour. Mr Bradlaugh himself always liked to remember that he was a "Free and accepted mason," and the outward and visible sign of that is to be found in the fact that he almost invariably selected the Masonic Boys' School as the charity to be benefited by any money paid as damages for libelling his personal character. [www.gutenberg.org/files/45130/45130-h/45130-h.htm](http://www.gutenberg.org/files/45130/45130-h/45130-h.htm)

Charles Bradlaugh: A Victorian Apostle of Freethought and Atheism [www.victorianweb.org/religion/bradlaugh.html](http://www.victorianweb.org/religion/bradlaugh.html) <https://archive.org/stream/charlesbradlaugh01bonn/charlesbradlaugh01bonn_djvu.txt> <https://www.scribd.com/document/2887354/Prescott-Andrew-The-Cause-of-Humanity-Charles-Bradlaugh-and-Freemasonry-2003> -- freemasonry and the history of labour party in london [www.freemasons-freemasonry.com/prescott08.html](http://www.freemasons-freemasonry.com/prescott08.html)

The Aryan Theosophical Society or ATS was an important group founded in 1883 in New York City by William Quan Judge and others.[1] Its members provided a base for the headquarters for the American Section of the Theosophical Society, and support for production of The Path and publications of the Aryan Theosophical Press. <https://theosophy.wiki/en/Aryan_Theosophical_Society> <http://216.92.243.84/THC/Theosophy%20and%20the%20Theosophical%20Society.James%20A.%20Santucci.Nov.%201985-b.pdf>

* Lawrance de Salvador " Who killed Gandhi " ? Published in 1964 -- banned in india .

I owe much to the Theosophical friends among whom I have many. Whatever critics may say against Madame Blavatsky, or Col. Olcott or Dr. Besant, their contribution to humanity will always rank high. What has been a bar to my joining the society is its secret side — its occultism. It has never appealed to me.' <https://www.mkgandhi.org/my_religion/14theosophy.htm> Gandhi on Blavatsky and Theosophy <https://blavatskytheosophy.com/gandhi-on-blavatsky-and-theosophy/> Indian Leader Had Direct Contact With the Esoteric Movement Carlos Cardoso Aveline -- Although Gandhi was a Hindu, his interest in Hinduism was only started through his contact with theosophists. <https://www.carloscardosoaveline.com/mahatma-gandhi-and-theosophy/>

He contributed substantially to the activities of the Theosophical Society of Southern Africa — Johannesburg Lodge. While he apparently never became an official member of that Society, he did give several engaging talks there on the major religions of India. Gandhi’s association with Theosophists continued in India from 1915 until his death in 1948. He interacted frequently with Theosophists in the pursuit of Indian Independence and often collaborated with Shri B. P. Wadia, an eminent Theosophist and Labor Union spokesman. Gandhi freely acknowledged the historical fact that one of the co-founders of the Indian National Congress, A.O. Hume, was a Theosophist. He later repeated his recognition of Theosophy’s seminal contribution to the Indian Independence Movement when he said: “In the beginning, the top Indian National Congress leaders were Theosophists.” // “Theosophy is the teaching of Madame Blavatsky… Theosophy is the brotherhood of man.” // Gandhi was, in effect, making it clear that H.P. Blavatsky was the only true voice of Theosophy // Theosophical motto taken from the Maharaja of Benares: “There is no religion higher than Truth.” // his Foreword to Sophia Wadia’s book, The Brotherhood of Religions // his reaction to the Bihar earthquake of 1934. After the earthquake, Gandhi publically commented that, in his view, the earthquake was caused by the sin of untouchability practiced by most caste Hindus. Rationalists everywhere were thunder-struck and dismayed by this statement and so was Gandhi’s close friend, Rabindranath Tagore. The latter publically chastised Gandhi and stated, “… physical catastrophes have their inevitable and exclusive origin in certain combinations of physical facts.” // It is interesting, is it not, that Gandhi’s view on the earthquake parallels Aphorism # 30 in William Q. Judge’s “Aphorisms on Karma” (communicated to Judge by H.P.B.) Aphorism # 30 reads: “Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.” // To Gandhi, the real enemy the subtler and more subversive enemy of man is “modern civilization”. ‘Modern civilization’ can be characterized as a pervasive state of mind in which we are hypnotized by the glamor and glitter of materiality – a point that is compellingly made by H.P.B. in her article, Civilization: the Death of Art and Beauty. // one of his historical heroes was Socrates. Gandhi apparently read some of Plato’s early dialogues. For a certainty, he read Plato’s Apology. Gandhi was deeply impressed by the character of Socrates. The latter was a sterling example of one who non-violently suffered for the sake of truth and right. Socrates was, to Gandhi, a true satyagrahi, a solitary Prometheus who held on to truth for the sake of lifting up his fellow man. Gandhi’s admiration for Socrates was so great that he published his own translation-summary of Plato’s Apology in Guajarati as a means of galvanizing the Indian community in South Africa to engage in civil disobedience. His rendition of the Apology (which means “defense” in Greek) appeared in his periodical, “Indian Opinion” in 1908. // <https://www.universaltheosophy.com/future-society/gandhi-on-theosophy-modern-civilization-and-social-reform/>

<http://southasia.pre.ss.ucla.edu/wp-content/uploads/sites/45/2016/07/GandhLoveToHate.pdf> <https://njiat.com/media/The%20Gandhi%20Nobody%20Knows%20by%20Richard%20Grenier.pdf> <https://www.commentarymagazine.com/articles/the-gandhi-nobody-knows/>

<https://www.google.com/search?q=ISRAEL+FATHERLAND&oq=ISRAEL+FATHERLAND&aqs=chrome..69i57.5338j0j9&sourceid=chrome&ie=UTF-8>

Though **European** Freemasonry already grabbed hold of the Indian area of the Subcontinent soil during the **early** part of the 18th century such as in **Goa** and **Calcutta**, it was not until a few decades afterwards that the first Masonic lodge found its home in Rawalpindi. The name of the lodge was "Light in the Himalayas" and it was under the headship of the notorious Grand Lodge of **Scotland**. For those who already have done research on this vast subject before, they might be familiar with the fact that Scotland is **also known** as the "Headquarters of Occultism". It's the very place wherein centuries ago, the Knights Templars or "Knights of the Temple of Solomon" found their home. The Knights were actually the descendants of the last remaining **Crusader** forces, who by the course of time started engaging in ultra-esoteric i.e. Satanic activities. /// The first Grand Lodge of **London** had been formed circa 1716 C.E. In less than twenty years after that, Freemasonry found new homes in the **Indian** subcontinent. One of the most ancient **overseas** lodges was established in the city of **Calcutta**, present day India. It was named as the **Order of the Star in the East**, Lodge No. 67. According to authentic Masonic records of the Grand Lodge of U.K., the overseas movement of the English and Scottish Masonic lodges was **strongest in South Africa**, **India and (pre-partition) Pakistan.** The District Grand Lodge of **Punjab** was established somewhere near the end of the 18th century. Lord Horatio Herbert Kitchener, who was a British **Army** General and statesman, was a member of the British Union Lodge No. 114 in Ipswich, England. He had also maintained headship of the District Grand Lodge of Punjab before his retirement. [[ && <http://www.masoniclib.com/images/images0/728580941773.pdf> FOUR OLD LODGES <https://en.wikipedia.org/wiki/Order_of_the_Star_in_the_East> <https://theosophy.wiki/en/Order_of_the_Star_in_the_East> Full text of "The early history of Freemasonry in Bengal and the Punjab; with which is incorporated "The early history of Freemasonry in Bengal" by Andrew D'Cruz by Walter Kelly Firminger" <https://archive.org/stream/earlyhistoryoffr00firmuoft/earlyhistoryoffr00firmuoft_djvu.txt> Freemasonry in British India 1728-1888 <https://www.academia.edu/3549069/Freemasonry_in_British_India_1728-1888> From Britain to India: Freemasonry as a Connective Force of Empire <https://journals.openedition.org/erea/5853> ]]

# B.R. Ambedkar /freemason ,speaks on M.K. Gandhi

<https://www.youtube.com/watch?v=_FNSQcEx02A>

The Mahatma in the bedroom <https://timesofindia.indiatimes.com/india/The-Mahatma-in-the-bedroom/articleshow/5879539.cms>

**Pyarelal (secretary), his sister Sushila Nayar (who used to .sleep and bathe with Gandhi).**

Nehru had already distanced himself from Gandhi's sexual attitudes ("unnatural and shocking" is how he described them ) in his Autobiography of 1936.

**DEPOPULATION AGENDA** = “It is the duty of every thoughtful Indian not to marry,” said Gandhi. “In case he is helpless in regard to marriage, he should abstain from sexual intercourse with his wife.” With sex not permissible even for procreation, wouldn’t it have been the end of the world as we know it? <https://indupress.wordpress.com/2010/05/15/gandhi-naked-ambition-bedroom-mahatma/>

The pre-independence prime minister of the Indian state of Travancore called him, “a most dangerous, semi-repressed sex maniac”? Much of this material was known during his lifetime, but was distorted or suppressed after his death during the process of elevating Gandhi into the “Father of the Nation” . It was no secret that Mohandas Gandhi had an unusual sex life. He spoke constantly of sex and gave detailed, often provocative, instructions to his followers as to how to they might best observe chastity. In fact, Gandhi did not develop his censorious attitude to sex (and certainly not to marital sex) until he was in his 30s, while a volunteer in the ambulance corps, assisting the British Empire in its wars in Southern Africa. Mohandas Gandhi’s Failed Leadership in Politics and Gandhi’s **Domestic** **Violence** and weird Sexual Perversion in his private life. If Gandhi was alive today, he would be arrested for sexual abuse and put away for life as a sexual offender. “We know from his autobiography how **shamefully** he treated his wife. He was transparently honest and he had much less to hide from anyone else. **1. Gandhi used to beat his wife up routinely.** 2. Gandhi was having sex when his father lay breathing his last upstairs. 3. Gandhi denied sex to his wife for decades 4. Gandhi was an adulterer and had a spiritual marriage with **two British women** who were in the Ashram 5. Gandhi slept naked with his niece (and 12-year-old girls) and other women to prove that he could control his manliness. 6. Gandhi would do enemas twice a day and if he liked you allowed you to enter the piece up his rectum. 7. Gandhi used to drink his own urine and the urine of cows. 8. Gandhi son left him and converted to Islam 9. The racist Gandhi was a total failure in South Africa where he tried to stratify the society, Whites, Indians and Africans. His racism towards the Africans was horrendous. His horrific advice to all Jews to commit suicide was abomible. His atrocious letters to his friend Hitler . **10. Gandhi condones Zulu massacres and defends the British. 11. Which war did Mohandas Gandhi support? All of them.** There was not a war that the prophet of Non-Violence did not support. He was Sergeant Major in the British Army and won a medal for his war duties 12. Gandhi’s racism. The truth behind the mask. Behold Sergeant Major Gandhi who supported the British during the Boer war, Zulu rebellion. Behold the prophet of peace who worked to stratify the South African society. Gandhi **did not** bring the British Empire down. 13. Gandhi’s wrote letters to his friend Hitler and supported him. Gandhi’s horrific advice to Jews—**Commit mass suicide.** “We have no doubt about your bravery or devotion to your **fatherland**, nor do we believe that you are the monster described by your opponents.” . “The Indian government contributed $10 million for the movie Gandhi. It is based on a book of **fiction** called “Freedom at Midnight” by Collins et al. You can see glossed over failures and the perversion in the movie Gandhi but it is not overt and explicitly shown. You have to be smart and familiar with the history to see it embedded in the movie.

<https://www.indiatoday.in/magazine/cover-story/story/20130617-excerpts-from-manuben-diaries-mahatma-gandhi-763998-1999-11-30>



Gandhi with Abha (left) and Dr Sushilanayar at **Birla** House in Delhi, 1947.

Here's a look at excerpts from Manuben's diaries: November 10, 1943, **Aga Khan Palace**, Pune Today Bapu, suffering from anaemia, fainted while taking a **bath with Sushilaben**. Then Sushilaben held Bapu with one hand and wore her clothes with the other and brought him out. December 21, 1946, Srirampur, Bihar Tonight, when Bapu, Sushilaben and I were sleeping on the same cot, he embraced me and patted me. He put me to sleep with great love. He embraced me after a very long time. Then Bapu praised me for remaining innocent (of sexual urges) **despite** sleeping with him. But this **isn't** the case with the other girls. Veena, Kanchan and Lilavati (other associates of Gandhi) told me that they won't be able to sleep with him. January 1, 1947, Kethuri, Bihar Sushilaben is imploring me to marry her brother Pyarelal. She told me she would help me **become** **a nurse only if** I agreed to her proposal for her brother. But I ticked her off on this and spoke to Bapu about it. Bapu told me Sushila is not in her senses. He said till recently, she used to bathe before him naked and also sleep with him. But now he has to lean on me. He said I must remain clean and have patience (with the celibacy experiment). February 2, 1947, Dashdharia, Bihar -- Bapu has told his followers during the morning prayer that he was carrying out celibacy experiments with me. Then he explained to me why he spoke about it. I felt very relieved as it will stop tongues from wagging. I told myself I don't care now. Let the world say whatever it wants.

<https://www.indiatoday.in/magazine/cover-story/story/20130617-mahatma-gandhi-experiment-sexuality-manuben-discovered-diaries-763997-1999-11-30> [https://madrascourier.com/biography/**gandhi-a-sexually-repressed-pervert/**](https://madrascourier.com/biography/gandhi-a-sexually-repressed-pervert/)

WAS GANDHI A TANTRIC? By Nicholas Gier <https://www.webpages.uidaho.edu/ngier/gantan5000.htm> <https://www.independent.co.uk/arts-entertainment/books/features/thrill-of-the-chaste-the-truth-about-gandhis-sex-life-1937411.html>

Gandhi Hated Black People? 10 Hidden Secrets about Mahatma Gandhi <https://www.youtube.com/watch?v=A1_Q48ckggQ&t=130s>

The Racism of Mahatma Gandhi <https://www.youtube.com/watch?v=jVbwg8yUSpY> 5 Most Racist Quotes By Mahatma Gandhi <https://www.youtube.com/watch?v=Me0d9cxtvP0>

Was Mahatma Gandhi racist? | The Stream <https://www.youtube.com/watch?v=IWFQtAejmfM>

Preview: Gandhi - The REAL History Exposed <https://www.youtube.com/watch?v=4j_EEIqpvfA>

Gandhi's Secrets <https://www.youtube.com/watch?v=jbJ1f48M6HY>

Gandhi, saint or sinner?: Fazlul Huq <http://xeroxtree.com/pdf/gandhi_saint_or_sinner.pdf>

<https://thinkingmatters.org.nz/2011/03/gandhi-saint-or-sinner/> <https://www.washingtonpost.com/blogs/blogpost/post/mahatma-gandhi-saint-or-sinner-a-review-of-a-new-biography-stirs-debate/2011/03/28/AFHbKpuB_blog.html?utm_term=.00ccce370bdb>

Gandhi - The false saint <https://www.youtube.com/watch?v=IukxBScgfVI>

EXPOSING GANDHI, THE NAKED SAINT AND HIS SPIRITUAL TERRORISM OF NONVIOLENCE <https://en.calameo.com/read/0002826823b779dbe791c>

<https://www.youthkiawaaz.com/2013/10/gandhi-used-power-position-exploit-young-women-way-react-matters-even-today/>

[https://www.thegospelcoalition.org/blogs/justin-taylor/dont-know-much-about-history-the-allure-and-**danger-of-sanitized-biography/**](https://www.thegospelcoalition.org/blogs/justin-taylor/dont-know-much-about-history-the-allure-and-danger-of-sanitized-biography/)

<https://www.youthkiawaaz.com/2015/11/book-on-gandhi-godse-and-hinduism-being-hindu/>

<https://njiat.com/media/The%20Gandhi%20Nobody%20Knows%20by%20Richard%20Grenier.pdf>

<https://en.wikipedia.org/wiki/Richard_Grenier_(newspaper_columnist)>

<https://www.commentarymagazine.com/articles/the-gandhi-nobody-knows/>

Gandhi used to sleep with girls of aged between 18 to 25. Very few people know about this but its true (for detail you can read books by Dr. L .R. BALI named “RANGEELA GANDHI” & “KYA GANDHI MAHATMA THE”) the girls who slept with Gandhi accepted this. Gandhi used to say that he is doing all this for his BRAHMCHARI Experiments. What from his experiments he wanted to prove nobody knows? Gandhi himself accepted this that at the time of going to London for higher studies he decided to keep himself away from MEAT, DARU and SEX, but he accepted that he could not control himself in the matter of SEX. 2. Gandhi went to South Africa with Abdullah &co. whose business was smuggling and charged very much for this. 3. In 1932, Gandhi collected 1crore & 32 lakh Rs. in the name of “TILAK SWRAJ” fund, which was collected for the use of DALITS. However, he did not spend even a single penny on DALITS. 4. In his whole life Gandhi kept on shouting that, he is for AHINSA. However, at the time of Second World War he himself sends Indian army to the fight for England . 5. During daytime, Gandhi spent the day in the Jhugis but he spent the night in the rest house of Birlas. 6. Gandhi advised people to live a simple life, but his simplicity was that when he was in jail there were three women in the jail to serve him for his simplicity! 7. Gandhi did not open a single door of a Hindu temple in Gujrat his home province in India for the UNTOUCHABLES. 8. Gandhi kept people in dark that he is trying to save Bhagat Singh. However, the truth is that he never tried to contact VICEROY about Bhagat Singh issue. This all is said by the friend of VICEROY & Bhagat Singh named MANMATH NATH in his writings. 9. Gandhi was saying that if the Pakistan would be made it will only happen after his death. However, it was Gandhi who signed 1st on the proposal of making Pakistan. 10. Gandhi started so many ANDOLANS & LEHARS against British govt. but after a month or after 2 months he withdraw all those ANDOLANS & LEHARS. Then what was the use of starting all those? What about the sacrifice of all those people who took part in all those ANDOLANS? In addition, he never went to lead people in those ANDOLANS. Even Gandhi’s **own sons were against him** , but why all people were following him. 11. Now a days almost all Hindus say Gandhi was a revolutionary, but what he said**” I have come here on earth to fulfill the laws of caste**.” How can one say such a person was a revolutionary? 13. Even when the killing had started, Gandhi refused to take pity on the victims. He told the Hindu refugees from Pakistan to go back and die. On 6 August 1947, Gandhi said to Congress workers on the incipient communal conflagration in Lahore thus: "I am grieved to learn that people are running away from the West Punjab and I am told that Lahore is being evacuated by the non-Muslims. I must say that this is what it should not be. If you think Lahore is dead or is dying, do not run away from it, **but die with** what you think is the dying Lahore. (\*) When you suffer from fear you die before death comes to you. That is not glorious. I will not feel sorry if I hear that people in the Punjab have died not as cowards but as brave men. (\*) I cannot be forced to salute any flag. If in that act I am murdered I would bear no ill will against anyone and would rather pray for better sense for the person or persons who murder me." (Hindustan Times, 8-8-1947, CWoMG, vol. LXXXIX, p.11). 14. Gandhi, famous for his pacifism, wasn’t always peace’s biggest advocate. When the British Empire asked him to recruit Indian solders for World War I, citing his recruitment work in the Boer War, he quickly agreed.

13 Untold secrets about Mahatma Gandhi. <https://www.youtube.com/watch?v=HuNqbbKUIDg>

# Gandhi 'bisexual' furore: Govt to ban the controversial book

<https://www.youtube.com/watch?v=0yWSJpASAmY> Mahatma Gandhi Gay? <https://www.youtube.com/watch?v=qL4SBHLGCPg>

Dr Babasaheb Ambedkar BBC Interview 1955 - Exposin <https://www.youtube.com/watch?v=ZJs-BJoSzbo> ambedkar was freemason

<http://originalpeople.org/mahatma-gandhi-racist-quotes/>

# Gandhi and South African Blacks

Note: All quotes are direct quotations from “The Collected Works of Mahatma Gandhi,” here abbreviated as “CWMG.” All grammatical errors and misspellings are the responsibility of Mohandas Gandhi, the original author, and are preserved for historical consistency.

Before Dec. 19, 1894  
“A general belief seems to prevail in the Colony that the Indians are little better, if at all, than savages or the Natives of Africa. Even the children are taught to believe in that manner, with the result that the Indian is being dragged down to the position of a raw Kaffir.” ~ Vol. I, p. 193

 Before May 5, 1895  
“In the face, too, of financial operations, the success of which many of their detractors would envy, one fails to understand the agitation which would place the operators in the same category as the half-heathen Native and confine him to Locations, and subject him to the harsher laws by which the Transvaal Kaffir is governed.” ~ Vol. I, pp. 224-225

Before May 5, 1895  
“When one reflects that the conception of **Brahmanism**, with its poetic and mysterious mythology, took its rise in the land of the ‘Coolie trader,’ that in that land 24 centuries ago, the almost divine Buddha taught and practised the glorious doctrine of self-sacrifice, and that it was from the plains and mountains of that weird old country that we have derived the fundamental truths of the very language we speak, one cannot but help regretting that the children of such a race should be treated as equals of the children of black heathendom and outer darkness. Those who, for a few moments, have stayed to converse with the Indian trader have been, perhaps, surprised to find they are speaking to a scholar and a gentleman…. And it is the sons of this Land of light who are despised as Coolies, and treated as Kaffirs.” ~ Vol. I, p. 225

Before May 5, 1895  
“So far as the feeling has been expressed, it is to degrade the Indian to the position of the Kaffir.” ~ Vol. I, p. 229  
Aug. 14, 1896  
“The Attorney-General of Natal wants to keep the Indians for ever ‘hewers of wood and drawers of water.’ We are classed with the natives of South Africa – Kaffir race.” ~ Vol. I, p. 364

Sept. 26, 1896  
“Ours is one continual struggle against a degradation sought to be inflicted upon us by the Europeans, who desire to degrade us to the level of the raw Kaffir whose occupation is hunting, and whose sole ambition is to collect a certain number of cattle to buy a wife with and, then, pass his life in indolence and nakedness.” ~ Vol. I, pp. 409-410

Sept. 26, 1896  
“While, in other parts of South Africa, it is the railway officials who make the lot of the 1st and 2nd class passengers on the railway intolerable, the Transvaal people have gone one better in that there the law prohibits the Indians from travelling 1st or 2nd class. They are, irrespective of position, huddled together in the same compartment with the natives of South Africa.” ~ Vol. I, p. 415

Oct. 17, 1896  
“A picnic party of European children used Indian and Kaffir boys **as targets and shot bullets into their faces**, hurting several inoffensive children. So deep-seated is the hatred that children have begun instinctively to look down upon Indians.” ~ Vol. I, p. 421

Oct. 26, 1896  
“There is a bye-law in Durban which requires registration of coloured servants. This rule may be, and perhaps is, necessary for the Kaffirs who would not work, but absolutely useless with regard to the Indians. But the policy is to class the Indian with the Kaffir whenever possible.” ~ Vol. I, p. 435 [ as always he went back on this and led the registration move.]

Before May 27, 1899  
“Your Petitioner has seen the Location intended to be used by the Indians. It would place them, who are undoubtedly infinitely superior to the Kaffirs, in close proximity to the latter.” ~ Vol. II, p. 270

Mar. 27, 1902  
“All the anti-Indian laws in both the Colonies are in full force; under them, in the Transvaal, the Indians cannot own land or trade except in Locations, and must, like the Kaffirs, hold travelling and other passes.” ~ Vol. II, p. 453

Mar. 16, 1903  
“The bye-law has its origin in the alleged or real, impudent and, in some cases, indecent behaviour of the Kaffirs. But, whatever the charges are against the British Indians, no one has ever whispered that the Indians behave otherwise than as decent men. But, as it is the wont in this part of the world, they have been dragged down with the Kaffir without the slightest justification.” ~ Vol. III, pp. 32-33

May 24, 1903  
“The £3 tax is merely a penalty for wearing the brown skin and it would appear that, whereas Kaffirs are taxed because they do not work at all or sufficiently, we are to be taxed evidently because we work too much, the only thing in common between the two being the absence of the white skin.” ~ Vol. III, p. 74

Feb. 11, 1904  
“I venture to write you regarding the shocking state of the Indian Location. The rooms appear to be overcrowded beyond description. The sanitary service is very irregular, and many of the residents of the Location have been to my office to complain that the sanitary condition is far worse than before. There is, too, a very large Kaffir population in the Location for which really there is no warrant.” ~ Vol. III, p. 427

Feb. 15, 1904  
“I am extremely obliged to you for having paid a visit last Saturady to the Indian Location and for the interest you are taking in the proper sanitation of the site. The more I think of it, the uglier the situation appears to me, and I think that, if the Town Council takes up a position of non possumus, it will be an abdication of its function, and I do respectfully say that nothing can justify the Public Health Committee in saying that neither overcrowding nor insanitation could be helped. I feel convinced that every minute wasted over the matter merely hastens a calamity for Johannesburg and that through absolutely no fault of the British Indians. Why, of all places in Johannesburg, the Indian Location should be chosen for dumping down all the kaffirs of the town passes my comprehension.” ~ Vol. III, p. 428

Feb. 15, 1904  
“Of course, under my suggestion, the Town Council must withdraw the Kaffirs from the Location. About this mixing of the Kaffirs with the Indians, I must confess I feel most strongly. I think it is very unfair to the Indian population and it is an undue tax on even the proverbial patience of my countrymen.” ~ Vol. III, p. 429

Apr. 30, 1904  
“The Orange River Colony has entirely closed its gates against the Indians from the Transvaal. The Cape and Natal admit him under severe restrictions which have no scientific meaning. For instance, an Indian may be sharing the same compartment with a Kaffir. As soon, however, as the train bringing the passengers reaches the Natal border, the Indian is obliged to undergo 5 days’ quarantine before entering the Colony, whereas the Kaffir is permitted to do so without let or hindrance.” ~ Vol. III, p. 482

Jan. 10, 1904  
“A correspondent from Warmbaths in the Transvaal writes to us in Gujarati, complaining that the authorities do not provide facilities for British Indians to make use of these famous healing waters. He says that, if any Indian wants to make use of them, he is merely directed to go to the rooms set apart for the Kaffirs. It appears that he offered to build a place for Indians, but the offer was not entertained. We are sure that, if there is any truth in the statement made by our correspondent, the Government will remedy the difficulty at once, and provide suitable facility for those Indians who may wish to make use of these waters.” ~ Vol. IV, p. 88

Mar. 12, 1904  
“In South Africa, on the other hand, there are things which the white man would not do, and the Kaffir could not do. It has, **therefore**, been possible for the Indians to live in South Africa.” ~ Vol. IV, p. 129

Mar. 29, 1905  
“Thus, the whites have begun to feel the need for Indian **labour** right from the beginning, for the Kaffirs are of no use and all the available **Chinese** are absorbed in the **mines**. Indian labour, is, therefore, in general demand.” ~ Vol. IV, p. 258

Oct. 6, 1905  
“In all this computation, **Lord** **Milner** has overlooked one fact, viz., that, while the Kaffir hardly works for six months, the Chinese have to do so continuously for three years. Moreover, the Chinese being more active than the Kaffirs, much more work can be taken from them than from the latter. This is a very important point, but His Lordship utters not a word about it. Unless this is taken into account, Lord Milner’s figures are of no use whatever.” ~ Vol. IV, p. 312

Oct. 21, 1905  
“We humbly submit that the decision to open the school for all Coloured children is unjust to the Indian community, and is a departure from the assurance given by the then Minister of Education, as also Sir Albert Hime and Mr. Robert Russell, that the school will be reserved for Indian children only.” ~ Vol. IV, p. 402

 Dec. 30, 1905  
“It has, we suppose, become a recognised thing in South Africa for such labour agents to be appointed for ‘**inducing** Kaffirs to work.’ Some call such a system a gentle coaxing; others call it a **modified** form of forced labour. We **cannot** question the policy that has been sanctioned for a long time, and its criticism does not lie within our domain. Unfortunately, the term ‘Coloured person’ is, in the Orange River Colony, interpreted invariably to mean ‘all coloured persons, who, in accordance with laws or customs, are called Coloured persons, or are treated as such, of whatsoever race or nationality they may be.’ It, therefore, includes Asiatics, Malays and others. Both the above-mentioned Ordinances on that account are open to very serious objections, and we cannot understand why the studied insult implied should be irritatingly kept up. Lord **Selborne**, in his reply to the **British Indian Association**, has admitted that there are very few Asiatics in the Orange River Colony. Why, then, should the offensive definition be maintained? If it is, in practice, inoperative, the only reason for its existence can be for the wanton pleasure of the inhabitants of the Orange River Colony, who wish to triumph over this implied degradation of the Asiatic races.” ~ Vol. V, p. 50

 June 1, 1906  
“The Boer Government insulted the Indians by classing them with the Kaffirs.” ~ Vol. V, p. 59

 Mar. 17, 1906  
“The ousting of the Kaffirs from the Bazaar at Pretoria is wrong; for, whatever the law, Indians have for many years now earned rentals from Kaffir tenants. It behoves the Government to ensured that Indians do not suffer any loss on this account.” ~ Vol. V, p. 129

Apr. 14, 1906  
“It is not for us to say whether the revolt of the Kaffirs is justified or not. **We are in Natal by virtue of British power. Our very existence depends upon it. It is therefore our duty to render whatever help we can.** There was a discussion in the Press as to what part the Indian community would play in the event of an actual war. We have already declared in the English columns of this journal that the Indian community is ready to play its part;1 and we believe **what we did during the Boer War should also be done now.** That is, if the Government so desires, we should raise an ambulance corps. We should also agree to become permanent volunteers, if the Government is prepared to give us the requisite training.” ~ Vol. V, pp. 179-180

May 22, 1906  
“It was a gross injustice to seek to place Indians in the same class as the Kaffirs.” ~ Vol. V, p. 226

May 26, 1906  
“You say that the Magistrate’s decision is unsatisfactory, because it would enable a person, however unclean, to travel by a tram and that even the Kaffirs would be able to do so. But the Magistrate’s decision is quite different. The Court has declared that the Kaffirs have no legal right to travel by the trams. And, according to tram regulations, those in an unclean dress or in a drunken state are prohibited from boarding a tram. Thanks to the Court’s decision, only clean Indians or Coloured people other than Kaffirs can now travel by the trams.” ~ Vol. V, p. 235

June 30, 1906  
“We have to learn much from what the **whites** are doing in Natal. There is hardly any family from which someone has not gone to fight the Kaffir rebels. Following their example, we should steel our hearts and take courage. Now is the time **when the leading whites want us to take this step**; if we let go this opportunity, we shall repent later. We therefore urge all Indian leaders to do their duty to the best of their ability.” ~ Vol. V, p. 273

Before July 19, 1906  
“As we were struggling along, we met a Kaffir who did not wear the loyal badge. He was armed with an assegai and was hiding himself. However, we safely rejoined the troops on the further hill, whilst they were **sweeping** with their carbines the bushes below.” ~ Vol. V, p. 278

Before July 19, 1906  
“Troopers had to lead their horses, and the route was so long that we never seemed to reach the bottom. However, at about 12 o’clock we finished the day’s journey, **with no Kaffirs to fight**.” ~ Vol. V, p. 280

* **with no Kaffirs to fight = killed them all ??**

Sept. 9, 1906  
“Even the **half-castes** and Kaffirs, who are less advanced than we, have resisted the Government. The pass law applies to them as well, but they do not take out passes.” ~ Vol. V, p. 332

Nov. 16, 1906  
“As you were good enough to show very great sympathy with the cause of British Indians in the Transvaal, may I suggest your using your influence with the Boer leaders in the Transvaal? I feel certain that they did not share the same prejudice against British Indians as against the Kaffir races but as the prejudice against Kaffir races in a strong form was in existence in the Transvaal at the time when the British Indians immigrated there, the latter were immediately lumped together with the Kaffir races and described under the generic term ‘Coloured people.’ Gradually the Boer mind was habituated to this qualification and it refused to recognize the evident and sharp distinctions that undoubtedly exist between British Indians and the Kaffir races in South Africa.” ~ Vol. VI, p. 95

Nov. 6, 1906  
“Mr. Stead has boldly come out to give us all the help he can. He was therefore requested to write to the Boer leaders that they should not consider Indians as being on the same level as Kaffirs.” ~ Vol. VI, p. 112

Feb. 2, 1907  
“It is certain that the Asiatic Ordinance will be re-introduced. When that happens, there should be only one thought in the mind of every Indian: never to accept such a law. And, if it is enforced, he will rather go to gaol than carry a pass like a Kaffir.” ~ Vol. VI, p. 257

Sept. 2, 1907  
“From these views expressed by a White we have a lesson to learn: We must encourage the Whites too. It is a short-sighted policy to employ, through sheer niggardliness, a Kaffir for washing work. If we keep in view the conditions in this country and patronize the Whites, whenever proper and necessary, then every such White will serve as an advertisement for the Indian trader.” ~ Vol. VI, p. 276

 June 4, 1907  
“Are we supposed to be thieves or free-booters that even a Kaffir policeman can accost and detain us wherever we happen to be going?” ~ Vol. VI, p. 363

July 12, 1907  
“If registration is made compulsory, there will be no difference between Indians and Kaffirs, and the neighbouring Colony will be tempted to adopt it as a precedent. It may also turn out to be a prelude to compulsory segregation in Coloured Locations.” ~ Vol. VII, p. 395

July 12, 1907  
“There is again a rebellion of Kaffirs in Zululand. In view of this, hundreds of white troops have been dispatched. The Indian community must come forward at such a time **without**, however, thinking of securing any rights thereby. They must consider only the duty of the community. It is a common observation that when we attend to our duty, rights follow as a matter of course. It will be only proper for the Indian community to make the offer that was made **last** year. There is a move at present to levy a tax on those who do not enlist. The burden of this levy will fall on Indians alone; even though paying the tax, they will get no credit. We are, therefore, convinced in our minds that the Indian community should **repeat** its offer. We assume that there are many Indians now who will welcome such **work** enthusiastically. Those who went to the **front** last year can do so again. Most of them are **seasoned** people and **familiar** with the **nature** of the work. We very much hope that this **work** will be taken in hand without any delay.” ~ Vol. VII, p. 397

Dec. 12, 1907  
“As to the plea that the Indian will not blend with the rest of the community, what is this but a re-statement of the old fable of the boy who stoned the toad as a punishment for its being a toad? The Indian of the Transvaal a branded a pariah by statute; he is treated as such in practice; regardless of the obvious terminological inexactitude, he is indiscriminately dubbed ‘coolie.’ One hears even in official circles such expressions as ‘**coolie** lawyer,’ ‘coolie doctor,’ ‘coolie merchant.’ His women are ‘coolie Marys.’ As has been already shown, he is accorded no place in the scheme of things, save on sufferance. He may not even own fixed property, although, curiously, he may be a mortgagee of such. He is even denied the not always obvious privilege of riding in the same municipal tramcars and Government railway carriages as his white fellow-colonists. His children are afforded no facilities for education except they attend the schools set apart for Kaffirs. Could there be less encouragement for the Indian ‘to blend’ and to associate himself more closely with the larger life of the community?” ~ Vol. VII, p. 445-446

Dec. 12, 1907  
“**Compulsory** registration is recognised as signifying nothing less than the reduction of British Indians to the status of the Kaffir; as being more than likely of adoption as a precedent for anti-Indian legislation by the neighbouring colonies; and as a probable prelude to compulsory segregation in coloured locations.” ~ Vol. VII, p. 447

Feb. 2, 1908  
“The British rulers take us to be so lowly and ignorant that they assume that, like the Kaffirs who can be pleased with toys and pins, we can also be fobbed off with trinkets.” ~ Vol. VIII, p. 167

July 3, 1908  
“We were then Marched off to a prison intended for Kaffirs. There, our garments were stamped with the letter ‘N,’ which meant that we were being classed with the Natives. We were all prepared for hardships, but not quite for this experience. We could understand not being classed with the whites, but to be placed on the same level with the Natives seemed too much to put up with. I then felt that Indians had not launched on passive resistance too soon. Here was further proof that the obnoxious law was intended to emasculate the Indians.” ~ Vol. VIII, p. 198

July 3, 1907  
“Kaffirs are as a rule uncivilised – the convicts even more so. They are troublesome, very dirty and live almost like animals. Each ward contains nearly 50 to 60 of them. They often started rows and fought among themselves. The reader can easily imagine the plight of the poor Indian thrown into such company!” ~ Vol. VIII, p. 199

Mar. 21, 1908  
“It is thus clear that both Kaffirs and Europeans get food suited to their tastes. The poor Indians – nobody bothers about them! They cannot get the food they want. If they are given European diet, the whites will feel insulted. In any case, why should the gaol authorities bother to find out the normal Indian fare? There is nothing for it but to let ourselves be classed with the Kaffirs and starve.” ~ Vol. VIII, pp. 218-19

Jan. 16, 1909  
“As soon as we rose the following day, I was taken to where the other prisoners were lodged, so that I had no chance to complain to the Governor about what had happened. I have, though, resolved in my mind on an agitation to ensure that Indian prisoners are not lodged with Kaffirs or others.” ~ Vol. IX, p. 257

Jan. 16, 1909  
“I observed with regret that some Indians were happy to sleep in the same room as the Kaffirs, the reason being that they hoped there for a secret supply of tobacco, etc. This is a matter of shame to us. We may entertain no aversion to Kaffirs, but we cannot ignore the fact that there is no common ground between them and us in the daily affairs of life. Moreover, those who wish to sleep in the same room with them have ulterior motives for doing so. Obviously, we ought to abandon such notions if we want to make progress.” ~ Vol. IX, p. 257

Jan. 23, 1909  
“Some of the prisoners are found to suffer from diseases like syphilis, and therefore everyone of them has his genitals examined. For this purpose, the prisoners are totally undressed, while being examined. Unlike the others, Kaffirs are kept standing undressed for nearly 15 minutes so as to save the physician’s time. Indian prisoners are made to lower their breeches only when the physician approaches them. The other garments have to be removed in advance. Almost every Indian resents having to lower his breeches, but most of them do not create any difficulty in the interest of our movement, though at heart they feel ill at ease. I told the physician about this.” ~ Vol. IX, p. 272

Jan. 23, 1909  
“Prisons are generally kept very clean. If this were not so, there would be epidemics before long. But there is also lack of cleanliness in some respects. Blankets are constantly interchanged. A blanket that has been used by the dirtiest of Kaffirs may later fall to an Indian’s lot.” ~ Vol. IX, p. 274

Jan. 30, 1909  
“First, why should we bear such hardships, submit ourselves, for instance, to the restrictions of gaol life, wear coarse and ungainly dress, eat food which is hardly food, starve ourselves, suffer being kicked by the warder, live among the Kaffirs, do every kind of work, whether we like it or not, obey a warder who is only good enough to be our servant, be unable to receive any friends or write letters, go without things that we may need, and sleep in company with robbers and thieves? Better die than suffer this. Better pay the fine than go to gaol.” ~ Vol. IX, p. 292

July 16, 1909  
“The labour required of them is generally of a severe character. Indians who have never lifted a heavy weight or done any spadde work have been put to wheeling heavily loaded barrows, digging holes repairing roads, etc., side by side with Kaffir convicts of the worst type.” ~ Vol. IX, p. 422

Oct. 8, 1909  
“We do not get there the food that we are used to, and are classified with the Kaffirs.” ~ Vol. X, p. 158

Dec. 2, 1910  
“Some Indians do have contacts with Kaffir women. I think such contacts are fraught with grave danger. Indians would do well to avoid them altogether.” ~ Vol. X, p. 414

Mar. 10, 1911  
“I do not think that there need be any worry about police officer. If the Regulations provide for Kaffir Police, we can fight the Regulations. Even in attacking the details of the Bill, I think we should be very careful not to trouble ourselves with what may be remedied by Regulation.” ~ Vol. XI, p. 266

<http://isj.org.uk/gandhi-the-man-behind-the-myths/>

# Gandhi: the man behind the myths

In 1944 the scientist **Albert** **Einstein** stated, “Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth.”

**IT COULD HAVE A NEGATIVE CONOTATION AS WELL**

**King George VI described gandhi’s death as “an irreparable loss for mankind”. Labour prime minister Clement Atlee expressed “profound distress”** .

**Winston** **Churchill** scorned him as a “half-naked fakir”, complaining bitterly in 1931 that:It is alarming and nauseating to see Mr Gandhi, a seditious **Middle Temple lawyer**, now posing as a fakir of a type well known in the east, striding half naked up the steps of the viceregal palace, while he is still organising and conducting a campaign of civil disobedience, to parlay on equal terms with the representative of the Emperor-King.[3](http://isj.org.uk/gandhi-the-man-behind-the-myths/" \l "123ahmed_3)

Gandhi was born in 1869 into a family of **Modh** Banias, a middle caste trading and **money lending** community who had a reputation for being shrewd, wily, thrifty and good businessmen. His birthplace was the small town of Porbandar, in a semi-independent princely state on the south west coast of Gujarat, where his father’s family had for **two** generations been diwans (advisers) to the princes and kings. After primary school Gandhi was sent to be educated at the only English college in Rajkot.

He began to take lessons in **dancing**, French and elocution.

The vegetarian movement was part of a larger movement of radical reformers who were anti-urban and anti-industrial in their views and critical of the commercialisation of Victorian Britain. They were bourgeois and interested in change through individual effort and moral fibre.

The other group important to Gandhi’s evolution was the **Theosophy** Society. Founded in New York in 1875 by Madame Helena Petrovna Blavatsky . Theosophists offered a **modernised** **reformed** form of Hinduism fused with elements of Christianity and other belief systems—a sort of scientific spirituality. Reading Blavatsky’s The Key to Theosophy  introduced him to the Bhagavad Gita and other religious texts that he had never read before. He also came to read the Old Testament & the New Testament, especially the Sermon on the Mount.

The London experience demonstrates that Gandhi was not fearful of borrowing “Western” ideas and that “Gandhism”, far from being a uniquely Indian creed, is a **global cocktail of mysticism**, non-conformism and moral indignation wrapped up in a philosophy of personal salvation—in short a variant of reformism.

At this stage Gandhi was very much in the mould of a “Victorian” Indian who sought accommodation and acceptance into the empire. His caste background and education meant that he shared the upper class prejudices of Europeans on many issues. Indians in South Africa were a heterogeneous, fragmented community with different interests. **The majority of Indians had come as indentured labourers from Tamil Nadu and Bengal, working on the sugar plantations and in the mines as well as performing unskilled work in the towns.** But there was a class of petty traders and merchants, professionals and white collar Indians **made up of** Muslims and Hindus from **Gujarat** and Parsis, and Christians from **Bombay**.

Gandhi helped to **form the** Natal Indian National Congress and **wrote letters** to parliamentarians in London. He returned to India **twice**, in 1896 and 1899, to meet with nationalist leaders and publicise the plight of Indians. He travelled to **London** in 1906 and 1909, again to petition on behalf of “his Majesty’s subjects”. His initial campaigns used methods that suited middle class politics such as letter writing, emphasising that their campaign was **not for equality of all Indians but for equality of the “respectable” classes**. Gandhi even accepted that the “coolies” had unsanitary habits that needed reform! His feeling that the policies of discrimination were **alien??** to “the values of the empire” led him to mobilise over 1,000 people for the ambulance corps on the side of the British in the 1899 Boer War.

His attitudes began to change when he read Leo **Tolstoy’s** The Kingdom of God is Within You in 1894 at the age of 25, which turned his attention to the concept of non-violence. “Before the…profound morality and the truthfulness of this book”, he later wrote, “all the books…seemed to pale into insignificance’’. His reading of **John** **Ruskin’s** Unto this Last made him “determined to change my life”,[10](http://isj.org.uk/gandhi-the-man-behind-the-myths/" \l "123ahmed_10) influencing his concept of “soul-force” as a substitute for physical force. He learnt from it that “the good of the individual is contained in the good of all…the lawyer’s work has the same value as the barber’s…a life of labour, ie, the life of a tiller of the soil and the handicraftsman, is the life worth living.” ??????

He writes that he “arose with the dawn, ready to reduce these principles to practice”.[11](http://isj.org.uk/gandhi-the-man-behind-the-myths/" \l "123ahmed_11) His literary readings about the worth of manual labour led him to think about the way the Indian middle classes treated their fellow indentured countrymen. ?????

In 1906 the Transvaal government passed a law making it compulsory for Indians over eight years of age to carry a pass bearing their thumbprint. This caused outrage among the Indian population and a 3,000\_strong mass gathering decided that no Indian would apply for registration, meeting attempts to enforce the law with passive resistance. This represented a major shift from protest centred on lobbying to that based on mass action. By the end of January 1908, 2,000 Indians had been jailed. But many key figures in the movement fled the colony rather than be arrested and eventually Gandhi reached agreement with **Jan Smuts**, the Afrikaner politician who was then colonial secretary, whereby the act would be repealed if everyone registered voluntarily. He faced **severe** **criticism** for the compromise and offered to be the **first** to register, but Smuts denied he had made any promises and Gandhi was **arrested** and “”assaulted””?? on his way to the registration office.

A new £3 tax imposed on **ex**-indentured Indians led to a new campaign in 1913, beginning in Newcastle, Natal. Gandhi worked with **Thambi** **Naidoo**, leader of the Johannesburg based **Tamil** Benefit Society, to gain the support of both the working classes and the Newcastle merchants. A strike supported by railway workers and miners began in mid-October, and by the end of the month between 4,000 and 5,000 miners had downed their tools. Gandhi began “**leading”** strikers over the provincial border into Transvaal on 29 October 1913.

Most strikers were ready to return to work when a spontaneous strike in Natal altered the situation radically. Violent confrontation with the police resulted in several strikers being **killed** and injured but more protesters joined. By the end of November the produce markets of Durban and Pietermaritzburg were paralysed, sugar mills were closed and hotels, restaurants and homes were left without domestic workers. The coalfields were also affected and whole fields of sugar cane were burned. Reports of the arrest of Gandhi and police brutality caused uproar in India and the British government intervened to bring about an agreement with the strikers. Gandhi was released in order to negotiate with Smuts, resulting in the 1914 Indian Relief Bill. This scrapped the hated £3 tax and relaxed provisions preventing wives joining their husbands in South Africa. Restrictions on trade and movement from province to province for Indians **remained** but Gandhi was **welcomed** as a hero, the Mahatma, when he returned to India in 1915.

## Indian Nationalism

The Indian National Congress that dominated the political scene had been established in 1885 as an association representing the interests of upper class Indian men to the state. It was the **brainchild** of two British civil servants in the Raj who felt that Indians had a right to expect some representation. It was a **highly select, exclusive club**, drawing in such notables as Gopal Krishna Gokhale, a Bombay leader and close associate of Gandhi, Dadabhai Naoroji, a Parsi intellectual and cotton trader who became a Liberal MP for Finsbury Central in 1892, and **Romesh Chandra Dutt,** an economic historian and writer from Calcutta. It also included **Motilal** Nehru, the father of India’s first prime minister, **Jawaharlal** Nehru, and, initially, Muhammad Ali **Jinnah**, who was to become the first leader of Pakistan. Congress’s goals and strategy were defined by the social milieu of the upper class, liberal minded would-be parliamentarians at its core. Initially the organisation did not demand independence, instead lobbying for consultation and representation.

The “moderate” wing of Congress was challenged by the “extremists” centred on the fiery nationalism of the Maharashtra based **Brahmin** Bal Gangadhar Tilak and the Bengali nationalist leader **Aurobindo** Ghose. They demanded outright independence and were prepared to use violence to achieve this. In spite of obvious differences in goals and tactics the common element in both wings of nationalism was their elitism and substitutionism. Congress leaders believed that the enlightened and educated, ie **themselves**, should speak for the masses; the colonial regime could placate them with vague talk of reform and future consultation. Those espousing an armed revolutionary assault saw change as coming from a dedicated minority brave enough to carry out a revolution on behalf of the majority. The might of the colonial state was able to marginalise and outmanoeuvre them through arrest, assassination and deportation. In both instances the absence of a mass movement was the fundamental weakness. It was Gandhi’s **intervention** at this juncture that was decisive in **shifting** the goals and parameters of the freedom movement.

On 6 February 1916 he made a speech at the **opening** of the Benares Hindu University lambasting the use of English at public meetings, deriding the Indian rich and princes for their lack of concern for the poor, and even seeming to condone the use of violence.[12](http://isj.org.uk/gandhi-the-man-behind-the-myths/" \l "123ahmed_12) The next year he initiated campaigns based on mass action that would **fundamentally** change the character of the nationalist movement.

Gandhi visited the village of Champaran in the north eastern province of Bihar in April 1917. Here, as in many villages, peasants were at the mercy of ruthless, greedy plantation owners (**mostly European**) who forced cultivators to grow indigo on a portion of their land—a practice known as the tinkathia system. This insistence on cash crops as opposed to food crops resulted in **poor diets and was compounded** further by punitive taxes. The daily routine of peasant life was further blighted by poor sanitation, ignorance, **stifling caste oppression and imposed purdah for women**. Sporadic rebellions in 1914 were effectively crushed by militias working for landlords. Gandhi instituted a campaign of recording peasant grievances and drawing up a charge sheet against the plantation owners, effectively establishing his own court to plead on behalf of cultivators. He eventually got a commission of inquiry, on which he sat, which negotiated a settlement that abolished the century old tinkathia system and reduced the revenue paid to the planters by 20 to 25 percent. This seemed like a spectacular victory in the face of intransigent planters and the provincial government.

Word of this victory quickly spread as Gandhi’s magic seemed vindicated on Indian soil. He led a satyagraha (non-violent protest) a year later in the Kheda district outside Ahmedabad for peasants who, in the grips of a desperate famine arising from crop failure, faced a demand from colonial officials that they pay not only full taxes but also a 23 percent increase. Peasants started a payment boycott under Gandhi’s leadership. Some 3,000 signed a pledge not to pay the taxes and to conduct themselves as satyagrahis (non-violent protesters). The revolt was astounding in terms of discipline and unity. In spite of government provocation, and the seizure of property and cattle by **hired thugs, the majority of peasants did not resist arrest or retaliate violently.** After five months the provincial commissioner ordered a settlement forfeiting the government’s right to collect taxes for one year. Again Gandhi “”appeared to be”” a “just” and effective tacitician, and a champion whose non-violent creed could be used effectively in an Indian setting.

As if to prove that satyagraha was not confined to rural cases, Gandhi had been asked to intervene in an industrial dispute on behalf of mill workers at a textile factory in Ahmedabad in March 1918 before going to Kheda. Here workers demanded a 35 percent wage increase but the mill owner would only countenance 20 percent. Gandhi sanctioned a strike after the owners refused to go to arbitration but only on certain conditions: no violence, no intimidation of scabs, no begging and no yielding. At a mass meeting workers voted overwhelmingly to pledge themselves to these conditions. The employers imposed a lockout for two weeks and then said they would allow back to work those who accepted the initial 20 percent wage rise. A fortnight with no income and no prospect of one caused some workers to relent. Frustration blew up against strikebreakers but **also against Gandhi**: a striker commented bitterly that **Gandhi and his associate Anasuyaben Sarabhai****[13](http://isj.org.uk/gandhi-the-man-behind-the-myths/" \l "123ahmed_13) “come and go in their car”, “eat elegant food”** and could not understand the agonies of the starving.[14](http://isj.org.uk/gandhi-the-man-behind-the-myths/" \l "123ahmed_14) As violence threatened, Gandhi began his first political fast, stating, “I cannot tolerate for a minute that you break your pledge. I shall not take any food nor use a car till you get a 35 percent increase”.[15](http://isj.org.uk/gandhi-the-man-behind-the-myths/" \l "123ahmed_15) He broke his fast after three days when the strikers voted to continue their pledge and the mill owners agreed to go to arbitration, which led to the workers finally being awarded 35 percent. **These three experiences came to epitomise Gandhi’s tactics and propel him to national leadership.** In each instance his version of peaceful “mass action” by ordinary people appeared to win the day.

Gandhi’s stature was so great that he had assumed the effective leadership of Congress, serving as its president from 1924 to 1929. The freedom struggle assumed an all-India character under his leadership and on **26 January 1930** Congress, led by Gandhi and Jawaharlal Nehru, publicly issued the **Declaration of Independence** which boldly declared, “India must sever the British connection and attain Purna Swaraj or complete independence”.[16](http://isj.org.uk/gandhi-the-man-behind-the-myths/" \l "123ahmed_16)

In Peshawar satyagraha was led by a Muslim Pashtoo disciple of Gandhi, **Ghaffar Khan (known as the Frontier Gandhi),** who had trained a 50,000-member army of non-violent activists.[21](http://isj.org.uk/gandhi-the-man-behind-the-myths/" \l "123ahmed_21) On 23 April 1930 Khan was arrested. A crowd gathered in Peshawar’s Kissa Khawani (storytellers) Bazaar. The British ordered troops to open fire with machine guns on the unarmed crowd, killing an estimated 200 to 250. The Pashtun satyagrahis, in accord with their non-violent training, **willingly faced bullets as troops fired on them**. One British Indian Army regiment **refused** to fire and the entire platoon was arrested, many receiving heavy penalties, including life imprisonment.[22](http://isj.org.uk/gandhi-the-man-behind-the-myths/" \l "123ahmed_22)

**Sarojini Naidu**, a woman poet and freedom fighter, took over and marched the protesters to the factory. As she insisted, “**You will be beaten, but you must not resist: you must not even raise a hand to ward off blows,**” soldiers began clubbing protesters with steel tipped lathis (canes).

**SAROJINI NAIDU WAS SAFE . AS ALWAYS . AS WAS GANDHI .**

The United Press correspondent Webb Miller reported:

Not one of the marchers even raised an arm to fend off the blows. They went down like ten-pins. From where I stood I heard the sickening whacks of the clubs on unprotected skulls. The waiting crowd of watchers groaned and sucked in their breaths in sympathetic pain at every blow. Those struck down fell sprawling, unconscious or writhing in pain with fractured skulls or broken shoulders… The survivors without breaking ranks silently and doggedly marched on until struck down.[24](http://isj.org.uk/gandhi-the-man-behind-the-myths/" \l "123ahmed_24)

The campaign seemed to work and civil disobedience continued until early 1931, when Gandhi was finally released from prison to hold talks with the viceroy, Lord Irwin.

In every instance Gandhi initiated mass action and in every case this propelled the freedom movement forward as it became larger, broader and deepened as activists radicalised. This is how thousands of young people were drawn to Gandhi. As CLR James noted:

That Gandhi has the rich and middle class Hindu with him is not surprising. But that the agricultural labourer in remote villages, the slum dwellers in the towns, should all be ready to face hardships, imprisonment, death; should understand and practise so successfully ideals as difficult as non-cooperation and non-violence, all this is something which to me is as miraculous as anything I have ever read.[25](http://isj.org.uk/gandhi-the-man-behind-the-myths/" \l "123ahmed_25)

**Gandhi’s philosophy was imbued with paradoxes**. He may have denounced modern conveniences but he made full use of the trappings of modern civilisation—for instance, **press and media** outlets were a constant feature of his campaigning, whether **promoting** his epic salt march of 1930 or the protests in **South** Africa. He was against industrialisation but he made alliances with Indian capitalists. His campaigns were made possible by drawing from the vast financial resources of the industrialist GD **Birla**. Gandhi gave his blessing to Birla’s abundant wealth with his teaching on trusteeship, asserting the **right of the rich to accumulate and maintain wealth** as long as it was used to benefit society. **VIVEKANANDA SAID THE SAME TO ROCKEFELLERS .**

His attitude to the masses was contradictory. He would champion peasants’ demands and organise them on condition that they remained peaceful, respectful of **landowners and obedient to Gandhi’s** tactics.

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**GANDHI & RACISM**

**Here you will see Gandhi's racist views towards the blacks.**  
  
To understand Gandhi's role towards the blacks, one requires a knowledge of Hinduism. Within the constraints, a few words on Hinduism will suffice: The caste is the bedrock of Hinduism. The Hindu term for caste is *varna*; which means arranging the society on a four-level hierarchy called the Caste System. The race factor underlies the intricate workings of Hinduism, not to mention the countless evil practices embedded within. Have no doubt, Gandhi loved the Caste system.  
  
Gandhi lived in South Africa for roughly twenty one years from 1893 to 1914. In 1906, he joined the military with a rank of **Sergeant-Major** and actively participated in the war against the blacks. Gandhi's racist ideas are also evident in his writings of these periods. Afro-American newspapers which portrayed Gandhi in ever glowing terms, setting the stage for African-American **leaders** Howard Thurman, Sue Baily Thurman, Reverend Edward Carroll, Benjamin E. Mays, Channing H. Tobias, and William Stuart Nelson to visit India at different time periods to meet Gandhi in person.

1. Grenier, Richard. *The Gandhi Nobody Knows* published in *Commentary* March 1983; pages 59 to 72. This is the best article on Gandhi briefly outlining his war activities against the blacks.  
  
2. Huq, Fazlul. *Gandhi: Saint or Sinner*? Bangalore: Dalit Sahitya Akademy, 1992.  
Superb book. Really gets into the Gandhi's anti-black ideology with a sense of history setting intact.

This book's second chapter "**Gandhi's Anti-African Racism**" is a superb analysis of Gandhi's anti-black thinking. We bring to you the whole chapter for your review:   
  
Gandhi was not a whit less racist than the white racists of South Africa. When Gandhi formed the Natal Indian Congress on August 22, 1894, the no. 1 objective he declared was: "To **promote** concord and harmony among the Indians and Europeans in the Colony." [Collected Works (CW)1 pp. 132-33]   
  
He launched his *Indian Opinion* on June 4 1904: "The object of *Indian Opinion* was to bring the European and the Indian subjects of the King Edward **closer** together." (CW. IV P. 320)   
  
What was the harm in making an effort to bring understanding among all people, irrespective of colour, creed or religion? Did not Gandhi know that a huge population of blacks and coloured lived there? Perhaps to Gandhi they were less than human beings.   
  
Addressing a public meeting in Bombay on Sept. 26 1896 (CW II p. 74), Gandhi said:   
  
Ours is one continued struggle against degradation sought to be inflicted upon us by the European, who desire to degrade us to the level of the raw Kaffir, whose occupation is hunting and whose sole ambition is to collect a certain number of cattle to buy a wife with, and then pass his life in indolence and nakedness.  
  
In 1904, he wrote (CW. IV p. 193):  
It is one thing to register natives who would not work, and whom it is very difficult to find out if they absent themselves, but it is another thing -and most insulting -to expect decent, hard-working, and respectable Indians, whose only fault is that they work too much, to have themselves registered and carry with them registration badges.   
  
In its editorial on the Natal Municipal Corporation Bill, the Indian Opinion of March 18 1905 wrote:   
Clause 200 makes provision for registration of persons belonging to uncivilized races (meaning the local Africans), resident and employed within the Borough. One can understand the necessity of registration of Kaffirs who will not work, but why should registration be required for indentured Indians who have become free, and for their descendants about whom the general complaint is that they work too much? (Italic portion is added)   
  
The Indian Opinion published an editorial on September 9 1905 under the heading, "The relative Value of the Natives and the Indians in Natal". In it Gandhi referred to a speech made by Rev. Dube, a most accomplished African, who said that an African had the capacity for improvement, if only the Colonials would look upon him as better than dirt, and give him a chance to develop self-respect. Gandhi suggested that "A little judicious extra taxation would do no harm; in the majority of cases it compels the native to work for at least a few days a year." Then he added:   
Now let us turn our attention to another and entirely unrepresented community-the Indian. He is in striking contrast with the native. While the native has been of little benefit to the State, it owes its prosperity largely to the Indians. While native loafers abound on every side, that species of humanity is almost unknown among Indians here.  
  
Nothing could be further from the truth, that Gandhi fought against Apartheid, which many propagandists in later years wanted people to believe. He was all in favour of continuation of white domination and oppression of the blacks in South Africa.   
  
In the Government Gazette of Natal for Feb. 28 1905, a Bill was published regulating the use of fire-arms by the natives and Asiatics. Commenting on the Bill, the Indian Opinion of March 25 1905 stated:   
In this instance of the fire-arms, the Asiatic has been most improperly bracketed with the natives. The British Indian does not need any such restrictions as are imposed by the Bill on the natives regarding the carrying of fire-arms. The prominent race can remain so by preventing the native from arming himself. Is there a slightest vestige of justification for so preventing the British Indian?  
  
Here is the budding Mahatma telling the white racists how they can perpetuate their Nazi domination over the vast majority of Africans.   
  
In the British imperialist scheme, one important strategy was to divide and rule. Gandhi advised Indians not to align with other political groups in either coloured or African communities. In 1906 the coloured people in the colonies of Good Hope, the Transvaal and the Orange River colony, addressed a petition to the King Emperor demanding franchise rights. The petitioners showed clearly that, in one part of South Africa, namely the Cape of Good Hope, they had enjoyed the franchise ever since the introduction of representative institutions.   
  
Commenting on the petition, the Indian Opinion of March 24 1906, declaring that "British Indians have, in order that they may never be misunderstood, made it clear that they do not aspire to any political power," added:   
  
It seems that the petition is being widely circulated, and signatures are being taken of all coloured people in the three colonies named. The petition is non-Indian in character, although British Indians, being coloured people, are very largely affected by it. We consider that it was a wise policy on the part of the British Indians throughout South Africa, to have kept themselves apart and distinct from the other coloured communities in this country.   
  
In a statement made in 1906 to the Constitution Committee, the British Indian Association led by Gandhi (CW. V p.335) said:   
  
The British Indian Association ---------- has always admitted the principle of white domination and has, therefore, no desire, on behalf of the community it represents, for any political rights just for the sake of them.  
  
Commenting on a court case, the Indian Opinion of June 2 1906, in its Gujrati section, stated:   
  
You say that the magistrate's decision is unsatisfactory because it would enable a person, however unclean, to travel by a tram, and that even the Kaffirs would be able to do so. But the magistrate's decision is quite different. The Court declared that the Kaffirs have no legal right to travel by tram. And according to tram regulations, those in an unclean dress or in a drunken state are prohibited from boarding a tram. Thanks to the Court's decision, only clean Indians ( meaning upper caste Hindu Indians ) or coloured people other than Kaffirs, can now travel in the trams. (Italic portion is added)   
  
Apartheid defended: Gandhi accepted racial segregation, not only because it was politically expedient as his Imperial masters had already drawn such a blueprint, it also conformed with his own attitude to the caste system. In his own mind he fitted Apartheid into the caste system: whites in the position of Brahmins, Indian merchants and professionals as Sudras, and all other non-whites as Untouchables.  
  
Though Gandhi was strongly opposed to the comingling of races, the working-class Indians did not share his distaste. There were many areas where Indians, Chinese, Coloured, Africans and poor whites lived together. On February 15 1905, Gandhi wrote to Dr. Porter, the Medical Officer of Health, Johannesburg (CW. IV p.244, and "Indian Opinion" 9 April 1904):   
  
Why, of all places in Johannesburg, the Indian location should be chosen for dumping down all kaffirs of the town, passes my comprehension.  
  
Of course, under my suggestion, the Town Council must withdraw the Kaffirs from the Location. About this mixing of the Kaffirs with the Indians I must confess I feel most strongly. I think it is very unfair to the Indian population, and it is an undue tax on even the proverbial patience of my countrymen.   
  
Dr. Porter replied that it was the Indians who sub-let to Africans.   
  
Commenting on the White League's agitation, Gandhi wrote in his Indian Opinion of September 24 1903:   
  
We believe as much in the purity of race as we think they do, only we believe that they would best serve these interests, which are as dear to us as to them, by advocating the purity of all races, and not one alone. We believe also that the white race of South Africa should be the predominating race. 

Again, on December 24 1903, *Indian Opinion* stated:   
  
The petition dwells upon `the comingling of the coloured and white races'. May we inform the members of the Conference that so far as British Indians are concerned, such a thing is particularly unknown. If there is one thing which the Indian cherishes more than any other, it is the purity of type.   
  
In his farewell speech at a meeting held in the house of Dr. Gool in Capetown, which was reported in the *Indian Opinion* of July 1 1914, Gandhi said:   
  
The Indians knew perfectly well which was the dominant and governing race. They aspired to no social equality with Europeans. They felt that the path of their development was separate. They did not even aspire to the franchise, or, if the aspiration exists, it was with no idea of its having a present effect.   
  
Gandhi joined in the orgy of Zulu slaughter when the Bambata Rebellion broke out. It is essential to discuss the background of the Bambata Rebellion, to place Gandhi's Nazi war crime in its proper perspective.   
  
The Bambatta Rebellion--Background  
  
The spiritual foundation of Nazism was the superiority of the Aryan race or its modern version, the Anglo-Saxon race. When Disraeli was Prime Minister, Britain enunciated a doctrine, like the Monroe Doctrine, warning other European powers that Africa would be a British preserve, and that from the Cape to the Limpopo, if not to Cairo, only white people would have local political power. Successive British Governments pursued this policy.   
  
In the 1870s, the Zulu Kingdom was by far the most powerful African State of the Limpopo. Cetewayo, who succeeded his father in 1872, was an able and popular ruler. He united the kingdom and built up a most efficient army. He followed a policy of alliance with the British Colony of Natal. The Zulu Kingdom and the Boer Republic of the Transvaal had been feuding for a long time. The Zulus were defeated twice by the Boers, in 1838 and 1840. By 1877 Cetewayo was ready to invade the Transvaal. But the British stepped in and annexed the Transvaal in 1877, only to prevent Cetewayo from doing it first and becoming powerful and a challenge to white supremacy.   
  
Some contemporary reports throw light on the relative strength of the Zulus and their Boer enemies. Colonel A.W. Durnford wrote in a memorandum on July 5 ("The Secret History of South Africa" by Abercrombe. The Central News Agency Ltd., Johannesburg South Africa. 1951 p.6):   
  
About this time (April 10th) Cetewayo had massed his forces in three corps on the borders, and would undoubtedly have swept the Transvaal, at least up to the Vaal River if not to Pretoria itself, had the country not been taken over by the English. In my opinion he would have cleared the country to Pretoria.   
  
Shepstone, the British Administrator, himself wrote concerning the reality of the danger on Dec. 25 1877:   
  
The Boers are still flying, and I think by this time there must be a belt of more than a hundred miles long and thirty broad in which, with three insignificant exceptions, there is nothing but absolute desolation. This will give some idea of the mischief which Cetewayo's conduct has caused.(Ibid p.7).   
  
The above facts explode the myth that the British protected the Zulus from the Boers.   
  
British barbarity on Blacks: After annexing the Transvaal, Shepstone turned his attention to destroying all the independent African states in that region, particularly the Zulu Kingdom. Before annexation of the Transvaal, Shepstone sided with the Zulus in their border disputes with the Transvaal. After annexation he made a volte-face and used those disputes as excuses to invade Zululand. The British public was told that the Zulu War was to liberate the Zulu people from a tyrannical ruler, and South Africa from a menace to "christianity and civilisation".  SIDED OR CREATED RIFT ??

In 1879, the British invaded the Zulu Kingdom and defeated Cetawayo. Then they started their complete subjugation. *First the army was broken, thus destroying their ability to defend themselves. The country was then split into thirteen separate units under the nominal control of the chiefs*, salaried by the Government. The white magistrates supplanted the chiefs as the most powerful men in their districts. Most important of all, the land was partitioned. Before the war, Shepstone had expressed the hope that Cetewayo's warriors would be "changed to labourers working for wages". It makes a sad story, how this was accomplished. In 1902-4, the Land Commission delineated a number of locations for the Zulus, and threw open the rest of the country to white settlement. Out of a total acreage of more than 12 million acres, the Africans held some 2 million acres. They numbered, at the lowest reckoning, over three hundred thousand. The Europeans, who were less than 20,000, owned most of the best land. A large proportion of the African population was forced to live upon land to which it had no legal claim. Where the Africans lived upon private or crown lands, they lived there entirely upon sufferance and without legal title. By this time, other independent African states in that region were also destroyed by the British army. Wheresoever, they marched, in Basutoland, Zululand or Bechuanaland, the Queen's horses and the Queen's men were like unto a "Salvation Army" ministering to the welfare of the colonists. The sufferers were the Africans.   
  
Gandhi wrote in his *Satyagraha in South Africa* (p.15):   
The Boers are simple, frank and religious. They settle in the midst of extensive farms. We can have no idea of the extent of these farms. A farm with us means generally an acre or two, and sometimes even less. In South Africa, a single farmer has hundreds or thousands of acres of land in his possession. He is not anxious to put all this under cultivation at once, and if any one argues with him he will say, `Let it lie fallow; lands which are now fallow will be cultivated by our children'.   
  
Also in his *Indian Opinion* (March 15 1913), he wrote:   
  
General Botha has thousands of acres of land ... (there is) a big company in Natal which has hundreds of thousands of acres of land.   
  
Thou shalt not steal but rob.   
  
It did not seem to occur to Gandhi how these people came into possession of thousands of acres of land, whereas Africans were cooped in locations like chicken in pens.   
  
Grabbing the land was not enough: it needed manpower to cultivate that land. The cry of the farmers was for labour. Naturally it found a favourite response from Shepstone, whose dream it was to convert Cetewayo's warriors into labourers for white men. His native policy was to meet the demands of the European farmers. He agreed that Europeans could not expand or grow in wealth unless they could draw more fully upon the reservoirs of labour in the African reserves.   
  
In the process of European colonisation, the swiftly expanding land-hungry Europeans turned the bulk of the African population into a proletariat. Due to the congestion and landlessness in the reserves, created deliberately by the white rulers, their agricultural return was not sufficient for bare existence. Then there were the taxes on huts, cattle and what not. On the other hand, working for white men did not provide them with adequate sustenance. In Natal, the sugar farmers of the coast relied upon the Indian indentured labour, whereas the stock farmers of the interior relied exclusively on Africans, and regarded the failure of Africans to work for them as a criminal offence. In a report to the Chief Commissioner of Police in 1903, the Police Inspector W.F. Fairley wrote: "With regard to crime, the principal complaints made by Dutch farmers to patrols was of the refusal to work on the part of the natives." (Department Reports 1903 p.67 cited "Reluctant Rebellion" by Marks p.17. Clarendon Press, Oxford 1970). Complaints about the shortage of African labour were voiced in all parts of the country. The farmers were later joined by the mining industries. The most obvious change was the broadening of the economic base from being entirely agricultural to one in which mining played a more and more important part. Diamond, gold, coal became major industries, and with this development, the deeper involvement of the big finance houses, particularly Rothschilds. So the fate of the Africans as the source of cheap labour, and the fat dividends derived from mining by the British ruling class, became interlinked. This still continues in a modified form. Now it is Anglo-American corporations.   
  
Cheap labour from India: Europeans assumed that Africans lived only to meet their requirements of cheap labour, and as such they had no right to establish themselves as self-sufficient and independent farmers because this conflicted with European interests. Famines in India facilitates the recruitment of indentured Indian labourers for white employers in the Colonies. It was no different in relation to Africans. In a Report of the Native Affairs Commission, (Native Affairs Commission Report 1939-40 cited "Oxford History of South Africa" p.182. Clarendon Press, Oxford, 1969) it was admitted that "African reserves were regarded by whites as reservoirs of labour, and congestion, landlessness and crop failure were welcomed as stimulants to the labour supply". Similar situations among whites were viewed as national calamities. The Government lent millions of pounds to white farmers, gave them tax relief in times of famine, paid subsidies, facilitated the export of their produce, and wrote off their debts. But what about Africans? Famine would be rampant, crops ruined, food exhausted, thousands of Africans and their cattle would starve to death, but the government would not raise a finger.   
  
The whites not only stole the land from the Africans, and used them as cheap labour, but also looked to them for revenue. They drew a relatively large and growing income from the Africans. "The Native population of Natal", Shepstone admitted ("Imperial Factor" by De Kieweit p.193. Clarendon Press, Oxford 1970), "contribute to the revenue annually a sum equal, at least, to that necessary to maintain the whole fixed establishment of the Colony for the government of the whites as well as themselves." Taxation is a financial measure to gather revenue to meet the expenditure of the state. But in South Africa it was used to reduce Africans to slavery. The sole motive behind the extra taxation imposed on Africans was to force the Africans to work on terms dictated by the whites.   
  
Always there was resentment against any measure which would allow the Africans to settle in locations instead of keeping them as labourers. It was not only the farmers' conferences, the press owned by the mining magnates joined the outcry of the farmers to enact special laws to compel the Africans to come out of their locations and work for the whites. The press was in the forefront to arouse the sentiments that Africans not in European service were necessarily living in idleness. Gandhi's *Indian Opinion* played second fiddle to the white press in this respect. To Gandhi, the imposition of taxes upon the Africans to compel them to work for the white employers was "gentle persuasion".   
  
By a stroke of the pen, the major part of the available land was taken away from the Zulus and given to Europeans. Some of the dispossessed Zulus were allotted locations and others remained on the land of European landlords on sufferance. Bambata was one of these unfortunate chiefs. He became Chief in 1890 and he and his people were placed in private locations on very high rents. The land was useless for any agricultural purpose. To make things worse, the Boer farmers suspected Bambata of informing the British about their pro-Boer activities, and naturally they tried to victimise him and his people. But after the war, the British rulers leaned backwards and went out of their way to kiss and hug the Boers. So Bambata was caught in a cleft stick. By 1905 the tension between Bambata and his white landlords reached crisis point. The Assistant Magistrate of Greytown, H. Von Gerard, wrote to the Under Secretary of Native Affairs recommending the allocation of a location for his people. Gerard described how people were being oppressed and squeezed by the landlords, what useless land it was for agricultural purposes, and how summons after summons was being issued against people who were unable to pay high rents. Finally he remarked ("Reluctant Rebellion" by Marks. P.201):   
  
A most desperate state of affairs, the more so as there seems no remedy for it....My sympathies with Bambata's people...but I see no way out of the difficulty.  
  
The military and civilian leaders of Natal were consciously developing a picture as if an uprising was imminent. Not that they could foresee one, but they wanted to foresee one because that would give them a golden opportunity to inflict severe punishments on Zulus who, according to the colonists, were growing insolent. They drew up a plan to deal with this imaginary uprising swiftly, and all agreed that was the way they could save not only Natal but North Africa from the "barbarities which only the savage mind can conceive." (Ibid p. Xvii)   
  
Zulu Revolt: But outside Natal, people were not so sure. Styne, President of the Orange Free State, called it "hysteria". Smuts, Botha and Merriman expressed concern as to whether the whites of Natal would spur a rebellion. Some churchmen and many radical humanitarians in Natal, as well as England, produced volumes of irrefutable evidence proving that it was a conspiracy to goad the Zulus into rebellion and then massacre them. In this, Hariette Colenso, the famous daughter of a famous father, Bishop Colenso, made the most outstanding contribution. There was a cry of imminent native revolt in the press long before active rebellion broke out.   
  
As far back as 1902, Lieu. G.A. Mills in his report (GH18/02. Cited "Reluctant Rebellion" p.158) to the Chief of Staff, Natal, on July 1 informed him:   
  
Every Boer expresses the most bitter hatred of the Zulus. They all express a wish that the Zulus would rise now while the British troops are in the country so that they may be practically wiped out. The Boers all say that in the event of the rising, every one of them would join the British troops in order to have a chance of paying off old scores against the Zulus. When I first came here, I visited farms and asked the Boers what they thought of the advisability of keeping troops here. They all said it was most necessary, as they were afraid of the Kaffirs and it would not be safe to stay on their farms if the troops withdrew.... Taking everything into consideration, I cannot help being forced to the opinion that many Boers intend to provoke a Zulu rising if they can do so.  
  
It was Colonel Mackenzie, the military supremo before the rebellion, who was prophesying a native uprising and cleaning the barrels of his guns to use the "golden opportunity" to inflict "the most drastic punishment" on leading natives he found guilty of treason, and to "instill a proper respect for the white man". (C.O. 179/233/12460. Dispatch 9.3.06 cited "Reluctant Rebellion" p. 188).   
  
On June 14, Charles Saunders, Chief Magistrate and Civil Commissioner in Zululand (1899-1909) wrote to C.J. Hignet, the magistrate of Nqutu ("Reluctant Rebellion" p.241):   
  
I quite agree with your conclusions as to our men trying to goad the whole population into rebellion, and you have no idea of the difficulties we had in Nkandha in trying to protect people one knew perfectly well were faithful to us.  
  
In his communication of July 10 1906 to the Prime Minister, (PM 61/15/66 Governor to PM 10.7.06) the Governor described the "sweeping actions and the mopping-up operations as continued slaughter. Fred Graham, a permanent civil servant in the Colonial Office, in his Minute of July 10, described it as "massacre".   
  
Nazism & racism: The most revealing was the long letter of July 24 1906 (CO 179/236/24787 minute 10-7-06) sent by the Anglican Archdeacon, Charles Johnson, from St. Augustine's in Nqutu division, to the Society for the Propagation of the Gospels in London. He was a man of the British establishment and not known to have excessive zeal for standing up for the rights of the Africans. He wrote (cited "Reluctant Rebellion" p. 241):   
  
Many thinking people have been asking themselves, what are we going to do with his teeming population? Some strong-handed men have thought the time was ripe for solving the great question. They knew that there was a general widespread spirit of disaffection among the natives of Natal, the Free State and the Transvaal, but specially in Natal, and they commenced the suppression of the rebellion in the fierce hope that the rebellion might so spread throughout the land and engender a war of practical extermination. I fully believe that they were imbued with the conviction that this was the only safe way of dealing with the native question, and they are greatly disappointed that the spirit of rebellion was not strong enough to bring more than a moiety of the native peoples under the influence of the rifle. Over and over again it was said, `They are only sitting on the fence, it shall be our endeavour to bring them over'; and again, speaking of the big chiefs, `We must endeavour to bring them in if possible! Yes, they have been honest and outspoken enough-the wish being father to the thought-they prophesied the rebellion would spread throughout South Africa; had they been true prophets, no doubt the necessity of solving the native question would have been solved for this generation at least.  
  
John Merriman was a veteran Cape politician. He was one of those so-called liberals who accepted Nazism as a doctrine, or in other words Anglo-Saxon superiority, but regretted its consequent atrocities and thus fumigated their consciences. He wrote to Goldwin Smith (Merriman papers NHo. 202, 16.9.06 cited "Reluctant Rebellion" p.246) in September 1906:   
  
We have had a horrible business in Natal with the natives. I suppose the whole truth will never be known, but enough comes out to make us see how thin the crust is that keeps our christian civilisation from the old-fashioned savagery machine-guns and modern rifles against knobsticks and assagais are heavy odds and do not add much to the glory of the superior race.   
  
In the letter of the Archdeacon the expression "practical extermination", and in a letter of Lieutenant Mills "practically wiped out", have been used. This was what the German Nazis wanted to do to the Jews: to exterminate them. *Does it make any difference whether the victims of racial slaughter are Jews or blacks?*Conspiracy to massacre Blacks: Gandhi was well aware of the conspiracy to massacre the Africans. When there was war hysteria in the colonial press, this prophet of non-violence did not apply his mind as to how to stop such a conflict. On the contrary, he did not want Indians to be left behind, but wanted them to take a full part in this genocide.   
  
In his editorial in the *Indian Opinion*of Nov. 18 1905, long before the actual rebellion broke out, Gandhi complained that the Government simply did not wish to give Indians an opportunity of showing that they were as capable as any other community of taking their share in the defence of the colony. He suggested that a volunteer corps should be formed from colonial-born Indians, which would be useful in actual service.   
  
*Indentured Indians lived in conditions worse than slavery. Gandhi during his 20 years' stay in South Africa, did not raise a finger to ease their sufferings. But he was quick to suggest using them as cannon fodder for racists against Africans.*In his *Indian Opinion*in Dec. 2 1905 he referred to Law 25 of 1875 which was specially passed to increase "the maximum strength of the volunteer force in the colony adding thereto a force of Indian immigrant volunteer infantry". To assure the Europeans that such Indians would only kill Africans, he pointed out that "section 83 of the Militia Act states that no ordinary member of the coloured contingent shall be armed with weapons of precision, unless such contingent is called to operate against other than Europeans".   
  
Gandhi defends massacre: Many years later, he wrote (p.233) in his autobiography:   
  
The Boer War had not brought home to me the horrors of war with anything like the vividness that the `rebellion' did. This was no war but a man-hunt, not only in my opinion but also in that of many Englishmen with whom I had occasion to talk. To hear every morning reports of the soldiers' rifles exploding like crackers in innocent hamlets, and to live in the midst of them, was a trial.  
  
Then to justify his participation in this massacre, he went on (Autobiography p. 231):   
  
I bore no grudge against the Zulus, they had harmed no Indian. I had doubts about the `rebellion' itself, but I then believed that the British Empire existed for the welfare of the world. A genuine sense of loyalty prevented me from even wishing ill to the Empire. The righteness or otherwise of the `rebellion' was therefore not likely to affect my decision.  
  
What about the Nazi war criminals? Did they not have a genuine sense of loyalty to Hitler and Nazism?   
  
In Great Britain another storm of protest was raised against the atrocities perpetrated in Natal. The only time Gandhi mentioned the Zulu suppression was on August 4 1906, when he wrote in his *Indian Opinion:*A controversy is going on in England about what the Natal Army did during the Kaffir rebellion. The people here believe that the whites of Natal perpetrated great atrocities on the Kaffirs. In reply to such critics, the *Star* has pointed to the doings of the Imperial Army in Egypt. Those among the Egyptian rebels who had been captured were ordered to be flogged. The flogging was continued to the limits of the victim's endurance; it took place in public and was watched by thousands of people. Those sentenced to death were also hanged at the same time. While those sentenced to death were hanging, the flogging of others was taken up. While the sentences were being executed, the relatives of the victims cried and wept until many of them swooned. If this is true, there is no reason why there should be such an outcry in England against Natal outrages.  
  
One may notice that the article was very cleverly written. First Gandhi stated that people in England believed that the whites of Natal perpetrated great atrocities on Africans, as if he himself did not know what happened, and also gave the impression that it was the local Natal Army and not the Imperial Army which was involved in the atrocities, which is not true. Even at this stage, he was not willing to tell the simple truth, that atrocities were committed. Then he borrowed the description of hanging and flogging in Egypt from the *Star* as if he did not know about that either. Did or did not Gandhi know that those Egyptians were not common criminals to be flogged and hanged that they were the patriots, the flowers of the Egyptian nation?   
  
*If Gandhi unequivocally accepted or found out that the Imperial Army committed those atrocities, then he could not claim that he believed the British Empire existed for the welfare of mankind. The last and the vilest of all was the subtle suggestion that if the Imperial Army did what they were accused of doing, then there was no reason why there should be such an outcry in England against the Natal outrage. Why could this Imperialist-manufactured Mahatma not say clearly that both were crimes against humanity*?

1. Nichols, Beverley. *Verdict on India*. New York: Harcourt, Brace and Company, 1944.   
  
"Gandhi is the greatest enemy the untouchables have ever had in India."  
  
2. Ambedkar, B.R. What Congress and Gandhi Have Done to the Untouchables. Bombay: Thacker & Co., Ltd, 2nd edition, 1946. Excerpts from this book were published in: Gandhi: Maker of Modern India? Edited by Martin Deming Lewis. Boston: D.C. Heath and Co., 1965. Here is the report which you must read in its entirety:   
  
Gandhi's views on the caste system--which constitutes the main social problem in India--were fully elaborated by him in 1921-22 in a Gujrati journal called Nava-Jivan. The article is written in Gujrati. I give below an English translation of his views as near as possible in his own words. Says Mr. Gandhi:   
  
(1) I believe that if Hindu Society has been able to stand it is because it is founded on the caste system.   
  
(2) The seeds of swaraj are to be found in the caste system. Different castes are like different sections of miliary division. Each division is working for the good of the whole....   
  
(3) A community which can create the caste system must be said to possess unique power of organization.   
  
(4) Caste has a ready made means for spreading primary education. Each caste can take the responsibility for the education of the children of the caste. Caste has a political basis. It can work as an electorate for a representative body. Caste can perform judicial functions by electing persons to act as judges to decide disputes among members of the same caste. With castes it is easy to raise a defense force by requiring each caste to raise a brigade.   
  
(5) I believe that interdining or intermarriage are not necessary for promoting national unity. That dining together creates friendship is contrary to experience. If this was true there would have been no war in Europe.... Taking food is as dirty an act as answering the call of nature. The only difference is that after answering call of nature we get peace while after eating food we get discomfort. Just as we perform the act of answering the call of nature in seclusion so also the act of taking food must also be done in seclusion.   
  
(6) In India children of brothers do not intermarry. Do they cease to love because they do not intermarry? Among the Vaishnavas many women are so orthodox that they will not eat with members of the family nor will they drink water from a common water pot. Have they no love? The caste system cannot be said to be bad because it does not allow interdining or intermarriage between different castes.   
  
(7) Caste is another name for control. Caste puts a limit on enjoyment. Caste does not allow a person to transgress caste limits in pursuit of his enjoyment. That is the meaning of such caste restrictions as interdining and intermarriage.   
  
(8) To destroy caste system and adopt Western European social system means that Hindus must give up the principle of hereditary occupation which is the soul of the caste system. Hereditary principle is an eternal principle. To change it is to create disorder. I have no use for a Brahmin if I cannot call him a Brahmin for my life. It will be a chaos if every day a Brahmin is to be changed into a *Shudra* and a *Shudra* is to be changed into a Brahmin.  
  
(9) The caste system is a natural order of society. In India it has been given a religious coating. Other countries not having understood the utility of the caste system, it existed only in a loose condition and consequently those countries have not derived from caste system the same degree of advantage which India has derived. These being my views I am opposed to all those who are out to destroy the caste system.   
  
In 1922, Mr. Gandhi was a defender of the caste system. Pursuing the inquiry, one comes across a somewhat critical view of the caste system by Mr. Gandhi in the year 1925. This is what Mr. Gandhi said on 3rd February 1925:  
  
I gave support to caste because it stands for restraint. But at present caste does not mean restraint, it means limitations. Restraint is glorious and helps to achieve freedom. But limitation is like chain. It binds. There is nothing commendable in castes as they exist to-day. They are contrary to the tenets of the Shastras. The number of castes is infinite and there is a bar against intermarriage. This is not a condition of elevation. It is a state of fall.

In reply to the question: What is the way out? Mr. Gandhi said:

**The best remedy is that small castes should fuse themselves into one big caste. There should be four big castes so that we may reproduce the old system of four *Varna*s.**

In short, in 1925 Mr. Gandhi **became** an upholder of the *Varna* system.

The old *Varna* system prevalent in ancient India had the society divided into four orders: (1) Brahmins,whose occupation was learning; (2) Kshatriyas, whose occupation was warfare; (3) Vaishyas, whose occupation was trade and (4) *Shudra*s,whose occupation was service of the other classes. Is Mr. Gandhi's *Varna* system the same as this old *Varna* system of the **orthodox** Hindus? Mr. Gandhi explained his *Varna* system in the following terms:   
  
(1) I believe that the divisions into *Varna* is based on birth.

(2) There is nothing in the *Varna* system which stands in the way of the *Shudra* acquiring learning or studying military art of offense or defense. Contra it is open to a Kshatriya to serve. The *Varna* system is no bar to him. What the *Varna* system enjoins is that a *Shudra* will not make learning a way of earning a living. Nor will a Kshatriya adopt service as a way of learning a living. [Similarly a Brahmin may learn the art of war or trade. But he must not make them a way of earning his living. Contra a Vaishya may acquire learning or may cultivate the art of war. But he must not make them a way of learning his living.]   
  
(3) The *Varna* system is connected with the way of earning a living. There is no harm if a person belonging to one *Varna* acquires the knowledge or science and art specialized in by persons belonging to other *Varna*s. But as far as the way of earning his living is concerned he must follow the occupation of the *Varna* to which he belongs which means he must follow the hereditary profession of his forefathers.   
  
(4) The object of the *Varna* is to prevent competition and class struggle and class war. I believe in the *Varna* system because it fixes the duties and occupations of persons.   
  
(5) *Varna* means the determination of a man's occupation **before he is born**.  
  
(6) In the *Varna* system no man has any liberty to choose his occupation. His occupation is determined for him by heredity.   
  
\* \* \*   
The social life of Gandhism is either caste or *Varna*. Though it may be difficult to say which, there can be no doubt that the social ideal of Gandhism is not democracy. For, whether one takes for comparison caste or *Varna* both are fundamentally opposed to democracy....   
  
That Gandhi changed over from the caste system to the *Varna* system does not make the slightest difference to the charge that Gandhism is opposed to democracy. In the first place, the idea of *Varna* is the **parent** of the idea of caste. If the idea of caste is a pernicious idea it is entirely because of the viciousness of the idea of *Varna*. Both are evil ideas and it matters very little whether one believes in *Varna* or in caste.   
  
\* \*   
\* Turning to the field of economic life, Gandhi stands for two ideals. One of these is the opposition to machinery... evidenced by his idolization of charkha (the spinning wheel) and by insistence upon hand-spinning and hand-weaving. His opposition to machinery and his love for charkha are not matter of accident.

The second ideal of Gandhi is the elimination of class war and even class struggle in the relationship between employers and employees and between landlords and tenants....Gandhi does not wish to hurt the propertied class. He is even opposed to a campaign against them. He has no passion for economic equality. Referring to the propertied class Gandhi said quite recently that he does not wish to destroy the hen that lays the golden egg. His solution for the economic conflict between the owners and the workers, between the rich and the poor, between the landlords and the tenants and between the employers and the employees is very simple. The owners need not deprive themselves of their property. All they need do is to **declare themselves trustees** for the poor. Of course, the trust is to be a **voluntary** one carrying only a spiritual obligation.   
  
**In Gandhism, the common man has no hope.**

The Hindu “sacred” law penalized the *Shudra*s (Hindus of the fourth class) from acquiring wealth. It is a law of **enforced poverty**. What does Gandhism do? It does not lift the ban. It blesses the *Shudra* for his moral courage to give up property. It is well worth quoting Gandhi's own words. Here they are:   
  
**The *Shudra* who only serves (the higher caste) as a matter of religious duty, and who will never own any property, who indeed has not even the ambition to own anything, is deserving of thousand obeisance...The very Gods will shower flowers on him.**  
  
Another illustration in support is the attitude of Gandhism towards the scavenger. The sacred law of the Hindus lays down that a scavenger's progeny shall live by scavenging. Under Hinduism scavenging was not a matter of choice, it was a matter of force. What does Gandhism do? It seeks to perpetuate this system by praising scavenging as the noblest service to society! Let me quote Gandhi:   
  
**I do not want to attain *Moksha*. I do not want to be reborn. But if I have to be reborn, I should be born an untouchable, so that I may share their sorrows, sufferings and the affronts levelled at them, in order that I endeavor to free myself and them from that miserable condition. I, therefore prayed that if I should be born again, I should do so not as a *Brahmin*, *Kshatriya*, *Vaishya*, or *Shudra*, but as an Ati*Shudra*.... I love scavenging. In my ashram, an eighteen-years-old Brahmin lad is doing the scavenger's work in order to teach the ashram scavenger cleanliness. The lad is no reformer. He was born and bred in orthodoxy.... But he felt that his accomplishments were incomplete until he had become also a perfect sweeper, and that, if he wanted the ashram sweeper to do his work well, he must do it himself and set an example. You should realize that you are cleaning Hindu Society.**  
  
Can there be a worse example of **false** propaganda than this attempt of Gandhism to perpetuate evils which have been deliberately imposed by one class over another? If Gandhism preached the rule of poverty for all and not merely for the *Shudra* the worst that could be said about it is that it is mistaken idea. But why preach it as good for one class only?... In India a man is not a scavenger because of his work. He is a scavenger because of his birth irrespective of the question whether he does scavenging or not. If Gandhism preached that scavenging is a noble profession with the object of inducing those who refuse to engage in it, one could understand it. But why appeal to the scavenger's pride and vanity in order to induce him and him only to keep on to scavenging by telling him that scavenging is a noble profession and that he need not be ashamed of it? To preach that poverty is good for the *Shudra* and for none else, to preach that scavenging is good for the Untouchables and for none else and to make them accept these onerous impositions as voluntary purposes of life, by appeal to their failings is an outrage and a **cruel joke** on the helpless classes which none but Mr. Gandhi can perpetrate with equanimity and impunity....   
  
Criticism apart, this is the **technique** of Gandhism to make wrongs done to the very victim **appear** as though they were his privileges. If there is an "ism" which has made full use of religion as an opium to lull the people into false beliefs and false security, it is Gandhism. Plausibility! Ingenuity! Thy name is Gandhism.   
  
Gandhism professes to abolish Untouchability. That is hailed as the greatest virtue of Gandhism. But what does this virtue amount to in actual life? The grace in Gandhism is a curse in its worst form. The virtue of the anti-Untouchability plant in Gandhism is quite illusory. There is no substance in it.   
Gandhism is simply another form of **Sanatanism** which is the ancient name for **militant** orthodox Hinduism. What is there in Gandhism which is not to be found in orthodox Hinduism? There is caste in Hinduism, there is caste in Gandhism. Hinduism believes in the law of hereditary profession, so does Gandhism. Hinduism enjoins cow-worship. So does Gandhism. Hinduism upholds the law of karma, predestination of man's condition in this world, so does Gandhism. Hinduism accepts the authority of the Shastras. So does Gandhism. Hinduism believes in idols. So does Gandhism. **All that Gandhism has done is to find a philosophic justification for Hinduism and its dogmas.** Hinduism is bald in the sense that it is just a set of rules which bear on their face the appearance of a crude and cruel system. Gandhism supplies the philosophy which **smoothens** its surface and gives it the **appearance of decency and respectability and so alters it and embellishes it as to make it even more attractive....**  
  
What hope can Gandhism offer to the Untouchables? To the Untouchables, Hinduism is a veritable chamber of **horrors**. The sanctity and infallibility of the Vedas, Smritis and Shastras, the iron law of caste, the heartless law of karma and the senseless law of status by birth are to the Untouchables veritable instruments of torture which Hinduism has forged against the Untouchables. These very instruments which have mutilated, blasted and blighted the life of the Untouchables are to be found **intact and untarnished** in the bosom of Gandhism. How can the Untouchables say that Gandhism is a heaven and not a chamber of horrors as Hinduism has been? The only reaction and a very natural reaction of the Untouchables would be to run away from Gandhism.   
  
Gandhists may say that what I have stated applies to the old type of Gandhism. There is a new Gandhism, Gandhism without caste. This has reference to the recent statement of Gandhi that caste is an anachronism. Reformers were naturally gladdened by this declaration of Gandhi. And who would not be glad to see that a man like Gandhi having such terrible influence over the Hindus, after having played the most mischievous part of a social reactionary, after having stood out as the protagonist of the caste system, after having **beguiled and befooled the unthinking** Hindus with arguments which made no distinction between what is fair and foul should have come out with this recantation? But is this really a matter for jubilation? Does it change the nature of Gandhism? Does it make Gandhism a new and a better "ism" than it was before? Those who are carried away by this recantation of Gandhi, forget two things. In the first place, all that Gandhi has said is that caste is an anachronism. He does not say it is an evil. He does not say it is anathema. Gandhi may be taken to be not in favor of caste. but Gandhi does not say that he is against the *Varna* system. And what is Gandhi's *Varna* system? It is simply a **new name** for the caste system and retains all the worst features of the caste system.   
  
The declaration of Gandhi cannot be taken to mean any fundamental change in Gandhism.

<https://en.wikisource.org/wiki/Mahatma_Gandhi,_his_life,_writings_and_speeches>

<https://en.wikisource.org/wiki/Mahatma_Gandhi,_his_life,_writings_and_speeches/Indentured_Labour>

**THE DUTIES OF BRITISH CITIZENSHIP**

I consider myself **a lover of the British Empire**, a citizen (though voteless) of the Transvaal, prepared to take my full share in promoting the **general** well-being of the country. And I claim it to be perfectly honourable and consistent with the above profession to advise my countrymen not to submit to the Asiatic Act, as being derogatory to their manhood and offensive to their religion. And I claim, too, that the method of passive resistance adopted to combat the mischief is the clearest and safest, because, if the cause is not true, it is the resisters, and they alone who suffer. I am perfectly aware of the danger to good government, in a country inhabited by many races unequally developed, in an honest citizen advising resistance to a law of the land. But I refuse to believe in the infallibility of legislators, I do believe that they are not always guided by generous or even just sentiments in their dealings with unrepresented classes. I venture to say that, if passive resistance is generally accepted, it will once and for ever avoid the contingency of a terrible death-struggle and bloodshed in the event (not impossible) of the natives being exasperated by a stupid mistake of our legislators.

It has been said that those who do not like the law may leave the country. This is all very well spoken from a cushioned chair, but it is neither possible nor becoming for men to leave their homes because they do not subscribe to certain laws enacted against them. The inlanders of the Boer regime complained of harsh laws ; they, too, were told that if they did not like them they could retire from the country. Are Indians, who are fighting for their self-respect, to slink away from the country for fear of suffering imprisonment or worse ? If I could help it, nothing would remove Indians from the country save brute force. It is no part of a citizen's duty to pay blind obedience to the laws imposed on him. And if my countrymen believe in God and the existence of the soul, then, **while they may admit that** their bodies belong to the state to be imprisoned and deported, their minds, **their wills, and their souls must ever remain free like** the birds of the air, and are beyond the reach of the swiftest arrow. — (*Indian Opinion*). <https://en.wikisource.org/wiki/Mahatma_Gandhi,_his_life,_writings_and_speeches/The_Duties_of_British_Citizenship>

[**https://en.wikisource.org/wiki/M.\_K.\_Gandhi:\_Indian\_Patriot\_in\_South\_Africa**](https://en.wikisource.org/wiki/M._K._Gandhi:_Indian_Patriot_in_South_Africa) **COMPLETE BOOK** by Doke (Joseph J) M.K. GANDHI An Indian patriot in South Africa with an introduction by Lord Ampthill Published: London, London Indian Chronicle, [ first published in 1909 **when Gandhi was just 40 years old = strange. PR work to manufacture “Gandhi”**].

**Introduction --** The writer of this book is not known to me personally, but there is a bond of sympathy between him and me in the sentiments which we share in regard to the **cause** of which he is so courageous and devoted an advocate.

I commend his book to all who are willing to take my word that it is worth reading. I respectfully suggest that others who attach no value to my opinion would do well to avail of the information afforded by this book in regard to the question of which few, unfortunately, in this country have any knowledge, but which is nevertheless an **Imperial** question of the **highest** importance.

Mr. Doke does not pretend to give more than a short biography and character sketch of Mr. Mohandas Karamchand Gandhi, the leader of the Indian Community in the Transvaal, but the importance of the book is due to the facts that men and matters are inseparably connected in all human affairs, and that the proper comprehension of political affairs in particular ever depends on a knowledge of the character and motives of those who direct them.

Although I am not in a position to criticize I do not doubt that in these pages the facts are accurately recorded, and I have sufficient reason to believe that the appreciation is just.

The subject of the sketch, Mr. Gandhi, has been denounced in this country, even by responsible persons, as an ordinary agitator; his acts have been misrepresented as mere vulgar defiance of the law; there have not even been wanting suggestions that his motives are those of self-interest and pecuniary profit.

A perusal of these pages ought to dispel any such notions from the mind of any fair man who has been misled into entertaining them. And with a better knowledge of the man there must come a better knowledge of the matter.

The Indian community in the Transvaal are struggling for the maintenance of a right and the removal of a **degradation**. Can we as Englishmen find fault with them for that? **The only method of protest, except that of violence and disorder, which is open to them, who have neither votes nor representation, is that of passive resistance.** Can we find fault with them for that? They are **not** selfishly resisting a tax or insidiously striving for new political privileges; they are merely trying to regain that which has been taken from them—the honour of their community. Let him who blames them say what he would do in similar circumstances. Is there one of us who, out of respect for the law, would submit meekly and without protest to deprivation of rights and social degradation?

The Colonial Government can remove both grievances without sacrificing an ounce of principle or losing a grain of dignity. Will the Colonial Government do so for the sake of the Empire at this moment of reconciliation, union, and new hope for the future? That is the question to which we are anxiously expecting an answer at the present moment—the question whether or not the **Indians** who, have their homes in the Transvaal and who have **assisted** as a community in the development of South Africa, **who are British citizens and subjects of His Majesty the King**, are to have any lot or share in the general rejoicing over the Union of South Africa.

The Colonial Government has but to repeal an Act, which has **served** its purpose, which is **now useless** and **unworkable**, and which they themselves declare to be a **dead letter**, and to make a **slight** amendment of another Act, so as to remove the explicit racial distinction imposed by these laws and in practice admit a maximum of six Indians annually to the Colony, on the old principle of right, and the question would be settled. The Indian would then have no further reason for persisting in a struggle which for them means suffering and ruin while for the Colony it means a scandal and disgrace. This does **not** imply that they have **no** further grievances. They would still labour under the disabilities imposed by the late Transvaal Republic—the incapacity to acquire the franchise and to **own** land, and the liability to **segregation** in locations.

It is not realised in this country that in the Transvaal, during the past three years, Indians have for the **first** time been deprived of a right which they have enjoyed, at any rate in theory, and still enjoy in every **other** part of the Empire, viz., the legal right of **migration** on the same terms as other civilised subjects of His Majesty. That is the simple but startling fact, and if this were understood, as it ought to be understood, surely there would be protest from men of all parties in both Houses of Parliament who have so solemnly expressed their disapproval and regret at the establishment of a "colour bar" under the new Constitution for South Africa. Undoubtedly this disfranchisement, under a Liberal administration, of men on account of their colour, this deprivation of an elementary right of British citizenship on racial grounds, constitutes a reactionary step in Imperial government almost without parallel, and perhaps there never has been so great or momentous a departure from the principles on which the Empire has been built up and by which we have been wont to justify its existence, the principles of that true **Liberalism** which has hitherto belonged to Englishmen of all parties. But the violation of the political ethics of our race is even greater in the case of the "colour bar" which has been established in the Transvaal than in that of the new South African Constitution. If the Houses of Parliament and the Press cannot see this and do not think it worth while to take account of so momentous a reaction, it would seem that our genius for the government of an Empire has commenced its decline.

What is to be the result in India if it should finally be proved that we cannot protect British subjects under the British Flag, and that we are powerless to abide by the pledges of our Sovereign and our Statesmen? Those who know about India will have no doubt as to the **consequences**. And **what if** India—irritated, mortified and humiliated—should become an unwilling and refractory partner in the great Imperial concern? Surely it would be the beginning of the **end** of the Empire.

These, briefly, are the reasons why this question of "the British indians in the Transvaal" is a **great** **Imperial** question and not one of mere internal administration of a self-governing Colony in which the Mother Country has neither right nor reason to interfere.

It is a matter which touches the honour of our race and affects the **unity** of the Empire as a **whole**: it therefore concerns every part of the Empire. Moreover, it is certain that any departure from principle, which may be sanctioned or ignored at the heart of the Empire, will operate as a mischievous example to other places inside and out, and then only by some rude shock to the whole system will the arrest of moral decay be possible.

The matter, therefore, concerns all who would "think Imperially," and it needs more "clear thinking" than it has hitherto received.

The question must be decided, not by methods of temporary expediency in which practice ignores theory, but on the fundamental principles of the ethics of our race. Theory can be modified in practice to suit the exigencies of time and place, but if theory is cast to the winds, there is no means of steering practice.

There is still hope that the danger may be realised and averted, for as I write I hear that negotiations for a settlement of the British India question in the Transvaal are still proceeding. I have no more earnest hope than that Mr. Gandhi and his fellow countrymen may see the accomplishment of that end, for which they have struggled so bravely and sacrificed so much, before this book is published.

Ampthill.

Milton Ernest Hall, Bedford, 26th August, 1909.

FREEMASON Arthur Oliver Villiers Russell, 2nd Baron **Ampthill** <https://en.wikipedia.org/wiki/Oliver_Russell,_2nd_Baron_Ampthill> <https://en.wikipedia.org/wiki/Baron_Ampthill> <https://geniimagazine.com/wiki/index.php?title=Lord_Ampthill> <https://geniimagazine.com/wiki/index.php?title=Magic_Circle> **RUSSELL BLOODLINE !!!!!!!!!!!**

CHAPTER I

**THE BATTERIES ON THE REEF**

October, 1908.---- A tall Indian, probably a Pathan, some **Kaffirs**, and two white people—one Dutch, the other a Jew. It is this cosmopolitan character of the population which forms at once the attractiveness and perplexity of the place. There is **no cohesion**, there is no monotony.

But amidst the many questions which have appeared in the City since its foundation, there is one which stands out in curious and unique relief, and has done so for a long time. That is, the Passive Resistance movement of the Asiatics.

For some eighteen months, the Asiatic community, which numbers throughout the Transvaal about 10,000, naturally a loyal and law abiding community, has been in revolt against the Government. The Asiatic Law Amendment Act, which was **built** on the theory that the Asiatics had inaugurated a wide-spread fraudulent traffic in "permits," and was consequently a criminal community, to be legislated against as criminals, awakened intense indignation amongst them. They clamoured for proof of this traffic but were refused. They appealed to have the charges investigated by a Judge of the Supreme Court, but the appeal was ignored. They had no parliamentary vote, and no representation in Parliament, so nothing remained but either to give the outward sign of the criminal in registration—which was the impression of the digits—or resist the Law. They decided on resistance. **Fortunately, their leader was a refined, gentle, chivalrous man, a disciple of Tolstoi, and the resistance took the form of "Passive Resistance". Since then,** Johannesburg has been a battle-ground on which issues, which will affect the **whole Empire**, have been fought out, and the battle is still raging. -- We can see them frequently marching up the dusty road in batches—handcuffed and guarded—the Passive Resisters of Johannesburg.

Johannesburg is very apathetic about it. The "colour prejudice," **which is intensely strong with a majority of the white population**, makes this spot a difficult battleground on which to fight out such issues. Then we have so many conflicting interests—trade considerations, political interests, racial antipathies, and no one knows what besides.

CHAPTER II

**THE MAN HIMSELF**

It was late in December, **1907**, when I saw Mr. Gandhi for the **first** time. **& in 1909 he published gandhi’s biography ?? . strange !!!!**

--The Indian Stretcher-bearer Corps was in evidence—photogaphs of Mrs. **Besant**, Sir William Wilson Hunter, and Justice Ranade—several separate Indian portraits—and a beautiful picture of **Jesus** Christ

-- Having travelled in India, ------ The skin was dark, the eyes dark, but the smile which lighted up the face, and that direct fearless glance, simply took one's heart **by storm**??. I judged him to be of some thirty-eight years of age, which proved **correct??**. But the strain of his work showed its traces in the sprinkling of silver hairs on his head. He spoke English **perfectly??**, and was evidently a man of **great** culture??.

-- Then I can see again that spare, lithe form responding to the call. "Mohandas Karamchand Gandhi," and taking the prisoner's place with alacrity to receive a sentence of "**two months' imprisonment" for the sake of his suffering people**. Just prior to this, he had addressed these words to the hundreds of Asiatics who had gathered at the Mosque:—"No matter what may be said, I will always repeat that it is a struggle for **religious** liberty. By religion, I do not mean formal religion, or customary religion, but that religion which underlies all religions, which brings us face to face with our Maker. If you cease to be men, if, on taking a deliberate vow, you break that vow, in order that you may remain in the Transvaal without physical inconvenience, you undoubtedly forsake God. To repeat again the words of the **Jew** of Nazareth, those who would follow God have to leave the world, and I call upon my countrymen, in this particular instance, to **leave** the **world** and cling to God, as a child clings to its mother's breast." Notable and brave words.

Another scene recurs to my mind with equal vividness. The Pathans had **attacked** him, striking him down and beating him with savage brutality. When he recovered consciousness, he was lying in an office nearby to which he had been carried. I saw him a moment later. He was helpless and bleeding, the doctor was cleansing his wounds, the police officers watching and listening beside him, while he was using what little strength he had to insist that no action should be taken to punish his would-be murderers. "They thought they were doing right," he said, "and I have **no desire to prosecute them". They were punished**, but Mr. Gandhi took no part of it.????

**JESUS INCARNATED ??? REAL INCIDENTS ???**

These are scenes one can never forget; they serve to reveal the man. Our Indian friend lives on a higher plane than most men do. His actions, like the actions of Mary of Bethany, are often counted eccentric, and not infrequently misunderstood. Those who do not know him think there is stone unworthy motive behind, some Oriental "slimness," to account for such profound unworldliness. But those who know him well are ashamed of themselves in his presence.

Money, I think has no charm for him. His compatriots are angry; they say, "He will take nothing. The money we gave him when he went as our deputy to England he brought back to us again. The presents we made him in Natal, he handed over to our public funds. He is poor because he will be poor."

They wonder at him, grow angry at his strange unselfishness, and love him with the love of pride and trust. He is one of those outstanding characters, with whom to walk is a liberal education, whom to know is to love.

**----HIGH END PR STUNT .**

CHAPTER III

**A COMPACT**

"My friend," I began, "I want to ask you a strange question—how far are you prepared to make a martyr of yourself for the good of the cause?" He looked a little surprised, but said quietly, "I think you should know that by this time". "No." I said, "candidly I do not." "Well," said he, his face kindling, "it is a matter with me of complete surrender. I am nothing, I am willing to die at any time, or to do anything for the cause".

**----HIGH END PR STUNT .**

CHAPTER IV

**THE WHITE CITY**

The Gujaratis were evidently cast in another mould from that of the milder natives of Eastern India, and the experience of war has told.

The sea, too, has had its powerful influence over them. As with the **Phœnicians**, the Northmen, and the British, the sea has been their nursing mother. The chief occupation of Porbandar, from remote antiquity has been "doing business in the great waters." Vessels constructed here might be met with from Zanzibar to Aden, and the wild ocean-life gave these people an independence of character, and a wide knowledge of men and thing in other hands. Thirty years ago, a very large proportion of the men of Porbandar had been across the sea, either for purposes of trade, carrying their noted *ghee* or else, in the service of the State.

This is to show from which the Gandhis sprang.

The Princes of Porbandar, who were knit up with the family, trace back their genealogy to **Hanuman**, the Monkey-God, which means that the records are ancient. What strange, fantastic, choleric characters these old Hindu Chiefs must have been! Take, for instance, **Rana Sahib Vikramajit**, the Prince before whom **Ootamchand and Karamchand** Gandhi stood as Dewan Sahibs. Here is his picture: "Firm-minded, singularly chaste in morals, keen-sighted, often cruel, so independent that he quarrelled with the political agent, so stubborn that he raised a Civil War, so niggardly that his dependents were almost **starved**, and yet with **compensating** characteristics which won their affection."

To be Prime Minister in the court of such a Prince was no sinecure. It meant at least occasional excitements, and a general sense of insecurity. Yet Ootamchand Gandhi, grandfather of our Mohandas, held that position for many years. Once, during the interregnum, before Vikramajit came to the throne, a romantic incident happened, which left material marks on the family inheritance. Ootamchand incurred the **displeasure** ot the Queen-Regent. He was displaced and fled, and the State soldiers bombarded his house. Marks of the cannon-ball can still be seen on the old mansion. Then he escaped to Junagadh, across the Barda Hills. The Nawab of Junagadh **received** him kindly, but the courtiers noted that Gandhi's salute was given with the left hand, an insult greater than that for which others had lost their heads. The Nawab questioned him about it. He replied, respectfully but firmly, that "in spite of all that he had suffered, he kept his right hand for Porbandar still." It is to the credit of the Nawab that he appreciated the patriotism of the disgraced Minister, and maintained him honourably until the storm passed over. and Gandhi was recalled.

**----HIGH END PR STUNT .**

When the grandfather died, his son Karamchand took his place, and served as Prime Minister of Porbandar for twenty-five years. Then he, too, incurred the **displeasure** of his sovereign—by no means a difficult task in those days—took his leave and went to Rajkot, bequeathing to his brother his badge of office and the honours of the palace.

The Gandhi "clan" were evidently of considerable importance in the political life of Porbandar. "One of my earlier memories," said Mohandas, "is connected with the learning and repetition, as a child, of the family **pedigree**, with all its ramifications, and offshoots, away there in the old home within the walls of the White City."

CHAPTER V

**HIS PARENTS**

When Mr. Gandhi speaks o[ his parents, those who listen realise that they are on holy ground.---

The Gandhi clan belong to the third caste. In religion they are Vaishnavas. The father was an intensely religious man. He knew the whole of the *Bhagavad Gita*, Arnold's "Song Celestial," by heart, and according to the **strictest** manner of the law, he lived a Vaishnava. **& GANDHI LEARNT GITA FROM BLAVATSKY . STRANGE ?!!**

The marvel was that, in the enervating atmosphere of an Indian Court, he was also incorruptible. Once. when the Thakore of Rajkot pressed him, after long service, to accept a piece of ground, urging him to take as much as he desired, he indignantly rejected the offer, thinking that it had the appearance of bribery. "What will you do with your sons?" said the Prince, "you must provide for them. Take as much as you need." Then his relatives took up the parable, and by sheer persistence, bore down his opposition. But even then, all that he would accept was a mere strip of ground four hundred yards long. Money had no fasination for him. Before his death, at the age of sixty-three, he had spent nearly all his substance, chiefly in charity.

**----HIGH END PR STUNT .**

Here is a vivid scene from his life. Once he fell foul of the Assistant Political Agent, who was an Englishman. In those days, the Thakore Sahib of Rajkot, whom Karamchand Gandhi was serving at the time, had no power beyond what was **allowed** him by the **British** representative, and, as a rule, a hint from such an authority was sufficient to procure the dismissal of even a Minister. Karamchand Gandhi must have been a fearless man. Hearing some insolent remark from the Englishman regarding his Prince, he dared to dispute with him. The Agent was furious and demanded apology. When this was refused, the angry official had him immediately arrested, and detained, for some hours, under a tree; the town meanwhile seething with excitement. Such a defiance of British power had never before been seen. In the end, "**passive** resistance" prevailed, the apology was waived, and the two opponents became friends.

**----HIGH END PR STUNT .**

During the few years that succeeded, Mohandas, his youngest son, was his constant companion and nurse, and I gather that the utmost confidence must have existed between the two. But above all, it was the mother who won the boy's unreserved devotion. His voice softens when he speaks of her, and the light of love is in his eyes. She must have been a beautiful character. **----HIGH END PR STUNT .**

The mother was a second wife. She was very young, but remarkably clear-sighted and intelligent. She became, in fact, a political influence of no mean importance in the State, through her friendship with the Court ladies.

She believed in stern discipline, yet withal, this mother bore such a strain of tenderness and sympathy in her heart, that the children clung to her with boundless affection. If there were sickness in the home, she would sit up night after night discharging the duties of nurse. If any one nearby was in need, Brahmin or Sudra, she was the one to render help as soon as possible. Every morning the old gate-way was besieged by twenty or thirty poverty-stricken people, who came to receive the alms or the cup of whey which was never refused: just as though the house were a **mediæval** **convent**, and she an **Indian** Saint Elizabeth. It was her influence, more than any other, that formed the **character of her boy**????????. **& GANDHI LEARNT GITA FROM BLAVATSKY** **----HIGH END PR STUNT .**

Here is a glimpse of the Holy of Holies. "When," he said, "my going as a student to London was proposed, after long refusal, my mother consented on one condition. She had heard of the loose, immoral lives lived in that far-off city, and she trembled for her son. Taking me before a Swami of the **Jain Sect**, she made me swear a threefold oath, to abjure the attractions of wine, of flesh, and of women. And that oath," he added, "saved me from many a pitfall in London."

**----HIGH END PR STUNT .**

CHAPTER VI **EARLY DAYS**

--- Mohandas meaning Devoted to Lord Krishna; Servant of Mohan (Lord Krishna).

Rajkot is divided into two parts, representing the old and the new, the East and the West. The old part is ruled by the Thakore of Rajkot, and those born there are simply under British protection. The new town or "station" is subject to the Governor of Bombay, and is essentially British.

The Gandhi's second home was in old Rajkot, close to the palace. At first they were merely guests in the town, but when Karamchand accepted the position of Dewan Sahib to the Thakore, a house was built by him, and they became settled citizens.

At this time, all the religious teaching was received in the home, and there the *dharma* had not decayed.????

CHAPTER VII **CHANGES**

--- He had never, since the age of reasoning, imagined that the stone or wood or metal image was itself a god, but he had been told, and believed, that an act of consecration endowed the image with a Divine Spirit, and this localised spirit he worshipped. His companionship with other minds, however, almost imperceptibly changed his conception of religion. He became sceptical. A strong natural tendency to analytical study made him question the why of everything.

"I wanted to know," he said, "how this or that could be so, and why it was so," questions which brought him at length into hopeless conflict with the religious teaching of his mother. There was no alternative, so far as he knew, between idolatrous Hinduism and Atheism. So **Atheism** it was.

The little company of **Atheistic** students, who associated together in the High School at Rajkot, and to whom Mohandas was attached, broke secretly through one Hindu custom after another, growing more and more daring. They gave up worship. They smiled at the gods. They at length began surreptitiously to eat meat. Their leader persuaded them that the strength and physique of the English were due to this indulgence. A Mohammedan friend, who, at this time, began to exercise a powerful influence over them, added his persuasions. Finally, they discovered that the school-master, who was venerated by them, indulged in this food, and before these successive assaults, the religious convictions of years gave way. For some time they met and discussed the awful theme, afraid of taking such an unholy course. At last they ventured. Western minds, accustomed from childhood to this diet, can never appreciate the horror and loathing with which a strict Hindu regards it. It outrages all his religious instincts. It insults his judgment. It stands as the symbol of a renunciation of Hindu faith. It is **atheism**.

These boys trembled while they dared. When the moment came, which should break their caste and cause a breach with all the sacred traditions of their faith, they felt like a company of murderers shocked at themselves. A party of five or six progressive spirits stole away one evening to a secluded spot by the river side, carrying meat with them, and there, under the supervision of the school-master's brother, solemnly cooked and ate it. It was eaten quickly. Mr. Gandhi says: "It rested at first nauseous, but worst of all, the memory of it haunted the darkness of the night, and there was no sleep for the sinners." Still they persevered in their course, ashamed of being thought superstitious by others, and determined to grow strong like the English. Day after day they repeated the act, until the fear wore away, and they even began to like the forbidden food. One of their number was a past-master in the art of cooking. He made the dishes savoury. He invented all sorts of variations, and although the feast was enjoyed secretly, it was a feast nevertheless, and it was enjoyed.

In his difficulties, he turned to ancient Hindu lore. He studied the code of **Manu**, in the hope of finding some light on the riddle of life. What he found perplexed him more. It seemed to him that a much purer faith shone out from the old books than the faith which claimed his adherence in the home. The worship around him appeared childish and demoralizing, it failed to retain his respect; surely there was a better way than this. So he argued, and pondered in the dark, as many a Hindu youth is doing still, until slowly the light came.

**& GANDHI LEARNT GITA FROM BLAVATSKY.**

**--- HIGH END PR STUNT**

CHAPTER VIII **LIFE IN LONDON (I)**

After Mohandas had matriculated at Ahmadabad, he entered College at Bhavnagar, intending to graduate. On his first holiday visit to Rajkot, however, a **Brahmin** friend of the family, who was his spiritual **adviser**, turned his thoughts another way. A resident of Rajkot had just returned from London, after having been called to the Bar. The clear-sighted Brahmin pointed to him, saying, "If you wish to make headway in your country, and become, like your father, a man of importance, you had better relinquish the idea of graduating here. You must go to London and become a barrister." ??????

----Sir F. S. P. Lely was at that time the British Administrator in Porbandar, and it was within his power to grant a scholarship to any **promising?????** Indian student, which would materially help him in London. To obtain such a scholarship was partly the object of this journey. It resulted in failure. Perhaps, although, Mr. Gandhi had obtained all kinds of **scholarships??** in the schools which he attended, he did not impress the Administrator with his talent, or, possibly, some hostile influence had been at work. At any rate, the application failed. "No," said Sir Frederick, "you must graduate first—that would have meant four further years of study—then you can come to me, and I will consider it." But another part of his errand was more successful. His **uncle**, who had followed Karamchand as Dewan Sahib of Porbandar, endorsed the scheme, gave his blessing, and sent him back to Rajkot, able, at last, to realise his dream.

First ever trip to London 1888 Gandhi checked in to **Hotel Victoria**.

**It was the mother's vow which gave strength to the Nazarite.**

CHAPTER IX **LIFE IN LONDON (2)**

Dr. Josiah Oldfield, now in charge of the Lady Margaret's Hospital at Bromley, became his intimate friend, and exercised considerable influence over him. Other friendships, too, were formed through the Vegetarian Society, of which he became a member.

He was also brought into touch with the Theosophists, saw Madame Blavatsky, read her book "The Key to Theosophy," and attended the "Blavatsky Lodge," but beyond quickening his interest in religious problems, Theosophy failed**????** to enlighten him. Two brothers however, who were Theosophists, indirectly did him good service.???

Unfortunately, the gentleman failed??? to indicate what parts of the Bible he should read. So the student began at the beginning, and stumbled through whole chapters which bore no relation to his own needs, nor to the cry of his heart, until the task became insufferable. Again and again he asked himself, "What could have led this friend to exact such a promise?" It all seemed so completely beside the mark. When Exodus was finished, he simply closed the book, and, for a time, closed with it his researches in the literature of Christianity. Still he was eager to receive any fresh light. He not only maintained as far as possible an open mind, but he endeavoured to place himself where truth might be found.

He even accustomed himself to attend the **Churches**. On one occasion he heard [C. H. Spurgeon](https://en.wikisource.org/wiki/Author:Charles_Haddon_Spurgeon). He also listened to [Archdeacon Farrar](https://en.wikisource.org/wiki/Author:Frederic_William_Farrar): but neither of these preachers impressed him. He was unable to start from their premises, or follow their line of thought, and he left their Churches without grasping their message. With Dr. **Parker** it was different. His Thursday mid-day talks at the City **Temple** appear to have attracted the student. "It was his appeal to the thoughts of young men that laid hold of me," said Mr. Gandhi, "and I went again and again." On the whole, although no final goal was reached, these different influences helped to quicken and mature his thought, and, at any rate, to sweep away the fragments of his boyish atheism. God had become a reality.

Mr. Gandhi passed**???** his examination with credit, but with no particular distinction, and at the end of his three years was called to the Bar. Immediately afterwards he returned home.

**SEEMS LIKE NO ONE HAS SEEN HIS CRTIFICATE. --- HIGH END PR STUNT .**

"What idea did you form of English life?" I asked him. "Did it impress you favourably?" "Yes," he replied, with emphasis, "even now, next to India. I would rather live in London than in any other place in the world."

CHAPTER X **DISILLUSIONED**

Mr. Gandhi discovered that his mother was dead. His friends, wishing to spare him, **had not told him** of this before he left England, and even on landing, but for his determination to go at once to Rajkot. they would have still preserved silence**?????**. The news was a great shock when it came. His mother, with her stern principles and unwavering adherence to the old way, would doubtless have felt the subtle, inexplicable change in her son. But the tie between them was too close and tender to have been disturbed. As it was, Rajkot was shorn of its chief charm. and the home-coming was a painful one. **FRIENDS NEVER TOLD HIM OR HE NEVER BOTHERED .**

**--- HIGH END PR STUNT .**

It had been the elder brother's intention to get the young barrister away to a quiet spot, for the process of ceremonial cleansing according to custom, before his appearance in Rajkot. Probably this influenced his silence regarding the mother's death. Now the cleansing must follow. It was a purely ceremonial observance, and so far as Mr. Gandhi was concerned, had no religious significance. It was simply the prescribed way of readmission to caste society and caste privileges. Nasik, in the Western Ghats, was chosen as the sacred spot. The returned prodigal was bathed, a priest chanted *mantras* and when the ceremony, involving an expenditure of about Rs. 50, was complete, a caste dinner was held, and without any reference being made to the subject which occasioned it, he was admitted and welcomed as one of the company.

**ALL THESE INFO WAS GIVEN TO JJ DOKE BY ??????**

The practice of the law, in Rajkot, and the study of the law in the High Court of Bombay, together with a more systematic research into **the old Hindu faith under a learned Jain**, occupied Mr. Gandhi for some eighteen months. Then an invitation came, through his **brother**, to go to South Africa.

He / Gandhi himself was a **high-caste Hindu**, the child of an **ancient and noble race**. His father, grandfather, and **uncle** had been Prime Ministers of their respective Courts. His childhood and youth had been spent in India, familiar with all the splendour of an Eastern palace. In manhood he had known nothing of colour-prejudice, but had been granted free access to polite English society. **Prince Ranjitsinhji** was his friend. By profession he was a banister, trained in the fine old English Law Schools of the Inner Temple, and called to the Bar in London—a cultured gentleman in every sense of the term. Hitherto??? he had looked upon a white face as the face of a friend. He had been taught from childhood to admire the justice of British law and the purity of British honour. It is true that, now and then. some British official had shown himself brusque or over-bearing, but **nothing**, so far, had happened to chill his 1oyalty. <https://en.wikipedia.org/wiki/Ranjitsinhji> Jubilee Book of Cricket by Prince Ranjitsinhji dedicated to H.M. The Queen-Empress [www.victorianweb.org/history/empire/india/47.html](http://www.victorianweb.org/history/empire/india/47.html)

During this period, Mr. Gandhi attended Bible classes conducted by a prominent solicitor in Pretoria, and studied the characters of Christian people, with a keenness of vision which they seldom suspected. Having plenty of time, he read widely, "quite eighty" books within this year; among them, [Butler](https://en.wikisource.org/wiki/Author:Joseph_Butler)'s "[Analogy](https://en.wikisource.org/w/index.php?title=Analogy_of_Religion&action=edit&redlink=1)," [Tolstoi](https://en.wikisource.org/wiki/Author:Leo_Tolstoy)'s works, "The Six Systems," by a **Jain** philosopher, and a great deal of Dr. Parker's "Commentaries" He also read the whole Bible for the first time. When, in his consecutive study, he reached the "Sermon on the Mount," he began to realise the full charm of Scriptures. "Surely," he said, "there is **no distinction** between Hinduism, as represented in the *Bhagavad Gita* and this revelation of Christ; both must be from the **same source**."

In order to clear his thought or confirm his conviction, Mr. Gandhi consulted his friend Dr. Oldfield, and a learned **Jain** teacher in Bombay. He also corresponded on the subject with **Edward Maitland, an exponent of Esoteric Christianity. Mrs. Anna Kingsford's** book entitled "The Perfect Way" had **greatly impressed** him. He was slowly feeling his way to some definite religious faith. Not least among the formative influences of that year was a visit to the Wellington Convention, and his contact with **Dr. Andrew Murray, the veteran Dutch Reformed Minister, Mr. Spencer Walton, and other leaders of the Keswick school.**

CHAPTER XI **THE AWAKENING OF NATAL**

----The system of indentured labour, which imported Indians to work in the sugar fields, meant a system of servitude little better than slavery. Even the free Indians felt its degrading effects.

--- South Africa became the land of his adoption, and under his hand the **Natal Indian Congress** and the **Natal Indian Educational Association** were formed.

<https://www.academia.edu/3837521/British_Vegetarianism_and_the_Raj>

The work of Josiah Oldfield ( Middle Temple barrister, medical graduate and Oxford Doctor of Law. ) and the Christian-inspired **Order of the Golden Age** , whose objective was to bring about the Messianic Kingdom of peace and harmony with nature, serves as a case study of the work of the **new** **age** movement in the early-twentieth century. // Though the Concordium lasted only 10 years, after its demise other **socialist** groups took up the cause. One of these was the **Humanitarian** **League**, founded in 1891 by Henry Stephens **Salt** (1851–1939) // Salt himself was an ethical vegetarian, an anti-vivisectionist and a pacifist—a not uncommon combination among socialists—who believed that the new-found kinship with animals that had been revealed by **Darwin’s** theory of evolution warranted the extension of rights to the non-human ‘races’. Animal rights was something of a surrogate cause among socialists, because they assumed, with reasoning the **reverse** of Thomas Taylor’s, that if animals were recognised as having rights, humans could not possibly be denied them .// that drew on influences as diverse as Eastern philosophy, transcendentalism and **Darwinism** to promote a worldview of ‘universal kinship’ and harmony with nature. // the final straw for the back-to-nature movement was the subsequent co-option of ‘green’ ideology by British **fascists**, which, along with its links with **German** National Socialism // In Britain, organized vegetarianism had been linked from the outset with **Fabianism** and, in particular, the Concordium (1838–1848) // It is significant, therefore, that he never called for legislation to protect laboratory animals // but the hospital relied for financial support primarily on its chairman, the shipbuilder Arnold Frank Hills (1857–1927) //

In commemoration of the Queen’s Jubilee, the anti-vivisectionists of this country and the Continent have decided to found a hospital on what they call purely humanitarian lines. It is meant to be a protest against ‘all forms of cruelty and especially of vivisection’. It is proposed to call it ‘The Hospital of St. Francis’. -- because those who supported it were ‘On the King’s [i.e., Jesus Christ’s] business’.

Order of the Golden Age was ‘reconstituted’ in 1904 under the presidency of Sidney Hartnoll Beard (1862–1938), with Oldfield on its six-strong General Council.

In 1853, the Lancet had reported the ‘recovery’ of a vegetarian opium-eater (‘a little, withered creature’) after the restoration of an animal diet.[50](https://link.springer.com/chapter/10.1057/978-1-137-55697-4_4#FPar1)Over 50 years later, that journal still considered vegetarianism incompatible with vigorous health, suggesting in an editorial that its prevalence among ‘oriental’ peoples, a point often positively adverted to by its supporters, might explain ‘the marked superiority of the European’, and the fact that ‘**men have often to be employed in India for work that women will do in England…**’.[51](https://link.springer.com/chapter/10.1057/978-1-137-55697-4_4#FPar1)

Vegetarianism was condemned as un-British, un-Christian, and disloyal to one’s fellow humans, for placing their interests and those of animals on almost the same level. The OGA declared itself ‘above all things a society of Christians’, but rather than claiming the traditional ‘dominion’ over animals, took its inspiration from the Old Testament prophecy of a ‘Messianic Age’ (the ‘peaceable kingdom’) in which all creatures would live in harmony and killing for food would cease. The Golden Age would be achieved when this perfect state of living, the desire for which remained latent in the human psyche,[52](https://link.springer.com/chapter/10.1057/978-1-137-55697-4_4#FPar1)was finally restored.

Darwin’s theory of species change, for example, had helped many people to understand what transcendentalists and others claimed to have known intuitively: that ‘all life is one’. This principle was central to the OGA’s mission .

The influence of Eastern philosophy and religion was also **mediated** through theosophy, which was closely linked with anti-vivisection. The Theosophical Society and the Victoria Street Society were founded in the same year, and had common purposes and supporters to the extent that, according to Vyvyan, they were practically sister movements. The anti-vivisection and vegetarian doctor Anna Kingsford was instrumental in converting the prominent theosophist Annie Besant to the humane movement, and in turn was herself converted to theosophy, becoming president of the Theosophical Society’s London branch in 1883, and launching a psychic war against the vivisectionists Paul Bert (1833–86), Claude Bernard and Louis Pasteur, a campaign in which she claimed some success.[60](https://link.springer.com/chapter/10.1057/978-1-137-55697-4_4#FPar1)

Many other prominent vegetarians were active **theosophists**. , including the Vegetarian Society’s London secretary (and ex Concordium member), George Dornbusch (1819–1873); Constance Wachtmeister (1838–1910, a **close friend of** Blavatsky), and the homoeopath Dr Leopold Salzer (d. 1907) . The same objectives were shared by the Order of the Golden Age and the anti-vivisection movement.

They preached a gospel of peace, compassion and spiritual awareness that they hoped would make the new century the beginning of a new age, an age inspired by the **Old** **Testament** prophecy of the Messianic Kingdom, and foretold by astrologers as the Age of Aquarius, which was the ‘Sign of the Son of Man’.[63](https://link.springer.com/chapter/10.1057/978-1-137-55697-4_4#FPar1)In the years leading up to the **Great** **War**. it seemed that the OGA’s conciliatory and harmonious ideals might prevail: minor royals, members of the nobility and **senior** **army** officers all attended its fundraising concerts, which had a pastoral theme, and enjoyed music and readings extolling the glories of creation, even if they were not sufficiently moved by them to give up meat eating. Edward VII, sent them a message of support.

During the Great War, Oldfield (a pacifist, of course) temporarily **abandoned** his hospitals to command a casualty clearing station, a service for which he was promoted **Lieutenant** **Colonel** and mentioned in dispatches.

Popular outdoor organizations such as the **Scout** Movement, the Order of Woodcraft Chivalry, and the Kibbo Kift (archaic Cheshire dialect for ‘proof of great strength’) all encouraged their members to spend time living in, learning about, and respecting nature. --the rituals of Woodcraft Chivalry and Kibbo Kift influenced those of modern Wicca.

In 1932, the Kibbo Kift allied itself with the Social Credit movement, a scheme for redistributing wealth, whose founder **Major** C.H. Douglas (1879–1952) blamed Britain’s economic problems on ‘international Jewry’ and hoped to solve them by paying the British poor for not working. The result was the **Green** Shirt Movement for Social Credit, an anti-capitalist, anti-government and anti-Semitic group - aggressive **greenness** . Had things gone their way, they might have started a radical **back-to-nature** movement in Britain. The only European regime officially to endorse natural living, promote spiritual harmony with nature, and ban vivisection, was **National Socialist Germany.**

For British fascists, hoping to bring in an age of national prosperity by breaking the power of ‘international financiers’ (for which, read ‘Jews’), a ‘natural’ mode of living was that which **corresponded** to their own ideology. In his old age, Oldfield became increasingly concerned that fresh air and cruelty-free living would not be enough to reverse the problem of human degeneration, which could only be confronted by enforcing standards of **racial health and purity**. In 1944, he wrote in Healing and the Conquest of Pain, that ‘…the crossing of a negro with a white woman is fraught with many curious genetic problems…’, and advocated **euthanasia** for ‘**idiots’**.[78](https://link.springer.com/chapter/10.1057/978-1-137-55697-4_4#FPar1)

Interest in **back-to-nature** living on the part of British **fascists** temporarily boosted recruitment, and legacies, to the OGA (one Herbert Jones of Liverpool divided his estate between, among others, the OGA, the RSPCA, the Vegetarian Society, the **Malthusian** League, and the British **Fascisti**).

In Britain on the eve of war, the Order’s **fascist** links were a humiliating liability, and it decamped to **South** **Africa**, where it survived until 1959.

**SEE** [**https://link.springer.com/chapter/10.1057/978-1-137-55697-4\_4**](https://link.springer.com/chapter/10.1057/978-1-137-55697-4_4)

It later allied itself with the African National Congress. <https://en.wikipedia.org/wiki/Natal_Indian_Congress>

**SAROJINI NAIDU** She also wrote poetry in praise of Muslim figures like **Imam Hussain**. // Her parental home was at **Brahmangaon** in Bikrampur (in present-day Bangladesh). Her father, Aghorenath **Chattopadhyay**, with a doctorate of Science from Edinburgh University, settled in Hyderabad, where he administered Hyderabad college, which later became **Nizam** College in Hyderabad. Her mother, Barada Sundari Devi **Chattopadhyay**, was a poet and used to write poetry in Bengali. // In 1895, H.E.H. the Nizam's Charitable Trust founded by the 6th Nizam, Mir Mahbub Ali Khan who gave her the chance to study in England, first at King's College London and later at Girton College, Cambridge. // She also helped to **establish** the Women's Indian Association (WIA) in 1917.[8] She was sent to London along with Annie Besant, President of home rule league and Women's Indian Association // In 1929, she presided over East African Indian Congress in South Africa. She was awarded the **Kaisar-i-Hind** Medal by the British government // In 1931, she participated in the second **round**-**table** conference with Gandhiji and Madan Mohan Malaviya. // **Aldous** **Huxley** wrote "It has been our good fortune, while in Bombay, to meet Mrs. Sarojini Naidu .. ..// [**https://en.wikipedia.org/wiki/Sarojini\_Naidu**](https://en.wikipedia.org/wiki/Sarojini_Naidu)

As a girl in England, Naidu became acquainted with two eminent English critics, Arthur Symons **and** Edmund Gosse. // She was one of the founders of the Women's India Association, in which she worked closely with Margaret E. Cousins **and** Annie Besant.// Indian National Congress, of which she was named president in 1925. // Gandhi sent her as his envoy to South Africa // <https://www.encyclopedia.com/people/history/south-asian-history-biographies/sarojini-naidu>

Symons was also a member of the Rhymer's Club founded by **Yeats** in 1890 <https://en.wikipedia.org/wiki/Arthur_Symons> <https://en.wikipedia.org/wiki/Rhymers%27_Club>

He encouraged the careers of W. B. **Yeats** and James Joyce. // gave him an introduction to the Pre-Raphaelite Brotherhood. // Gosse and Archer, along with George Bernard **Shaw**, were perhaps the literary critics most responsible for popularising Ibsen's plays among English-speaking audiences. // In later life, he became a formative influence on Siegfried **Sassoon**, the nephew of his lifelong friend, Hamo Thornycroft. Sassoon's mother was a friend of Gosse's wife, Ellen. Gosse was also closely tied to figures such as Algernon Charles Swinburne, John Addington Symonds, and André Gide. // Gosse was named a Companion of the Order of the Bath (CB) in 1912.[15] He was **knighted** in 1925. <https://en.wikipedia.org/wiki/Edmund_Gosse>

and **Theosophist**, who established All India Women's Conference (AIWC) in 1927. // She is credited with composing **the tune for the** Indian National Anthem Jana Gana Mana in February 1919, during Rabindranath Tagore's visit to the Madanapalle College. // from an Irish **Protestant** family // In 1907 she and her husband attended the London Convention of the **Theosophical** Society, and she made contacts with suffragettes, **vegetarians**, anti-vivisectionists, and occultists in London. // Vacationing **with** W. B. Yeats in 1912, Cousins and her husband heard Yeats read translations of poems by Rabindranath Tagore. // In 1917 Cousins co-founded the Women's Indian Association with Annie Besant **and** Dorothy Jinarajadasa. // <https://en.wikipedia.org/wiki/Margaret_Cousins>

[**http://gutenberg.net.au/ebooks03/0300811h.html**](http://gutenberg.net.au/ebooks03/0300811h.html)[**https://en.wikipedia.org/wiki/Mother\_India\_(book)**](https://en.wikipedia.org/wiki/Mother_India_(book))[**https://en.wikipedia.org/wiki/Katherine\_Mayo**](https://en.wikipedia.org/wiki/Katherine_Mayo)[**https://archive.org/details/motherindia035442mbp/page/n6**](https://archive.org/details/motherindia035442mbp/page/n6)

**FREEMASONS ON BOTH THE SIDES OF CONFLICT AS ALWAYS** <https://en.wikipedia.org/wiki/Quit_India_Movement>

[**https://www.encyclopedia.com/people/history/south-asian-history-biographies/sarojini-naidu**](https://www.encyclopedia.com/people/history/south-asian-history-biographies/sarojini-naidu)

Sarojini Chattopadhyay, later Naidu belonged to a Bengali family of **Kulin** Brahmins.// **Chatterjee** or **Chattopadhyay** is a Bengali family name, used primarily by Pancha-Gauda Brahmins in India, and associated with the Bengali Brahmin caste.[**https://en.wikipedia.org/wiki/Chatterjee**](https://en.wikipedia.org/wiki/Chatterjee)

* Gandhi, Smuts and Race in the British Empire: Of Passive and Violent Resistance By Peter Baxter .

<https://en.wikipedia.org/wiki/Natal_Indian_Congress> <https://www.mkgandhi.org/autobio/chap44.htm>

It was difficult, however, for him to obtain admission to the Supreme Court.- Supreme Court and Mr. Gandhi was admitted.**????**

CHAPTER XII **A STORMY EXPERIENCE**

--- Mrs. Gandhi and the children were sent separately, and reached their destination safely.--Mrs. Gandhi and the children had been taken to the house of **Mr. Parsee Rustomjee, a wealthy** Indian friend. It was arranged that Mr. Gandhi should follow but the crowd was large at the landing-stage, and became threatening. --- Mr. Laughton was torn away, and stones, fish, and rotten eggs began to fall **around??**Mr. Gandhi. As he was pushed along, a burly European from behind shouted: "Are you the man who wrote to the Press?" and followed it up with a brutal kick. Mr. Gandhi held on, in an almost unconscious condition, to some railings near by, and he was again kicked by his assailant.

Then a beautiful and brave thing happened, which throws some glory over this wretched scene. Mrs. Alexander, the wife of the Superintendent of Police, recognised him, and opening her sunshade to keep off the flying missils, courageously went to his assistance, and when he attempted to go forward, she walked at his side. …………… **FROM WHERE DID JJ DOKE GET THESE INFO ???**

**---- HIGH END PR STUNT**

CHAPTER XIII **ON THE BATTLEFIELD**

In October, 1899, when the War began, the stir and excitement that pervaded all classes of colonial society, touched even the Indians, and they desired to take some part in those great events which were happening around them. **It was Mr. Gandhi's hope that their action in this crisis might prove at least their loyalty to the Empire,** and refute the common sneer that, "if danger threatened the Colony, the Indians would run away**."** It was his repeated contention, that if they were ready to assert their rights and to **claim** to be regarded as British subjects, they were **equally** ready and eager to accept the **responsibilities** of such a position. He accordingly **counselled** his people to **volunteer** for service in **whatever** capacity the Government would accept them. The proposal was taken up, and a formal offer was sent to the Government, but rejected, the Government saying that there was no need of help from the Indians.

Then Mr. Gandhi interviewed the Hon. R. Jameson, Member of the Legislative Council, to whom he was well-known. Again he was disappointed, Mr. Jameson laughing at the idea. "You Indians," said he, "know nothing of war. You would only be a **drag** on the army; you would have to be taken care of, instead of being of help to us." "But," replied Mr. Gandhi, "is there nothing we can do? Can we not do ordinary servants' work in connection with the Hospital? Surely that will not demand very great intelligence?" **??????**

At this moment, Dr. Booth, who was then in charge of the **Indian** Anglican Mission, and [**Bishop** Baynes](https://en.wikipedia.org/wiki/Arthur_Hamilton_Baynes), made another attempt to further the effort of the Indians. At first there was no success, but when the **Bishop** interviewed Colonel Johnstone, and pointed out the necessity of increasing, or supplementing the provision already made, while the pressure of need on the banks of the Tugela became every day more intense, Mr. Gandhi's offer was at last favourably entertained, and sanction given for the formation of an Indian Ambulance Corps. ---- **just stretcher bearer or active front operation ?? how do we know ??**

The rank and file received the ordinary "bearer's" pay; the leaders gave their services. The Indian **merchants** supplied the stores and uniforms, and Dr. Booth himself joined the Corps in the capacity of Medical Superintendent.

As for Mr. Gandhi, I have never known him preach what he was unwilling to practice, and he naturally, in this enterprise, took **such an active part**, that General Buller described him as "**Assistant** **Superintendent**," and when the technical mistake was pointed out to him, he replied that he meant it as "a title of courtesy" for one who had done **so much** in this campaign.

The call to the **front** came on the day preceding the [battle of Colenso](https://en.wikipedia.org/wiki/battle_of_Colenso), and the thousand Indians reached the scene of the engagement in time to render invaluable service in the removal of the wounded.

After Colenso, the Indian bearers were disbanded, and sent back to Durban. They were told to expect another call soon. In all, they had given seven days to this work.

The second summons came on the eve of Spionkop, about a month later, and this time they remained three weeks in the field. ----The agony of the General was excrutiating during that march, and Mr. Gandhi **tells** how they hurried through the heat and dust, fearful lest he should die before they could reach camp. **ALL INFO PROVIDED BY GANDHI HIMSELF???**

It was during the hottest hour of this engagement, when men were falling fast on the further bank of the river, and there were few to help, that Major **Bapte** came to Mr. Gandhi, and explaining that he knew that the terms of their contract included immunity from the dangers of the firing line, said: "The need just now is great, and although I cannot urge it, yet, if your ambulance will cross the pontoon, and work from the **other** side, it will be greatly appreciated." The pontoon was, of course, under fire, exposed to the guns of the enemy on the ridge above. The Indian leader put the question to his men, "**Would you go?"** They said "Yes," without hesitation, and in spite of the peril of death, they crossed the bridge and worked from the other side. None was allowed to climb the hill, but there was no need for that, the work at its base was sufficient, and the awful **fire** kept the stretcher-bearers employed between Spionkop and Frere for several hours. Not a few of **our** soldiers owe their lives to the efficient work done by the Indians that day.

They were again under fire at Vaal Krantz, the shells dropping a few yards in front of them as the bearers removed the men. Hospital orderlies, water-carriers, nurses, bearers, all were willing to do or be **anything** in this dire need; and although not infrequently obliged to accept insults or to stand fire, they acquitted themselves with great credit, and earned the unstinted praise of the soldiers.

The work of British Indians on the battle-fields of South Africa, has received some recognition. Their **dead** have been honoured. A massive monument crowns an eminence overlooking Johannesburg, raised partly by public subscription, to the memory of those Indians who died in connection with the great war. It was the issue of a burst of enthusiasm for the faithful services done by those **Eastern "Sons of the Empire,"** with whom Mr. Gandhi and his stretcher-bearers worked, when our people were in desperate straits. But that fine feeling has passed. It is difficult to understand how, within sight of this memorial, Indians should be made to suffer imprisonment and ruin, because of their desire to enjoy the rights of British citizens in the land for which they bled.

The memorial is in the form of an **obelisk**, and on its east side, a marble tablet bears the inscription, in English, Urdu, and Hindi:— {{c|Sacred to the memory of British Officers,  
Warrant Officers, Native N.C.O's., and  
Men, Veterinary Assistants, Nalbands  
and Followers of the **Indian Army**, who  
died in South Africa. 1899-1902.}}

On the other sides there are three tablets bearing respectively these words:—

Mussulman.

Christian — Zoroastrian.

Hindu — Sikh.

CHAPTER XIV **THE HEART OF THE TROUBLE**

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Mr. Gandhi's aim was the incorporation of the Indian community as a useful part of the Transvaal Colony, and the recognition of its members as true citizens of the Empire.

**Lord Milner**'s promise to them has been broken.

CHAPTER XV **PLAGUE DAYS**

CHAPTER XVI **A DREAMER OF DREAMS**

Two enterprises will always be associated with Mr. Gandhi's name and work in South Africa. One is the **propaganda**, commenced in 1903, among his own people, by means of a weekly journal called "Indian Opinion"; the other, that little **Tolstoian** Colony in Phœnix, where "Indian Opinion" is now published. Both of them have exerted a **great** influence on the Indian community.

-- after mature thought "Indian Opinion" was launched.

A printing-plant was already at work in Durban, under the direction of Mr. **Madanjit**, a Bombay schoolmaster. In view of possible developments, Mr. **Gandhi** had contributed a **large** proportion of its cost. This printing-plant was now available. **Mr.**[**M. H. Nazar**](https://en.wikisource.org/w/index.php?title=Author:Mansukhlal_Hiralal_Nazar&action=edit&redlink=1)**at once volunteered to act as unpaid Editor**. -- His **death**, two years later, was a profound loss to the community. Mr--it was published in English, Tamil, Gujarati, and Hindi, with a very limited circulation.

Its **mission** appeared, however, to Mr. Gandhi to be so **essential** to his dream.

Undoubtedly, Passive Resistance would have been impossible without it. --under the able and cultured editorship of Mr. **Polak** its influence promises to be still greater. -- Mr. Gandhi either to close the venture o-r to assume the entire charge himself.

---Then he returned to Durban to put his scheme before Mr. [**A. H. West**](https://en.wikisource.org/w/index.php?title=Author:Albert_West&action=edit&redlink=1)**,** an English friend, who was then managing the Press, and who has since as joint-manager with Mr. Chhaganlal done yeoman service to the **Indian cause**. -- Within a month, an iron building, belonging to Mr. **Parsee Rustomji**, had been erected there,

-----He became a Zionist and served on the Executive board of the South African Zionist Federation // At the request of Moshe Shertok (Sharett), Kallenbach visited Gandhi in May 1937 // Gandhi has frequently mentioned him in his autobiography, where he explains how Kallenbach was his 'soulmate'[10] in the early days of the development of his personality and ideology. // <https://en.wikipedia.org/wiki/Hermann_Kallenbach> <https://www.indiatoday.in/special-report/story/excerpts-from-great-soul-mahatma-gandhi-and-his-struggle-with-india-131846-2011-04-08>

---- **Albert H. West** was one of the closest associates of Gandhiji in South Africa. In 1904 he gave up his business in Johannesburg and, at Gandhiji’s invitation, took charge of the weekly Indian Opinion. He was a member of the **Phoenix** Settlement and lived on a very small salary. **His wife, mother and sister** also became inmates of the Settlement. He managed the paper for more than **fourteen** years, until Manilal Gandhi took charge. He visited India in 1963 at the invitation of the Government of India.

Photos = <http://www.gandhimedia.org/cgi-bin/gm/gm.cgi?direct=Images/Photographs/Personalities/Miscellaneous&img=285>

 Largely forgotten now are Gandhi's closest friends in South Africa, who were an English couple named **Henry** and Millie **Polak**. Henry was a radical Jew socialist , Millie a Christian feminist. // In April 1931, Mohandas K Gandhi attended an inter-faith meeting in Bombay. // In the leader's absence, Henry Polak kept his journal, Indian Opinion, afloat. // The next time an Indian Prime Minister visits London, it might be a good idea for Her Majesty's Government to have him (or her) unveil a suitably understated memorial to Josiah Oldfield, Madeleine Slade, CF Andrews, and Henry and Millie Polak. // <https://www.independent.co.uk/news/world/asia/gandhis-master-biographer-uncovers-an-unlikely-friendship-with-an-english-couple-8899764.html>

began his career in India as a Christian missionary. // <https://en.wikipedia.org/wiki/Verrier_Elwin>

Henry Polak: The Cosmopolitan Life of a Jewish Theosophist // Henry Polak (1882–1959), a British-born lawyer, journalist and editor of Indian Opinion // Founder of the Indian Overseas Association in 1920 // <https://link.springer.com/chapter/10.1007/978-3-319-52748-2_3>

In 1894, he was one of the 12 founders of the Dutch Social Democratic Party (sdap) and after a general diamond workers strike became founder and president of the General Dutch Diamond workers Union (andb). <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/polak-henri>

**MUST SEE** [**http://robert-gorter.info/mahatma-gandhi/**](http://robert-gorter.info/mahatma-gandhi/)

<http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780195672039.001.0001/acprof-9780195672039-chapter-7>

<http://www.gandhiashramsevagram.org/gandhi-articles/in-the-early-days-with-gandhi.php> <https://www.youtube.com/watch?v=EuM1kEcOQJI> <https://americanvedantist.org/2013/articles/swami-vivekananda-and-mahatma-gandhi-truth-is-one-paths-are-diverse/>

<https://www.mkgandhi.org/articles/mahatma-gandhi-and-the-polaks.html>

CHAPTER XVII **THE ZULU REBELLION**

In 1906, just **before** the Asiatic Law Amendment Ordinance was passed by the Provisional Government, the Zulu rebellion began, and an **offer** was made by the Natal Indian Congress, at Mr. Gandhi's suggestion, to raise a Stretcher-bearer Corps for service with the troops, as had been done in the late Boer War.

**Gandhi was offered the rank of Sergeant-Major, with three Sergeants and one Corporal under him.**

With his **usual whole-heartedness**, he threw himself into to the work. The supposed work of the Corps was to carry the wounded; but early in the campaign, **other** duties were pressed upon them.

Dr. **Savage**, who was in charge of the ambulance, asked if they objected to **enlarge** the **scope** of their work. When they replied that they were willing to do all they could…

**Mr. Gandhi speaks with great reserve of this experience. What he saw he will never divulge.**

I imagine it was not always creditable to British humanity.

Indians are coloured, and are accordingly classed with aboriginal natives. In the Transvaal, they are not allowed to ride in the trams, and there are special compartments for them in the trains. In our prisons "N" is stitched to their collars, to denote the people with whom they are classed, and in food—though the food is wholly unsuitable—in clothing, in work, in the cells, to all intents and purposes they are "natives."

N = NATIVES or NEGROES ??

CHAPTER XVIII **THE GREAT STRUGGLE**

Soon after Mr. Gandhi's return to Johannesburg, the Indian community decided that it was essential for a deputation to visit England for the purpose of preventing, if possible, the Royal Sanction being given to the new Asiatic measure, which the Provisional Government had framed and passed, and Mr. Gandhi and Mr. Ally were appointed to this duty. ……..The deputation was particularly fortunate in securing Mr. L. W. Ritch as Secretary, and when Lord **Ampthill** accepted the office of President….

But Mr. Gandhi's mission to England delayed the evil day only for a while. So soon as the Provisional Government had give place to a Constitutional Government, the **same** Act, which had so stirred the Asiatic community, was passed by Parliament at a single sitting, and **again** submitted to the King.

The measure was passed so hurriedly, that its provisions were not discussed, and even the Colonial Secretary was not familiar with them. Three readings in one day concluded the matter, and in a short time the Royal sanction was given.

**SUCH THINGS HAPPEN TOO OFTEN WHEN GANDHI WAS INVOLVED –eg REGISTRATION OF IDENTITIES ….**

It was then that the movement, known as the "Passive Resistance Movement," took practical form. This was in July, 1907. At the same time, the resident Chinese, to the number of about one thousand, joined the Indians. Most of the Chinese were not British subjects, but as they were Asiatics, and involved in the new law, they felt the pressure of its provisions. They were splendidly organised at the time, and under the leadership of Mr. Leung Quinn, stood firm in the great struggle.

The leader's right hand during all these months of ceseless strain has been his brilliant English comrade, **Mr. H. S. L. Polak**, …**THEOSOPHIST ..**

Even when he is absent for weeks, his influence moves them with marvellous power. What he would do, or wish, or say, is the pivot on which the lives of many of them turn.

"What are you going to do?" I said the other day to our vegetable-hawker. He shrugged his shoulders, spread out his hands, smiled, showing his white teeth.

"Mr. Gandhi, he know," he replied, "if Mr. Gandhi say go to prison, we go."

I believe if Mr. Gandhi said "die," not a few would cheerfully obey him.

Some, of course, are untouched: they **bitterly** oppose him. But for most of his countrymen, he is what one called him, with reverent affection, "our true Karma Yogi."

Gandhi and his compatriots have never attempted to "flood the country with Asiatics."

CHAPTER XIX **THE OTHER SIDE**

CHAPTER XX **PASSIVE RESISTANCE**

Bishop Heber wrote of it many years ago in his journal: "“To sit *dharna*”, or mourning, is to remain motionless in that posture, without food, and exposed to the weather, till the person against whom it is employed consents to the request offered, and the Hindus believe that whoever dies under such a process becomes a tormenting spirit to haunt and inflict his inflexible antagonist."

"I remember," he/gandhi said, "how one verse of a Gujarati poem, which, as a child, I learned at school, clung to me. In substance it was this:—

"If a man gives you a drink of water and you give  
him a drink in return, that is nothing.  
Real beauty consists in doing good against evil."

As a child, this verse had a powerful influence over me, and I tried to carry it into practice. Then came the “Sermon on the Mount”."

"But," said I, "surely the *Bhagavad Gita* came first?"

"No," he replied, "of course I knew the *Bhagavad Gita* in Sanskrit tolerably well, but I had not made its teaching in that particular a study. It was the **New Testament** which really awakened me to the rightness and value of Passive Resistance. When I read in the "Sermon of the Mount" such passages as "Resist not him that is evil but whosoever smiteth you on the right cheek turn to him the other also," and "Love your enemies and pray for them that persecute you, that ye may be sons of your Father which is in heaven," I was simply overjoyed, and had my own opinion confirmed where I least expected it. The *Bhagavad Gita* deepened the impression, and Tolstoi's "The Kingdom of God is Within You" gave it permanent form."

**---- & Gandhi recruited people to kill the natives for british and called the natives kafirs & never treated avarnas / athisudras as human beings equal to Brahmins .**

Undoubtedly Count Tolstoi has profoundly influenced him.

Some months ago, a **prize** was offered by "Indian Opinion" to competitors in South Africa for the best essay on "The Ethics of Passive Resistance." I was requested to act as judge. What surprised me most in all the essays by Indians was the familiarity which the essayists showed , with the education controversy in England. Dr. Clifford's name was as familiar to them as to me. **ONLY THE EDUCATED PARTICIPATED or THE PARTICIPABTS WERE TRAINED FOR THE ESSAY .**

But, as may be imagined from the seed-thought planted by the Gujarati verse in Mr. Gandhi's mind, his ideal is not so much to resist evil passively; it has an **active** complement—to do good in reply to evil. "I do not like the term 'passive resistance,'" he said, "it fails to convey all I mean. It described a method, and gives no hint of the system of which it is only a part. Real beauty, and that is my aim, is in **doing good against evil**. Still, I adopt the phrase because it is well-known, and easily understood, and because, at present, the great majority of my people can only grasp that idea. To me, the ideas which underlie that Gujarati hymn and the 'Sermon of the Mount' would revolutionize the whole of life."

**---- & Gandhi recruited people to kill the natives for british and called the natives kafirs & never treated avarnas / athisudras as human beings equal to Brahmins .**

"How did you begin this movement among your people?" I asked. "Well," he replied, "some years ago, when I began to take an active part in the public life of Natal, the adoption of this method occurred to me as the best course to pursue, should petitions fail, but, in the then unorganised condition of our Indian community, the attempt seemed useless. Here, however, in Johannesburg, when the Asiatic **Registration Act** was introduced, the Indian community was so deeply stirred, and so knit together in a common determination to resist it, that the moment seemed opportune.

……Since then, this course has been bitterly attacked by many politicians, chiefly because they imagine that it places a **new weapon** ??? in the hands of the natives. Mr. Gandhi has frequently **replied** to this. His arguments, briefly, are these:—

(1) If the natives of any crisis adopt this method of meeting what they believe to be injustice, rather than resort to force, we ought to be devoutly thankful. It would mean that the gun and the assegai would give place to peaceful tactics. Men who see far believe that the problems which are connected with the natives will be the problems of the future, and that, doubtless, the white man will have a stern struggle to maintain his ascendency in South Africa. When the moment of collision comes, if, instead of the old ways of massacre, assegai, and fire, the natives adopt the policy of Passive Resistance, it will be a grand change for the Colony.

2) Passive Resistance can only be carried to a successful conclusion if the **cause be just**. The acceptance of suffering, instead of the infliction of it, requires **such moral** power in those who adopt this that no community could successfully use it in an unjust cause. Injustice and Passive Resistance have no affinity.

3) When the native peoples have risen sufficiently high in the scale of civilisation to give up warfare and use the **Christian** method of solving a dispute, they will be **fit** to exercise the **right to vote** in political affairs.**[ UNTIL THEN NO RIGHT TO VOTE ??]** This will be the resolution of questions connected with Passive Resistance. The one triumphant way of meeting such combinations is to deal justly with the natives, and to give them, directly or **indirectly???** a voice in the settlement of those questions which concern their welfare.

4) True Passive Resistance **never** tends to be effective resistance. It recoils, of necessity, from methods of violence or those advocated by anarchists. It is at the opposite pole from the spirit of war .If, then, the **natives** accept the doctrines which are so prevalent amongst the Indian community, south Africa need not fear the horrors of a racial uprising. It need not look forward to the necessity of maintaining an **army** to keep the natives in awe. The future will be much brighter than its past has been. --**HELPFUL TO THE RULERS!!!**

In view of the unrest at present so apparent in India, I invited him to send a message through these pages to the young men of **his** native land. His reply in writing lies before me:—

"I am not sure that I have any right to send a message to those with whom I have never into personal contact, but it has been desired and I consent. These, then, are my thoughts:

The struggle in the Transvaal is not without its interest for India. We are engaged in raising men who will give a good account of **themselves** in any part of the world.???? We have undertaken the struggle with the following **assumptions**:—

1) Passive Resistance is always infinitely superior to physical force.

2) There is no inherent barrier between Europeans and Indians anywhere.?????

3) Whatever may have been the motives of the British rulers in India, there is a desire on the part of the Nation at large to that justice is done. It would be a **calamity** to **break** the connection between the British people and the people of India. If we are treated as, or assert our right to be treated as, free men, whether in India or elsewhere, the connection between the British people and the people of India can not only be mutually beneficial, but is calculated to be of enormous advantage to the world religiously, and, therefore, socially and politically. In my opinion, each Nation?? is the complement of the other,

Passive Resistance in connection with the Transvaal struggle I should hold justifiable on the strength of any of these propositions. It may be a **slow** remedy, but I regard it as an **absolutely** **sure** remedy, not only for our ills in the Transvaal, but all the political and other troubles from which people suffer in India."-- **ON WHAT BASIS ????**

CHAPTER XXI **RELIGIOUS VIEWS**

**POSTSCRIPT**

**EMPIRE’S SOLDIER: GANDHI AND BRITAIN’S WARS**, 1899-1918 Goolam Vahed1 and Ashwin Desai.

Abstract . Towards the latter stages of World War I, **Mohandas K Gandhi urged Indian peasants to take up arms on behalf of the British**. This alienated his liberal pacifist supporters in Europe who were aghast that the apostle of non-violence had seemingly disavowed his own teachings. But Gandhi, during his South African sojourn from 1893-1914, had openly declared his enthusiasm to **support the British Empire** in its attempts to assume hegemony in the region. He participated on the side of the British in the brutal South African War of 1899-1902 and in their **violent** suppression of the Zulu uprising in 1906. Alongside this, he formulated his ideas of Satyagraha. This article traces Gandhi’s South African years from 1893 to 1914 and seeks to make sense of the apparent contradiction of **his taking up arms on behalf of the Raj during the war.** This is done in the context of his attachment to the Empire.

**“Though Empires have gone and fallen, this Empire may perhaps be an exception ... It is not founded on material but on spiritual foundations ... the British constitution.”** Mohandas K Gandhi.

Albert Einstein gushed in 1944, “Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth.” **WHAT COULD BE THE MEANING OF THIS STATEMENT ?? MUST BE POSITIVE ?? COULDN’T BE NEGATIVE ??**

However, despite the hagiographies and Gandhi’s own extensive (re)writing, works such as those of **Maureen Swan** and, more recently, **Joseph Leylveld**, have opened Gandhi’s life and ideas to critical scrutiny. These critical works however have **not** sullied the overwhelming halo cast over the life of Gandhi. The central narrative in this journey is that Gandhi “experimented” with a series of truths on African soil and found the right ingredients to transform himself into a Mahatma. Truth is often more complex than received wisdom and this article critically interrogates Gandhi’s South African journey, paying particular attention to his attitude towards war in the context of his commitment to non-violence.

He saw Indians as British subjects who should enjoy full rights within the confines of the British Empire. Gandhi’s core argument was that passenger Indians came to Natal as “British” subjects and were priviledged to Queen Victoria’s 1858 Proclamation which asserted the **equality** of all British subjects. This strategy came up against white settlers who sought racially exclusive political power and who subjected Indians to racially discriminatory laws.Still, Gandhi persisted with the strategy of raising the Proclamation, even in the wake of its failure to find purchase with the British. He was imbued with the idea of Imperial brotherhood and this led him time and again to beseech the Crown to advance the rights of Indian British subjects in Southern Africa.

THE SOUTH AFRICAN WAR, 1899-1902 In addition to the British, in the South African environment of the late 19th century, Gandhi had to contend with an African majority who were subject to brutal subjugation and dispossession of land, together with the Boers who had been involved in murderous wars with Africans but were now on the brink of war with the British. Gandhi organised an ambulance bearer corps to assist the British in their war with the Boers. Some have sought to justify Gandhi’s decision to show loyalty to the British. Ramachandra Guha approvingly quotes historian Peter Warwick that African “volunteers believed-or-hoped-that a British victory would bring about an extension of political, educational and commercial opportunities for black people”. **But Africans fought on both sides of the war, making up “around a quarter of the total Boer manpower in the first phase of the war”** and used the conflict to take back lost land. However, Boer and Brit joined forces at the **end** of the war “to shore up the supremacy of **white** men and defend **white** property […] in the Transvaal”. While many Africans tried creatively to claw back what had been lost in the wars of dispossession, Gandhi was busy trying to obtain official recognition of Indian involvement in the war as stretcher-bearers. The Colonial Secretary turned down Gandhi’s request on 9 March 1900 for the chocolate which, he said, was for non-commissioned officers only. When the ambulance corps disbanded, Gandhi wrote to British authorities for “discharges” similar to those given to whites. Indians wanted something in writing “to show that they had the **privilege** of serving the Queen during the war”.

C Donnelly, District Engineer in Durban, wrote to FL Barnes, Chief Engineer, Public Works Department, on 12 July 1900, that Gandhi would “make political capital out of this, and point out how the Indians **volunteered** for service whereas I(?) distinctly states they never did; they **could not possibly avoid going according to their terms of indentureship**”. Percy Clarence, Superintendent of the Indian Ambulance Corps, considered the request “absurd […] **the indentured Indians were not volunteers but were sent by their masters**”. Even some local white settlers feared that Indians would make political capital of their involvement. In a letter to the Natal Mercury on 3 February 1900, “Perambulator” felt that “there would never be an end of writers pointing out that the Indians conquered the Boers and saved Natal from extermination”. “Colonist” felt that Indians went to the front “purely from **mercenary** motives” and that Africans “would have gone **for half the pay**”. Gandhi hoped that participation, as he wrote to the Colonial Secretary on 19 October 1899, would “bind closer still the different parts of the mighty empire of which we are so proud”. In seeking recognition for services rendered by Indian stretcher-bearers in the South African war, the scorched earth policy of the British, the war deaths in concentration camps, the thousands of Africans who died out of hunger **and** starvation in what was referred to as “methods of **barbarism**”, were **overlooked** by **Gandhi**. Despite the outcome of the South African War, Gandhi did **not** give up on the idea of **imperial citizenship**. This meant eschewing an alliance with Africans and acting in tacit concert with, or at least turning a blind eye to, the British in their bulldozing of African lives and land. Gandhi’s decision to show loyalty to the Empire failed. But by the time the Treaty of Vereeniging brought the war to an end in 1902, the British abandoned any pretence that they supported clauses protecting Indians against racial discrimination. Indeed, racial legislation aimed at Indians gathered force in the years following the war.

SERGEANT MAJOR GANDHI AND THE BAMBATHA REBELLION OF 1906.

The land grab by both Boer and Brit devastated the Zulu economy. The subsequent looting of the heart of the Zulu kingdom in Ulundi in 1879 by the British accelerated white dispossession of African land. This was accompanied by a series of punitive sanctions. A new one pound tax was levied on all unmarried males over the age of 18 in 1905. By now, the migrant labour system was feeding cheap African bodies to the mines. Dispossession and taxes broke homes, decimated local economies, put thousands of Africans on the move to the edge of cities where they eked out a pitiful existence. In 1906, Zulus led by Chief Bambatha rose up in rebellion against the tax and the unyielding stranglehold of white power that looted land and cattle in the most vicious manner. Gandhi saw the rebellion as another opportunity to **prove his loyalty to the British Crown and once more offered Indian services** as stretcherbearers(?ONLY?). On 7 April 1906, a few weeks before Gandhi left for the front, the Indian Opinion reported on the use of **cannons** by the British to kill a dozen or so Africans in response to the death of two whites. Yet the Indian Opinion opined, “What is our duty in these calamitous times in the Colony? It is not for me to say whether the revolt of the Kaffirs is justified or not. **We are in Natal by value of British power. Our very existence depends upon it. It is therefore our duty to render help.”** The NIC passed a resolution in support of participation in the war at its meeting on 24 April. Gandhi wrote in the Indian Opinion on 28 April 1906 that Bambatha was still at large and maintained that, “It was **right and proper** of the Indian community to have gone to the help of the Government at such a time. If Indians had not ‘made the offer’, a slur would have been put on our good name forever.” **For a discussion** of the causes and course of the Rebellion, see Jeff Guy, Remembering the Rebellion: the Zulu uprising of 1906 (Pietermaritzburg: University of KwaZulu-Natal Press, 2006); Jeff Guy, The Maphumulo uprising: war, law and ritual in the Zulu Rebellion (Scottsville: University of KwaZulu-Natal Press, 2005); Paul S Thompson, An historical atlas of the Zulu Rebellion of 1906 (Scottsville: Privately published, 2001); Michael Mahoney, Between the Zulu chief and the great white chief: political culture in a Natal Kingdom: 1879-1906 ((PhD, University of California, Los Angeles, 1998); John Labandand and Ian Knight, The Anglo-Zulu War (Stroud: Sutton, 1996). 28 Marks, p. 466. 29 Indian Opinion, 7 April 1906. 30 Ibid., 14 April 1906.

The Indian corps did duty from 22 June to 19 July 1906. The rebellion was brutally suppressed and its results were devastating for Africans. “Almost four thousand Africans were killed and tens of thousands rendered homeless; white casualties were trifling. In the aftermath of the rebellion, the pace of proletarianisation quickened as destitute people, driven from the land, were forced to seek employment on white farms, mines and industries.” All this appears to have been lost on Gandhi. His **silence** makes it difficult to defend the idea that Gandhi was simply a “captive of the times”. The Gandhian pattern that emerges during the South African War and the Bambatha Rebellion **is the use of war and violence as opportunities to display loyalty to local settlers and, by extension, to the British** **Empire**.

**Ironically, on both occasions, Gandhi was on the side of those with the most fire-power**. In Gandhi’s notion of satyagraha, one can already see how he saw war as an opportunity to develop the “**soldierly ethos**”, the **sense of discipline and the idea of following a leader’s orders**. In exhorting Indians to make **common cause** with the British during the Bambatha Rebellion, Gandhi wrote in 1906, “A man going to the battle front has to train himself to endure severe hardship. He is obliged to cultivate the habit of living in comradeship with large numbers of men. He easily learns to make do with simple food. He is required to keep regular hours. He forms the habit of obeying his superior’s orders promptly and without argument. He also learns to discipline the movement of his limbs. And he has also to learn how to live in a limited space according to maxims of health.”

WORLD WAR I Gandhi was in London when the First World War broke out. He surprised his supporters by **recruiting** Indians for non-combatant??? roles in the war. He wanted young Indians to contribute to the war effort alongside their English counterparts and prove that they were ready for self-government. Around 80 Indian students joined Gandhi’s ambulance corps, which was treated officially as a Red Cross Detachment. On 13 August 1914, Gandhi, Indian poetess, **Sarojini Naidu**, and 50 others circulated a letter to Indians in the UK that they, “after mature deliberation, decided for the sake of the Motherland and the Empire to place our services unconditionally, during this crisis, at the disposal of the authorities”. On 14 August they offered their services to the Undersecretary of State for India. This was an expression of “our desire to share the responsibilities of membership of this great Empire, if we would share its privileges”. These reports **shocked** Gandhi’s liberal friends from South Africa, such as Elizabeth Molteno [ <https://www.sahistory.org.za/people/elizabeth-maria-molteno> <https://en.wikipedia.org/wiki/Elizabeth_Maria_Molteno> <https://www.oliveschreiner.org/vre?view=personae&entry=98> , Emily Hobhouse [ <https://www.menwhosaidno.org/context/women/hobhouse_e.html> <https://www.sahistory.org.za/people/emily-hobhouse> <https://en.wikipedia.org/wiki/Emily_Hobhouse> ] and Olive Schreiner [ <https://www.sahistory.org.za/people/olive-schreiner> <https://www.britannica.com/biography/Olive-Schreiner> <https://en.wikipedia.org/wiki/Olive_Schreiner> ] **[ ALL VERY ELITE , CONTROLLED OPPOSITIONS ]** , who were in England working with conscientious objectors. Schreiner chided Gandhi for volunteering to raise a corps for the British. Gandhi knew Olive Schreiner (1855-1920), sister of the last Cape Colony prime minister, WP Schreiner, from around 1907 and wrote in an editorial in the Indian Opinion (2 January 1909) that Schreiner was of “greater permanent value to the world than a continent of Napoleons”. Schreiner wrote to Gandhi on 15 August 1914, “I was struck to the heart this morning with sorrow to see that you, and that beautiful and beloved Indian **poetess** whom I met in London some months ago [Sarojini Naidu] and other Indian friends had offered to serve the English Government in this evil war in any way they might demand of you. Surely you, who would not take up arms even in the cause of your own oppressed people, cannot be willing to shed blood in this wicked cause. I had longed to meet you and Mr. **Kallenbach** as friends who would understand my hatred of it. I don’t believe the statement in the paper can be true.” Gandhi wrote on 26 August 1914 that he and 59 others were in a three month ambulance **training** course under Dr James Cantle and were to serve **with the Indian Army** in Europe under the command of Lieutenant Colonel RJ Barker of the Indian Medical Service (retired). Gandhi wrote to his nephew, Maganlal, on 18 September that they were to receive two **more** months of training before going to the **Front**. He also explained his war stance. He had said that participation in any form amounted to support of the war, but by merely living in England, “I was in a way participating in the war. London owes the food it gets in wartime to the protection of the Navy […] It seemed to me a base thing, therefore, to accept food tainted by war without working for it.” Gandhi wrote to Pragji Desai, a South African satyagrahi, on 15 November 1914 that he was committed to satyagraha, but had not developed “absolute fearlessness” to disappear into the mountains to **survive on grass and leaves**. **As long as he was in London, he felt compelled to serve the British**. Indian volunteers received recognition from the War Office as the Indian Field Ambulance Corps on 30 September 1914. Corps members experienced several problems: corporals were appointed without consultation, rations were insufficient and blankets were too short and too few in number. They passed a resolution on 13 October 1914 that, unless these issues were discussed, they would stop drilling. The issues were eventually resolved and on 4 November the Indian Volunteer Corps issued a circular for more volunteers as 470 wounded Indian soldiers had arrived at the Netley Hospital. The need for 200 more volunteers was urgent. “It should be considered a proud privilege for us to be able to nurse our own wounded countrymen.” **Gandhi returned to India on 18 December 1914, being denied the opportunity to take part in the Corps due to illness**????????. He was given a farewell reception at the Westminster Hotel in London. Guests included Charles Roberts, Sir Henry Cotton, **Olive** **Schreiner**, and Henry and Millie Polak, **all of whom spoke in his honour**. Gandhi said that he regretted not being able to take part in the Corps and **thanked** Charles **and** Lady Cecilia Roberts for understanding the Indian contribution and taking excellent care of him. [ The Life and Death of Mahatma Gandhi By Robert Payne -- Lady Cecilia Roberts, the wife of the Under Secretary of State for India, was a **frequent** visitor. <https://en.wikipedia.org/wiki/Charles_Roberts_(British_politician)> <https://www.geni.com/people/Lady-Cecilia-Roberts/6000000003111736632> ] In India, Gandhi initially remained **out** of the public limelight.

**He did promise the British Governor of Bombay, Lord Willingdon, that he would consult him before embarking on political campaigns.**

While Gandhi was considering his next move, some members of the Indian National Congress (INC) were pushing for Swaraj (“homerule”). Gandhi did not join these factions. Instead he **established** a settlement in May 1915 near Ahmedabad in Gujarat and **entered** public life in February 1916, when he **spoke** at the opening of the Hindu University in Benares of the terrible conditions of the poorer classes. He called for complete social transformation of Indian society, rather than an Indian elite replacing the British ruling class. Instead of joining advocates of home-rule, Gandhi **once more sought to recruit volunteers for the Indian Army fighting for the British**. Many people have difficulty reconciling this recruitment drive with the Gandhi who preached non-violence authority. This time Gandhi did not recruit non-combatants????? as he did in 1899, 1906 and 1914, **but combatants** in response to the British Viceroy Lord Chelmsford’s Indian War Conference (also known as manpower conference) in Delhi from 27 to 29 April 1918. The conference discussed ways to increase support among all classes in India to prosecute the war with increased vigour and effort in Egypt, Palestine, and Mesopotamia in particular. The conference resolved to recruit **half a million** Indians, starting in June 1918.45 In his speech, Gandhi said that he supported the resolution “with a full sense of responsibility”.--------…. The British needed manpower and passed the Military Service Act 1918 in February 1918, which removed certain exemptions, while the Military Service (No 2) Act 1918 of April 1918 raised the age of conscription from 41 to 50 and allowed for extension to 56, as well as for conscription in Ireland. The latter provision was doomed by opposition from Ireland. **India, however, provided a solution to the crisis.**  Gandhi by now envisaged dominion status for India, such as that enjoyed by Australia **and** Canada. Gandhi argued that defending the Empire would “accelerate” homerule. It would be “national suicide not to recognise this elementary truth. We must perceive that if we **save** the Empire, we have in that very act secured Home Rule.” Gandhi warned the Viceroy that his sentiments were in the **minority** and concluded that he was writing because “**I love the English nation, and I wish to evoke in every Indian the loyalty of the Englishman”**. At a speech at Patna on 25 May 1918, Gandhi reiterated that **home-rule did not mean getting rid of the British; rather,** they wanted to become **partners** in the British Empire. India should provide men for the **war**, but not make it contingent on selfrule as “any calamity that overtakes the Empire is one that **overtakes** India as well”. Gandhi also felt that the war provided an opportunity for Indians to **regain** their **warrior** qualities, which had been **lost** as a result of subjugation to the British. Gandhi said in a speech in Surat on 1 August 1918 that, “**Swaraj (Home Rule) is not for lawyers and doctors but only for those who possess strength of arms**.” At a speech at Nadiad, Gujarat, on 21 June 1918, Gandhi stated that “everyone needs a friend. Every country maintains a connection with another with which it is temperamentally allied. India can be no exception to this.” Gandhi wanted a status **similar** to that of Australia and Canada who “enjoy protection and likewise help in the defence effort. That is exactly what we want for ourselves.” Without British support “we would not be able to support ourselves. We could not protect ourselves against the **criminal** **tribes** or stand against an invading foreign army.” **When the people become physically fit and strong enough to wield the sword, swaraj will be theirs for the asking [...]. Can a nation whose citizens are incapable of selfdefence, enjoy swaraj?”**  At Patna, on 25 May 1918, Gandhi stated that the **British respected those who “know how to die and who know how to kill**”. Gandhi’s recruitment leaflet, dated 22 June 1918, added that in order to be regarded as equals of the British, Indians had to “learn the **use of arms and** to acquire the ability to defend ourselves. If we want to learn the use of arms with the greatest possible despatch, it is our duty to enlist in the **army**. **There can be no friendship between the brave and the cowardly**. We are regarded as a cowardly people. If we want to become free from reproach, we should learn the use of **arms**.” Gandhi’s decision to recruit on behalf of the British, **Brock** argues, was also influenced by the fact that he came to believe that **non-violence could be achieved through acts of violence** under certain conditions. He wrote to Maganlal on 25 July 1918 that he had come to “see that **there is non-violence in violence.** […] I had not fully realised the duty of restraining a drunkard from doing evil, of killing a dog in agony or one infected with rabies. In all these instances, violence is in fact non-violence.” Gandhi’s stance nevertheless shocked many of his supporters and he had to write to the likes of English missionary **CF Andrews**, Danish Lutheran missionary, **Esther Faering**, with whom he exchanged many “love letters”, his nephew Maganlal Gandhi who stayed with him in Phoenix, his supporters from South Africa, Henry and Millie Polak, and others, **justifying** his war recruitment.

<https://www.gandhiheritageportal.org/ghp_booksection_detail/Ny0xMTktMg%3D%3D#page/1/mode/2up> <https://vinaylal.wordpress.com/tag/esther-faering/>

<https://www.fairobserver.com/region/central_south_asia/the-sexuality-of-a-celibate-life-30866/> <https://www.dailymail.co.uk/news/article-1264952/A-new-book-reveals-Gandhi-tortured-young-women-worshipped-shared-bed.html> <https://www.freepressjournal.in/headlines/8500-letters-received-by-mahatma-gandhi-to-be-published/723936>

Gandhi wrote to JL **Maffey** on 30 April 1918, offering his services for the Ambulance Corps. Maffey forwarded the letter to the Governor of Bombay. J **Crerar**, Secretary to the Governor, wrote to Gandhi on 1 June 1918 that the Governor would like Gandhi to assist with recruiting in the Northern Division and hoped that Gandhi would attend a conference being convened at Delhi on 10 June to discuss this matter in greater detail. L **Robertson**, Chief Secretary, Political Department, Government of Bombay, wrote to Gandhi on 7 June 1918 that a **War Purposes Board** would be formed at the conference and that they hoped that Gandhi would support it and agree to be a member. Gandhi replied on 9 June that **he could not be part of the Board while leaders like Tilak of the Home Rule League were excluded**. Tilak and members of the Home Rule League were invited to the conference but not given an opportunity to speak because their “loyalty” was conditional on self-rule being granted. . Gandhi and Andrews exchanged letters on 23 June 1918. Gandhi nevertheless **presided** over a meeting in Bombay on 16 June to protest Lord **Willingdon’s** conduct at the 10 June meeting. The day was observed as home-rule day. While Gandhi was critical of Lord Willingdon there was a rider, “we must redouble our efforts to help the authorities to prosecute the war. We must not be angered by Lord Willingdon’s utterances into taking a false step ourselves. We have too much at stake.” Gandhi did not share his countrymen’s distrust of the government as resolutions were passed condemning Lord Willingdon’s conduct, the method of recruitment and the fact that Indians were treated as **second** class members of the army (not able to carry arms, a **racial** bar in the army, **not** being admitted to military colleges). Gandhi began his recruitment campaign with a speech at Nadiad, Gujarat, on 21 June 1918, but took ill in mid-August and **could not participate in the war.** --He had hoped to go to France or Mesopotamia as a non-combatant to serve alongside his recruits???????. He wrote in his autobiography that he felt “great relief” that the war had ended **with him not having to fight, but he never renounced his recruitment stand**.

Gandhi offered his services to the British army on **four** occasions – 1899, 1906, 1914, and 1918. While this appears to be in contradiction with his principles of non-violence or Satyagraha, it was consistent with his view that as a loyal citizen of the Empire, working to **transform that Empire into a multinational commonwealth**, it was his duty to reciprocate support for the Empire. Gandhi’s attitude towards the Empire changed in the years following the war. World War I ended on 11 November 1918 as Gandhi lay ill in his bed in his ashram. He and most Indians had remained loyal to the British during the war and Indian soldiers had fought courageously for the Empire in many parts of the world. **India contributed the largest contingent from all British colonies. India’s 1,4 million** compared to Canada’s 640 000, Australia’s 401 000, South Africa’s 136 000 and New Zealand’s 220 000. The British Isles contributed just over 6 million volunteers**.** The destruction of the Ottoman Empire led many Indian Muslims to agitate against the British Empire. And with the British proclaiming that they were fighting for freedom, the maintenance of the Empire was no longer ideologically sustainable. When the British government followed the recommendations of the Rowlatt Committee of 1918 and passed the Rowlatt Act (“Black Act”), **which gave it wide powers to quell sedition, including a continuation of wartime restrictions in India, such as** curfews, the suppression of free speech, and detention **without** trial, a national work stoppage (hartal) was launched by the Indians. Protest culminated in the April 1919 **Jallianwala Bagh** massacre in Amritsar in the Punjab when the British military blocked the entrance to Jallianwala Bagh, a walled courtyard in Amritsar, by firing on unarmed protesters, killing and wounding hundreds of Indians. ……In the 1920s and 1930s Gandhi was to increasingly turn non-violent resistance against British rule and for Indian independence.

**The Mahatma and the Missionary: Gandhi's conflicting accounts of his first encounter with Christianity** <https://muse.jhu.edu/article/689967/summary> <https://broadly.vice.com/en_us/article/ezj3km/gandhi-was-a-racist-who-forced-young-girls-to-sleep-in-bed-with-him> <https://www.scribd.com/document/284096965/Joseph-Doke-Gandhi-An-Indian-Patriot-in-South-Africa>

Amongst the early and closest friends of Mahatma Gandhi in South Africa, now largely forgotten, were an English couple named Henry Polak and Millie Polak. Henry zoos a radical English Jew, Millie was a Christian feminist. Polak was Gandhi's closest political aide and fellow-seeker. Even after their return to England in 1916, the Polaks continued to take much interest in India's future and kept a close association with Gandhi until the latter's death in 1948. Despite his yeomen services to India and close relationship with Gandhi, there is no in-depth study on Gandhi and Polak. This paper is an attempt to fill this gap. Amongst THE EARLY European associates of Mahatma Gandhi in South Africa, **Henry Solomon Leon Polak**. He was a vegetarian with an abiding interest in the writings of **Leo Tolstoy and John Ruskin**. The South African society comprised at the end of the nineteenth, a majority of whites **and** a vast majority of Indians, Malays, Chinese, Jews and natives. **Racialism** was the single most defining factor in the South African politics – a parliamentary democracy for its **white** resident and a **white** oligarchy for all others, Polak was engaged as an assistant editor with the Transvaal Critic, a weekly publication, dealing mainly with Transvaal polities, and saw the social and colour prejudices that prevailed around him as 'not merely a physical defect’ feat 'a moral and an economic crime'. Gandhi founded the Natal Indian Congress to represent Indian interest. Members included Hindus, Muslims, Parsis and Christians . John Ruskin's book Unto This Last. The reading of this book, in Gandhi's own words, 'brought about an instantaneous and practical transformation in [his] life'. 'I could not', wrote Gandhi, 'get any sleep that night. I was determined to change my life in accordance with the ideal of that book'. ---He soon reached the conclusion that the basis of human society was not 'wealth' but 'human relationship'.---- ???? Gandhi led the first deputation to England along with Hajee Ojer Ally, the president of the Hamidia Islamic Society, to plead with the British government to prevent the Asiatic Ordinance becoming a law. They both arrived at Southampton on 20 October 1906. It was **Polak's father**, J.H.Polak, along with L.W.Ritch and some others, who received Gandhi at the station. In a letter to Polak dated 26 October 1906 Gandhi wrote about his impression of his visit to Polak's home in England with a touch of humour: 'I passed last Sunday with your people. Nothing surprised me, as you had prepared me for everything; otherwise to meet your sisters and your brilliant father would have been a most agreeable surprise. **Both the sisters are really most lovable, and if I was unmarried, or young, or believed in mixed marriage, you know what I would have done!** Polak's father gave him many useful contacts.

Gandhiji's Associates in South Africa [www.gandhi-manibhavan.org/gandhicomesalive/comesalive\_associates\_southafrica.htm](http://www.gandhi-manibhavan.org/gandhicomesalive/comesalive_associates_southafrica.htm)

In 1909 the Transvaal Indian Association unanimously nominated Polak to travel to India as their representative. Gandhi gave much attention to the visit to India by Polak. Before Polak began his journey to India, Gandhi introduced his lieutenant to the readers of the Indian Opinion In Bombay, he met eminent leaders of the Congress such as Sir Dinsha Wacha, Pherozeshah Mehta, B.M. Malabari, the social reformer and editor of the Indian Spectator . He then proceeded to Madras where Gokhale, through the Madras branch of the Servants of India Society, and, especially Srinivasa Sastri, introduced him to public men in Madras, and in particular, G.A. Natesan, the pioneer Madras publisher and an ardent Congressman. Polak found the latter to be the only Indian thoroughly involved in the Indian affairs of South Africa. Natesan was his host in Madras and helped Polak to conduct meetings not only in the city of Madras but in other towns such as Tiruchi, Tuticorin and Madurai from where many **indentured** Tamils hailed. Polak had carried with him a **manuscript** on the Indian conditions in South Africa. It is remarkable that Natesan **published** Polak's pamphlet on the Transvaal situation under the title The Indians of South Africa: Helots within the Empire and How They are Treated, free of cost. This became a very valuable book and was cheaply-priced at priced Re. 1/- by Natesan & company. Natesan obtained from him a monograph on Gandhi. This was **the first book published in India on Gandhi**. It was titled as M.K. Gandhi: A Sketch of His Life and Work. Polak conducted campaigns in the latter half of 1909 almost throughout India including Bombay, Madras, Calcutta, Rangoon and many other places. In the second half of 1911 Polak made his second trip to India. The Indian National Congress at its Calcutta session held in December 1911 passed a resolution condemning the system of indentured labour and urged the Government of India to introduce legislation wholly abolishing it. Polak addressed the Calcutta session of the Indian National Congress in the same year and his speech was received with great ovation. Through a letter dated 8 December 1911, Gandhi had invited Gokhale to visit South Africa along with the Polaks. The Congress passed a resolution asking the Government of India to terminate supply of indentured labour to Natal.Gandhi wrote that Polak shared with Gokhale the credit of bringing about a termination of the supply of indentured labour to Natal.

**SEE --** Day-To-Day With Gandhi, Vol. 1" <https://archive.org/stream/daytodaywithgand01maha/daytodaywithgand01maha_djvu.txt>

Dr. Pranjivandas Mehta, Gandhi's lifelong friend, a Doctor and barrister and a **diamond** trader by profession, had settled in Rangoon in Burma. He had intimate contact with Gandhi and kept in touch with him even from Burma. **He was the first person to call Gandhi as a 'Mahatma'**, albeit in a private letter to his friend Gokhale as early as 8 November 1909. Polak had visited him in Rangoon in late 1909 and later met him in England in the summer of 1911. …..After three decades, exactly a year after the death of Gandhi, Polak wrote another book along with **H.L. Brailsord and Lord Pethick-Lawrence** entitled Mahatma Gandhi.

<https://www.thebetterindia.com/35477/gandhi-image-on-currency-notes/> <https://en.wikipedia.org/wiki/Frederick_Pethick-Lawrence,_1st_Baron_Pethick-Lawrence>

The role of Polak as the editor of India, the journal of the British Committee of the Indian National Congress, is not well-known. After his return to England in 1916, Polak continued to take much interest in Indian affairs not only in South Africa and other overseas countries but also in the progress of the Indian national movement. In 1918 he became the editor of India founded in 1889 in London. After the Montagu-Chelrnsford reform proposals were made public. The Congress declared it to be 'inadequate, disappointing and unsatisfactory' and passed resolutions demanding alterations in the proposal. It also demanded the introduction of diarchy in the central government; the transfer of all subjects, except law, police and justice to the government responsible in the provinces; the declaration of the rights of the people of India as British citizens and the same measures of fiscal autonomy for India which the self- governing **Dominions** of the Empire possessed. It demanded a guarantee that a full, responsible government would be established in the whole of British India within a period not exceeding fifteen years………….. Polak was forced to resign from the British Committee as well as from the editorship of India. Nevertheless, he continued to take interest in Indian politics and often wrote articles for Gandhi's Young India. -- **Millie Graham Downs or Millie Polak** was born in London and since the age of eighteen, she began to work in connection with the Christian **Socialist** Movement. Young and vivacious Millie Downs was a Christian Scots woman and a fiancée of Henry Polak. They met at the London **Ethical** Society. Recalling the events in Johannesburg, she pointed out how Gandhi, at times, proved to be a bundle of **inconsistencies**. Gandhi had proved beyond dispute the theory that the best men and the best women combine in themselves the best qualities of each other. Millie made a very significant observation on this aspect of Gandhi. She wrote: Most women love men for such attributes as are usually considered masculine. Yet Mahatma Gandhi has been given the love of many women for his **womanliness**; for all those qualities that are associated with women—great faith, great fortitude, great devotion, great **patience**, great **tenderness**, and great **sympathy**.?????? She further remarked in an interview held on 2 May 1860 by John C. Vine: 'He was himself rather **womanly**, having the qualities of loyalty, trust, devotion, faith and purity'. At times when Millie terribly missed Polak who was away on duty for Indian cause, particularly in the years after her marriage, Gandhi soothed her with comforting words signing himself as 'brother': 'You are Henry's better half. No path can be considered right for him along which that he cannot carry you. Will you not have sufficient faith in him for certain that he is incapable of creating a gulf between you and himself? I ask you to trust me...A gift given or a sacrifice made grudgingly and not cheerfully is no gift or sacrifice'.

**& GANDHI USED TO BEAT KASTURBA ROUTINELY !!!!**

In another letter Gandhi advised Millie to be a perfect wife and praised her for being duty-conscious. At the time of passive resistance movement when Gandhi and other leaders were arrested, Millie played an important role in organizing women together under the banner of Transvaal Indian women's Association', and gave them lessons on Indian self-respect movement in Africa. Gandhi wrote: Polak could have done little but for the zealous support ungrudgingly given to him by Mrs. Polak. Nor has Mrs. Polak's work been of a neutral character. She herself moved freely among our womenfolk and enlightened them on our position. Mrs. Polak believes, and rightly, that no reform or movement can succeed completely which does not command the attention of the other half of humanity. She, therefore, lost no opportunity, whether by speaking or writing, of helping her husband in his work. And we know, too, that she did not consider it beneath her dignity to do for Mr. Polak much of his clerical work. Well may the community honour such workers and friends. Many women from Natal who travelled up to Volksrust were arrested and sentenced to three months imprisonment, and were the first of the hundreds to go to prison. They endured physical hardship and sorrow but kept their spirits high. Millie Polak wrote that India has many things to be proud of, but of none more than the part the Indian women of South Africa took in the uplifting and recognition of a people here despised'. Millie Polak was thus the earliest among western women to be associated with Gandhi. **She was the first woman to write a biography on Gandhi as early as 1931**. The older son of the Polaks—Waldo, had a special place in the heart of Gandhi. Later, after their return to England when Waldo died suddenly in the 1920s, Millie found much consolation in the messages of condolence especially sent by Gandhi and also from many other Indians who had known them for many years." In India; meanwhile, Gandhi organized the first major countrywide Satyagraha campaign in 1919 and called it a 'struggle for liberty worthy of single legislation'. Gandhi had totally lost faith in the British sense of justice and completely turned into a non- co-operator. Polak did not agree with Gandhi's support to the Khilafat question and found the non-co-operation movement 'ill- advised and dangerous'. Though Gandhi addressed Polak as 'Chota Bhai' (younger brother)?????, their political ideology began to show increasing differences of opinion, particularly over Gandhian non-co­operation and civil disobedience movements. Polak could not understand how Gandhi, the apostle of non-violence, acted as a recruiting agent for the British during the Great War. In a long letter dated November 1932 to Gandhi, Polak frankly questioned the tenacity of his faith in non-violent non-co-operation. Polak did not support his civil disobedience movement and accused Gandhi of taking up this movement to save Congress from disintegration and questioned the tenacity of Gandhiji's faith in non-violence. Gandhi was hurt and replied to Polak that he undertook it only to preserve the doctrine of non-violence. He further explained: 'I have not changed at all. I have grown and am still growing'. Gandhi wrote: 'I can't misunderstand you. But I see quite clearly that we see things differently'. Gandhi attributed Polak's disagreement to the fact that he was unable 'to feel the foul stench that modern Europe is filling the world with' and living as he did in the midst of the inferno' he could not view things otherwise'. Despite differences of. opinion, both Gandhi and Polak shared mutual regard and affection. -- After his return to India in early 1915, Gandhi seems to have missed the company of his European associates in South Africa very badly. He wrote a letter to Sonja Schlesign dated 2 June 1919: ‘It often makes me sad when I think of all my helpers of South Africa. I have no [Rev.] Doke here. I have no Kallenbach. {Henry] Polak is in England ... I feel **lonelier** here than in South Africa'. This was just **four** years after he had returned to India. The findings of this inquiry lead us to the conclusion that Polak was Gandhi's closest colleague and lieutenant .

[www.gandhiashramsevagram.org/gandhi-articles/mahatma-gandhi-and-the-polaks.php](http://www.gandhiashramsevagram.org/gandhi-articles/mahatma-gandhi-and-the-polaks.php)

---- In 1904, Mohandas Gandhi, who had resided in nearby Durban since 1893, established a small village-like settlement, Phoenix Settlement, on the northwestern outskirts of Inanda. Boasting residences, a clinic, a school, and a printing press, Phoenix served for a time as an important home to Gandhi, his family and his followers as they strove to follow a path of social change through “passive” resistance. The activist newspaper Indian Opinion, which argued strenuously for the civil rights of Indian South Africans, was published here in four languages. Phoenix Settlement continued to serve as home to a number of residents and activists even after Gandhi's departure in 1914, including his son, Manilal Gandhi. By the early **1980s**, a squatter camp, Bhambayi, occupied most of the area around the Settlement. In 1985, riots in the camp over apartheid caused heavy damage to Phoenix Settlement's buildings, and the community was largely abandoned until February 2000, when then-President Thabo Mbeki formally committed to its reopening and restoration.---

**Albert West was a Theosophist and printer who became a settler at Phoenix settlement.**

**Foreign women in Gandhi's life**  <https://www.hindustantimes.com/books/foreign-women-in-gandhi-s-life/story-03qZaGDojbpq8GJzx1zwwM.html>

**gandhi ‘s first indian edition biography was published by natesan , a high cast hindu , british agent , close associate of freemasons & theosophists** <https://www.thehindu.com/features/friday-review/history-and-culture/The-House-of-Natesan/article16888477.ece> <https://www.revolvy.com/page/G.-A.-Natesan> <https://theosophy.wiki/en/Besant_writings>

===== **Sir Subbaiyar Subramania Iyer** (1842–1924) was Vice-President of the Theosophical Society from 1907 to 1911 during Dr Annie Besant’s tenure as President. His association with the Theosophical movement began from the 1880s when Col. Olcott and Madame Blavatsky arrived in Madras. He co-operated with Dr Besant in all her multifarious movements, educational, social, political, Theosophical and spiritual. **He was one of a core group of patriots responsible for the founding of the Indian National Congress in 1885 and an active worker and Honorary President of Dr Besant’s Home Rule League**. A lawyer by profession, he was elevated to the Bench in 1895, and became the first Indian Judge to be made Acting Chief Justice of the Madras High Court, during the British regime. He was **knighted** in recognition of his work but surrendered his knighthood as a protest against the internment of Dr Besant and her colleagues by the Madras Government. He acted as the legal adviser of The Theosophical Society and worked in this capacity till his last days. Dr Besant writes: ‘He never flinched, he never changed in his devotion to **Theosophy, which he regarded as the Brahmavidya of Hinduism**.’ Early Days Subbaiyar Subramania Iyer was born of **Brahman** parents on 1 October 1842 in Madura (now Madurai) District, South India. He was brought up amid the enlivening and chastening circumstances of a high-caste Hindu family and hence had access to education in English very early in life. His mind was thus open in its formative period to the influences introduced by the West. His father Subbaiyar was a trusted Vakil or agent of the Zamindar of Ramnad (Madura District). He **died** in 1844 when Subramaniam was only two years old. Young Subramaniam had his early schooling in a **Christian** Mission, then in an English school, and in 1856 he entered Zilla High School.

In 1875, when H. M. the late **Emperor** Edward visited Madura as Prince of Wales, Subramania Iyer was **chosen** to be the spokesman of the town and presented its loyal address of welcome. In 1877, recognition of his work came to Mr Iyer in the form of a Certificate of Merit awarded by Lord **Lytton** at Delhi. In 1884 Sir M. E. **Grant** Duff, Governor of Madras, visited Madura and, recognizing the worth of Subramania Iyer, nominated him a non-official member of the Madras Legislative Council. He came into contact with Col. H. S. Olcott and joined The Theosophical Society, of which he remained a staunch and loyal member till the end. It was in Madras that he **first** met Mr T. Subba Row, a Hindu scholar and Theosophist, who much impressed him. In December 1884 Subramania Iyer was one of the **seventeen** men of the Provisional Committee formed in Madras that **began** the long struggle for India’s freedom and evolved the scheme of a national assembly. In 1885 the Indian National Congress held its first formal session in Bombay. he was a constant adviser of the President of The Theosophical Society, Col. Olcott, and was made a member of the Executive Committee. In 1887, the **British** Government gave expression to their appreciation of Subramania Iyer’s work; he became the **first** Indian to be appointed Government Pleader and Public Prosecutor. The British Government, made him a C.I.E. — ‘**Commander** of the Most Eminent Order of the Indian Empire’ — in 1889. In 1891 he was given the Indian title of ‘**Diwan** **Bahadur’**, and in 1900 he was made a ‘**Knight** Commander of the Indian Empire’ and **became** **Sir** Subramania Iyer.

Having joined The Theosophical Society in the early 1880s Subramania Iyer threw himself into active work for the Movement. He was the Founder-President of the Madura Lodge of The Theosophical Society till 1885 when he settled in Madras. In Madras, he was made a member of the **inner** committee of **seven** which really managed all the affairs of the Society. Col. H. S. Olcott, the President of the Theosophical Society, consulted him upon all points requiring decision, and placed great reliance on his judgement. He was also a member of the committee appointed to investigate the **Coulomb** affair, and it was largely owing to his advice that Madame Blavatsky was dissuaded from prosecuting them. In 1893, he met Annie Besant at the Annual Convention at Adyar and remained her staunch friend, working with her in all her various activities of nation-building and Theosophy. He was the co-**founder** of the Young Men’s Indian Association with Dr Besant, and an active worker and Honorary President of the National Home Rule League till he passed away. Annie Besant wrote of him: 'He joined The Theosophical Society in its early days, when it was despised and rejected of men, shed lustre on it by his brilliant intelligence, his spotless life, and his profound **devotion** to Helena Petrovna Blavatsky. He **stood** by her through the infamous Coulomb attack, and was a member of the Committee which investigated the charges and declared her innocent of the accusation of fraudulent phenomena brought against her.' Sir Subramania Iyer was the Recording Secretary (1905–6) and assisted Col. Olcott when the Theosophical Society was incorporated on 3 April 1905 at Madras. He was appointed Vice-President in 1907 when Dr Besant took the office of President of The Theosophical Society. In 1911 when Mr Sinnett decided to rejoin the Society she offered him the position of Vice-President, and cabled to Sir Subramania Iyer to ask if he were willing to resign to make this appointment possible, and he gallantly and immediately agreed to do so. In 1917, Sir Subramania Iyer took the “bold”?? step of addressing Mr Woodrow Wilson, President of the USA, on British misrule in India, citing particularly the incarceration of Annie Besant, G. S. Arundale and B. P. Wadia and requesting him to use America’s influence for Indian Home Rule. In **1904**, Sir Subramania Iyer became the first Indian to be made the Vice-Chancellor of the University of Madras. He was appointed a member of its Senate in 1886, and held that position until 1907. He was elected a member of the Syndicate (the executive body of the University) several times, and served in that capacity for some eight or nine years. Sir Subramania Iyer was popularly known as Sir Mani Iyer . Being a keen student of Theosophy he was responsible for getting three important books published. The ‘Roof Talks’ given by C. W. Leadbeater and Annie Besant contained a wealth of information, due to new clairvoyant research. <https://www.ts-adyar.org/content/sir-s-subramania-iyer-1842-1924> =====

It is certainly not at all easy to count the biographies written on Gandhiji. **Hundreds** of writers, journalists and close associates have authored the book. But, it was **Christian** **missionary** Joseph Doke who had the unique distinction of writing the **first** biography. it was written, Gandhji had still not acquired the status of Mahatma. In fact, he was barely 39 years old. The first Indian edition was published in April 1919 by a Madras-based publisher GA **Natesan**. Doke collected material for the book **from** his meetings with Gandhiji and others who were close to him. --, his father was a Baptist priest and Joseph followed the footsteps of Doke senior. He worked as a missionary in different countries like South Africa, New Zealand and Egypt. The bonds of friendship between the two friends were carried forward by their children also. The Doke children - Clement, Comber and Olive – were regular visitors to the Phoenix farm. -----Gandhi wrote, “Mr. Cartwright, Rev. Mr. Phillips, Mr. Doke and other eminent Englishmen who have helped us a great deal have been invited to a dinner on Saturday; some Indians will also be present. Gandhi wrote, “Mr. Doke’s book is still unpublished; it is likely to be in the first week of October. **I am thinking of buying out the whole of the edition.** The publisher has not put his heart into it, and **as many copies will have to be distributed free of charge**, I fancy that Dr. Mehta will guarantee any **deficit**. I have **already** corresponded with him in the matter. --- to take the book personally to many people. His father was the Baptist Minister of Chudleigh. His **brother**, the late Mr. William H. Doke, died as a **missionary** at the end of 1882 on African soil.

PROFESSOR P.R. Kumaraswamy of Jawaharlal Nehru University (JNU), New Delhi, The central theme of the book is Gandhi’s views on the Zionist project to have a nation exclusively for Jews in Palestine. Kumaraswamy reveals that Pyarelal, Gandhi’s secretary, who edited the Collected Works of Mahatma Gandhi, decided **deliberately** to exclude certain speeches, letters and even meetings of Gandhi if they had anything to do with Zionists. Pyarelal confessed to Ved Mehta in the 1970s that the intention was to “suppress them from history”, a rather un-Gandhian act indeed as the author correctly points out. The author gives us a detailed account of Gandhi’s friendship with **Jews**, starting from his days in South Africa. When Gandhi founded the **Tolstoy** **Farm** in Transvaal, South Africa, in 1910, he was **helped** in a big way by **Hermann Kallenbach** and **Henry Solomon Leon Polak**.

Irgun, responsible for the bombing of the King David Hotel (July 22, 1946), was termed as a **terrorist** organisation by the United Nations, the United States and the United Kingdom. However, that did not prevent Menachem Begin, Irgun’s chief from 1943 to 1948, from becoming Israel’s Prime Minister in 1977. What is even more remarkable is that he shared the Nobel Prize for Peace with Egypt’s Anwar Sadat in 1978 after the two signed a peace treaty. Begin is not the only Israeli Prime Minister with a terrorist past.

Gandhi opposed the project for a Hindu Rashtra. The reader will recall that the **Rashtriya Swayamsewak Sangh (RSS) leaders, including V.D. Savarkar, who wanted to have a Hindu Rashtra did support the Zionist project.** In his famous book Hindutva (1923), Savarkar **emphasised** his support for the Zionist cause: “If the Zionists’ dreams were realised, if Palestine became a Jewish state, it would gladden us almost as much as our Jewish friends”

He made a crucial distinction between the non-violence of the strong and that of the weak. The non-violence of the weak is cowardice and Gandhi condemned it unequivocally. He said: “Where choice is set between cowardice and violence, **I would advise violence.**.. **I prefer to use arms in defense of honour rather than remain the vile witness of dishonour.**...”

I/ Gandhi have held since 1899 the same views that you do about Theosophy. They pressed me hard that year to join the Society but I refused in no uncertain terms, saying that, though the Society’s rule respecting brotherhood appealed to me, I had no sympathy for its search for occult powers. I do not think that Mrs. Besant is a hypocrite; she is credulous and is **duped** by Leadbeater. When an Englishman suggested to me to read Leadbeater’s “The Life after Death”, I flatly refused to do so as I had grown suspicious of him after reading his other writings. As to his humbug. I came to know of it later… **Cordes**, at Phoenix, is a staunch Theosophist. I have not yet been able to get him out of the hold of Theosophy. In himself, he appears to be a sincere man. He has gone to **Adyar** at present, against all persuasion. Being honest, he will see the fraud that is there and turn his back on it, unless he is taken in. It is worth ascertaining what humbug prevails there safe under the cover of Mrs. Besant’s goodness. Her desire to pass off as the “Master” is understandable. One who runs after occult powers cannot but become so intoxicated. It is for the sereasons that all our shastras have looked upon occult powers and Yogic attainments as **unworthy** pursuits. Mahatma Gandhi – Letter to Dr Pranjivan Mehta, Vaisakh Sud 10 [May 8, 1911].

Dr Pranjivan Mehta (1864-1932) was Gandhi’s **closest** friend, and a generous **benefactor**. It was to Mehta that Gandhi **first** revealed his newly-found philosophy of life in a London hotel in July-September 1909. According to Gandhi’s own admission, his seminal work, Hind Swaraj, first published in the Gujarati columns of the Indian Opinion on 11 and 18 December 1909, was a faithful record of the **conversation** he had had with Mehta earlier in the year, recollected and recorded in the tranquility of the voyage back to South Africa, between 19 and 22 November 1909.

Mehta was the **first** person who recognized in Gandhi both the **mahatma** and the future liberator of India. He encouraged and enabled Gandhi to return to his native land in January 1915. Himself a versatile man, Mehta, **throughout his life, provided Gandhi with great material and** moral support. [https://www.amazon.com/Mahatma-Doctor-Pranjivan-Benefactor-1864-1932-ebook/dp/B00IV6OZ74 scan\_20170115-2](https://www.amazon.com/Mahatma-Doctor-Pranjivan-Benefactor-1864-1932-ebook/dp/B00IV6OZ74%20scan_20170115-2)

John Cordes with Elizabeth and Mary **Lutyens** (front, left and right), Pergine (Italy), August 1924 The “Cordes” to whom Gandhi referred was John Herman Cordes (1873-1960), an Austrian **Theosophist** from South Africa, who went to live in Gandhi’s first communal settlement, Phoenix, in 1906, one of a number of settlers who were South African **Theosophists** following Gandhi’s series of lectures to the Johannesburg **Lodge** of the Theosophical Society in 1905 in which he criticised Theosophists for their dilettantism, their uncritical use of sacred texts for speculation, and their “preoccupation with the development of occult powers” and their neglect of “the central idea of Theosophy, the brotherhood of mankind and the moral growth of man.” See: Kathryn Tidrick Gandhi: A Political and Spiritual Life I.B.Tauris, 2007:64-65. Cordes had joined the Theosophical Society in South Africa in 1898, and was invited by Besant to work at Adyar in 1910. Obviously, Gandhi’s hope that Cordes would see the the fraud that is there [i.e. at Adyar] and turn his back on it was not fulfilled. He was an enthusiastic supporter of and worker for the Order of the Star in the East. He established the Austrian section of the Theosophical Society in 1912 and served as its General Secretary 1912-1930. In 1913 Cordes wrote to Gandhi declaring: You are a mystic. But in neatness J. Krishnamurti surpasses you. Ramachandra Guha Gandhi Before India Vintage, 2015.

Besant also asked Cordes to work in Germany to assist in the Society’s recovery from the split led the Rudolf Steiner around 1925. On 15 August 1930 Cordes was consecrated as a **Bishop** of the **Liberal** Catholic Church by **Leadbeater** (assisted by Bishops Wedgwood, Pigott and Bonjer at Huizen, The Netherlands. He was appointed Auxiliary Bishop for Europe, and later became Regionary Bishop for East Central Europe (1935-1940) and Regionary Bishop of South Africa (1940-1947). <https://blavatskytheosophy.com/gandhi-on-blavatsky-and-theosophy/>

Gandhi’s own testimony Speaking at Malikanda in Bengal (now in Bangladesh) on 21 February 1940 at a meeting of the Gandhi Seva Sangh, Mohandas Karamchand Gandhi made a startling disclosure about the **genesis** of Hind Swaraj. -- I stayed with Dr. Mehta for (more than) a month (at the Westminster Palace Hotel, 4 Victoria Street, London, S.W., in later 1909). --Confirmation of this discussion – which continued for more than a month – between Gandhi and Mehta in a London hotel is available in two letters of Gandhi to his South African friend Hermann Kallenbach.

--The ‘original book in Gujarati’ was Hind Swarajya which was first published on Gandhi’s return to South Africa in the Indian Opinion in two installation on 11 and 18 December 1909. It was issued as a booklet by the International Printing Press, Phoenix, Natal, in January 1910. Its English translation was published by the same press in March 1910 under the title Indian Home Rule. For reasons which can only be guessed, in the English translation the Gujarati word ‘Swarajya’ was changed to ‘Swaraj’, so from March 1910 onwards Hind Swarajya began to be called Hind Swaraj. After Gandhi’s clear and unequivocal disclosure of 21 February 1940 at Malikanda, which virtually amounted to his confessing that while he was the ‘Editor’ in Hind Swaraj, his ‘dear friend Dr. Pranjivan Mehta’ was the ‘Reader’ in it, all speculation about who the ‘Reader’ was in Hind Swaraj should have ceased. But, unfortunately, it has not. One main reason for this is that **most of those who have written about the genesis o**f Hind Swaraj over the years **knew very little** about Dr. Pranjivan Mehta. It was not entirely their fault though, for not much was known about this avowedly greatest **benefactor** and friend of his to whom the ‘Prophet’ first chose to announce himself in a London hotel in July-August 1909. ---Pranjivandas Jagjivandas Mehta, the youngest of four brothers, was born in 1864 at Morvi in a **prosperous** **Jain** family of merchants and professionals which was spread all over Kathiawar. One of his elder brothers, Revashankar Jagjivan Mehta, better known by the surname ‘**Jhaveri’**, was vakil (lawyer) of the Raja of Morvi. In consequence of a quarrel with his king, he left Morvi and settled as a jeweller in Champagali, Kalpadevi, Bombay, under the trade name Messrs Revashankar **Jagjivan** & Co. He later built a large house in the city at Labournum Road, Gamdevi, called Mani Bhuvan, which became from 1920 the **centre** of Gandhi’s political activities while in Bombay and **now** houses a famous Gandhi museum. The brother who was immediately older to Revashankar was called Popatbhai. His **daughter Zabakben was married to the greatest Jain savant of modern times, Shrimad Rajchandra (1867-1901**), who **influenced** Gandhi greatly and whom the latter rated **higher** than even Leo Tolstoy **and** John Ruskin as a spiritual being. While studying medicine in Brussels, he also enrolled himself at London’s **Middle** **Temple** in order to qualify as a barrister. The **first** meeting between Gandhi and Mehta took place at the Victoria Hotel, near Trafalgar Square, in London, on the evening of Saturday, 29 September 1888, the day Gandhi arrived there to study for the Bar. Gandhi had come to know of Mehta’s whereabouts in Europe from mutual friends and had kept him informed about his movements. Dressed in a white flannel suit in late September and therefore looking a little odd, dazzled by the splendour of the rather **expensive** hotel in central London, where he was staying, Gandhi had hardly settled down when Mehta called on him at his room in the hotel around eight o’clock in the evening. Gandhi has given a rather vivid account of this first encounter between the two would-be lifelong friends in his autobiography. **Mehta** and **another** Kathiawari friend from Rajkot, **Dalpatram** Shukla, who was already there studying for the Bar, acted as Gandhi’s **mentors** during his early days in London. In 1899 Mehta migrated to Burma and settled in Rangoon not only as a barrister and doctor, but also as a diamond merchant. He soon became the **richest** and most prominent citizen of the country. He was president of Hindu Social Club **and** the Shri Ramkrishna Society of Rangoon, a member of the All-India Congress Committee from Burma and Prsident of the Burma Provincial Congress Committee, founder secretary of the Burma Social Service League, and a mentor of the early Burmese nationalists. In 1906 he established an Anglo-Gujarati weekly paper called United Burma which was edited by V. **Madanjit**, who had **formerly** been the publisher of the Indian Opinion in Durban.

The making of the Mahatma and the writing of ‘Hind Swaraj’ The **second** phase of Gandhi’s stay in South Africa, from late 1902 to mid-1914, was far more significant than the first. In 1903 Gandhi began publishing Indian Opinion. To the influence of vegetarianism and Tolstoy on Gandhi was added that of Ruskin in 1904 and the Phoenix settlement was born on the model of the Trappist **monastery** in Pinston, near Durban. In 1906 Gandhi took the vow of brahmacharya. The same year saw the birth of satyagraha.

---**his mother’s Pranami cult**; his study of Tolstoy, Ruskin, **Mazzini**, Salter and Thoreau; ---- It is **ridiculous** to suggest, as has been done by some writers, that Hind Swaraj was the outcome of a sudden illumination which seized Gandhi immediately after he boarded the S.S. Kildonan Castle on 13 November 1909 on his return voyage to South Africa from England.

**Pranami cult** <https://timesofindia.indiatimes.com/Where-Krishna-meets-Mohammed/articleshow/474894.cms> <https://en.wikipedia.org/wiki/Pranami> <https://en.wikipedia.org/wiki/Pranami_Sampraday>

Gandhi’s Hind Swaraj, Its first detailed and systematic exposition occurred in Gandhi’s conversations with Mehta in July-August 1909. Gandhi’s **stay in** **England** during July-November 1909. In a summary form they were communicated by Gandhi to his friend and fellow-seeker, H.S.L. **Polak** on 14 October 1909. **Tolstoy’s approval** of these views –first indirectly and then directly – hastened their publication. **Mehta, who had known Gandhi since 1888** and who had also visited South Africa in 1898. Mehta had met Gokhale in Vichy, France, in late August 1912. Mehta parted from Gandhi in late September 1909 he had persuaded Gandhi to agree to the following plan of action: (a) Gandhi would leave South Africa and return to India as early as possible, preferably by the end of 1911. (b) The leadership of the Indian **struggle in** South Africa would be handed over by him to some other competent person, preferably a **relative** of his, and if it was thought necessary that he **should get his training by spending some time in England**, **Mehta would pay for this**. After his training he would be required to serve the community at least for ten years. (c) Henceforward Gandhi would **train** at Phoenix only those satyagrahis whom he was to take with himself to India. **Mehta would bear the full cost of this training programme**. (d) Arrangements should be made for **the widest possible distribution and sale** of the Reverend J.J. Doke’s forthcoming biography of Gandhi, titled M.K. Gandhi: An Indian Patriot in South Africa, which carried an ‘Introduction’ by Lord Ampthill, formerly Governor of Madras (1900-6) and acting Viceroy of India (1904). (e) **Twenty thousand** copies of Tolstoy’s famous ‘Letter to a Hindoo’, of which Mehta himself had procured a copy from his friend in Paris, S.R. Rana, should be printed and distributed **worldwide**. The entire cost was to be **borne by Mehta**. (f) An essay competition should be organized in England and India on ‘the ethics **and** efficacy of Passive resistance’, with a decidedly Tolstoyan **orientation**, for which Mehta would give, **without** his name being disclosed, a prize of £ 50 each to the best essay in England and in India.(g) Gandhi was to give up his legal practice and Mehta **was to pay for the upkeep** of his family and himself. (h) As a precautionary measure, Gandhi was to **destroy** all the letters received from Mehta after reading them, (Mehta was not a revolutionary, but he had contacts with the **so-called** Indian revolutionaries in Europe.) Mehta’s work in support of Gandhi and his ideas, 1910-14 Mehta **not only gave liberal financial support to Gandhi, he also raised funds** in Burma for the cause of Gandhi’s satyagraha in South Africa. What is more important is the fact that after Hind Swaraj was banned in India – both in its Gujarati and English versions – in the first half of 1910, Mehta tried his best to **popularize** the man and his message through other means. He was the **first** Indian to write a biography of Gandhi which was published in early 1911 under the tittle M.K. Gandhi and the South African Indian Problem. Besides containing intimate details about Gandhi’s life and the development of his personality, he very cleverly acquainted his readers with the basic thoughts contained in his banned booklet Hind Swaraj. Later in 1911 he published **another** book titled Hindu Social Ideals, in which he tried to show what Gandhi did not have the time to do, that is, the **superiority** of ancient Indian civilization over modern Western civilization. Next year, in 1912, he published a Gujarati translation of Doke’s biography of Gandhi, with a preface which was **longer** than the translation of Doke’s book.

Mehta’s support to Gandhi on his return to India. Gandhi’s final return to India was delayed until 9 January 1915. he received a **hero’s** welcome from all sections of his countrymen. But his hope that he would find a readymade political base in **Gokhale’s Servants of India Society,** Poona, and to whose presidency he would succeed after Gokhale’s death, which was expected to be imminent, was cruelly belied. A dying Gokhale could not impose his will on the members of the Society, who were firmly **opposed** to Gandhi’s admission to the Society even as an ordinary member. Being ‘left without a shelter through revered Gokhale’s death’ , Gandhi turned to his **Aladdin’s lamp**, Dr. P.J. Mehta. He arrived Rangoon on 17 March 1915 and stayed with Mehta for eight days. Mehta not only accorded him a royal welcome, he also assured him of whatever **financial** help he needed for his own ashram which he proposed to establish at Ahmedabad. Gandhi often said that the Sabarmati Ashram, without which satyagraha was not possible, **was his ‘greatest creation’**. But he also said that Mehta was **not only** ‘the pillar of the Ashram, without him the Ashram would not have come into existence at all’. Mehta came to attend the session of the Indian National Congress held at Bombay in December 1915 and spent several weeks with Gandhi. At that time he was planning to spend **half** the year with Gandhi . He also got a house, named ‘Lal Kothi’ or ‘**Red Bungalow’**, built near the Sabarmati Ashram. In early 1917 he published in two parts a pamphlet titled Vernaculars as Media of Instruction in Indian Schools and Colleges, which was issued as the first of Sabarmati Ashram’s ‘Self-Government Series’, and carried an ‘Introduction’ by Gandhi. It made a powerful plea not only for the adoption of the regional languages as the medium of instruction in educational institutions at all levels, but also for the adoption of **Hindi** as the national language of India. In 1917-18 Mehta became very active in Burmese political life. He vigorously supported the Burmese nationalists’ contention that Burma should not be denied the benefit of the Montagu-Chelmsford reforms proposed for India. He advised and aided the Burmese deputation which visited Britain in 1918. the newly-appointed arch-reactionay Lieutenant-Governor of Burma, **Reginald Craddock**, believed – and rightly so-that **Mehta was the principal carrier of the contagion of the Indian nationalist movement** in the province . Mehta had contacts with the Indian revolutionaries based in Paris, whom he described as ‘the **Paris gang’**. Craddock served on him an externment order on 6 October 1918, requiring him to leave Burma within seven days. Craddock’s order was severely condemned by the press and public bodies in Burma, India and Britain. Edwin Montagu, the Secretary of State for India, had to intervene,30 and the externment order was first suspended and then withdrawn. This is probably **the only** instance in British Indian history of an externment order having been revoked because of **public** protest. In 1919 Mehta visited Britain and worked on behalf of both the Burmese deputation and the Indian National Congress. The 14 November 1919 issue of India, **the organ of the Congress in Britain**, carried a group photograph of the ‘House of Commons Luncheon Party to Representatives of the Indian National Congress’ which showed **Mehta** sitting in the second row with such stalwarts of the Congress as B.G. Tilak, V.J. Patel, and Sarojini Naidu.

Mehta suffered a stroke in mid-1920 when he was at the top of his public career. On 29 September 1921 Gandhi wrote to Kallenbach: ‘Do you know that Dr. Mehta cannot speak and cannot write?’ But, though his political career was thus cut short, Mehta continued to take a lively interest in Gandhi’s activities. In a letter to Gandhi, dated 8 September 1920, he urged upon him the urgent necessity of a widespread and vigorous agitation against the **salt tax**, question in which he had been interested for years. Mehta rallied a little in the later 1920s. He visited India in 1926 and again in 1929, But his public career had ended. In March 1929 when Gandhi visited Burma for the third time, Mehta, though **crippled** and in frail health, accompanied him everywhere. When Gandhi began his famous Dandi march, Mehta secured his permission to come to India and join in the salt satyagraha in late 1932. On 3 August 1932 Mehta died at 9 p.m. in the Rangoon General Hospital. To Polak, who had known Mehta since 1909, Gandhi had written on 4 August 1932, ‘I have lost a lifelong faithful friend.’ On the same day he had written to Mehta’s nephew, **Manilal R. Jhaveri**: ‘I know that all of you will feel the loss of Doctor. But my sorrow is peculiar. I **had no greater friend than** Doctor in this whole **world**.’ On 7 February 1924, while he was still in **Sassoon** Hospital, he wrote to Mehta: Bhaishri Pranjivan, I thought of you constantly. Hardly a day passed in the jail when I did not remember you. ….

The day after Mehta’s death, Gandhi wrote to Mehta’s eldest son, **Chhaganlal P. Mehta.** …….Perhaps Doctor would have drawn his last breath in my lap. But God is ever jealous of our wishes. ……….While the English version of Gandhi’s ‘Autobiography’ says that Dr. Mehta had come ‘to see me’, the Gujarati version says that he had come ‘to take me back’ (Ibid., 495).

On 19 October 1936, Gandhi wrote to his second son, Manilal: ‘The Doctor’s purse was always at my disposal.’ We. However, know that Mehta often gave more than what Gandhi demanded. <https://www.asthabharati.org/Dia_Oct%20010/s.r.%20meh.htm>

**Giuseppe Mazzini** (1805-72) After Adam Weishaupt (Founder Of The Illuminati) died on November 18, 1830 at the age of 82, Giuseppe Mazzini (1805-72), a revolutionary leader, was appointed head of the Illuminati in 1834. While attending Genoa University, Giuseppe Mazzini became a 33rd degree Mason, and joined a secret organization known as the Carbonari (their stated goal in 1818: "Our final aim is that of Voltaire and of the French Revolution -- the complete annihilation of Catholicism, and ultimately all Christianity."), where he became committed to the cause of Italian unity. In 1831 he was exiled to France where he **founded** the 'Young Societies' movement which included Giovane Italia (Young Italy), Young England, etc. This group united those who wanted to achieve unification through **force**. Mazzini moved to **England** in 1837 then returned to Italy in 1848 to lead the revolution against the Austrians. Again he was exiled. In the 1850's he led more revolutionary activities, and through his actions Italy became united in 1861 as a single kingdom rather than the republic envisioned by Mazzini. Mazzini, who became known as the **'Evil Genius** of Italy,' tried to carry on the activities of the Illuminati through the Alta Vendita Lodge, the **highest** lodge of the Carbonari. From 1814-48, the group known as the Haute Vente Romaine **led** the activities of most of Europe's secret societies. In April, 1836 the head of the Haute Vente, whose pseudonym was 'Nubius,' wrote to 'Beppo': "Mazzini behaves too much like a conspirator of melodrama to suit the obscure role we resign ourselves to play until our triumph. Mazzini likes to talk about a great many things, about himself above all. He never ceases writing that he is overthrowing thrones and altars, that he fertilizes the peoples, **that he is the prophet of humanitarianism.**.." In 1860, Giuseppe Mazzini had formed an organization called the **'Oblonica**,' a name derived from the Latin 'obelus', which means: "I beckon with a spit (dagger)." Within this group, he established an inner circle called the Mafia. About 1000 A.D., after the Normans had driven the Arabs out of Sicily, they established a feudal system. Overseers to guard each feudi were chosen from known criminals. Skirmishes between the Barons were fought by these criminals. Although feudal privileges were abolished in 1812, these overseers retained control of the land through leasing arrangements. It was this band of criminals that Mazzini gave the name 'Mafia', which was an acronym for Mazzini, Autorizza, Furti, Incendi, and Avvelengmenti. Known as the Mafiosi, they were authorized by Mazzini to commit thefts, arson and murder. It was this organization that came to America during the 1890's with the beginning of Italian immigration. A Diabolical Plan, or A Wild Prophecy?

Cardinal Caro Y Rodriguez published The Mystery of Freemasonry Unveiled in 1925. Rodriguez names several references for a particular letter written by Albert Pike in 1871 suggesting a plan of universal destruction.

Albert Pike was an attorney, military general, a 33rd Degree Freemason and author on Masonry, and was considered a genius. Pike wrote Morals and Dogma which was given to every member on entering the 14th Degree of the Ancient and Accepted Scottish Rite of Freemasonry. He was asked to help divide the USA by using slavery in preparation for the Freemason-engineered civil war of 1861. He was also investigated regarding the assassination of Abraham Lincoln and pardoned for his role by President Andrew Johnson. Pike's tomb is in the House of the Temple, the HQ of the Ancient and Accepted Scottish Rite of Freemasonry whch is 13 blocks north of The White House. Giuseppe **Mazzini** was also a 33rd Degree Freemason, a British **Intelligence** agent, a revolutionary terrorist, and founder of Young Europe, a network of revolutionary groups designed to cause chaos around the world, which **eventually** grew to include Young America, Young Russia, and Young Bosnia, a fact which will become very significant regarding World War 1. So we are talking about two powerful men with access to the corridors of power, access to the **whole** freemasonic network, and access to the occult underground.

**Mazzini was born in France and his father was a “Jacobin”** (Freemason-Illuminati group that caused the French Revolution). Like his father, who was also a University Professor, Mazzini gravitated towards Secret Societies. In 1830 Mazzini travelled to Tuscany, where he **became** a member of the Carbonari, a secret association with political purposes. --moving to Geneva in Switzerland. Even more interesting is Mazzini’s desire to create a “United States of Europe” a century before the European Union came into existence. Globalism is Illuminism and Mazzini was loyal to both. Now, back to the MAFIA: “Giuseppe Mazzini, a Thirty-Third Degree Mason, founded a group of revolutionaries called Young Italy. Their goal was to free Italy from the control of monarchy **and** the Pope. They succeeded, and Mazzini is honored as a patriot in Italy. However, in the process, the Mafia was born. The Young Italy revolutionaries needed money, and they: “…supported themselves by robbing banks, looting or burning businesses if protection money was not paid, and kidnapping for ransom. Throughout Italy the word spread that “Mazzini autorizza furti, incendi e attentati,” meaning, ‘Mazzini authorizes theft, arson, and kidnapping.’ This phrase was shortened to the acronym, M.A.F.I.A. Organized crime was born.” (John Daniel, “Scarlet and the Beast,” Vol. I., pages 330-331)

**Mazzini was also the founder of the Scottish Rite of Freemasonry in Italy.**???

The Life of Mazzini, by Bolton King <https://www.gutenberg.org/files/41207/41207-h/41207-h.htm> <http://grahamhancock.com/phorum/read.php?1,118941,119085> **Past grand masters included: Poet Giuseppe Garibaldi,** <https://ipfs.io/ipfs/QmXoypizjW3WknFiJnKLwHCnL72vedxjQkDDP1mXWo6uco/wiki/Grand_Orient_of_Italy.html> <https://www.biblebelievers.org.au/masonry5.htm#Masonry5-Contents> <https://www.bibliotecapleyades.net/sociopolitica/sociopol_vril07a.htm> <https://www.biblebelievers.org.au/masonic.htm> <https://www.globalsecurity.org/military/world/europe/freemasons-italy.htm> [www.u.arizona.edu/~aversa/modernism/War%20of%20Anti-Christ%20with%20the%20Church%20and%20Christian%20Civilization%20(Msgr.%20Dillon).pdf](http://www.u.arizona.edu/~aversa/modernism/War%20of%20Anti-Christ%20with%20the%20Church%20and%20Christian%20Civilization%20(Msgr.%20Dillon).pdf)

Carbonari -- The group provided the main source of opposition to the conservative regimes imposed on Italy in 1815. Their influence prepared the way for the **Risorgimento** movement, which resulted in Italian **unification** (1861). The group have been an offshoot of the Freemasons. The first lodges of the Carbonari were formed in southern Italy in the early 1800s. They acquired a republican character, opposing Joachim **Murat**, the ruler of Naples. In general, the Carbonari favoured **constitutional** and representative government. Like other secret societies of the age, the Carbonari had an initiation ceremony, complex symbols, and a hierarchical organization. Their members were recruited mainly from the nobility, officeholders, and small landowners. After 1815 the lodges spread rapidly among those dissatisfied with the post-Napoleonic settlement, especially among the middle classes, which had been favoured under French rule. Although the Carbonari had lodges throughout Italy, their main centres were in central Italy (the **Papal** States) and in the south (Naples), where the Bourbon Kingdom of the Two Sicilies was restored in 1815 and where they took up a decisively anti-Bourbon attitude. With the help of the **army**, they led the successful Neapolitan revolution of 1820, which forced King Ferdinand I to promise a **constitution**. This was their most spectacular achievement, but Austrian intervention soon nullified it. Revolts in Bologna, Parma, and Modena in 1831 met with little success. In the same year, Giuseppe **Mazzini** founded a **new** movement, Young Italy, with an avowedly national and republican program, and the importance of the Carbonari began to wane. Outside Italy a **similar** movement called the Charbonnerie had taken root in France. It participated in outbreaks in 1821, and **Lafayette** himself condescended to be its head. An international organization called the Charbonnerie Démocratique Universelle continued to operate for a few years after 1830 under the leadership of Filippo Buonarroti (1761–1837), but it achieved little. <https://www.britannica.com/topic/Carbonari>

Risorgimento, (Italian: “Rising Again”), 19th-century movement for Italian unification that culminated in the establishment of the Kingdom of Italy in 1861. The Risorgimento was an ideological and literary movement that helped to arouse the national consciousness of the Italian people, and it led to a series of political events that freed the Italian states from foreign domination and united them politically. Although the Risorgimento has attained the status of a national myth, its essential meaning remains a controversial question. The classic interpretation (expressed in the writings of the philosopher Benedetto Croce) sees the Risorgimento as the triumph of liberalism, **but** more recent views criticize it as an aristocratic and bourgeois revolution that **failed** to include the masses.

In the Kingdom of the Two Sicilies, former members of Murat’s army, affiliated with the Carbonari, marched on Naples (July 2, 1820) to the cry of “**Long live liberty and the constitution.**” They found support in the army and among the bourgeoisie.

Giuseppe Mazzini, (born June 22, 1805, Genoa [Italy]—died March 10, 1872, Pisa, Italy), Genoese propagandist and revolutionary, founder of the secret revolutionary society Young Italy (1832), and a champion of the movement for Italian unity known as the Risorgimento. Giuseppe Mazzini was a doctor’s son.

Foundation Of Young Italy. The new movement captured the imagination of Italian youth. Branches were secretly formed in Genoa and other cities; by 1833 there were 60,000 members. Mazzini edited the **propagandist** journal Giovine Italia. He founded Young Europe and helped to establish Young Germany, Young Switzerland, and Young Poland, but his three years in Switzerland were unhappy and frustrated. In 1837 he went with a few Italian friends to live in London. Stay In England. England was now his real home. he studied at the British Museum . Though he had little money, he started a **school** for Italian boys in London and a **newspaper**, Apostolato popolare (“Apostleship of the People”), in which he published part of his essay “On the **Duties** of Man.” **SEEMS LIKE GANDHI ADOPTED HIM TOP TO BOTTOM** . In 1840, with the help of Giuseppe Lamberti in Paris, he revived Young Italy, primarily as a means of building up a national consciousness among Italians everywhere. He wrote innumerable letters to his new agents in Europe and North and South America; he also became acquainted with **Thomas** **and** Jane Welsh **Carlyle** and other notable people. **GANDHI ADOPTED JOHN RUSJKIN , SUPPORTER OF THOMAS CARLYLE .** <https://en.wikipedia.org/wiki/Thomas_Carlyle> <https://en.wikipedia.org/wiki/John_Ruskin> . In 1844 he was in touch with the Bandiera **brothers**, who made an ill-fated attempt to start a revolt in Calabria. …..brought him into contact with a notable **liberal** family, the Ashursts. **ONE OF THE ROTHSCHILDS ASSOCIATES .** Many English **liberals** supported him when he founded the People’s International **League** in 1847. In that year he wrote an “open letter” to the new **pope**, Pius IX, who had introduced **liberal** reforms in the Papal States. He urged the pope to **unify** Italy, but Pius made no comment. Mazzini returned to Italy for the first time in the revolutionary year of 1848, when the Milanese drove out their Austrian masters and Piedmont began a war to expel the Austrians from Italy. --- When the Piedmontese armies withdrew and the Austrians reentered Milan, **he served** briefly with an irregular force under Giuseppe Garibaldi/ **FREEMASONRY GRANDMASTER ,** **before** returning to England.

…….The pope appealed to Catholic countries for help, and a French army landed in Italy; after heroic resistance, the republic was crushed, and Mazzini left Rome. Back in **London**, he founded another society—the **Friends of Italy**—in 1851. In 1853–54 he sent Felice Orsini / **ORSINI = PAPAL FAMILY** on two unproductive missions to raise a revolt in Carrara. Count Cavour, the prime minister, called him “**chief of the assassins**,” but .. he expressly disclaimed the “theory of the dagger.” In 1858 Mazzini founded another **journal** in London: this was Pensiero ed azione (“Thought and Action”), a title reflecting his view that thought is only of value when it results in action. He did **not** participate in the Franco-Piedmontese war against Austria in 1859. Mazzini went to Naples during Garibaldi’s brief dictatorship of southern Italy but was back in London when the new united Kingdom of Italy (excluding Venice and Rome) was proclaimed in 1861.

He had never married.

<http://freemasonry.bcy.ca/biography/mazzini_g/mazzini_g.html> --- Freemason Past Grand Master, Grand Orient of Italy Source: William R. Denslow, 10,000 Famous Freemasons. p. 158.

**====** [**https://the-eye.eu/public/concen.org/The%20Secret%20Illuminati%20ebooks%20Collection%20Nov%202016/ebooks/Illuminati%20Confessions%20by%20Leo%20Lyon%20Zagami.pdf**](https://the-eye.eu/public/concen.org/The%20Secret%20Illuminati%20ebooks%20Collection%20Nov%202016/ebooks/Illuminati%20Confessions%20by%20Leo%20Lyon%20Zagami.pdf) **1461 pages**

Even if the history books suggest that Mazzini was never made a Freemason, historian eugene bonvincicni , freemason of the grand orient of italy 33 degree of the AASR -currently recognised by the american supreme council , in his book on the history of freemasonry entitled MODERN FREEMASONRY argues that Guisseppe Mazzini began regularly in prison in savona in 1834 where **he eventually received 32 degree of the SCOTTISH RITE --- Confessions of an Illuminati, VOLUME II: The Time of Revelation and ... By Leo Lyon Zagami**

The Master Game: Unmasking the Secret Rulers of the World By Graham Hancock, Robert Bauval

One Country Under Blood By Antonio Ciano

<https://en.wikipedia.org/wiki/Camillo_Benso,_Count_of_Cavour>

With the introduction of English education, western **culture spread all over India**, within the circles of Indian upper and middle classes. The study of English literature and political and philosophical writings of eighteenth and nineteenth century European thinkers influenced Indian young minds greatly. The nationalist movement in Italy and her heroes, **Mazzini, Garibaldi and Cavour** exerted a tremendous influence on the educated class in India. Both the Indian and Italian **liberation** movements found a **unifying** factor in that they drew great inspiration **from** the ideals of the Italian Risorgimento which had brought the **Unification** of Italy into fulfillment. Italian **Renaissance** inspired the makers of modern India who were the forefronters of the Indian Renaissance. **There was a close interlink between the Italian Renaissance and that of India**; and subsequently, the rise of Indian **nationalism**. The ideas of Italian nationalist leaders influenced the pioneers of Indian nationalism. The names and thoughts of Italian leaders became known to many Indians and especially the architects of Indian freedom movement.

After 1870, Italy became a constant **source** of Indian nationalist discourse. The concept of nation acquired definite form during 1870’s. Since the beginning of the century, the pioneers of Indian nationalism began to develop interest and inspiration from national movement in Europe. Italian Risorgimento inspired Indian nationalists . The message of Italian nationalism was carried to India by **Anandamohan Bose, Surendranath Banerjea,** and others who had gone abroad for their education. After being acquainted with the nationalist struggle they visited **many** countries. Anandamohan Bose visited **Ireland**, Italy and other countries. **These educated youths in India were inspired by Mazzini’s work and ideas**. They also read the writings of Mazzini. ‘The career of Mazzini seemed **very** **suggestive** and meaningful to Anandamohan in particular, and so he advised Surendranath to study his life and career. Surendranath **thoroughly** studied the writings of Mazzini in 1874-75 when he was in **England**. Surendranath was profoundly impressed by the writings of **Mazzini** and the history of young Italy. He writes, ‘upon my mind the writings of Mazzini had created a profound impression. The speeches of Anandamohan Bose and Surendranath Banerjea were very popular among the students and youth of Bengal.

---- He co-founded the Indian National Association/ **CREATED TO SUPPORT BRITISH** , one of the earliest Indian political organizations, and later became a senior leader of the Indian National Congress. // He was also a prominent religious leader of Brahmoism and with Sivanath Sastri a leading light of Adi Dharm. // Anandamohan was a supporter of Brahmo Dharma from his student days. He was officially converted to Brahmo religion along with his wife Swarnaprabha Devi (sister of **Jagadish Chandra** Bose /**FREEMASON , BRITISH AGENT**  <https://en.wikipedia.org/wiki/Jagadish_Chandra_Bose> ) by Keshab Chandra Sen in 1869. // 15 May 1878 he, along with Shibnath Shastri, Sib Chandra Deb, Umesh Chandra Dutta and others founded the Sadharan Brahmo Samaj . // He was also associated with "Indian League" founded by Sisir Kumar Ghosh. <https://en.wikipedia.org/wiki/Sisir_Kumar_Ghosh> // He presided in the protest meeting against Partition of Bengal held at Federation Hall in 1905, where his address was read by **Rabindranath** Tagore due to his ill health. <https://en.wikipedia.org/wiki/Anandamohan_Bose>

Its origins are from the Zamindari Sabha (Association) founded by Dwarkanath Tagore and his illustrious cousin Prasanna Kumar Tagore in 1838. and the Adi Brahmo Sabha founded in 1866. In 1851 it took shape as the British Indian Association with Debendranath Tagore as its Honorary Secretary. In 1857 the Association supported the East India Company in the Sepoy Mutiny, calling for stern punishment for the rebels. /// **Freemason** Crown loyalists formed a breakaway association called the Indian Reform Association under Keshub Chunder Sen <https://en.wikipedia.org/wiki/Indian_National_Association> he came also under the influence of **Devendranath** **Tagore** and Keshab Chandra Sen // <https://www.inc.in/en/leadership/past-party-president/ananda-mohan-bose>

He was **knighted** for his political support of the British Empire. <https://en.wikipedia.org/wiki/Surendranath_Banerjee>

**ALL INVOLVED WERE FREEMASONS , BRITISH AGENTS BRAHMINS**

Surendranath was vocal about the great need of leaders such as **Mazzini and Garibaldi** in Indian national struggle. He accepted that the concept of **united** India was derived from the inspiration of **Mazzini**. He writes, ‘Mazzini has taught Italian unity. We wanted Indian unity. Mazzini had worked through the young. I wanted the young men of Bengal to realize their potentialities and to qualify themselves to work for the salvation of their country.’ Though he was profoundly influenced by Mazzini, yet he warned the Indian youth to reject his revolutionary activities to follow a purely constitutional path. He wanted to adopt his spirit of self-sacrifice. In his **lecture on** ‘Joseph Mazzini’ at Calcutta, Uttar para in 1876, Surendranath remarked that ‘ The life of Mazzini teaches us, in the most striking manner, the **great duty of self-sacrifice**……….Let us learn to love our country with the unselfishness with which Mazzini loved Italy………. Mazzini’s labours teach us the importance of political associations and how such associations must be worked in order to secure the highest amount of good possible to be secured from them.’ Anandamohan Bose founded the Calcutta student’s Association in 1875 for the uplifts of young men, and latter Surendranath became the key figure of this body. Surendranath sought to develop this association into a center of an all India movement for unity of India. Several educated young men planned to set up a political association in the country. ‘It is thus that the **India League** came to be formed to be followed by the establishment of **Indian Association** whose ideal was to preach ‘**United** India’ in **imitation** of Mazzini’s cry of Italian unity. Later on, all the associations came to be **united** for the formation in 1884 of the great Indian National Congress as the **repository** of our national aspirations.’ **Fiery** speeches of Surendranath Banerjea on the life of **Mazzini** inspired the student community. The whole generation of young men took up the task of nation building.

A NATION IN MAKING Being the Reminiscences of Fifty’ Years of Public Life By SIR SURENDRANATH BANERJEA TO THE MEMORY OF the Founders and the Early Builders of the Indian National Congress, WHOSE ACHIEVEMENTS THE PRESENT GENERATION IS APT TO FORGET, BUT WHO HAVE PLACED INDIA FIRMLY ON THE ROAD TO Constitutional Freedom TO BE ATTAINED BY Constitutional Means THIS BOOK IS DEDICATED BY AN OLD COLLEAGUE WHO HAS LIVED TO WITNESS THE PARTIAL FRUITION OF THEIR LABOURS, DESTINED TO CULMINATE in full **Dominion** Government for India <https://archive.org/stream/in.ernet.dli.2015.239651/2015.239651.A-Nation_djvu.txt>  **Role of Theosophical Society in Social Reform Movements in USA** [www.historydiscussion.net/history-of-india/role-of-theosophical-society-in-social-reform-movements-in-usa/2055](http://www.historydiscussion.net/history-of-india/role-of-theosophical-society-in-social-reform-movements-in-usa/2055) **Theosophy and the origins of the Indian National Congress** <https://link.springer.com/article/10.1007/s11407-003-0005-4>

Indian nationalists were also acquainted with **Garibaldi**. The life and work of Mazzini and Garibaldi were translated into Bengali by Jogendranath Vidyabhusan so as to place them within the reach of those who did not understand English. ‘Garibaldi / **FREEMASONRY GRAND MASTER** , the great Italian hero, was projected before the Indian leaders as their **model** for emulation. It was expressed - Indians patriots! What are ye by the side of this great hero of Italian independence? Have you anything of his devotion to duty, his earnestness of purpose, his spirit of self-sacrifice in you? If you really loved your country as Garibaldi loved his, pitch your conduct after his model.’BRAINWASHING THRU CREATING GUILT FEELING . Surendranath Banerjea acquainted the youth of country with the life of Joseph Mazzini and Italian liberation movement that thrilled the young community. As a result of this, they began to read the writings of Mazzini. Many nationalist leaders were also influenced by Surendranath’s lecture on Mazzini and Garibaldi. Bipin Chandra Pal’s youthful imagination was captured by Surendranath’s lecture on the freedom movement of young Italy led by Joseph Mazzini. And then he studied the writings of Mazzini. He was also acquainted with those of **Carbonari**, a secret society, with which Mazzini had associated at the beginning of his “patriotic” career. The educated youth tried to emulate the path by which Italy achieved liberation. To quote Pal’s own words, ‘we saw or imagined a great **similitude** between the position of the Italians under **Austrian** domination and our own position under British rule.’ Dr. Bhupendranath Dutta, **Swami** **Vivekananda**: Patriot-Prophet. Though Mazzini left the Carbonari but young communities were inspired to form a secret society from Surendranath’s lecture. Bipin Chandra Pal remarked, ‘But though without any real revolutionary motive or any plan of secret assassinations as the way to national emancipation, the new inspiration imparted to young Bengal by Surendranath’s presentation of the life of Mazzini and the Italian freedom movement led many of us to form secret organizations……….Surendranath was himself, I think, the President of **quite a number of these secret societies.**’

Prominent leader of Punjab, Lala Lajapt Rai was also impressed by Surendranath Banerjea’s speech about Mazzini. He translated his ‘**Duties** of Man’ into Urdu. Lajpat Rai adopted Mazzini as **his own guru** after reading Surendranath’s Speeches. He writes, ‘Among these was his speech on Giuseppe Mazzini. In 1896, he wrote a series of books in Urdu, which he named the ‘Great Men of the World’. The **first** great man he chose was his Italian guru Giuseppe Mazzini, and then Garibaldi, along with Sivaji, **Dayananda** and Sri Krishna. His purpose in selecting Mazzini and Garibladi was to infuse patriotic sentiment in the youth of Punjab, who had no access to books in English. Before he jointed the Arya Samaj and the Congress, his mind had already been shaped by the writings of the great Italian teacher. Lajpat Rai FREEMASON had the two souls of Mazzini and Garibaldi in one body. Italian freedom movement was familiar to Sri **Aurobindo** **Ghosh /** ROTHSCHILDS AGENT. He was also greatly inspired by the three Italian leaders, Mazzini, Garibladi and Cavour. Like Mazzini, Aurobindo felt the urgent need of creating a patriotic spirit in the minds of the youth. According to Aurobindo, **academic** teaching of patriotism is the only way to create discipline. Without nationalism, India could never become a nation. ‘The first decade of the 20th century saw the rise of revolutionary terrorism in Indian politics with active participation from extremists within Congress. They were **greatly** **influenced** by the Italian Risorgimento, particularly secret societies in Italy. They were **operating** in Bengal, Punjab, Maharastra and even in foreign countries. The biographies of Mazzini and Garibaldi were translated **and** studied avidly by them. Mazzini regarded **liberty** as a first necessary right, and Cavour also wanted **liberty** of all field. Following Young Italy and **other** secret societies, Indian revolutionaries also adopted the method of guerilla military training and collection of arms for revolutionary work. But Indian revolutionaries felt the urgent need of **foreign aid and** assistance for the purpose of achieving the country’s freedom; the Italian leaders were not of the same opinion. Mazzini was not???? in favour of seeking foreign help **and** Cavour felt that foreign aid was essential. On the other hand, Indian revolutionaries believed that **foreign** help was essential in the struggle for freedom. In Bengal, **secret** societies like Anushilan Samiti were established by Pramatha Mitra **and** Satis Chandra Bose at Calcutta, and by Pulin Das at Dacca. The ostensible purpose of this society was to develop physical strength and courage among the youth. In fact, it had an **intellectual** side. Various subjects were **discussed** in it so that youths were inspired for the liberation of their country. ‘History of French revolution and its main principles Liberty, Equality and Fraternity and the lives of the three leaders - Mazzini, Garibaldi and Cavour were studied in this society.’ **BRAINWASHING !!!!.**

Yugantar, a weekly was started by Barin Ghosh **and** Bhupendra Nath Dutta. Sri **Aurobindo** Ghosh was an eminent leader of nationalist revolutionary movement from 1893 to 1910. He was actively associated with Anushilan Samity and Jugantar Patrika. Just as every member of the Young Italy and Carbonari had to take oath in the name of God, the members of the Anushilan Samiti and other secret societies had to adopt the same techniques. ‘Like the members of the secret societies in Bengal such as Anushilan Samiti, the members of Young Italy society had to pledge themselves to **sacrifice** their lives for securing Italy’s independence from internal and external domination.’ The first and most important organ of revolutionary propaganda was ‘The Jugantar, a Bengali weekly. It was formed by a young revolutionary group of Barindra Ghosh, Bhupendra Nath Dutta, and Abinash Bhatacharya **under** Sri Aurobindo Ghosh. This periodical pointed out the history of Italian liberation movement and her greatest heroes for **several** times. The Jugantar asserted that the power of youth must be awakened in this country like in Italy. In Italy, youths like Mazzini and Garibaldi appeared as **priests of the sacrifice** of country’s salvation. According to this paper, Italy has gained independence after wading through **a sea of blood** that was sinful for Italy. So, whatever the means adopted for gaining independence, it will be **sacred**. The Jugantar tried to instill courage into the minds of the Indians by referring to Mazzini, Garibaldi and to the Italian salvation movement. On 3rd march 1907, the paper observed, ‘Do not be afraid. When young Mazzini wounded in the core of his heart at the distress and poverty of Italy, girded up his loins for the release of his country from bondage not very many listened to his words that day. But today Italy………..has washed away the black markets of her disgrace **in human blood**. O Ye **Sakti** worshipping sons of **Bengal**, will you shrink from that? ’ Numerous leaflets and pamphlets played an important role in the history of freedom struggle, and to spread the ideas of Bengal revolutionaries. On Bande Mataram, Sonar Bangla, Swadhin Bharat, Jugantar are most important leaflets. These leaflets instilled courage into the heart of the young men by putting forward the example of Shivaji, Mazzini and Garibaldi and called upon the young men to **sacrifice their lives** for the cause of the motherland. For example, in 1913, 21st June in Barisal, on Bande Mataram leaflet declared: ‘….Many men of Italy **died and that is why Italy is free today.** See there how Garibaldi and Mazzini have attained **immortality** even in this perishable world. Does not your heart cherish a desire even to attain that **immortality**? If it does, then come on, and sacrificing the few beasts that come and stand in the way of you’re striving for emancipation, bring about the mothers satisfaction.’ Since the foundation of the Bengal revolutionary party, **Vivekananda’s** Irish disciple Sister **Nivedita** took an active part, and was a member of the **Executive** committee. She revived the memories of the glorious **past history** ???? of India. Vivekananda chose Nivedita for giving guidance and inspiration to the youth of India. She came to be a great influence on Bengal revolutionaries. Nivedita was looked upon by the young as a friend, philosopher and guide. Nivedita’s house at Bosepara Lane became an educational center of revolutionaries in Bengal. She was to make acquaintance with Aurobindo Ghosh in Baroda. ‘Barindra claims in his book just mentioned that Nivedita was connected with their **secret** society even since her first Baroda visit and that this contact remained intact till her demise.’Nivedita first told Aurobindo to takeover the leadership of revolutionaries in Bengal. She gave her collection of about one hundred and fifty **books** to these societies, which profoundly inspired the youth of Bengal. Mazzini’s autobiography (Vol. 1), which sister Nivedita had lent to them, became the Bible to these youths. ‘The first part of Mazzini’s autobiography was donated by sister Nivedita to the Bengal Revolutionary party and used to be circulated all over the country. The book contains a study on guerilla warfare. On the eve of Bhupendra Nath’s imprisonment, Sister Nivedita gave him four volumes of Mazzinis writings.’ In Bombay, along with Mazzini and Garibaldi, another hero Cavour was also celebrated. **Tilak considered Mazzini, the guru; and Garibaldi, his sishya**. Tilak represented a new wave in the nationalist movement of India. His idea of swaraj, boycott had a significant influence on Indian freedom movement. Tilak’s conception of nationalism was a **combination** ‘of the Vedanta ideal of the spiritual unity of mankind and the western notions of nationalism as propounded by Mazzini, Burke, Mill and Wilson.’ ‘B.G.Tilak, in an article written on the occasion of Garibaldi’s centenary on 9 June 1907, called Garibaldi a Vibhuti, a man endowed with godly, creative powers, while Mazzini was considered as a Desabhakta. Tilak, like other Indian nationalists, learned from the heroes of the Italian liberation struggle, Mazzini, Garibaldi and Cavour. ‘As counterpart to the Indian political situation Tilak rather looked at Cavour and **King Victor Emmanuel,** who had been the leaders of Piedmont, a native state, and whom he compared to the **Gaekvar/d** of Baroda. In a perfect blending of modern political terminology and ancient epic and Vedic tradition, Tilak described Garibaldi as the Rastrabhakta Vira who, helped by the Mutsaddi Cavour prepared the sacrifice in the Homakunda, while Victor Emmanuel was to receive his diksha in the national war, not dissimilarly form Yudhisthira, the King of **Mahabharata**.’

Mazzini wrote in 1834 that his La Giovan Europe was an association of men believing in the future of **liberty, equality, fraternity** for all mankind. Similarly, Gandhi proclaimed that his young India movement went beyond the geographical frontiers of India and embraced the entire human family.’

====Nivedita, who still considered herself as “the most loyal English woman that ever breathed in this country,” // The ideal marriage in Vivekananda’s view was one where there would be man’s acceptance of his wife as the mother, as he had seen in the case of his master Ramakrishna. // It goes to Nivedita’s credit that she withstood Vivekananda’s harsh discipline, although she did have emotional **breakdowns** from time to time, when she was comforted by Mrs Bull **and** Josephine. // Perhaps Nivedita had for Vivekananda a “lover’s adoration”????, similar to what Madeleine Slade was to have for Gandhi, but the age difference between Gandhi and Slade was thirty years as against the five years between Vivekananda and Nivedita. // ----

Mazzini’s life shows that man has to **prepare** himself for suffering for public good. **Gandhi studied the life of Mazzini, Ruskin and others** when in prison. ‘In a letter to his son Manilal, dated March 25, 1909, Gandhi wrote: Now I have read a great deal in the prison. I have been reading Emerson, Ruskin and **Mazzini**.’ Like Mazzini, Gandhi’s religious psychology was all-inclusive and opposed to all forms of sectarianism. Gandhi felt himself closer to Mazzini’s concept of nationalism and independence. He was impressed by Mazzini’s ‘**Duties** of Man’. Mazzini had shown that every man must learn how to rule himself. Like Mazzini, he put equal stress on the duties of man. ‘One may find **parallels** between Gandhi’s and Mazzini’s ideas about nationalism………..Mazzini’s nationalism had meaning as a new tie for humanity and the emphasis was always on its fraternal and liberal development.’

**But the fundamentals of Gandhi’s conception of Swaraj were drawn from Mazzini’s writings on the duty of man.** In a chapter of his ‘Hind Swaraj’ he **compared** Italy and India. He states, ‘If you believe that because Italian rules Italy, the Italian nation is happy. You are groping in darkness……….By patriotism, I mean the welfare of the whole people**, and if I could secure it at the hands of the English, I should bow down my head to them.’**

Netaji Subhas chandra Bose . History of freedom struggles in European countries especially in Italy influenced him. Italian nationalists **Mazzini and Garibaldi** impressed him very much. Subhas Chandra Bose wanted Mazzini and Garibaldi, to influence Indian youths by mentioning their name and their sacrifice in different conferences. Jawaharlal **Nehru** were also impressed by Italian nationalist leaders Mazzini and Garibaldi. He mentioned in his selected works that Mazzini and Garibaldi **showed** the way for liberation of India. Garibaldi was his **boyhood** hero, and he even was impressed by three books of Trevelyan on Garibaldi . Nehru was very much impressed by the words of Meredith in Trevelyan’s ‘Garibaldi and the Thousand’. Nehru quoted this poem to a letter to his father **changing** one word ‘Italia’ for ‘India’ when he was in prison in District Jail, Lucknow, 1922.’He wanted that his only daughter Indira Gandhi will read this poem. Who blew the breath of life into her/ india frame; Cavour, Mazzini, Garibaldi.

The Indian leaders were impressed by Italian nationalist leaders and then tried to acquaint themselves with the youth of India for their mentally preparation to work for the liberation of their country. And thus a new generation began to grow with a new outlook. The young men of India received the task of nation-building. **= NEW GENERATION COMPLETELY BRAINWASHED !!!**

===== Margaret Elizabeth Noble // Lady Ripon and Lady Isabel Margesson // founders of Sesame Club // Bernard Shaw and Thomas Huxley, were some of the regular speakers at the Sesame Club. // In 1892, the Home Rule Bill for Ireland // Lady Isabel Margesson, a friend of Margaret, invited Ebenezer Cooke, who was part of the teaching staff at Margaret's 'Ruskin School' // "Nivedita", the dedicated one. // Her book Kali, the Mother influenced Abanindranath Tagore who painted Bharat Mata. --- On 13 November 1898, the Holy Mother Sarada Devi came to open Nivedita's newly founded school. After worshiping Ramakrishna she consecrated the school and blessed it, saying: ‘I pray that the blessings of the Divine Mother may be upon the school and the girls; and the girls trained from the school may become ideal girls.’ Nivedita was delighted and recorded her feelings later as "I cannot imagine a grander omen than her blessings, spoken over the educated Hindu womanhood of the future." // On 13 November 1898, on the day of Kali Puja, at 16 Bosepara Lane in the Bagbazar area of Calcutta, she started the school.[39] The school was inaugurated by Sarada Devi, in the presence of Swami Vivekananda and some of the other disciples of Ramakrishna. <https://en.wikipedia.org/wiki/Sister_Nivedita> =====

Mazzini's thoughts had a very considerable influence on the Italian and European republican movements, in the [Constitution of Italy](https://en.wikipedia.org/wiki/Constitution_of_Italy), about [Europeanism](https://en.wikipedia.org/wiki/Europeanism), and, more nuanced, on many politicians of a later period: among them, men like U.S. President [Woodrow Wilson](https://en.wikipedia.org/wiki/Woodrow_Wilson) and British Prime Minister [David Lloyd George](https://en.wikipedia.org/wiki/David_Lloyd_George), but also post-colonial leaders such as [**Gandhi**](https://en.wikipedia.org/wiki/Gandhi)**,**[**Savarkar**](https://en.wikipedia.org/wiki/Savarkar)**,**[**Golda Meir**](https://en.wikipedia.org/wiki/Golda_Meir)**,**[**David Ben-Gurion**](https://en.wikipedia.org/wiki/David_Ben-Gurion)**,** [Kwame Nkrumah](https://en.wikipedia.org/wiki/Kwame_Nkrumah), [Jawaharlal Nehru](https://en.wikipedia.org/wiki/Jawaharlal_Nehru)and [Sun Yat-sen](https://en.wikipedia.org/wiki/Sun_Yat-sen).[[4]](https://en.wikipedia.org/wiki/Giuseppe_Mazzini#cite_note-4)

**The help of his mother pushed Mazzini to create several** organizations aimed at the unification or liberation of other nations, in the wake of *Giovine Italia*:????????????????????   "[Young Germany](https://en.wikipedia.org/wiki/Young_Germany)", "Young Poland", and "Young Switzerland", which were under the aegis of "Young Europe" ([*Giovine Europa*](https://en.wikipedia.org/wiki/Giovine_Europa)).

He also founded the People's International League. By 8 March 1848 Mazzini was in Paris, where he launched a new political association, the *Associazione Nazionale Italiana*.

From 1856 on, Mazzini was more of a spectator than a protagonist of the Italian **Risorgimento**, whose reins were now strongly in the hands of the **Savoyard monarch** [Victor Emmanuel II](https://en.wikipedia.org/wiki/Victor_Emmanuel_II_of_Sardinia) and his skilled prime **minister**, [Camillo Benso, Conte di Cavour](https://en.wikipedia.org/wiki/Camillo_Benso,_Conte_di_Cavour). The latter defined him as "Chief of the assassins".

=== Giuseppe Garibaldi an Italian general and politician who is considered, with Camillo Cavour, **Victor Emmanuel II**, and Giuseppe Mazzini, as one of Italy's “fathers of the fatherland.

United Kingdom: Extra **Knight of the Order of the Garter** in 1855. Victor Emmanuel was born as the eldest son of Charles Albert, Prince of Carignano, and **Maria Theresa** of Austria. <https://en.wikipedia.org/wiki/Victor_Emmanuel_II_of_Italy>

**Part 1: History of the Hebrew Manuscript on the Origin of Freemasonry** [**https://www.biblebelievers.org.au/masonry1.htm**](https://www.biblebelievers.org.au/masonry1.htm) **Part 5: Documents Show Freemasons and Illuminati as Ignitiators of Wars and Revolutions** [**https://www.biblebelievers.org.au/masonry5.htm**](https://www.biblebelievers.org.au/masonry5.htm)

[**https://catholicsouthernfront.wordpress.com/chapter-955-the-blessed-virgin-and-the-%E2%80%98masonic-war%E2%80%99/**](https://catholicsouthernfront.wordpress.com/chapter-955-the-blessed-virgin-and-the-%E2%80%98masonic-war%E2%80%99/)

**Giuseppe Garibaldi**

Garibaldi entered Freemasonry during his exile, taking advantage of the asylum the lodges offered to political refugees from European countries governed by despotic regimes. At the age of thirty-seven, during 1844, Garibaldi was initiated in the “L’Asil de la Vertud” Lodge of Montevideo. This was an irregular lodge under a Brazilian Freemasonry not recognized by the main international masonic obediences, such as the United Grand Lodge of England or the Grand Orient de France. While Garibaldi had little use for masonic rituals, he was an active Freemason and regarded Freemasonry as a network uniting progressive men as brothers both within nations and as members of a global community. Garibaldi was eventually elected as the Grand Master of the Grand Orient of Italy. Garibaldi later regularized his position in 1844, joining the lodge “Les Amis de la Patrie” of Montevideo under the Grand Orient of France.

Giuseppe Garibaldi was born 4 July 1807 in Nice. He was an Italian general, politician and nationalist who played a large role in the history of Italy. He is considered one of the greatest generals of modern times and one of Italy’s “fathers of the fatherland” along with Camillo Bens, Count of Cavour, Victor Emmanuel II of Italy and Giuseppe Mazzini.

Garibaldi has been called the “Hero of the Two Worlds” because of his military enterprises in Brazil, Uruguay and Europe. He personally commanded and fought in many military campaigns that led eventually to the Italian unification. Garibaldi was appointed **general** by the provisional government of Milan in 1848, General of the Roman Republic in 1849 by the Minister of War, and led the Expedition of the Thousand on behalf and with the consent of Victor Emmanuel II. His last military campaign took place during the Franco-Prussian War as commander of the Army of the Vosges.

Garibaldi was very popular in Italy and abroad, aided by exceptional international media coverage at the time. Many of the greatest intellectuals of his time, such as Victor Hugo, Alexandre Dumas, and George Sand, showered him with admiration. The United Kingdom and the United States helped him a great deal, offering him financial and military support in difficult circumstances. In the popular telling of his story, he is associated with the red shirts worn by his volunteers, the Garibaldini, in lieu of a uniform.

**Mazzini described himself as a Christian** and emphasized the necessity of faith and a relationship with God, while vehemently denouncing [rationalism](https://en.wikipedia.org/wiki/Rationalism) and [atheism](https://en.wikipedia.org/wiki/Atheism). His motto was *Dio e Popolo* ("God and People").

In his 1835 publication *Fede e avvenire* ("Faith and the Future"), he wrote: "We must rise again as a religious party. The religious element is universal and immortal ... **The initiators of a new world,** we are bound to lay the foundations of a moral unity, a Humanitarian Catholicism."[[22]](https://en.wikipedia.org/wiki/Giuseppe_Mazzini#cite_note-22) However, Mazzini's relationship with the [Catholic Church](https://en.wikipedia.org/wiki/Catholic_Church) and the [Papacy](https://en.wikipedia.org/wiki/Papacy) was not always a kind one. While he initially supported [Pope Pius IX](https://en.wikipedia.org/wiki/Pope_Pius_IX) upon his election, writing an open letter to him in 1847, he later published a scathing attack against the pope in his *Sull'Enciclica di Papa Pio IX* ("On the Encyclical of Pope Pius IX") in 1849.

Although some of his religious views were at odds with the [Catholic Church](https://en.wikipedia.org/wiki/Roman_Catholic_Church)and the [Papacy](https://en.wikipedia.org/wiki/Papacy), and his writings often were tinged with [anti-clericalism](https://en.wikipedia.org/wiki/Anti-clericalism), at the same time Mazzini **criticized** [**Protestantism**](https://en.wikipedia.org/wiki/Protestantism), stating that it is "divided and subdivided into a thousand sects, all founded on the rights of individual conscience, all eager to make war on one another, and perpetuating that anarchy of beliefs which is the sole true cause of the social and political disturbances that torment the peoples of Europe."

Mazzini formulated a concept known as *thought and action*, in which thought and action must be joined together . He likewise **rejected the concept of the "rights of man"** which had developed during the [Age of Enlightenment](https://en.wikipedia.org/wiki/Age_of_Enlightenment), arguing instead that individual rights were a duty to be won through hard work, sacrifice and virtue, rather than "rights" which were intrinsically owed to man. He outlined his thought in his *Doveri dell'uomo* ("Duties of Man"), published in 1860.

Mazzini was also an early advocate of a "[United States of Europe](https://en.wikipedia.org/wiki/United_States_of_Europe)" about a century before the European Union began to take shape. For him, European unification was a logical **continuation** of Italian unification.

### Women's rights

In *Doveri dell'uomo* ("Duties of Man", 1860) Mazzini called for recognition of women's **rights**. After his many encounters with political philosophers in England, France and across Europe, he had decided that the principle of equality between men and women was fundamental to building a truly democratic Italian nation. He called for the end of women's social and judicial subordination to men.

Mazzini admired [Jessie White Mario](https://en.wikipedia.org/wiki/Jessie_White_Mario) who was described by [Giuseppe Garibaldi](https://en.wikipedia.org/wiki/Giuseppe_Garibaldi) as the "Bravest Woman of Modern Time". Jessie joined Garibaldi's [**Redshirts** (Italy)](https://en.wikipedia.org/wiki/Redshirts_(Italy)) for the 1859, 1860 campaign. As a correspondent for the Daily News she witnessed almost every fight that had brought on the unification of Italy

------Though **Savarkar** was not allowed to participate in politics and leave Ratnagiri, he decided to work on abolishment of untouchability in Ratnagiri. He gained 100 percent success in it within 2 years. Dr Babasaheb **Ambedkar** who was the editor of the ‘Janta’, a monthly, compared his work to Lord **Buddha**. Not one but eight works of Savarkar were banned by British government. The list includes: **Mazzini** –his biography in Marathi-----------

**Zionist** ideology and immigration to Israel began to increase only in the aftermath of the first set of pogroms after the **French** Revolution. It seems strange that it was the emancipatory message of the French Revolution that fuelled Zionism. After all, the new French laws allowed Jews to come out of their ghettos, take up whatever profession they desired, serve in the **military**, and be considered full French citizens as long as they swore an oath to defend the secular French state. Many Jews welcomed this sudden inclusiveness and began to assimilate into the mainstream cultures of France, Germany, Russia, and other European nation-states. They spoke European languages, were comfortable in their literature and philosophy, adopted many of their customs in clothing and other banal aspects of life. Until 1815, owing to their exclusion, Europe’s Jews had contributed **hardly** anything to politics, philosophy, finance, medicine, the arts, or the law. Yet by the end of the 19th century, Jews were **heavily** concentrated in the major metropolis—Berlin, Vienna, Budapest, Warsaw, and to a lesser degree, London, Paris, and Odessa. These “modernising” Jews also gave up attending **yeshiva** and, in the process of deracination, lost familiarity with their culture. During their exclusion, the Jewish community had established a **parallel** education system, in a language Europeans ironically considered **dead**. **Hebrew** had long been an exclusively liturgical language but fewer Jews could now read it. This distanced them from the scriptures. Yet the secular modern nation-state did not hold all the answers. Suddenly, the myriad smaller issues of quotidian life intruded upon newfound Jewish liberty. For example, France would not accept the Sabbath, which put the bureaucracy and educational system on a collision course with Jewish tenets. Or, the adherence of the Jewish community to their dietary laws restricted Jews only to restaurants of their own community. In essence, gentiles viewed emancipation as a vehicle for the integration of Jews into general society and their ultimate **dis**appearance within it. Thus, ironically, secularism and liberalism did **not** solve problems of Jewish identity but exacerbated them by asking them to meld into the purgatory of undifferentiated universalism.

Although Hindutva is most closely associated with Vinayak Damodar **Savarkar** for it was he who **coined** the term in his 1923 essay, Essentials of Hindutva, its definition could well encompass thinkers who came before then just as many prominent figures of Zionism lived and died before 1890 when the term was **coined** by Nathan Birnbaum. **??????**

Bankim Chandra Chattopadhyay, for example, was a key figure in the **revival** of cultural Hinduism.[[ orthodox Bengali **Brahmin** . Bankim Chandra Chattopadhyay or Bankim Chandra Chatterjee was, made a **Companion in the Order of the Indian Empire** in 1894. // He was the composer of **Vande Mataram**, originally in Sanskrit stotra personifying India as a **mother goddess** and inspiring activists . // Anandamath (The Abbey of Bliss, 1882) is a political novel which depicts a **Sannyasi** (Hindu ascetic) army fighting the British soldiers. The book calls for the rise of Indian nationalism. The novel was also the **source** of the song Vande Mataram (I worship my Motherland for she truly is my mother) which, set to music by Rabindranath **Tagore** // The plot of the novel is loosely set on the **Sannyasi** Rebellion. He imagined untrained Sannyasi soldiers fighting and beating the highly experienced British Army; ultimately however, he accepted that the British **cannot** be defeated. He categorically claimed that the British are **not** the enemy but friends; the Muslims are the real enemy. // Drawing from the **Shakti** tradition of Bengali Hindus, Chattopadhyay personified **India as a Mother Goddess** <https://en.wikipedia.org/wiki/Bankim_Chandra_Chatterjee> ]] Bal Gangadhar Tilak **and** Gopal Ganesh Agarkar organised the Deccan Education Society whose goal was to impart education with an **Indic** emphasis. Others such as Dayananda Saraswati worked to uplift the status of **women** in society. **Mazzini** held that only by being a member of a nation, one can also be a member of the human race, and the only way of belonging to humanity is by belonging to a specific nation.

Later Zionists very much **followed** this pluralistic view—for them, the new state was to be informed by Jewish values just as France was informed by Catholicism and Britain by Protestantism but other communities would be welcome participants in the state if they could adapt to the majoritarian Jewish ethos.

Ze’ev Jabotinsky, considered to be the **devil child** of Zionism, also supported a pluralistic state. Although Jabotinsky’s innovation in the Zionist cause was the demand to immediately set up an **armed** Jewish militia, preferably with **British** help, he was ideologically more of an aggregator. === [[ Ze'ev Jabotinsky, MBE <https://en.wikipedia.org/wiki/Ze%27ev_Jabotinsky> MBE = <https://en.wikipedia.org/wiki/Order_of_the_British_Empire> There were also famous Jews who became members, including Ze’ev Jabotinsky, who was a registered Freemason https://rabbielimallon.wordpress.com/tag/jerusalem/ The founder of the Young Turks was an Italian B'nai B'rith official named Emmanuel Carasso. // While in power, the Young Turks ran several newspapers, including The Young Turk, whose editor was none other than the Russian Zionist leader Vladimir (Ze'ev) Jabotinsky... The paper was owned by a member of the Turkish cabinet, but it was funded by the Russian Zionist federation, and managed by B'nai B'rith." // After the war, Young Turk propagandist Vladimir Jabotinsky founded the nationalist Betar Youth organization, forerunner of today's World Likud and its affiliates whose mission is to "see the vision of Ze'ev Jabotinsky fulfilled". That is, the creation of a Jewish State encompassing the entire territory of Eretz Israel. <https://modernhistoryproject.org/mhp?News=272> Zionism is a British masonic creation that has used the Jewish ... The ideology of Revisionist Zionism was originally developed by Ze'ev Jabotinsky, who was a Russian Jewish activist and author, and, with the Russian Jewish .. <https://destination-yisrael.biblesearchers.com/destination-yisrael/2010/08/the-plot-by-jewish-zionist-jabotinsky-to-eliminate-the-entire-nazi-leadership-the-holocaust-could-ha.html> Savarkar was critical of Ambedkar's conversion to Buddhism. However, he termed it as a change of sect rather than a change of religion. // The former president of the Hindu Mahasabha is often recognized as an early exponent of **militant** Hindu nationalism. ------- Brahmo Samaj remained under the leadership of Maharshi Debendranath Tagore (who headed the Brahmo Samaj till his death in 1905) // **His grandfather was Ramkamal Sen (1783–1844), a well known pro-sati Hindu activist** // In 1855, he became Secretary to the Goodwill Fraternity,[9] a Masonic lodge associated with the Unitarian **Rev**. Charles Dall and a Christian missionary **Rev**. James Long who also helped Sen establish a "British Indian Association" in the same year. // Keshab Sen was also briefly appointed as Secretary of the Asiatic Society in 1854. <https://en.wikipedia.org/wiki/Keshub_Chandra_Sen> // Later in his life he came under the influence of Ramakrishna and founded a syncretic "New Dispensation" or Nôbobidhan inspired by **Christianity**, and Vaishnav bhakti, and Hindu practices. <https://wikivisually.com/wiki/Keshub_Chandra_Sen> ]]==== His own views emphasised the military and the political over the cultural but his goal was a capitalist and pluralist Jewish state of Israel. This should be no surprise, given the strong influence of Italian nationalists, particularly Mazzini, on Jabotinsky during his youth. **Savarkar’s** Hindutva is no different. He explains the characteristics of his Hindu nation in terms of matrubhumi, jati, sanskriti, and punyabhumi. This flattens not just all castes in the Hindu fold but even other religions that arose in India such as Jainism, Buddhism, and Sikhism. These, Savarkar felt, were bound by a similar philosophical structure that other communities lacked. Although contemporary commentators have chosen to portray this as a stigma on Hindutva, this same reservation was held by several prominent **non**-Hindutva leaders such as Bhimrao Ramji **Ambedkar** as evidenced in his Pakistan, or, The Partition of India. This article first appeared in the June 2017 ‘Israel Special’ print edition of Swarajya. <https://jaideepprabhu.org/tag/giuseppe-mazzini/> ------------//

[**https://en.wikipedia.org/wiki/Abhinav\_Bharat\_Society**](https://en.wikipedia.org/wiki/Abhinav_Bharat_Society)

<http://assets.press.princeton.edu/chapters/i9042.pdf> <https://www.nytimes.com/1981/11/08/books/a-home-of-one-s-own.html> <https://www.thejc.com/lifestyle/features/the-visionary-zionist-who-everyone-misunderstood-1.17096> Mazzini personified the merging of romantic nationalism and patriotic internationalism, the national liberal connection between particularism and universalism.

====== At the height of Surendra Bannerjee's popularity he was worshiped by the Bengalis by the sobriquet RASHTRA GURU.( Guru of the nation ). // The Indian National Congress set up by the British to free India from British slavery .// Surendranath Bannerjee was born on 10th Nov 1848, to a doctor, who was a Free mason. Surendranath was also a Free Mason. Surendranath Bannerjee was installed as the President of the Indian National Congress, in 1895 (Poona) and in 1902 ( Ahmedabad ) He was the mentor of Gopal Krishna Gokhale who in turn was the mentor of Gandhi. // All of the Indian freedom fighting movement history which you learnt is all a BIG WHITE LIE. Rothschild sponsored his education in London and he travelled to London in 1874 and returned in 1875. He was brainwashed there at Middle Temple , with Edmund Burke's philosophy. In 1875 before he came back he founded the crypto freedom fighting organisation "British Indian Association" whose minutes of the meeting would be read by Rothschild. Edmund Burke was the "Paymaster of the British forces" , an exalted treasurer post created by Rothschild, the owner of British East India Company. After returning to India he taught English at the the FREE CHURCH. Before this brainwashing period Rothscild educated Surendra Banerjee in England . His father put him on a ship on 3rd March 1868, without telling his mother. At Southampton a Rothschild stooge Womesh Chunder Bonnerjee received him. // WC Bannerjee though a Brahmin, had converted himself and his family to Christianity, and was later the First President of Indian National Congress at Bombay in 1885. WC was President of INC again in 1892 at Allahabad. Gen JN Chaudhuri , the Chief of Indian Army was his grandson. Can you believe this , Dadabhai Naoroji the Opium agent of Rothschild in England was also one of the founder fathers of the INC, the crypto freedom fighting agency. Dadhabhai Naoroji given the sobriquet of the "Grand old man of India" in our school Social studies and History text books , was in England was 51 years - he was hardly ever in India .// In 1879, he founded the newspaper, The Bengalee. In 1883, when Banerjee was arrested for publishing remarks in his paper, in contempt of court, protests and hartals erupted across Bengal, and in Indian cities such as Agra, Faizabad, Amritsar, Lahore and Pune . All this was a sham to get into the hearts of the Indians. The British and Rothschild controlled press did massive propaganda. Banerjee was a highly vocal figure in the Swadeshi movement - advocating goods manufactured in India against foreign products . He was arrested for singing Vande Mataram which was banned—all a big sham. On 14 April 1906 Surendranath Banerjee led a huge public procession against that ban in Barisal (now in Bangladesh). He was heavily fined for public consumption. - and his popularity at its apex made him , in words of his **gullible** Bengali admirers, the uncrowned king of Bengal. <http://ajitvadakayil.blogspot.com/2012/10/surendranath-bannerjee-gets-knighted.html> ======

### Mazzini and Marx[[edit](https://en.wikipedia.org/w/index.php?title=Giuseppe_Mazzini&action=edit&section=9)]

[Karl Marx](https://en.wikipedia.org/wiki/Karl_Marx), in an interview by R. Landor from 1871, said that Mazzini's ideas represented "nothing better than the old idea of a middle-class republic." Marx believed, especially after the [Revolutions of 1848](https://en.wikipedia.org/wiki/Revolutions_of_1848), that Mazzini's point of view had become reactionary, and the proletariat had nothing to do with it.[[17]](https://en.wikipedia.org/wiki/Giuseppe_Mazzini#cite_note-hartford-hwp.com-17)In another interview, Marx described Mazzini as *"that everlasting old ass"*.[[18]](https://en.wikipedia.org/wiki/Giuseppe_Mazzini#cite_note-Pearce_R_2006-18)

Mazzini, in turn, described Marx as "a destructive spirit whose heart was filled with hatred rather than love of mankind" and declared that "Despite the communist egalitarianism which [Marx] preaches he is the absolute ruler of his party, admittedly he does everything himself but he is also the only one to give orders and he tolerates no opposition." **A GOOD EXAMPLE OF CONTROLLED OPPOSITION .**

Mazzini's socio-political thought has been referred to as **Mazzinianism**, and his worldview as the **Mazzinian Conception**, terms which were later utilized by [**Benito Mussolini**](https://en.wikipedia.org/wiki/Benito_Mussolini)**and Fascists** such as [Giovanni Gentile](https://en.wikipedia.org/wiki/Giovanni_Gentile) to describe their political ideology and spiritual conception of life.

[Metternich](https://en.wikipedia.org/wiki/Klemens_von_Metternich) described Mazzini as "the most influential revolutionary in Europe."

[Carl Schurz](https://en.wikipedia.org/wiki/Carl_Schurz), in Volume I of his 'Reminiscences' (New York: McClure's Publ. Co., 1907, see Chapters XIII and XIV), gives a biographical sketch of Mazzini and recalls two meetings he had had with him when they were both in London in 1851.

the book *10,000 Famous Freemasons* by William R. Denslow lists Mazzini as a Mason, and even a Past Grand Master of the Grand Orient of Italy.

Often viewed in the Italy of the time as a **god-like** figure, Mazzini was nonetheless denounced by many of his compatriots as a **traitor**. Contemporary historians tended to believe that he ceased to contribute anything productive or useful after 1849, but modern ones take a more favorable opinion of him. The **antifascist** [Mazzini Society](https://en.wikipedia.org/wiki/Mazzini_Society), founded in the United States in 1939 by Italian political refugees, took his name; they, like him, served Italy from exile.

In **London**, Mazzini resided at 155 North Gower Street, near Euston Square, which is now marked with a commemorative [**Blue** plaque](https://en.wikipedia.org/wiki/Blue_plaque). (155 is next door to 157 North Gower Street, which doubles as [221b Baker Street](https://en.wikipedia.org/wiki/221b_Baker_Street) in the [BBC](https://en.wikipedia.org/wiki/BBC) adaptation of Sherlock.). A plaque on Laystall Street in [Clerkenwell](https://en.wikipedia.org/wiki/Clerkenwell), London's Little Italy during the 1850s, also pays **tribute** Giuseppe Mazzini.

A [bust of Mazzini](https://en.wikipedia.org/wiki/Giuseppe_Mazzini_(sculpture)) is in New York's Central Park between 67th and 68th streets just west of the West Drive.

The 1973–1974 academic year at the [College of Europe](https://en.wikipedia.org/wiki/College_of_Europe) was named in his honor.

**Virchand Gandhi, a Gandhi before Gandhi** -- August is month dedicated to Forgotten Indian Patriot Shree Virchand Raghavji Gandhi (VRG - August 25, 1864 – August 7, 1901), who captivated 1893s’ **first ever world religion of parliament organized in Chicago**. was **contemporary** to Mahatma Gandhi and Swami Vivekananda.

**VRG was only son of Mahuva’s (Gujarat) business tycoon Raghavji Tejpalji Gandhi.**

In one of his speeches to the American public, he declared: “You know, my brothers and sisters, that we are not an independent nation, **we are subjects of Her Gracious Majesty, Queen Victoria, the “Defender of the Faith.**” --his vegetarianism in the American cold **surprised** Swami Vivekananda**??????????????**

--Today only 10 percent of VRG details are available due to a gap of 100 years. --he established the Gandhi Philosophical Society and the Society for the Education of Women in India (SEWI) under whose banner several Indian women **went** to the USA for higher studies, the School of Oriental Philosophy, and the Jain Literature Society in London.

Former Prime Minister Indira Gandhi (Con-gress president), with top Congress politician Vadilal Chitra-bhuj Gandhi met Dhiraj Mohanlal Gandhi, the grandson of VRG (then president of **Hindu Mahasabha**, Mumbai), and paid homage to VRG.

**Mark Twain**, father of American literature, was too impressed by Virchand Gandhi and his philosophy. His newspaper Buffalo Express had widely covered VRG when Mark Twain visited India. VRG displayed his hospitality and accompanied him to Byculla, Mumbai Jain temples on January 25, 1896.

---- <http://www.jainsamaj.org/uploads/pdf/ahimsa_times_September_2014.pdf> <https://en.wikipedia.org/wiki/Virchand_Gandhi> <https://www.revolvy.com/page/Virchand-Gandhi>

In his “Mark Twain on Biblical and Hindu Miracles,” **G.B. Singh** states that Virchand Gandhi had met Mark Twain on his visit to India but somehow mistook Virchand Gandhi as Mahatma Gandhi. Mahatma Gandhi, at this stage of Mark Twain’s travel, was living in South Africa.--- “Inventing Mark Twain: The Lives of Samuel Langhorne Clemens” by Andrew Hoffman .

“While in Bombay, I began, on one hand, my study of Indian law and, on the other, my experiments in dietetics in which Virchand Gandhi, a friend, joined me. My brother, for his part was trying his best to get me briefs. The study of India law was a tedious business. The Civil Procedure Code I could in no way get on with. Not so however, with the Evidence Act. Virchand Gandhi was reading for the Solicitor's Examination and would tell me all sorts of stories about Barristers and Vakils.” by Mohandas Karamchand Gandhi ( Mahatma Gandhi )

**& VRG DIED AT THE AGE OF 37 !!!!!!**

**MK GANDHI WAS HINDU VAISHNAVA**

**VR GANDHI WAS JAIN ????**

Jain monk Acharya Vijayanandsuri, also known as Acharya Atmaram, had initially been invited to represent Jainism at the Parliament, but as Jain monks do not travel overseas, he could not attend. Atmaram recommended Gandhi to go in his stead and serve as the emissary for the religion. Atmaram and his disciple Vallabhsuri trained Gandhi for six months. -- He ultimately stayed two years in the US and one year in the **UK** . In the 1990s, statues of Gandhi were erected in Chicago and Mahuva.

When the Editor of the "**Indian Opinion**" was in India, Mr. **Doke** was the guiding hand, and never did a week pass during a period of nearly six months. but Mr. Doke sent his ably written, and well informed leading articles. He guided too, the deliberations of the **British Indian Association**, **jointly** with Mr. Kallenbach, at a most critical period of its history. When he went to America in connection with Church, a grateful community held a banquet, in Mr. Doke's honour at which Mr. William Hosken presided.

# ---- The Founders: The Origins of the ANC and the Struggle for Democracy in South Africa By André Odendaal

Mr. Doke's Asiatic -- **European** Committee of which the Chairman (Mr.Hosken) was the President. Gandhi frankly confessed that **passive** resistance might have broken down without the magnificent support rendered by the **European** Committee. The speaker hoped that Mr. Doke would find the opportunity of seeing Lord Crewe **and** Lord Morley and give them the benefits of his own experience.

The late **Rev**. Joseph Doke was born at Chudleigh, Devonshire, on the 5th November 1861. His **father** was the **Baptist** minister of Chudleigh.

The late Rev. Doke had very little schooling, owing to delicate health. At the age of 16 he lost his mother. At the age of 17 on the resignation of his father from the pastorate he became the Pastor. At the age of 20 he came to South Africa where he was in Capetown for a short time. Later he was sent by the South African Baptist Union to open up a new cause in Graff Reinett. Here he met and married Miss Biggs in 1886. Shortly after he returned to Chudleigh. From Chudleigh Mr. Doke was called to the pastorship of the City Road Baptist Church Bristol, where, with the exception of a visit to Egypt, Palestine and **India**, he remained until 1894.

In 1894, Mr. Doke removed with his family to New Zealand. Here he was minister of the Oxford Terrace Baptist Church, for a period of 7 ½ years, returning to **England** in 1902.

Towards the end of 1903, Mr. Doke received a call to the Grahamstown Baptist Church and took up his work in South Africa again. After four years in Grahamstown, he came to the Rand as minister of this Church until his death. Together with his **son**, Clement, he decided to visit a lonely mission station in North Western Rhodesia close to the Congo Border, and on the 2nd July they set out on this trip, which was to take about six weeks. Mr. Doke was also entrusted by the South African Baptist Mission Society to visit a mission station near Umtali, they taking advantage of his being in Rhodesia to secure particulars which they wanted.

<https://www.facebook.com/fwboreham/photos/f-w-borehams-book-the-man-who-saved-gandhi-is-as-scarce-as-hens-teeth-so-we-have/10152816720176387/>

<http://fwboreham.blogspot.com/2006/02/man-who-saved-gandhi-part-1.html>

Joseph John Doke   
  
<http://fwboreham.blogspot.com/2006/03/man-who-saved-gandhi-part-2.html>

J.J.D., as we affectionately called him - although the natives of Central Africa knew him as Shikulu Dolcowas one of two brothers, the **sons** of the first minister of the Baptist Church at Chudleigh in Devonshire. The elder volunteered for the Congo, and, almost as soon as he arrived, laid down his life there.

Some years later, J.J.D. having died in the interval, Mr. Gandhi **revisited** South Africa in the company of the Rev. C. F. Andrews.

**F.W. Boreham & His Mentor, J.J. Doke** <http://andrewfullercenter.org/blog/blog/2007/06/fw-boreham-his-mentor-jj-doke>

F. W. Boreham (1871-1959). Doke was a Devonian from the West Country in England who came out to New Zealand when Boreham had just arrived at his first pastoral charge. (<http://www.centerforbaptiststudies.org/bulletin/2007/january.htm#Worlds%20Greatest> ).

F.W. Boreham as an 18 year old had desired to go to the mission field and be of use where the Gospel was most needed. He applied to serve with the **China Inland Mission** and was interviewed by the mission’s director, **Hudson Taylor**. // It was in his 1952 address that FWB prophesied that the last great frontier of Christian missions would be **India**, and that the Gospel was sure to triumph in the great land, and that “the triumph will be complete within the next 200 years! … The Church in India will be a strong, triumphant Church!” //

<https://www.geni.com/people/Reverend-Joseph-John-Doke/6000000018045298611>

Doke, Joseph John (A) 1861-1913 <https://dacb.org/stories/southafrica/doke-jj/>

Joseph Doke was born at Chudleigh, Devonshire, on November 5, 1861. In 1886, he married Agnes H. Biggs, a granddaughter of 1820 British settler, David Hobson, nephew of William Carey of **India**. They had three sons, Willy, who trained as a medical missionary, Clement Martyn Doke, who became a missionary and who made a contribution to the study of African languages, Comber, and Olive, who worked and died among the Lamba People.

He went to Cape Town in 1881 and preached in the **Union** **Church** .-------- [[[ This church, under earlier names, has been a part of South Africa’s history for over 200 years. On 2 May 1813, ninety member of a Calvinist Society met under Rev George Thom and constituted themselves into South Africa’s first free church. It really started as a soldiers church, for 63 of them belonged to a Sutherland Highlanders regiment. It did not become a Congregational church until 1820, when Dr John Philip, upon becoming pastor, insisted that government should be by resolution of the church meeting. Dr Philip's wife, Jane ran London Missionary Society admin from **Union church**. // In April 1925 the present church was inaugurated by Princess Alice, Countess of Athlone, after whom the suburb of Cape Town is named. Princess Alice survived the longest of all Queen Victoria's grand-children, and was the longest living British royal in history (1883-1981), only recently eclipsed by the Queen Mother. [www.ctucc.co.za/pages/history.html](http://www.ctucc.co.za/pages/history.html) ]]]

Indian Opinion-- “Mr Doke came to the Indian cause **uninvited**. He was ever a seeker, ever a friend of the weak and oppressed.”

Joseph Doke, his father was a Baptist priest and Joseph followed the footsteps of Doke senior. He worked as a **missionary** in different countries like South Africa, New Zealand and Egypt. The Doke children - Clement, Comber and Olive – were **regular** **visitors** to the Phoenix farm.

----- The best person to bring on side in any political cause is a man of God or holy man. Nothing grants greater credibility to a cause than a man of God who swears by God to be a vessel of the truth and a proponent of righteousness.

Doke is a political animal. His use of language is highly manipulative and far from genuine. Granted, the cause is just, but the language employed is conceived in the spirit of the ends justifying the means. He is not being entirely genuine. The point we are making is that he is politically savvy and a master propagandist. He is also given to employing language in a manipulative and even coercive fashion. We present this as evidence that he is capable of being manipulative or even lying to get what he wants.

There is a **tendency** for scholars and the reading public to be persuaded that the good reverend’s biography of Gandhi is entirely genuine and aboveboard because it is written by a man of the cloth, **but we intend to show that it is not written to be a genuine** account at all, but rather as ‘an experiment with the truth’ to use Gandhi’s own language. **Experimenting with the truth in essence is to experiment with a lie**, since to employ disparate versions of the truth in order to witness their effect is tantamount to telling lies to observe their effect. Hitler’s maxim that the bigger the lie the more people will believe it , is apropos in the case of Gandhi and that of Doke, the master manipulator. There is another question to examine in relation to Doke’s Gandhi biography. Is it professional for a biographer to establish a friendship with his subject? Additionally, is it appropriate from the standpoint of professional ethics to associate oneself with the political movement of the biographical subject? Is it acceptable for a professional biographer to be part of the same political struggle as the biographical subject? Is there a **conflict** of interests in writing a biography on a subject with whom you are both a friend **and** a professional colleague? There are such instances of course, but is it ethical from a professional standpoint? Doke’s biography M.K. Gandhi: The Story of an Indian Patriot in South Africa is dated 1909, yet it can be established from the evidence of several letters written in the year 1908 that an intimate friendship and political alliance had been forged between Gandhi and Doke **well in advance of the biography’s publication.** The following letter by Gandhi to Rev. Doke dated Oct. 8, 1908 is a fine example: Dear Mr. Doke,I received your note at Phoenix. The expected has happened. I think it is well. I have arrived just in time. There were serious differences between two sections here. They are by no means over yet. You will say I have accepted the hospitality before the ‘settings’ were finished. I think it was better that I should do that than that the invitation should be rejected for the sake of the ‘settings’. After all I have done nothing. For six days I may carry on correspondence. If you think I should answer any questions, you may write. I must now stop as I have been called away to give digit impressions. Please excuse me to Olive for not writing. I am Yours sincerely, (112. Letter to J.J. Doke, King Edward’s Hotel, Vokhurst, Thursday, October 8, 1808, Vol. 9, p.193, 194) What this letter reveals is that Gandhi has become a friend of the Doke family and is on **intimate** terms with husband and wife. It is also clear from the letter that Gandhi appeals to Doke for advice and counsel **and that they are political colleagues.** The fact that Gandhi invites Doke to write to him should he have any questions implies that the reverend has become so intimate an associate that Gandhi’s personal welfare has become a matter of greatest concern to his champion and defender.

A letter from the same year reveals how close the relationship between the two men has become. Gandhi writes to Doke from the Court House. The letter is written in an attempt on Gandhi’s part to relieve his friend of any anxieties he might entertain on his account. The tone of the letter is most consoling: Dear Mr. Doke, I am writing this from the Court House. I had hoped to be able to send you something before I was fixed up. But I I have been too busy otherwise. I thank you very much for your good wishes. My sole trust is in God. I am therefore quite cheerful. (121. Letter to J.J. Doke, Volksrust, Wednesday 14, 1908, Vol.9, p. 204, 205)

There is another letter from Doke that shows the great depth of Doke’s friendship and love for Gandhi. The letter is dates September 30, 1908 well before the publication date of the biography. There is no doubt that the friendship has moved well beyond acquaintance and **mutual self-interest**. A bond has been forged between the two men that is lifelong, so deeply felt on Doke’s part that he would willingly lay down his life for Gandhiji: Your beautiful present of the Song Celestial I appreciate very much. In every respect it is one of the Choicest treasures which I have – dainty in appearance – fascinating in its contents – and of great value and a momento of a friendship which I shall always regard with gratitude. Yes, even if the darling wish of your heart is fulfilled and I get into prison for it. (Rev. J.J. Doke’s Letter to Gandhiji, 11 Sutherland Ave., Johannesburg, September 30, 1908, Appendix XII, Vol. 9, p.482)

Then we have Rev. J.J. Doke’s letter to the editor of the Rand Daily Mail, in which he protests the arrest of Gandhi. What is clear from the letter is that he has received regular updates from Gandhi on the treatment he has received at the hands of the authorities. This means that no one member of the Satragraya is more concerned with the personal well being of Mahatma Gandhi than Rev. Doke. He has taken it upon himself to be his champion and defender. His good name and standing in the community as a reverend of untarnished respectability would make his letter to the editor both credible and morally persuasive. It is likely that both Gandhi and Doke would have recognized the political expediency of using the merits of a man of the cloth to influence public sentiment. There is no doubt from the tenor of the letter that it is intended to make the citizens raise up in moral outrage: Yesterday it was necessary that he should Appear in some case in the Magistrate’s Court. I understand he was brought there from the cells, dressed in civilian clothes, but handcuffed! Of course, there may be amongst us those who will be glad to hear that indignities are being heaped on this great Indian leader; but I venture to hope that The great majority of our colonies will Feel ashamed and angry that a man of the character and position of Mr. Gandhi should be needlessly insulted in this way. (Marched in Handcuffs, Rev. J.J. Doke’s Letter to “Rand Daily Mail” Johannesburg, March 11, 1909, Vol.9, p.489)

What emerges from the letter is the fact that Doke has risen to the stature of being **Gandhi champion**. No matter how politically and socially compromised he might be in the **corrupt white establishment** of South Africa. No higher level of commitment could be shown by one human being to another not in defense of their mutual cause than that shown by Doke to Gandhi and Satragraya. **How did they meet? How did they come to know each other? And under what compunction were they brought together? Was there a fraternity to which they both belonged that preceded Satragraya and the European Committee of which they were both active members? What force drew Doke from New Zealand to South Africa and to seize the hand of his confederate?** There is an answer to this and the evidence for it rests with a speech Gandhi gave at a **Masonic Hall** of all places in Johannesburg. The description of the gathering given below reveals a great deal about the **organizations** to which Gandhi and Doke were mutually affiliated: **The Masonic Hall, Jepper Street, Johannesburg**, was the scene of a brilliant mixed gathering of Europeans, Chinese and Indians on the night of the 18th instant in honour of the British Indian community. Mr. **Hoskin** was in the chair. Mr. Doke was on his right and Mrs. Doke on his left. Mr. Cachalia occupied a seat to the right of Mr. Doke. Mr. Quinn and his Chinese friends were also present.

The first thing to observe about the preceding description of the banquet is that it was held in a **Masonic Lodge and that** Mr. Hosken, the leader of the **European Committee** to which both Gandhi and Doke belong, is the **Grand Master** of the Masonic Lodge on Jepper Street in Johannesburg where the banquet is being held. We know this because of what is stated in the above passage, that, “Mr. Hosken was in the chair.” This means that he is in the chair where the Worshipful Master or Grand Master of the Masonic Lodge presides. This means that he is a 33rd Degree Freemason and the supreme head of this particular Temple. The fact that Gandhi and Doke are present and that Gandhi is giving a speech in honour of Rev. Doke in a Masonic Lodge hosted by the Grand Master of the Lodge and leader of the European Committee, Mr. Hosken, is strong evidence supporting Gandhi’s and Doke’s Freemason affiliations. The fact that Mr. Hosken is both the Grand Master of the Temple **and** the leader of the European Committee of which all three are members suggest that the links between the three men go beyond the European Committee to another **overriding** organization, the very organization in whose Temple the current banquet it is being hosted, namely **Freemasonry**. We would go even further and suggest that the **European Committee** is a subcommittee set up by Freemasonry for vested political reasons and toward a defined political goal. The description of the **content** of Gandhi’s speech given below **establishes** the Masonic affiliations of all three men beyond doubt: Speaking of Mr. Doke’s Asiatic work, it is not possible to refrain from speaking in praise of the work of the European Committee of which the chairman (Mr. Hosken) was the president. Mr. Gandhi frankly confessed that passive resistance might have broken down without the magnificent support rendered by the European Committee. (Speech at Banquet to Rev. J.J. Doke, Indian Opinion, 26-2-1910 and 5-3-1910, Vol. 10, p.420)

What the preceding passage reveals is what it **doesn’t** reveal, namely, **the text of** Gandhi’s speech. We only have a description of the speech made at the so-called banquet. While some might object that just because all three men are attending a meeting held in a Masonic Lodge in no way proves that they are Masons, the fact that this is an official meeting and Gandhi’s speech is **not** available because the meeting is official and secret **proves** that all three men are Masons. Again, some might argue that just because the meeting is held in a Masonic Temple does not mean that everyone present is a Mason, including possibly some of the Chinese delegates present, the fact that this is an official Masonic meeting is proven by the fact that the text of Gandhi’s speech is not available. We only have the minutes pertaining to the alleged content of Gandhi’s speech. This means that Gandhi’s speech and its contents are **secret**.

Let’s not forget that Freemasonry in its modern form is based on the 33 Degree organizational model founded by Sir Francis Bacon, the **founder** of her Majesty’s Secret Service, and that like the intelligence organization that was formed under his leadership, Freemasonry is a secret society that is highly secretive. (Francis Bacon’s Personal Life Story)

Strong affiliations remain between the world’s intelligence communities and Freemasonry to this day. According to a source formerly in U.S. Naval Intelligence, most of the higher-ranking officers in the American intelligence community are higher degree initiates of Freemasonry. What does this say about Gandhi’s real status? **Is he a spy and intelligence asset** of the British government assigned to be instrumental in the partitioning of India and Pakistan and that his Freemason affiliations would help him to **sell out his own people?** Both Gandhi and Doke are Freemasons and that they are attending an official Lodge meeting in which the Lodge members are hosting a farewell dinner for one of their own members, J.J. Doke. We have Gandhi to thank for revealing the fact in his own words, his own dairy in fact. The overwhelming majority of scholars have a tendency to take everything literally especially from a man whose word is considered as good as gold. The fact is however that **much of what Gandhi wrote is in Masonic code.** Much of it is to be taken figuratively rather than literally. The following passage is taken from Gandhi’s dairy at a time just before he leaves for London to sit the Bar. What Gandhi is describing here would be interpreted by most scholars as a literal account of a **series of accidents** that befell him while journeying from place to place. This would not be a correct interpretation. What Gandhi is in fact describing in coded language, which can only be understood by higher degree initiates of Freemasonry or by researchers of Freemasonry, is his initiation to the Third Degree of Freemasonry: Amidst thoughts, I came unconsciously in contact with a carriage. I received some injury. Yet I did not take the help of anybody in walking. I think I was quite dizzy. Then we entered the house of **Maghjibhai**. There I again came in contact with a stone unknowingly and received injury. I was quite senseless. From that time I did not know what took place, and after that, I am told by them, I fell flat on the ground after some steps. I was not myself for 5 minutes. They considered I was dead. But fortunately for myself the ground on which I fell was quite smooth. I came to my senses at last and all of them were quite joyful. The mother was sent for. She was very sorry for me, and this caused my delay though I told them that I was quite well. But none would allow me to go, though I afterwards came to know that my bold and dearest mother would have to go. But she feared the calumny of other people… (London Diary, London November 12, 1888, Vol.1, p.4, 5)

What Gandhi is recounting in this diary entry is for Masonic eyes only. Only a fellow Mason or a researcher in the field would be able to interpret the Masonic allusions and there is no doubt that the preceding passage is written in Masonic code. What Gandhi is describing is his own initiation to the Third Degree of Freemasonry. While some might argue that it is a literal description of an accident that befell him while traveling in India, a careful reading of the passage would make such conjecture absurd. Some might even argue that Masonic initiation in the place described would be impossible since no Masonic Temple could be found in such a location, but this is to impute that Gandhi is being as literal about the location as he is about the account itself. The diary entry was made on November 12, 1888 in London, which is revealing in itself. Had the event occurred in India, **why would he not have made the diary entry at the time of the event**, which had allegedly occurred in India? First, Gandhi tells us, ‘I came unconsciously in contact with a carriage’. When the first mishap occurred, we are told that he ‘unconsciously’ received a blow to the head. We know he sustained an injury to the head because he says, ‘I think I was quite dizzy’. He would have been unconscious of the event were he blindfolded, which candidates for the Third Degree notoriously are. Then, he tells us that they entered the ‘house of Maghjibhai’, where he sustained another injury to the head, ‘There I again came in contact with a stone unknowingly and received injury.’ This time he uses the word ‘unknowingly’. To this point, he has sustained at least two blows to the head, this time ‘unknowingly’. Were he blindfolded it certainly would be ‘unknowingly’. He would not know what hit him so to speak. He certainly would appear not to be aware of the fact that a stone maul had struck him in the forehead, which would in fact be the case if he were a candidate for the Third Degree. **What** is the Third Degree? Many will be familiar with the phrase, ‘They gave him the Third Degree’. Masons initiated to the Third Degree know its significance. It is a **ritual death** conceived in part to warn the candidate never to betray the Order. Any candidate who **betrays** the order is given the Third Degree, which in Masonic language means that he is subjected to a ritualized form of torture and assassination. Masons who betray the oath taken in the Third Degree to safeguard the secrets of Freemasonry and not reveal any of its arcane beliefs and practices will be given the Third Degree in fact and not in ritual. The Third Degree has a **long** history. It is ultimately based on a ritual reenactment of the murder of Hiram Abif, the alleged architect of King Solomon’s Temple. According to the legend, Hiram Abif was confronted by **three** ruffians in the Temple. The three ruffians are known in Masonic lore as the **three** Juwes. The three Jewes are **Jubelo, Jubela and Jubelum**, the alleged assassins of Hiram Abif. According to the story, upon completing his prayers, Hiram Abif prepared to leave the Temple when he was confronted by the **three** Juwes. The first of the assailants demanded that Hiram reveal the secrets of the Master Mason, but the Master refused. This set into motion such jealous rage in the three aspirants that their anger turned violent with deadly consequences. The story of what occurred is here recorded by researchers with Masonic affiliations: His devotions being ended, he prepared to retire by the south gate, where he was accosted by the first of these ruffians, who, for want of a better weapon, had armed himself with a plumb rule, and in a threatening manner demanded of our Master…the genuine secrets of (Grand Geometrician), warning him that death would be the consequence of his refusal; but true to his obligation he replied that those secrets were known to but three in the world and that without the consent of the other two, he neither could, nor would divulge them… This answer not proving satisfactory, the Ruffian aimed a violent blow at out Master’s **forehead**, but startled by the firmness of his demeanour, it only glanced down the right temple. Yet with sufficient force to cause him to reel and sink to the ground on his left knee. Recovering himself from this situation, he rushed to the west gate where he stood opposed by the second ruffian, to whom he replied as before, yet with undiminished firmness when the ruffian, who was armed with a level struck a violent blow on the left temple which brought him to the ground on his right knee. Finding all chances of escape in both these quarters cut off, our Master staggered, faint **and** bleeding, to the east gate where the third ruffian was posted and who, on receiving a similar reply to his insolent demand…struck him a violent blow full in the **center** of the **forehead** with a heavy stone maul, which laid him lifeless at his feet. (The Hiram Key, p.175)

It is clear from the preceding passage that Hiram Abif was given **three** blows to the head, **the first to either temple and the third and fatal deathblow to the forehead with a stone maul.** To review the passage from **Gandhi’s diary entry**, he states that it was inside the ‘house of Meghjibhai’ that he received a blow from a stone, ‘There I again came in contact with a stone unknowingly and received injury’. We are certain the reader will agree that to receive a blow from a stone inside the ‘house of Meghjibhai’ is a rather unusual place to suffer from such a mishap, unless of course you are a Freemason undergoing the third in a succession of ritual blows in the Third Degree of initiation inside a Masonic Temple. Nor would it be so unheard of if the stone were in fact a stone maul used to administer the ritualistic fatal blow to the forehead in ritual of the **Third** Degree. Following the blow received from the stone (or stone maul), Gandhi stumbles and falls ‘flat on the ground’ we are told. We are then informed that he was unconscious for five minutes. ‘I was not myself for 5 minutes,’ he informs us, adding, ‘They considered I was **dead**.’ Since the candidate for the Third Degree is undergoing **his own ritual death**, it would be natural for his brethren to regard him as symbolically dead at this point in the ritual. Then Gandhi informs us that he **escapes** serious injury because of the **smoothness** of the floor, ‘But fortunately for myself the ground on which I fell was quite smooth.’ Indeed, the floor would have been quite smooth had he fallen on solid masonry, which the floor of a Masonic Temple would most assuredly be. Then he informs us that his brethren were overjoyed when he regained his senses, ‘I came to my senses at last and **all of them** were quite joyful.’ The relevance of this is that the Third Degree ceremony culminates with the Worshipful Master removing the blindfold so the candidate of the Third Degree can gaze upon his own burial shroud containing the skull **and** crossbones. He would then **be raised from the dead** in a raising ceremony at which point his fellow Masons who raise a cheer of rejoicing. Following this, Gandhi informs us that, ‘The **mother** was sent for.’ It is no accident that he uses the definite article ‘The’ before ‘mother’. Why would he **not** say, ‘My mother was sent for’? This is because the language is intended to be ambiguous. To the uninitiated, ‘mother’ is an allusion to his mother. Thus, it is his mother who is being sent for. To the initiated, ‘The mother’ refers **not** to Gandhi’s own mother, but to ‘The Widow’ of which all Masons claim to be the sons. According to Masonic lore, Hiram Abif was the Widow’s son. Many Masons even refer to themselves as ‘the Widow’s sons’ or ‘the sons of the widow’. Gandhi informs us that, ‘she was very **sorry** for me’, as of course the widow would most assuredly be for her martyred son. He then informs us, ‘But **none** would allow me to go, though I afterwards came to know that my bold and dearest mother would have allowed me to go.’ This is in fact all Masonic code for the Widow wishing to set her son, Hiram Abif, at liberty, since ‘**liberty, fraternity and equality’** are the motto Masons swear by. The passage ends with Gandhi telling us of his mother entertaining fears on account of her son: ‘But she feared the calumny of other people,’ which the Widow most assuredly done having a portent of what awaited her martyr son. Is there any evidence that Lord **Ampthill** had any connection with the **European** **Committee**? Well, as the president of the South African British Indian Committee, he would have most certainly had dealings the European Committee, of which Mr. Hosken was the head, since the record attests to his dealings with **another** European Committee member, namely Gandhi.

In one letter, Gandhi actually appeals to Lord Ampthill to meet with the South African politicians, which suggests that at some point the esteemed member of the House of Lords, came into contact with several prominent political figures in South Africa: At the same time, I respectfully venture to think that, if somehow or other you could come in personal contact with the South African politicians, it will be useful for future action in connection with the Imperial work that you, as President of the South Africa British Indian Committee, are engaged in. (Letter to Lord Ampthill #247, London July 21, 1909, CWMG, Vol. 9, p.431)

Is there any evidence that Lord Ampthill knew or had ever met Doke, **though** he denies it? Considering that Doke was so strong a supporter of Gandhi’s, a committed proponent of Satragraya, the editor of Gandhi’s own newspaper the Indian Opinion, and an activist for the Indian cause in the Transvaal, it stands to reason that Doke would be connected with the delegation accompanying Gandhi to London to present a deposition before Parliament on the question of Indian immigration to the Transvaal. As the President of the South African British Indian Committee, Lord Ampthill had taken personal charge of the deposition opposing the Act of 1907, a Bill that enforced strict restrictions on Indian immigration to the Transvaal. In the following letter, Gandhi thanks Lord Ampthill for his **continued** support for the Indian cause to which he has made his own to use Gandhi’s own phraseology: I am extremely obliged to Your Lordship for the very great trouble you are taking over the Indian cause in the Transvaal which you have made your own. (Letter to Lord Ampthill #260, London, July 29, 1909, Vol.9, p.447) .

Gandhi then informs Lord Ampthill that he has prepared a deputation letter to place before parliament, but that he will appeal to the Lord’s judgment before sending it: I am enclosing statement in proof from because, in anticipation of Your Lordship’s **approval**, it was sent to the printer’s yesterday, but it will **not** be published or submitted without consultation with Your Lordship. (Ibid.) Then, in response to Lord Ampthill’s concerns that Gandhi’s movement of “passive resistance” might have ties with radical organizations in India, Gandhi **flatly** **denies** any such affiliation, referring to Rev. Doke for vindication: The test of passive resistance is self-suffering and not infliction of suffering on others. We have, therefore, not only never received a single farthing from “the party of sedition” in India or else-where, but even if there was any offer, we should, if we were true to our principles, **decline** to receive it. We have hitherto made it a point **not** to approach the Indian public in India for financial assistance. The accounts of the British Indian Association are open to the world. A statement of income expenditure is published from time to time and is advertised in Indian Opinion. Mr. Doke, Mr. Philips, and the Other notable men who are working in the Transvaal for us, know this fact most intimately… (Ibid. p.448, 449, Vol. 9)

In Lord Ampthill’s foreword to Doke’s biography, he **denied** having any connection to Doke, claiming not to know him personally. One wonders how this is possible if Gandhi is seeking vindication through the good reverend’s character. Why would Gandhi even refer to Rev. Doke unless he was known to Lord Ampthill personally and sufficiently for him to act as a meaningful character witness on Gandhi’s behalf? It is interesting to note that the preceding letter to Lord Ampthill is dated July 29, 1909, exactly 11 days before Gandhi would send another letter to the esteemed Lord **asking him to write the foreword** for the Doke biography. Gandhi’s letter of request appears below: Dear Lord Ampthill, I have now received the somewhat delayed proof of the Rev. Mr. Doke’s book, which I am very anxious to see published as early as possible. I might mention in passing that I have received a number of subscriptions in advance. I know you are very busy and I have hesitated to burden you further with the writing of the introduction, which you were good enough to promise, if the proof should meet with your approval. Nevertheless you will I hope, find time – as I am sure you have the desire – to give this matter your very kind attention. I am forwarding the proof under separate cover. (Letter to Lord Ampthill # 9, London, August 9, 1909, p.15, Vol. 10)

Later, Gandhi would refer to Doke yet again, this time in a letter following the preceding one requesting a foreword from Lord Ampthill. The letter is dated October, 14, 1909, some two months after the preceding letter. Here, Gandhi mentions Rev. Doke so **casually** one must question Lord Ampthill’s claim not to know the reverend: Mr. Doke, in a letter to me, says that passive resisters have never been so strong as they were when his letter left South Africa. (Letter to Lord Ampthill # 109, London, Oct. 14, 1909, p.106, Vol.10)

It is undeniable that the reference to Doke is of **so casual** a description that one is forced to recognize the open familiarity Gandhi has in alluding to their mutual acquaintance. Doke cannot, as Lord Ampthill alleges, be unknown to him. Indeed, the tale just keeps getting taller. Not only do the letters Gandhi exchanges with Lord Ampthill **catch the esteemed Lord out in a lie, but they entrap Gandhi in one of his own.**

To instigate conflict and incite a radical organization to prompt and decisive action is none other than to call for and incite violence. And this is the true face behind the **mask of divinity**. This is the quintessential Gandhi, the **two-faced Gandhi**, the duplicitous double talker. **While posturing outwardly as a pacifist with no appetite for blood whatsoever, he was covertly acting as a man of war and instigator of terrorism.**

Col. G.B. Singh’s book, Gandhi: Behind the Mask of Divinity has already implicated Gandhi in a bloody suppression of African Zulus. A shrewd investigator might also ask why photos of Gandhi in his British colonel uniform have not been as easy to come by as those depicting the Hindu saint in a loincloth. Now, if Gandhi did have Freemason affiliations as we allege, this would explain his duplicitous Orwellian doublespeak and double talk. The Masons have always employed such tactics. It is their modus operandi to present a good outward façade, while concealing the shady and criminal underworld activities of the world’s largest and most powerful crime syndicate. This is what is symbolized by the black and white squares found on the floors of every Masonic Temple and on the police caps of so many of the world’s police forces. It symbolizes the fact that the Masons control both sides, the light and the dark forces, that they supply arm to both sides in wars, play both sides of the fence, and engage in black operations as their basic modus operandi. Before going underground and changing their name, the modern day Freemasons were known as the Knights Templar. An early Templar family known as the **House of Guise** and Lorraine had a unique Coat-of-Arms consisting of a “**double cross**”. This Coat-of-Arms came to be associated with their modus operandi, which consisted of betraying or double-crossing both sides in wars by covertly arming both sides. Supplying gold and arms to one king to which they pretended to be loyal, they would simultaneously turn around and arm his opponent. Duplicity and double-dealing came to be so closely associated with this family that the “double cross” came to mean betray, cheat, or deceive someone. As a probable heir by succession to crooks in a criminal organization of longstanding, **Gandhi was well trained in the arts of deception, duplicity and intrigue, and pulled it off with masterful precision.**

His London Diary recorded the events of this time in his life, but despite the painstaking efforts of scholars to preserve his writings for posterity, all but 20 pages of The London Diary went missing. The surviving pages describe Gandhi’s **initiation** to the Third Degree of Freemasonry. **It is apparently his Freemason diary.** It in all probability describes his initiation through the several degrees of the organization. Why has the volume been suppressed? Is it to conceal Gandhi’s Freemason affiliations? Gandhi is a far more complex figure than anyone seems to have imagined. The recent book **Gandhi Under Cross-examination , exposes** the fact that Gandhi lied about the racial train and coach incident, where he was purportedly thrown off a train at Pietermaritzburg Station. **The Editor-in-Chief of Gandhi’s own Indian Opinion newspaper, Rev. J.J. Doke, wrote the biography, opportunistically turning Gandhi into a martyred saint for political motivations.** By comparing the four biographical and autobiographical accounts of the incident, the authors of Gandhi Under Cross-examination discover the **fraud** Gandhi committed on the world’s citizens. Under cross-examination, Gandhi is exposed as a **fraudster**, who has **lied** about his past in order to exploit the politics of victimization to gain political advantage. This is an effective counterpoint to the later real-life trail of Gandhi’s assassin, Natharam **Godse**. In the 1890’s in South Africa, Gandhi addressed a body of fellow Indians in a town hall in Johannesburg. He raises a motion for a permanent Indian **militia** in South Africa. He proposes forming a volunteer ambulance corps of Indian stretcher-bearers to convince the British that they are loyal followers of the British Empire, in order to gain the permission of His Majesty’s government to found a permanent India **militia**.

Gandhi becomes a sergeant major in the British Army. His ambulance team joins the British in their effort to suppress a “Kaffir” uprising in South Africa. Gandhi acts as a recruitment officer for the British Army in the Boar War, WWI and WWII and as an **apologist** for the British Empire in his Indian Opinion newspaper. We also know that Gandhi had **secret** meetings with arms dealers and a Muslim terrorist organization known as the Muslim League. Two attempts on the life of Gandhi are made in close succession. Assassins are dispatched from **Lincoln’s Inn in London**, one of the Inns of Court and law schools for the elite. The first murder attempt fails, but the second succeeds. Gandhi is assassinated and Natharam Godse is arrested in the square before hordes of onlookers. He surrenders, compliantly raising his hands over his head in surrender and hands his weapon over to the authorities. Gopal Godse, brother of Gandhi assassin, Natharam Godse, wrote a book called **May It Please Your Honour** based on the courtroom testimony of his brother, which the world **never** got to hear. Natharam Godse conducted his own defence in the hope that he might present his true motivations to the world. He conducted his own defence, but the Congress Party of India ensured that not a word of Godse’s testimony was published in any of the Indian newspapers. The police steal the notebooks out of the reporters’ hands and destroy them on the spot, issuing a stern warning **not to print a** single word of Godse’s testimony in any of the national newspapers. Godse’s courtroom testimony brought tears to the eyes of the packed gallery. Sobs conveying the deep emotion of those present could be heard throughout the court according to the testimony offered by Natharam Godse’s brother. Godse testified that Gandhi was in regular correspondence with known terrorists, including the head of the Muslim League, a terrorist organization responsible for slaughtering thousands of innocent civilians, especially in Calcutta. He also alleges that Gandhi **conspired** with the Amir of Afghanistan to front an invasion of India in order to found a Muslim caliphate, but the plot was somehow thwarted before it could be realized. Gandhi welcomed the **Ali** **Brothers** as he would his own brothers. He welcomed them and their planned invasion. He **welcomed** the Amir of Afghanistan and his army. He welcomed the establishment of a **permanent** Caliphate in India. He believed it would make India a more orderly society, disciplined while enforcing high standards of morality, along with stability and peace. This is the same reason Gandhi promoted **Hindustani** as the lingua franca of India. This is the tongue that would bind both Hindus and Muslims together. **Hindustani is Urdu under a different name**. Godse understood that this was subterfuge. It was communalism of the worst kind. It amounted to the Islamizing of India. He accused Gandhi of lacking the courage to call for the adoption of Urdu as the national language, hence the subterfuge of smuggling Urdu in under another name. To bolster up a language in the school curriculum and grant a bastard tongue a pedigree is insanity of the highest order. Forcing a foreign tongue upon a great nation like India was seen as treasonous to Godse and one of the prime motivations for the assassination. Mr. Shastri, Mr. C.Y. Chintamani, the editor of Allahabad and even the Mahatma’s lifelong friend, the late C.F. Andrews, **confirmed that Gandhi’s speeches and writings added up to an open invitation to the Amir of Afghanistan to invade India**. It was de facto high treason. Is there another word for a leader plotting to have his country invaded by an alien power? The only explanation is that he had formed a **secret** pact with Shiekh Abdullah. Under his orders, the administrative power of Kashmir would be placed in the hands of Muslims. For this reason and this reason alone, Gandhi consented to **armed** resistance by the Indian forces to the Pakistani raiders of Kashmir. It was a coup d’etat and in the process he had signed Kashmir away. It was the **most** **monstrous** act of treason in the history of the world, yet the perpetrator continues to be celebrated around the world as a martyr **and** saint.

Chandra Shekhar Azad used to receive money regularly from Motilal Nehru.

**The express purpose for Doke writing the Gandhi biography, as Gandhi himself admits, was to promote the cause of passive resistance first and foremost.**

“M. K. Gandhi: An Indian Patriot in South Africa” is really a biographical sketch of Gandhi and the issue of Indian passive resistance is only subservient to the greater issue of Gandhi himself. Gandhi states unequivocally that, **rather than a simple biography, Doke’s book was written as “a popular history of the story of Indian passive resistance”** to use Gandhi’s own words. Gandhi, the leader of the movement, was just a means to an end, a rallying cry, a means of mustering a throng of supporters toward a common cause. By turning Gandhi into a martyr figure, by **fictionalizing** his early life by depicting him as a martyred saint who had miraculously risen from defeat after being beaten down by his oppressors would give the cause the locus and impetus it required to get off the ground, to take wing, and to fly if not soar. What is also evident from Gandhi’s first memoir and obituary to the late reverend is that he is on such intimate terms with Doke that he knows his personal and family history nearly as well as his own.

Gandhi adds of the good reverend that, “His pen and his eloquence were continually used by him during the troublous times through which the community passed.” There is no equivocation here. Gandhi states explicitly that the pen and the eloquence of the good reverend “were continually used by him,” that is continually, unremittingly used by “him” i.e. Gandhi. Gandhi leaves us in no doubt that he has used the reverend as a **propaganda** agent in promotion of the cause, “continually” implying **from the beginning and** without interruption. Gandhi then informs us his colleague took charge of the editorial department, which suggests that Doke was in complete charge of the P.R. machine behind the Satyagraha movement as the Editor-in-Chief of the Indian Opinion, controlling what got printed and by whom. The fact that he functioned as Editor-in-Chief of the Indian Opinion only makes the conflict of interest in writing the Gandhian biography that much more self-evident. How can an advocate of the cause and an editor of the propaganda vehicle of the movement, the Indian Opinion, be expected to write an uncolored, unbiased and objective biography of the leader of the movement? Should any doubts remain about the level of commitment demonstrated by Reverend Doke to the cause, Gandhi tells us unreservedly in his final tribute to Rev. Doke written for the very newspaper the reverend himself headed that he had been committed to the Indian cause practically **from the day he arrived**: In 1907, when preparations for the Satyagraha campaign were in full swing, Mr. Doke had recently come to the Transvaal from New Zealand. He began taking a keen interest in the Indian problem from the very day he arrived, and continued to help till he died. With the exception of one or two, no other Englishman, and hardly any Indian, had such (a) clear grasp of our problem as Mr. Doke. (CWMG Vol. 13, # 168, pp. 263-64, translated from Gujarati)

Doke’s loyalty to the cause was as unrelenting as his faithfulness to its leader. As Gandhi himself states, Satyagraha became his raison d’etre from the day he arrived until the time of his death. There is no doubt then that the 1909 biography of Gandhi is colored by an emotional investment on the part of the biographer to the subject and the cause to which both subject and biographer are committed. **The biography by Doke is neither scholarly not professional but is colored by the biographer’s own biases and commitment to the cause.** It does not maintain any of the professional detachment, distance, dispassionate objectivity that a bona fide biography is required to maintain. Should there be any question then about the authenticity of Doke’s account of the racial train incidents in South Africa, let us remind ourselves of the purpose of the biography. The purpose of the biography as Doke explicitly stated to Gandhi was **to promote Gandhi as the martyr figure and hero of the Indian passive resistance movement.** There is **another suspicious** circumstance concerning Doke’s biography of Gandhi. The foreword is written by Lord Ampthill. In the foreword, Lord Ampthill takes care to distance himself from the author. He even goes so far as to deny even knowing him: The writer of this book is not known to me personally, but there is a bond of sympathy between him and me in the sentiments which we share in regard to the cause of which he is so courageous and devoted an advocate. (CWMG Vol. 10, Appendix 1, p. 485, August 26, 1909) (Also check chapter “introduction” in the book, M. K. Gandhi: An Indian Patriot in South Africa).

Why does this passage from Lord Amptill’s foreword peek our curiosity? Why does it raise our doubts? We invite the reader to employ our methodology and scrutinize the passage for himself before reviewing our analysis. A perceptive reader will have his own suspicions aroused after rereading the preceding passage carefully. The first suspicious element is that Lord Ampthill begins the foreword with a denial of any firsthand acquaintance with the author, “The writer of this book is not known to me personally….”

Why deny knowing someone, especially at the outset, unless you desire to distance yourself from having any association with the person in question. While some might argue that this is probably because Lord Ampthill did not want to be politically compromised by association with Satyagraha or the movement for home rule, his own words show this not to be the case, for he adds, “…but there is a bond of sympathy between him and me in the sentiments which we share in regard to the **cause**….” It is self-evident that Lord Ampthill feels **no** need to distance himself from the cause. So **why** distance himself from the personage of Rev. Doke? It is rather odd that he should seek to do so, since the reverend is obviously **respected**, of good standing in the community and wears a collar. Is Lord Ampthill being genuine in his claim not to know the reverend “personally” as he puts it? This is hardly likely, since his own words in reference to Doke’s character give him away, “…the cause of which he is so courageous and devoted an advocate.” **How is Lord Ampthill able to vouch so strongly for the character and commitment of a man he has never met?** Why deny knowing someone unless you wish to disassociate yourself from the individual in question for some reason? Were Lord Ampthill to have a clandestine association with Doke, Gandhi and others, there might be a very good reason to deny his having any association with the good reverend. Were he a fellow Freemason or a member of the European Committee or in some way more intimately tied to the political struggle to which both Gandhi and Doke are committed, there might be a very good reason for denying any association with the good reverend. **Based** on a cable sent by Gandhi to Lord Ampthill on December 24, 1913, there is evidence that such an intimate political association would have and actually did exist. The cable from Gandhi reads, “Hosken issued public appeal supporting our letter.” (Cable to Lord Ampthill, Durban, Dec. 24, 1913, Colonial Office Records: 551/52, Vol.13, p. 439) Hosken, our reader will recall, was presiding as the Worshipful Master at the farewell dinner for Rev. Doke held at the Masonic Lodge meeting in Johannesburg. Hosken was also the head of the European Committee. The fact that Gandhi mentions Hosken in the cable **without** any honorific title before his name suggests that he is a well known member of the old boy’s network and an intimate associate of them both. This suggests either that Lord Ampthill was an active member of the same Masonic Lodge or intimately associated with its members and some of those associated with the European Committee.

“The mother” is a pointed reference to Hiram Abif’s mother, who Masons refer to as “The Widow.” Hiram Abif is in fact referred to as “the widow’s son” in Freemasonry. And Masons themselves often refer to themselves as “the sons of the widow.” Gandhi then tells us that she, the Widow, was quite sorry for him and that she “feared the calumny of other people.” To explain the import of “the widow’s son” and its significance to Freemasonry, we must turn to the Bible for a scriptural reference to Hiram Abif, who was the son of the widow of Naphtali. References to Hiram Abif occur in two passages from the “Holy” Scriptures. In the first, he is called the widow’s son, of the tribe of Naphtali, and in the other, he is called the son of a woman of the daughters of Dan. However, in both scriptures, we are told that his father was a man from Tyre. In other words, Hiram Abif’s mother was of the daughters of the city of Dan, in the tribe of Naphtali, and is referred to as the widow of Naphtali, as her husband was a Naphtalite and only a man of Tyre by habitation. (Robert Macoy, A Dictionary of Freemasonry, NY: Gramercy Books, 1989, p.696) Hiram Abif was the chief architect of the king of Tyre, and was dispatched by his king to serve in the construction of King Solomon’s Temple. In Hiram Abif, Speculative and Craft Freemasonry are reunited. He was an alleged master in all forms of architecture and design, ranging from architecture, statuary, founder to designer. Masonic and non-Masonic researchers alike believe that the Freemason legend of Hiram Abif is a cover story or cipher story alluding to some other personage from history, some say he is a cipher for Jacques de Molay, the martyred Grand Master of the Templars, or a cipher for a personage or divinity from ancient Egyptian legend and mythology. We believe that Gandhi while openly confessing to being Hindu, he is also a Mason, or closely associated with it. There is no mistaking the arcane import of the diary entry. The fact that he is describing an incident that allegedly took place in India in a diary entry made in London on November 12, 1888 reveals a great deal. The Indian setting is a cover for an initiation that took place in London’s Temple Bar contemporaneously with the diary entry and not the record of a biographical event from some years earlier as is implied. Higher Degree initiates of Freemasonry would not be fooled by the references, while uninitiated scholars and researchers would naively overlook the hidden import of the diary entry. Gandhi’s autobiography has **another** **strange** facet. Astonishingly, **he claims in the introduction that his intention is not to write a real autobiography. Rather, he speaks rather amazingly about his experiments with truth**. There is no other way of taking these words than to see his autobiography as an **acknowledged** **fiction**. To admit to his reader that he is not attempting to write a real autobiography, but merely experimenting with the truth is tantamount to confessing that his autobiography orients itself toward truth rather **as** Dostoyevsky’s and Dicken’s novels do. **In short, it is a work of fiction and cannot be seen otherwise because of his own words on the subject.** One wonders how such a startling admission could have been **overlooked** by the previous generation of scholars. But then it is our observation that scholarship **itself** should come under the microscope of skeptical inquiry, since the scholarly community has found itself in error on a whole plethora of subjects over the centuries.

Prior to the release of Col. G.B. Singh’s much acclaimed Gandhi: Behind the Mask of Divinity, there was barely an attempt to penetrate the façade.

**An Autobiography or The Story of My Experiments With Truth is a title selected by a man who is having a good joke at the world’s expense.** He has chosen the title confident in the knowledge that only a few initiates who are in on the scheme know his true face and have seen behind the mask. And he is equally confident that the rest of the world is so in the dark that they cannot see the face behind the mask even though he has taken the trouble to tell everyone that he is wearing one. The Story of My Experiments With Truth is a **provocative** title that makes it clear to anyone with eyes that he is **not revealing his true self in a ‘real autobiography’,** **but is employing a mask, a façade, a persona in a self-confessed attempt at political opportunism**.

On page 158, it is clear that it is the **Solomon** Commission that manages to obtain a release for Gandhi from jail. The Solomon Commission is a rather **strange** name for an organization designed by Indians to protect Indians. Look for a Theosophical Society and **Masonic** connection here. King Solomon and Solomon’s Temple are central to Freemasonry and figure in much of its mythology and esoteric teachings. There is no doubt that the Solomon Commission is a Mason front organization. Also note the quote on page 194 “Under the auspices of the Johannesburg Theosophical Lodge, Gandhi delivered sermons at the **Masonic** Temple on Hinduism.”

=============== <https://www.academia.edu/3862213/Anna_Bonus_Kingsford_and_her_Circle>

Anna **Kingsford**, Madame Blavatsky and the Theosophists] by Edward **Maitland** [www.blavatskyarchives.com/maitland1913.htm](http://www.blavatskyarchives.com/maitland1913.htm)

Anna Kingsford and Edward Maitland <https://www.youtube.com/watch?v=3gOhoawS1J8> <https://www.biblebelievers.org.au/masonic3.htm>

Edward Maitland the **founder** of the (ECU) Esoteric Christian Union.

THE ESOTERIC CHRISTIAN UNION FOUNDED NOVEMBER 1891. President-Founder – EDWARD MAITLAND, B.A. Hon. Sec. & Treasurer – ETHEL FORSYTH [www.humanitarismo.com.br/annakingsford/english/Works\_by\_Anna\_Kingsford\_and\_Maitland/Texts/OAKM-I-Earth/OAKM-I-Earth-045.htm](http://www.humanitarismo.com.br/annakingsford/english/Works_by_Anna_Kingsford_and_Maitland/Texts/OAKM-I-Earth/OAKM-I-Earth-045.htm)

The story of Anna Kingsford and Edward Maitland and of the New Gospel of interpretation <https://archive.org/stream/storyofannakings00maituoft/storyofannakings00maituoft_djvu.txt>

<http://www.iapsop.com/ssoc/1905__maitland___story_of_anna_kingsford.pdf>

A London based group called the **Esoteric Christian Union**, led by Edward Maitland.

Gandhi was also introduced to the Theosophical Society, meeting with Madame Blavatsky who was then living in London and Annie Besant, whom he would again see in India after his work in South Africa. Gandhi was particularly friendly with **Archibald and Bertram Keightley**, uncle and nephew, who had edited Madame Blavatsky's The Secret Doctrine for publication in 1888. // In South Africa, Gandhi was to work closely with people from a number of religious backgrounds. An advisor, Raychandbhai was a Jain, and his employer, Dada Abdullah Sheth, was a Muslim. Gandhi had close relations with South African **Quakers**. He also continued close written contact with **Edward Maitland** who had been vice-president of the London Lodge of the Theosophical Society **and** a founder of the Esoteric Christian Union. It was Maitland who introduced Gandhi to the writings of the American New Thought writer Ralph Waldo Trine, in particular his In Tune with the Infinite or Fullness of Peace, Power and Plenty (New York: Whitcombe and Tombs, 1899, 175pp.) For Trine, spiritual power - also termed 'thought power' and 'soul power' - could be acquired by making oneself one with God, who is immanent, through love and service to one's fellow men. // Gandhi became a representative for the Esoteric Christian Union in South Africa // His use of the term was Esoterically Christian. 'Seeing God' he wrote 'means realization of the fact that God abides in one's heart.' The man 'who sees God in the whole universe' he also wrote 'should be accepted as an incarnation of God.' // [www.worldcitizensunited.org/Kathryn%20Tidrich.html](http://www.worldcitizensunited.org/Kathryn%20Tidrich.html)

Contribution of the Holy Bible in the making of the Mahatma V. RamyaRajasri Kumar [www.iosrjournals.org/iosr-jhss/papers/Vol19-issue6/Version-2/B019620512.pdf](http://www.iosrjournals.org/iosr-jhss/papers/Vol19-issue6/Version-2/B019620512.pdf)

Gandhi and his Christian friends: legacy of the South African years 1893-1914 [www.scielo.org.za/scielo.php?script=sci\_arttext&pid=S1017-04992014000100002](http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S1017-04992014000100002) <https://www.theosophyforward.com/index.php/theosophy-and-the-society-in-the-public-eye/641-gandhi-.html>

**LEO TOLSTOY and FREEMASONRY**

***COUNT LYEV NIKOLAYEVICH TOLSTOY (1828-1910).****Russian novelist and moral philosopher comes from  
a Russian landed gentry dating back 300 years.  
His parents died by the time he was 9 yrs old.  
Raised by female relatives, and educated by French tutors.  
He lived a middle-gentry life of the last of the old serfdom period.  
His "War and Peace" appeared in parts in 1865 and 1869.  
He was 37 yrs old.*

Freemasonry's presence in Tolstoy's *War and Peace*, which many consider Russia's greatest novel, is a reflection of the long existence (since 1771) of the Craft in Russia.

While Freemasonry's consideration in Count Leo Tolstoy's *War and Peace* is the most famous example, the masonic fraternity figures in "The Possessed" by **Dostoevsky**, and in the works of other master authors such as; V.I.Likin, N.M.Karamzin, M.M.Kheraskov, V.I.Maikov, A.N.Radishchev, A.A.Rzhevskii, A.P.Sumarokov, and M.M.Shcherbatov. This literature compares with the works of Scotland's Robert Burns & Sir Walter Scott, England's Rudyard Kipling & Sir Arthur Conan Doyle, alongwith Germany's Johann Wolfgang von Goethe, and America's Edgar Allan Poe.

War and Peace is widely accepted as being **autobiographical**, and the figure of Pierre Bezukhov is as consumed as was Tolstoy with the great questions of life.

The masonic initiation scene in *War and Peace* is justly celebrated:

'Pierre gradually began to recover himself and looked about at the room and at the people in it. Round a long table covered with black sat some twelve brethren in garments like those he has already seen. Several of them Pierre had met in St. Petersburg society. In the president's chair sat a young man he did not know, with a peculiar cross hanging from his neck. On his right sat the Italian abbe whom Pierre had seen at Anna Pavlovna's two years before. There was also present a very distinguished dignitary, and a Swiss tutor who had formerly been tutor at the Kuragins. All maintained a solemn silence, listening to the words of the president, who held a mallet in his hand. Let into the wall was a star-shaped light. At one side of the table was a small carpet was various figures worked upon it; on the other was something resembling an altar on which by a (New) Testament and a skull.

Pierre seeks initiation as part of his quest for self-knowledge, a **major theme** in the book. He hopes that the secrets of the Masons will prove the Golden Fleece or Holy Grail. He is representative of a whole generation of Russian intellectuals who were trying to reconcile the Slavic East with the bewildering bonanza of ideas from the West. Of course, he expects too much. In Book Six, Chapter Seven, it is now 1808, and Pierre is busily arranging dining and funeral Lodges, donating for the erection of temples, helping with charities - and becoming disillusioned.

When he had joined the Freemasons he had experienced the feeling of one who confidently steps onto the smooth surface of a bog. When he put his foot down, it sank in. …. All the members of the Lodges were men . Pierre knew in ordinary life, and it was difficult for him to regard them merely as Brothers in Freemasonry. … Under the Masonic aprons and insignia he saw the uniforms and decorations at which they aimed in ordinary life.

In questioning the purity of Masonry and the motives of its members, and in suggesting its misuse by its members for pedestrian old-boy networking, Tolstoy anticipates the sceptical observations about the Craft of another famous Russian, Leon Trotsky, who writes in Chapter Nine of his autobiography, "My Life":

In the early years of this century, Russia was a vast laboratory of social thinking. My work on the history of freemasonry had fortified me in a realization of the subordinate place of ideas in the historical process. 'Ideas do not drop from the sky'

Pierre is an embodiment of a disillusioned Tolstoy who found Freemasonry to be far less than what he had expected. Pierre describes those like himself as one who are 'seeking and vacillating, who had not yet found in Freemasonry a straight and comprehensible path, but hoped to do so'. He decides that the fault is his own and that he needs to deepen his understanding of Masonry by further study. So he goes abroad to seek masonic knowledge in other countries. Upon returning to his Lodge a special meeting is called to hear of his travels. Pierre in desperation asks his Grand Master if what he has found will be implemented, and is told NO. He leaves his lodge.

In a letter of Tolstoy to his wife in 1866, he wrote:

After drinking coffee I went to the Rumyantsev Museum and sat there till three o'clock read very interesting **Masonic** manuscripts. I can't describe to you why the reading produced on me a depression I have not been able to get rid of all day. What is distressing is that all those **Masons** were fools.

Hard words but maybe Pierre / Tolstoy had found that while Masons talk of problems and express such good deeds, they fail to study What is Freemasonry!!

WBro. Graeme Love, PJGD, MPS  
President HRC  
28th April, 2001 <http://www.oocities.org/hrcsec/tolstoy.html>

In Tolstoy’s War & Peace, a **Freemason** says: “The first and chief object of our Order, the foundation on which it rests…is the preservation and handing on to posterity of a certain important **mystery**… which has come down to us from the remotest ages, even from the first man – a mystery on which perhaps the fate of mankind depends.” —Leo Tolstoy, War & Peace, 1869 <https://www.richardcassaro.com/forbidden-pagan-wisdom-written-in-stone-on-masonic-high-gothic-cathedrals/>

Freemasonry appears quite prominently and in some detail when Spoiler becomes a mason in War and Peace.

<http://www.midnightfreemasons.org/2014/06/leo-tolstoy-freemason-or-not.html>

<http://freemasonsfordummies.blogspot.com/2006/09/great-architect-and-war-peace.html> <http://tolstoyswarandpeace.blogspot.com/2011/09/freemasonry-in-war-and-peace.html> [www.crystalinks.com/freemasons.html](http://www.crystalinks.com/freemasons.html)

**Trotsky’s** 1908 tribute to Leo Tolstoy <https://www.wsws.org/en/articles/2010/12/tols-d02.html>

A Lecture by Leo Tolstoy, Translated by Helena Blavatsky and With Commentaries by Her <https://www.filosofiaesoterica.com/the-science-of-life/> Theosophy and Tolstoy Schmidt Number: S-0936 On-line since: 12th December, 2003 A lecture by Rudolf Steiner Berlin, November 3, 1904 <https://wn.rsarchive.org/Lectures/19041103p01.html> <https://en.wikipedia.org/wiki/The_Voice_of_the_Silence>

Fictitious Tibet: The Origin and Persistence of Rampaism <http://aryasangha.org/rampaism3.htm>

**THE UNTOLD STORY OF GANDHI AND THEOSOPHY** According to Gandhi: The soul of religions is one, but it is encased in a multitude of forms. The latter will endure to the end of time. Wise men will ignore the outward crust and see the same soul living under a variety of crusts... Truth is the exclusive property of no single scripture. These ideas **mirror** the those of a "universal brotherhood," expressed by H. P. **Blavatsky**, an avowed Luciferian and the leading figure of the nineteenth century Occult Revival, and the "godmother" of the New Age movement, which aspires to create a **one-world religion** based on the teachings of Freemasonry. With the rise of Hindu nationalism, several contemporary Indian movements, collectively termed Hindu **reform** movements, strove to introduce regeneration and reform to Hinduism. The Theosophical Society **and** the Arya Samaj were **united** from 1878 to 1882, as the Theosophical Society of the Arya Samaj. And, along with H. S. Olcott and Anagarika Dharmapala, Blavatsky was also instrumental in the Western transmission and founding of Theravada Buddhism. Dharmapala also “believed” that Sinhalese of Ceylon (now Sri Lanka) are a **pure** **Aryan** race, and **advised** that Sinhalese women should avoide miscegenation by refraining from mixing with minority **races** of the country. An important influence on western spirituality was Neo-Vedanta, also called neo-Hinduism, a modern religious movement inspired by the ecstatic visionary experiences of Sri Ramakrishna (1836 – 1886) and his beloved disciple Swami **Vivekananda/freemason** (1863 – 1902**). It was Vivekananda who coined the term “Hinduism” .** Also a Freemason, Vivekananda was a key figure in the introduction of “Indian” philosophies of Vedanta and Yoga to the western world. Vivekananda taught the doctrine of the **unity** of all religions, and is perhaps best known for a speech at the Parliament of the World’s Religions in Chicago in 1893, the **first** attempt to create a global dialogue of faiths.

In addition to Vivekananda, the Parliament of the World’s Religions was **dominated** by the Theosophists and their counterparts among the representatives of neo-Vedanta and Buddhist Modernism. According to K. Paul Johnson, the Parliament gave Theosophists “a breakthrough into public acceptance and awareness which had hardly seemed possible a few years before.” Colonel Olcott **shared** his sentiments in Old Diary Leaves, “How great a success it was for us and how powerfully it stimulated public interest in our views will be recollected by all our older members.” Several of the World Parliament’s speakers on behalf of internationsl religions had been **Theosopphists**, such as Dharmapala and Kinza Hirai, who represented Buddhism, Mohammed Webb for Islam, and Chakravarti for the Hindus, Virchand Gandhi for Jainism . In his 1921 **history** of the Theosophical movement, **René Guénon** wrote that after the 1893 Parliament, “the Theosophists seemed very satisfied with the excellent occasion for propaganda afforded to them in Chicago, and they even went so far as to proclaim that “**the true Parliament of Religions had been, in fact, the Theosophical Congress.”**  At the Parliament, Vivekananda’s speech also made a profound impression on Annie Besant (1847 – 1933), who had assumed the leadership of the worldwide theosophical movement when Blavatsky had passed away in 1891. Born in London into a middle-class family of Irish origin, Besant was proud of her heritage, and became involved with Union organizers including the Bloody Sunday demonstration, which she was widely credited for **inciting**. During 1884, Besant had developed a very close friendship with **Edward Aveling**, who **first** translated the works of Marx into English. He eventually went to live with Marx’s daughter **Eleanor** Marx. Besant was a leading speaker for the Fabian Society. The Fabians were a group of socialists whose strategy differed from that of Karl Marx in that they sought world domination through what they called the “doctrine of inevitability of gradualism.” This meant their goals would be achieved “without breach of continuity or abrupt change of the entire social issue,” and by infiltrating educational institutions, government agencies, and political parties. American section of the Theosophical Society split into an independent organization. The **original** Society, then led by Henry Steel Olcott and Besant, based in Chennai, India, came to be known as the Theosophical Society Adyar. Besant’s partner in running the Theosophical Society was Charles Leadbeater, a known pedophile. In 1909, Leadbeater claimed to have “discovered” the new Messiah in the person of the handsome young Indian boy named Jiddu Krishnamurti. Krishnamurti gained international acceptance among followers of Theosophy as the new Savior. As President of the Theosophical Society, Besant became involved in politics in India, joining the Indian National Congress, and during World War I helped launch the Home Rule League, modeling demands for India on **Irish** nationalist practices. This led to her election as president of the India National Congress in late 1917.

Mohandas K. Gandhi, was inspired by the ideals of Vivekananda . According to Kathryn Tidrick, Gandhi’s approach to the Gita was theosophical.Gandhi later **credited** Theosophy with instilling in him the principle of the equality among religions. As he explained to his biographer, Louis Fischer, “**Theosophy… is Hinduism at its best.** Theosophy is the brotherhood of man.”

Gandhi had met Blavatsky **and** Besant in 1889. And when Gandhi set up his office in Johannesburg, among the pictures he hung on his walls were those of **Tolstoy**, Jesus Christ **and** Annie Besant, and in a letter he wrote to her in 1905 he expressed his "reverence" of her. Besant bestowed on him the title by which he became famous, "Mahatma,” a Hindu term for "Great Soul,” and the **same** name by which Theosophy called its own masters. Besant's distinctive influence on Gandhi was through her contribution to theory was the “Law of Sacrifice,” which was set out most fully in **Esoteric** Christianity. The Law of Sacrifice was **derived** from a Fabian reading of the Bhagavad Gita, where Krishna's selfless activity brought the world into existence and continues to sustain it. **Action performed in this “sacrificial” spirit, says Krishna, is free from Karma.** From this Besant developed the notion of the Law of Sacrifice, a form of “spiritual alchemy,” **through disinterested action, “cast upon the altar of duty.”** The man who acts in harmony with the divine selflessness animating the universe becomes: ..a force for evolution… an energy for progress, and the whole race then benefits by the action which otherwise would only have rough to the sacrificer a personal fruit, which in turn would have bound his Soul, and limited his potentialities. Despite his popular image as holy man, Joseph **Lelyveld’s** Great Soul: Mahatma Gandhi And His Struggle With India, according to his reviewer, reveals Gandhi was a “sexual **weirdo**, a political incompetent and a **fanatical** faddist—one who was often downright **cruel** to those around him. Gandhi was therefore the archetypal 20th-century progressive intellectual, professing his love for mankind as a concept while actually despising people as individuals.” According to Lelyveld, Gandhi also encouraged his ­seventeen-year-old great-niece to be naked during her "nightly cuddles,” and began sleeping with her and other young women. He also engaged in a long-term homosexual affair with German-Jewish architect and bodybuilder Hermann Kallenbach, for whom Gandhi at one point **left his wife** in 1908. Gandhi shared the **racist** beliefs of the Theosophists. Of white Afrikaaners and Indians, he wrote: “We believe as much in the **purity of races** as we think they do.” Gandhi lent his support to the Zulu War of 1906, volunteering for military service himself and raising a battalion of stretcher-bearers. Gandhi complained of Indians being marched off to prison where they were placed **alongside** Blacks, “We could understand not being classed with whites, but to be placed on the same level as the Natives seemed too much to put up with. Kaffirs [Blacks] are as a rule uncivilized—the convicts even more so. They are troublesome, very dirty and live like animals.” Gandhi and **Mussolini** became friendly, with Gandhi praising the Duce's "service to the poor, his opposition to super-urbanization, his efforts to bring about a coordination between Capital and Labour, his passionate love for his people." He also advised the Czechs and Jews to adopt nonviolence toward the Nazis, saying that "a single Jew standing up and refusing to bow to Hitler's decrees" might be enough "to melt Hitler's heart." by David Livingstone

**PARLIAMENT OF WORLD RELIGIONS** Submitted by David Livingstone on2013 . Displaying the degree of penetration of Theosophy's goal of creating a one-world religion into the mission of the UN, the Parliament of World Religions of 1893, as mentioned in the article, was **reestablished** by the UN in 1983. Here's is an excerpt from my book on the subject: According to [Robert] Muller [who served as Assistant Secretary-General of the UN for forty years], "We must move as quickly as possible to one-world government, a one-world religion, under a one-world leader." Muller’s ideas about world government, world peace and spirituality led to the increased representation of religions in the UN, especially of New Age Movement. He was known by some as “the philosopher of the United Nations.” Muller, who won the UNESCO Prize for Peace Education in 1989 for his World Core Curriculum, said, "The underlying philosophy upon which The Robert Muller School is based will be found in the teaching set forth in the books of Alice A. Bailey by the Tibetan teacher, Djwhal Khul." In the 1980’s, numerous projects were sponsored by the United Nations to promote notions of a universal religion and global citizenship, such as World Healing Day, World Instant of Cooperation, World Peace Day, Annual Global Mind Link, Human Unity Conference, World Conference on Religion and Peace, Provisional World Parliament. In 1995, the UN asked the Temple of Understanding, **founded** by Bailey’s Lucis Trust, to host the 50th Anniversary of its founding, and to organize two inter-faith services. The Temple of Understanding is **located** in Manhattan’s historic Cathedral of St. John the Divine, dedicated to St. John, traditionally revered by **Freemasons** according to the **Johannite** creed. The completion of the cathedral was such a prized accomplishment for the Freemasons that it was **featured** on the front page of Masonic World of March 1925. The Cathedral is replete with occult symbolism and often features unusual performances. The presiding bishop of the cathedral was the bisexual Bishop Paul Moore, whose family were heirs to the Nabisco company fortune, and as a priest in Indianapolis he gave Jim Jones’s People’s Temple cult its start. Having been dormant for several years, the Temple of Understanding was revived at the cathedral in 1984 at a ceremony presided over by Moore and the **Dalai** **Lama**. While the **chairman** of the Temple was Judith Dickerson Hollister, those involved with its founding included: Dame **Margaret Mead, Robert Muller**, who had been involved as well with the Lucis Trust, and **Winifred** **McCulloch,** leader of the New York-based **Teilhard de Chardin** Society. The Cathedral also houses the **Lindisfarne** Center, founded in 1972 with funding from Laurance **Rockefeller**, brother to David Rockefeller, **by** cultural historian William Irwin Thompson, a former professor of humanities from MIT and Syracuse University. Lindisfarne functioned as a sponsor of New Age events and lectures, as well as a think tank and retreat, similar to the **Esalen** Institute, with which it shared several members, like **Gregory Bateson and** Michael Murphy. Their aim is to participate in the emerging planetary **consciousness**, or Noosphere. In addition to Teilhard de Chardin, Thompson is influenced **by** Alfred North Whitehead, Rudolf **Steiner**, Sri **Aurobindo** and Marshall McLuhan, the Canadian philosopher of communication theory, who is also celebrated in Ferguson’s The Aquarian Conspiracy.

Lindisfarne has also been supported by the **Lilly** Endowment, the Rockefeller Brothers Fund, **and** Rockefeller Foundation, and lists among its faculty members Amory Lovins, Gaia theory biologist James Lovelock, and Luciferian adept and New Age author David **Spangler**. Lindisfarne was founded in 1972 by New Age philosopher William Irwin Thompson, a former professor of humanities from MIT and Syracuse University. Thompson said: “We have now a new spirituality, what has been called the New Age movement. The planetization of the esoteric has been going on for some time… This is now beginning to influence concepts of politics and community in ecology… This is the Gaia [Mother Earth] politique… planetary culture.” Thompson further stated that, the age of “the independent sovereign state, with the sovereign individual in his private property, [is] **over**, just as the Christian fundamentalist days are about to be over.” Held at the Cathedral of St. John the Divine, the Temple called together leaders of the world’s religions to offer prayers, and invited the world’s leading artists to perform music, poetry and dance. In 1997 and 1998, with the Interfaith Center of New York, the Temple of Understanding held an Interfaith Prayer Service at St. Bartholomew Church to pray for the work of the General Assembly and the Secretary General of the UN. It was also at the Cathedral of St. John the Divine that the controversial “Islamic feminist” preacher named **Amina Wadud** led a Muslim Friday prayer in 2005, breaking with the tradition of having only male Imams, and conducted without the traditional separation between male and female sections.

The Temple of Understanding promotes the “Interfaith Movement” with its centennial celebration of the World’s Parliament of Religions. as a successor to the first Parliament of World Religions Conference, in effect the **Theosophical** Congress, gathered in Chicago in 1883. It had been **founded** by Reverend Dr. John Henry Barrows, according to whom, “The best religion must come to the front, and the best religion will ultimately survive, because it will contain all that is true in all the faiths.”

===== John Henry Barrows was the architect of the 1893 Parliament of Religions. Charles Carroll Bonney has been properly credited for coming up with the idea of a World Parliament of Religions. // He, therefore, established a committee to organise them and **appointed** Rev. Dr. John Henry Barrows the chair. // and three months later, the “White City,” site of the Fair, was **destroyed** by **fire**. // [www.theinterfaithobserver.org/journal-articles/2012/7/15/john-henry-barrows-producing-the-first-parliament-of-religio.html](http://www.theinterfaithobserver.org/journal-articles/2012/7/15/john-henry-barrows-producing-the-first-parliament-of-religio.html) while at **Union Theological Seminary.** <https://en.wikipedia.org/wiki/John_Henry_Barrows>

* <http://www.crossroad.to/Quotes/brainwashing/rockefeller-mind-control.htm> <http://www.crossroad.to/articles2/006/conspiracy2.htm> The Rockefellers [www.psicounsel.com/rockstat.html](http://www.psicounsel.com/rockstat.html) New Age’ Christians and the Rockefellers <https://thegreatworkdecoded.com/knowledge-base/new-age-christians-and-the-rockefellers/>

The Parliament was dominated by Theosophists, such as Annie Besant, Dharmapala and the Hindu universalist **Vivekananda** who, in his famous speech, called for an end to religious **conversions**, and instead for each to "assimilate the spirit of the other," and said, "The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each religion must assimilate the spirit of the others and yet preserve its own individuality and grow according to its own law of growth."

--- The Parliament of the World’s Religions was reconvened again in the city of Chicago in 1993. The Institute of Muslim Minority Affairs based in Jeddah, **Saudi Arabia**, was one of the co-sponsors of the Parliament, along with the Muslim World League, which was **originally** founded by Said Ramadan and Mufti al Husseini with the assistance of the CIA. Prince Muhammad al-Faisal bin Turki, former director of Saudi intelligence, who had worked closely with bin **Laden** and the CIA during the fight against the Soviet invasion of Afghanistan, was one of its speakers. The first address was delivered by Robert Müller, titled “Inter-faith Understanding,” who said: There is one sign after the other, wherever you look, that we are on the eve of a New Age which will be a spiritual age… We are entering an age of universalism. Wherever you turn, one speaks about global education, global information, global communications—every profession on Earth now is acquiring a global dimension. The whole humanity is becoming interdependent, is becoming one… this Parliament and what is happening now in the world… is a renaissance, a turning point in human history. So even the astrologers begin to tell us that there will be a fundamental change. [www.conspiracyschool.com/blog/untold-story-gandhi-and-theosophy](http://www.conspiracyschool.com/blog/untold-story-gandhi-and-theosophy)

Tolstoy was a Russian noble, had wealth and serfs, had **fought** in the Crimean war . He realized the **futility and injustice inherent in violence and in luxury** **( JUST LIKE BUDDHA ? )**. He freed his serfs, started working like them, and wrote a series of literary pieces in later years on religious, social, and political philosophy while trying to concretize the **forgotten** message of Jesus, of **early** Christianity, of the **Sermon** on the **Mount**.

Gandhi went to South Africa as a lawyer in 1893 for one year but remained there till 1914. There, he evolved the doctrine and technique of non-violent resistance, then called ‘passive resistance’ (later named by him as ‘*satyagraha’*) **against racial** discrimination against Indians. In 1909 he went **as a part of a delegation** to London for redress of such discrimination, and there came across **Tolstoy’s** ‘*Letter to a Hindoo*’ advocating the non-violent way instead of the violent way, which the Indian youth were trying to adopt, for attaining India’s freedom. Gandhi wrote to Tolstoy about the Indians’ struggle in Transvaal. Thus started the correspondence between them during the last year of Tolstoy’s life. **Tolstoy remained one of the main mentors of Gandhi till the end**.

Gandhi wrote in *An Autobiography*: ‘Tolstoy’s *The Kingdom of God is Within You*[1893] - - left an abiding impression on me. Before the independent thinking, profound morality, and the truthfulness of this book, all the books given me by Mr. Coates seemed to pale into insignificance.’  And, ‘I made too an **intensive** study of Tolstoy’s books. *The Gospels in Brief, What to Do?*and other books - -. I began to realize more and more the infinite possibilities of universal love.’ [CW 39:114; & CW 39:131]  **& HE REMAINED A RACIST AND KILLED THE INNOCENTS FOR BRITISH !!!!!**

In South Africa, he set up his **first** *ashram* as **Phoenix** Settlement (in 1904) so that, ‘the ideas of **Ruskin** and Tolstoy [be] combined with **strict** **business** principles.’ [IO2 (24.12.1904), CW 4:320] **PHOENIX = MYTHICAL SUN SYMBOLISM IN FREEMASONRY .**

He also published a biographical sketch of Tolstoy: ‘It is believed that, in the western world at any rate, there is no man so talented, learned and as ascetic as Count Tolstoy. - - - himself a Russian nobleman, and has, in his youth, rendered very good service - - in the **Crimean** **War**. - - - - He gave up his wealth and - - lived like a peasant - -. - - - He believes that - - men should not accumulate wealth; no matter how much evil a person does to us, we should always do good to him - - - -; **agriculture** is the true occupation of man. - - - - Such is the power of his goodness and godly living that millions of peasants are ever ready to carry out his wish no sooner than it is spoken.’ [CW 5:56-7] He published **Gujarati** translation of Tolstoy’s short story titled ‘Wonderful Is The Way Of God’ (also titled ‘**God Sees the Truth, but Waits**’). [IO (23.12.1905), CW 5:167].

While inviting essays on ‘The Ethics of Passive Resistance’ for a prize, Gandhi asked that these should contain an examination of, among others, ‘Tolstoy’s works—more especially “The Kingdom of Heaven is Within You”’. [CW 7:509] He presented Tolstoy’s ‘*The Kingdom of God is Within You*’ to his warder in Volkrust jail and asked others too to read it as, ‘It is a most logical book. - - Tolstoy **practises** what he preaches.’ [25.3.1909, CW 9:209] While being taken to the court in handcuffs, he took permission to carry ‘*The Kingdom of God is Within You*’. [IO (5.6.1909), CW 9:240] Earlier, he had advised ‘all in Phoenix to read Tolstoy’s *Life*and *My Confession*s. Both are soul-stirring books.’ IO = Indian opinion , CW = complete works -- **PROPAGANDA / SELF PROMOTION AT ITS BEST !!!**

Gandhi arrived from South Africa in London on 10 July, 1909 and was there till 13 November, 1909. On 2 July, 1909, Madanlal Dhingra had **assassinated** Sir Curzon Wylie. In London, Gandhi met many Indians who propagated violent resistance as the only way to obtain India’s freedom. And **then** he came across a copy of Tolstoy’s ‘*Letter to a Hindoo*’, written in reply to the letter of **Tarak Nath Das**. Tolstoy’s letter explained why non-violent resistance and a resolve by Indians to become free were the only solution.

* internationalist scholar. // He was a pioneering immigrant in the west coast of North America and discussed his plans with Tolstoy, while organising the Asian Indian immigrants in favour of the Indian independence movement. He was a professor of political science at Columbia University and a visiting faculty in several other universities. // the Barrister P. Mitter, founder of the Anushilan Samiti, asked his associate Satish Chandra Basu to recruit the boy. // In the early months of 1906, Bagha Jatin or Jatindra Nath Mukherjee was accompanied by Tarak when the former was invited to preside over the Sitaram Festival at Mohammadpur in Jessore, the ancient capital of Bengal. // On this occasion, during a closeted meeting around Jatin were present, in addition to Tarak, Shrish Chandra Sen, Satyendra Sen and Adhar Chandra Laskar: all the four, one after the other, were to leave for higher studies abroad. Nothing was known about the object of this meeting till in 1952 when, during a conversation, Tarak spoke of it. Along with specific higher education, they were to acquire military training and knowledge of explosives. // Through regular correspondence, personalities like Tolstoy, Hyndman, Shyamji Krishnavarma, Madame Cama, encouraged Tarak in his venture. // With the help of professors like Robert Morss Lovett, Upham Pope, Arthur Rider at UC Berkeley and David Starr Jordan and Stuart of Palo Alto (of Stanford University), Tarak established the East India Association. He was invited by the International Students' Association as a delegate of the American universities. // Tarak married his long-time friend and benefactress Mary Keatinge Morse. She was a founding member of the National Association for the Advancement of Colored People and the National Woman's Party. // He made Munich his headquarters for his activities. It was there that he founded the India Institute, that awarded scholarships to meritorious Indian students who pursued higher studies in Germany. He maintained a close contact with Sri Aurobindo // Tarak was jointly appointed as the professor of political science at the Columbia University and a Fellow of the Georgetown University. With his wife, he opened the resourceful Taraknath Das Foundation in 1935 // the fund at Columbia University, called the Mary Keatinge Das Fund, // Other participatory universities are the University of Pittsburgh, New York University, the University of Washington, the University of Virginia, Howard University, Yale University, the University of Chicago, the University of Michigan, the University of Wisconsin–Madison, American University, and the University of Hawaii at Manoa. // <https://en.wikipedia.org/wiki/Tarak_Nath_Das>

led by nationalists such as Aurobindo Ghosh and his brother Barindra Ghosh, // <https://en.wikipedia.org/wiki/Anushilan_Samiti>

<https://en.wikipedia.org/wiki/Scottish_Church_College> <https://www.quora.com/Who-was-the-founder-of-the-Indian-Independence-league> **A PERFECT DOUBLE AGENT.**

Gandhi sent a copy of Tolstoy’s ‘*Letter to a Hindoo*’ which ‘has been **placed in my hands by a friend**- **who ????** .’ He sought Tolstoy’s confirmation of this being written by him and his approval to his friend printing 20,000 copies for distribution and having it translated. [CW 9:444-6]

Later, Gandhi wrote an article, ‘Tolstoy’s Satyagraha’, showing how thousands, acting on his views ‘advising people not to obey the laws of the Russian Government, **not to serve in the army**, and so on’, were going to jail. Tolstoy’s writings, though proscribed, were being published, leading to the imprisonment of his agent. Tolstoy thought that ‘my views are true, and that it is my duty to propagate them.’ Gandhi concluded .: ‘True freedom is to be found—only in such a life. That is the kind of freedom we want to achieve in the Transvaal. If India were to achieve such **freedom**, that indeed **would** be ***swarajya****.*’ [IO (30.10.1909), CW 9:448-50]

**Rev**. **J. J. Doke** called **Gandhi** a disciple of Tolstoy.

Gandhi had told **Rev. J.J. Doke,** his **first** biographer (1909): ‘It was the New Testament which really awakened me to the rightness and value of Passive Resistance. When I read in the Sermon on the Mount such passages as “Resist not him that is evil - -” I was simply overjoyed, and found my own opinion confirmed when I least expected it. The *Bhagavad Gita* deepened the impression and Tolstoy’s *The Kingdom of God Is Within You*gave it a permanent form.’ [*Gandhi the Writer*, by B. Bhatacharya, New Delhi: National Book Trust (1969/2000): p.57]

Gandhi **enclosed** a copy of his biography by Rev. J.J. Doke [*M. K. Gandhi: An Indian Patriot in South Africa*] as it ‘had a bearing on the struggle - - of the Indians in the Transvaal - - - idealized both as to the goal as also the methods adopted to reach the goal.’ If Tolstoy were satisfied ‘as to the **facts’ as given in** Doke’s book, Gandhi would request him to use his influence ‘to **popularize** the movement’. He also wrote that the negotiations for which he had come to London had failed. [CW 9:528-9]

In South Africa, in the ‘Preface’ to the English translation of *‘Hind Swaraj*’, titled as ‘*Indian Home Rule*’, he wrote: ‘I have but endeavoured humbly to **follow** Tolstoy, Ruskin, Thoreau, Emerson and other writers, besides the masters of Indian philosophy. Tolstoy has been one of my teachers for a number of years.’ [20.3.1910, CW 10: 189] He sent its copy with his third letter to Tolstoy (4 April, 1910) requesting his ‘criticism of the writing’. [4.4.1910, CW 10:210] Tolstoy wrote in reply (8 May, 1910) that he had read the book ‘with great interest because I think that the question you treat in it—the passive resistance—is a question of the greatest importance not only for India but for the whole humanity.’ He also wrote that **Doke’s** book on Gandhi had given him ‘the possibility to know and understand you better.’ [CW 10:505] In his fourth letter (15 August, 1910), Gandhi referred to his friend **Kallenbach’s** letter regarding setting up of **Tolstoy Farm** near Johannesburg for the Indian passive resisters’ struggle in Transvaal. **Kallenbach** had gone through **most of** the experiences that Tolstoy had described in his work *My Confessions*. [CW 10:306-7]

* Maistre's **authoritarian**, "throne-and-altar" conception of conservatism // Maistre's observations on Russian life, contained in his diplomatic memoirs and in his personal correspondence, were among **Tolstoy's** **sources** for his novel War and Peace. // A member of the progressive **Scottish Rite Masonic lodge at Chambéry** from 1774 to 1790 // He called for the restoration of the House of **Bourbon** to the throne of France **and** for the ultimate authority of the **Pope** in temporal matters. Maistre argued that the rationalist rejection of Christianity was directly responsible for the disorder and bloodshed which followed the French Revolution of 1789. // Joseph was probably educated by the **Jesuits**. After the Revolution, he became an ardent defender of their Order, increasingly associating the spirit of the Revolution with the Jesuits' traditional **enemies**, the Jansenists. // and in 1802 he was sent to Saint Petersburg in Russia, as ambassador to Tsar Alexander I. // Early sociologists such as Saint-Simon **and** Comte explicitly acknowledged the influence of Maistre on their own thinking about the sources of social cohesion and political authority. <https://en.wikipedia.org/wiki/Joseph_de_Maistre>
* [**http://shc.stanford.edu/news/research/dark-side-enlightenment**](http://shc.stanford.edu/news/research/dark-side-enlightenment) The age of the Enlightenment was also the age of Freemasonry.
* True enough, this character can be found in the Masonic milieus to which **Martinez de Pasqually**, **Claude de** Saint-Martin, and **Joseph de Maistre** belonged.
* <https://en.wikipedia.org/wiki/Martinism>
* **Politics and the Occult: The Left, the Right, and the Radically Unseen By Gary Lachman**
* The Collected Works of Joseph de Maistre. <http://www.nlx.com/collections/81>
* [http://easternchristianbooks.blogspot.com/2012/06/joseph-de-maistre-then-and-now.html //](http://easternchristianbooks.blogspot.com/2012/06/joseph-de-maistre-then-and-now.html%20//) Maistre was also, for a time, close to and influential upon Tsar Alexander I and the tsar's minister of education and "national enlightenment" Sergei Uvarov, and Maistre one of the most celebrated figures in the stylish salons of St. Petersburg, then one of the great cosmopolitan cities of Europe and in some ways a place of refuge for many fleeing revolutions in France and elsewhere.
* <http://revaugercecile.over-blog.com/article-1487602.html> Freemasonry and the French Revolution
* **Joseph de Maistre was an Hermetist** [**www.gornahoor.net/?p=488**](http://www.gornahoor.net/?p=488)
* [https://en.wikipedia.org/wiki/**Tolstoy\_family**](https://en.wikipedia.org/wiki/Tolstoy_family)
* <https://sveinbjorn.org/maistre_unusual_reactionary> [www.arvindguptatoys.com/arvindgupta/confessions-tolstoy.pdf](http://www.arvindguptatoys.com/arvindgupta/confessions-tolstoy.pdf)
* Illustrious Russian author, Leo Tolstoy, pondered the survival of the Jews, but also sensed that their existence had to do with a unique purpose: ―What is the Jew?…What kind of unique creature is this whom all the rulers of all the nations of the world have disgraced and crushed and expelled and destroyed; persecuted, burned and drowned, and who, despite their anger and their fury, continues to live and to flourish? …**The Jew is the symbol of eternity. … He is the one who for so long had guarded the prophetic message and transmitted it to all mankind. A people such as this can never disappear. The Jew is eternal. He is the embodiment of eternity.** : I will insist the Hebrews have [contributed] more to civilize men than any other nation. If I was an atheist and believed in blind eternal fate, I should still believe that fate had ordained the Jews to be the most essential instrument for civilizing the nations … They are the most glorious nation that ever inhabited this Earth. The Romans and their empire were but a bubble in comparison to the Jews. They have given religion to three-quarters of the globe and have influenced the affairs of mankind more and more happily than any other nation, ancient or modern… <http://jewishmom.com/2018/01/04/tolstoy-on-the-jews/>
* A. D. Gordon, was a Zionist ideologue and the spiritual force behind practical Zionism **and** Labor Zionism. He founded Hapoel Hatzair, a movement that set the tone for the Zionist movement for many years to come. Influenced by Leo **Tolstoy** // Gordon was greatly influenced by Russian author Leo Tolstoy // He founded and led Hapoel Hatzair ("The **Young** Worker"), a non-Marxist, Zionist movement // Gordonia, a Zionist **youth** movement, was created to put Gordon's teachings into practice, established several kibbutzim in Israel. <https://en.wikipedia.org/wiki/A._D._Gordon>
* The ideas of Peter Kropotkin **and** Leo Tolstoy had remarkable influence on famous exponents of some **Left** Zionists, such as Yitzhak Tabenkin ….
* Tolstoy, Zionism, and the Hebrew Culture By Tsirkin-Sadan, Rafi --Article excerpt-- In this sense, the combination of **Tolstoy's** moral radicalism and Anarchic Socialism perfectly fits the utopian undercurrents of Zionism. The Varodnic version of the Zionist dream indeed merits a study of its own, but the present article takes stock of the different modes of Lev **Tolstoy's** reception into Hebrew culture, with an emphasis on **the influence he had on three of the most outstanding writers: Aharon David Gordon, Yosef Haim Brenner, and Lea Goldberg.** Gordon, Brenner, and Goldberg embraced Tolstoyan thought within the framework of their efforts to improve the material and spiritual lot of both the Jewish individual and collective. … <https://www.questia.com/library/journal/1G1-325496166/tolstoy-zionism-and-the-hebrew-culture>
* Yet by 1891, as Schefski notes, when he published “What Is a Jew?” Tolstoy had changed his mind. He announces: “The Jew is that **sacred** being who has brought down from **heaven** the everlasting fire and has illumined with it the entire world… The Jew is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.” The year before, in a letter to the Jewish journalist Faivl Getz, Tolstoy ranked Jewish law **above** Christian law, at least as it was then observed in Russia: “The moral teaching of the Jews and the practical example of their lives stand incomparably **higher** than the moral teaching and the practical example set by the people of our quasi-Christian society… Judaism, by adhering to the moral principles which it professes, occupies a **higher** position than quasi-Christianity in everything that comprises the goals of our society’s aspirations.” By January 1906, Tolstoy had again **reversed** himself, complaining in his diary that the “Jewish faith is most irreligious… It is a proud faith in that Jews consider only themselves as the chosen people of God.” He **remained** **silent** about the Dreyfus Affair which split Europe .Yet **after** the **bloody** Kishinev pogrom in April 1903, Tolstoy did sign a letter of protest in the spirit of **non**-violence, and contributed writings to an anthology that Sholem Aleichem organized in memory of pogrom victims. Jewish devotees worshiped Tolstoy. Koteliansky collaborated with Leonard and **Virginia Woolf** on translations of A.B. Goldenweizer’s “Talks with Tolstoi”; **Maxim Gorky**’s memoir about Tolstoy; and the “Autobiography of Countess Tolstoy.” <https://forward.com/culture/208545/was-leo-tolstoy-really-an-anti-semite/>
* How Lev Tolstoy Became Leo Tolstoy <https://mosaicmagazine.com/observation/2015/03/how-lev-tolstoy-became-leo-tolstoy/>
* Gordon was influenced by the romantic attitude to the land associated with Tolstoy and the Russian Narodnik movement. // **Returning to Nature** Gordon’s thought also had universal elements. He believed in the organic unity of the cosmos, of nature, and of all people. But human beings have “degraded and profaned the nature of the universe” by regarding nature as a commodity to be exploited. <https://www.myjewishlearning.com/article/a-d-gordon-the-religion-of-labor/>
* The Left **emerged** from the nineteenth century idea, embodied by the Labor Zionist thinker Aharon David Gordon, who himself **echoed** Leo Tolstoy's secular agrarian ideas, that the Jewish people's return to the land of Israel would allow them to physically work the soil in Israel. <https://www.meforum.org/875/zionism-in-crisis>
* Satan’s Temptations in Dostoevsky and Tolstoy <https://politicaltheology.com/satans-temptations-in-dostoevsky-and-tolstoy-caleb-upton/> [https://www.speakingtree.in/blog/**how-much-land-does-a-man-need-by-leo-tolstoy**](https://www.speakingtree.in/blog/how-much-land-does-a-man-need-by-leo-tolstoy) <https://www.filosofiaesoterica.com/the-science-of-life/>
* Gannibal was first taken to Istanbul to the court of the Ottoman Sultan, and then taken by the Russian Embassador, on orders from his **superiors**, one of whom was **Pyotr Tolstoy**, the great-grandfather of Leo Tolstoy. [www.conspiracyschool.com/rosicrucians-and-freemasons](http://www.conspiracyschool.com/rosicrucians-and-freemasons)
* **Pyotr Tolstoy** came from the Oryol branch of the Tolstoy family, his father Alexander Tolstoy was a grandson of Count Pyotr Andreyevich Tolstoy. <https://en.wikipedia.org/wiki/Pyotr_Aleksandrovich_Tolstoy>
* He was the ancestor of all the Counts Tolstoy, including the novelist Leo Tolstoy <https://en.wikipedia.org/wiki/Pyotr_Andreyevich_Tolstoy>
* **Joseph de Maistre** (1753-1821). A monarchist and key figure of the Counter-Enlightenment, de Maistre was a **Freemason** interested in Templarism and Illuminism.

"From 1774 to 1790 de Maistre belonged successively to **two** masonic obediences. He first joined the Chambéry lodge Saint-Jean des Trois Mortiers, affiliated with the Grand Lodge of London. After five years he left the Trois Mortiers to join La Sincérité, where he ascended rapidly through the grades. La Sincérité was also a Chambéry lodge, but it was under the patronage of the Rectified Scottish Rite Masonry of Lyon, which, under the direction of Jean-Baptiste Willermoz, was an **esoteric** masonry whose grades and rituals drew on the **theosophic** teachings of Martinès de **Pasqually**. De Maistre’s interest in esoteric masonry, and Illuminism in general, **predates** his entrance into La Sincérité; two years before he had travelled to Lyon where he received, **under** the name Josephus a Floribus, the rank of Chevalier in the Order of the Stricte Observance Templière from Willermoz.

"At La Sincérité, de Maistre associated himself with those working for the regeneration of the templar obedience. De Maistre expressed his ideas for reform most fully in a document written in response to the invitation, in preparation for the Convent of **Wilhelmsbad**, to comment on the state of masonry extended to the brotherhood by Duke Ferdinand of Brunswick, Grand Master of the Stricte Observance Templière. In his Mémoire au duc de Brunswick (1782), de Maistre argues that Masonry should drop its pretence of a chivalric past and establish itself as a new Christian Order. Devoted to a spiritual and mystical end, and governed by **inspired** sages for whom the highest grade will be reserved, Masonry should become an **intermediate** power between Church and State, **without** ever usurping the place of either one. De Maistre’s Mémoire was ignored at Wilhelmsbad.

"There was little conflict at this place and time between Catholicism and Masonry, although the French Revolution brought an abrupt end to this harmonious situation. Similarly, the lodges were places for an ambitious young man to make friends useful for advancement and to discuss political reforms. Nevertheless, de Maistre’s masonic activities appear to have delayed his rise through the ranks of the Savoy judicature, and upon the outbreak of the Revolution he was suspected by the authorities of participating in **Jacobin** conspiracies in Savoy. De Maistre abandoned the lodges in 1790, but **never** broke with his theosopher friends, nor with Illuminist themes.

"While he continued to insist that Illuminism, in relation to Catholicism, compromises the question of authority, he points out that Illuminism works to overcome the disunion of the Churches caused and perpetuated by Protestantism. He urges that Illuminism be seen as an **agent** of the unification of Christianity in all countries separated from Rome. De Maistre also makes a point of distinguishing between Illuminisms. While Illuminism can refer to ‘these guilty men in Germany who have dared in our time to conceive and even to organize, by the most criminal association, the frightful project of stamping out Christianity and sovereignty in Europe’ (the Illuminaten of Bavaria), ‘the **same name** is given to the virtuous disciples of Saint-Martin, who not only profess Christianity, but work to raise themselves to the most sublime heights of this divine law’ (Soirées, dialogue XI)..." - Arthur McCalla DGWE 749-51 <https://www.facebook.com/OccultofPersonality/posts/remembering-joseph-de-maistre-1753-1821-on-the-anniversary-of-his-birth-a-monarc/10154582666553196/>

In his **last** letter (7 September, 1910), Tolstoy thanked Gandhi for the articles on ‘passive resistance’ from*Indian Opinion* and wrote that ‘Love is the aspiration for communion and solidarity with other souls - - the supreme and unique law of human life - -. - - - That law of love has been promulgated by all the philosophies—Indian, Chinese, Hebrew, Greek and Roman. - - it had been most clearly expressed by **Christ** -  -.’ He critiqued the modern statehood thus: ‘if the law of love cannot exist, therein remains no other law except that of violence, that is, the right of the mighty. It was thus that the Christian society has lived during these nineteen centuries. - - - - Consequently, the life of the Christian peoples is an **absolute** contradiction between - - love recognized as the law of life, and violence recognized as inevitable in different departments of life: like Governments, Tribunals, Army, etc., which are recognized and praised.’ Referring to the modern pursuit of ‘progress’, he wrote: ‘Socialism, Communism, Anarchism, Salvation Army, the growing criminalities, unemployment and **absurd luxuries** of the rich, augmented without limit, and the awful misery of the poor, the terribly increasing number of suicides—all these are the signs of that inner contradiction which - - can only be resolved by acceptation of the **law of love** and by the rejection of all sorts of violence. Consequently, your **work in Transvaal** - - is yet the most fundamental and the most important to us supplying the most weighty practical proof in which the world can now share - -.’ He closed the letter ‘*With my* ***perfect esteem’****.* [CW 10:511-4]. ---------- **THE LETTER ON LOVE TO A MAN/GANDHI WHO OPENLY SUPPORTED WHITE SUPREMACY / RACISM AND ORGANISED ARMY TO KILL THE INNOCENTS !!!!**

The letter was received a short time before Tolstoy’s death (20 November, 1910).

Gandhi wrote under the title ‘*THE LATE LAMENTED TOLSTOY THE GREAT*’: ‘In India, we would have described him as a *maharshi*[great seer] or fakir. He renounced his wealth, gave up a life of comfort to embrace that of a simple peasant. - - he himself put into practice what he preached. Hence thousands of men clung loyally to his words—his teaching.’ [CW 10:369-70]

**Tolstoy** too had a **truly high** opinion about Gandhi. After reading his *‘Indian Home Rule*’, he wrote in his diary on 20 April, 1910: ‘This morning two **Japanese** arrived. Wild men in ecstasy over Europe and its civilization. On the other hand, the book and the letter of the Hindu [Gandhi???] reveal an understanding of all the shortcomings of European civilization and even of its total inadequacy.’ He wrote in his diary on 6 September, 1910: ‘Good news (???) from the Transvaal about the colony of passive resisters.’ [*Mahatma*, vol. 1, by D.G. Tendulkar, (1988):121-4, & *Gandhi the Writer*, by B. Bhattacharya, New Delhi: National Book Trust, 1969/2000: p.72-3]

During his stay in South Africa **after** Tolstoy’s death, Gandhi continued to propagate his ideas and exhort others to study Tolstoy’s books, including works such as ‘*Relation of the Sexes*’, and ‘*Ivan the Fool*’ (‘a most devout piece of writing’), whose Gujarati translation (*Moorakh Raja Ane Tena Be Bhaio*) too was printed . [CW 10:356; & CW 11:161 and 164-5] He wrote to **Kallenbach** that he had found ‘many gems to be picked up’ from Tolstoy’s pamphlets  such as, ‘The salvation of men from the calamities which they inflict upon themselves can be realized only in that degree in which they are guided in their lives, not by advantages, not arguments, but by religious consciousness;- -.’ He also wrote: ‘If Tolstoy was the greatest reformer of his age in Europe, he owed it **to** his doctrine of non-resistance.’ And, he could not accept ‘qualified acceptance of Tolstoy’s teaching’. [5.4.1911, CW 96:47; <11.6.1911, CW 96:55; & 23.9.1911, CW 96: 80]

In ‘The **Phoenix** Trust Deed’, ‘objects **and** purposes’ listed for its settlers included: ‘(3) To **follow and promote** the ideals set forth by **Tolstoy** and **Ruskin** in their lives and works’. [IO (7.10.1911), CW 11:164-5] He counted ‘the courage of a Tolstoy who dared?? to defy?? the Czars of Russia’ among those ‘that stood out as the greatest.’ [8.7.1914, CW 12:446] He explained that ‘*satyagraha*’ means Truth-Force, **and** ‘Tolstoy called it also Soul-Force or Love-Force.

* The American author, Joan Veon, has written **two** brilliantly researched books exposing British control of the Communist United Nations organization and global financial system. Her **first** book, Prince Charles: The Sustainable Prince – Who Will Rule The New World Order? <https://en.wikipedia.org/wiki/International_Business_Leaders_Forum> [www.iblfglobal.org](http://www.iblfglobal.org)

Prince Charles is not the person the British controlled global media portray him to be.   
Joan’s **second** book, The United Nations Global Straightjacket, documents how British Fabian Socialists/Communists following the teachings and plans of **John Ruskin and Cecil Rhodes** have created the United Nations Organization. She explains in depth how the British oligarchy control the UN with other key global agencies such as the Trilateral Commission, Council on Foreign Relations, IMF, World Bank, and Bank for International Settlements that have been set up to bring in their dictatorial, Fascist, New World Order world government.   
  
On page 68 of her revealing book, The United Nations Global Straightjacket, Joan writes:   
“During his life, Cecil Rhodes was greatly influenced by his mentor, socialist **John Ruskin** (on whose grave is the **swastika**, the symbol of the Thule Society to which **Hitler** belonged) (Cuddy, 3). Ruskin was one of Rhodes’ professors at Oxford University. Over 60 years later, another student of world government – a Rhodes scholar by the name of William Jefferson Clinton – would give credit in his first inaugural address to his mentor, Professor Carroll Quigley from Georgetown University, who was one of the people responsible for his appointment as a Rhodes Scholar.”   
**John Ruskin and** Cecil Rhodes were the “**founding** fathers” of British Fabian Socialist/ Communist globalism. Indeed, they were the **founding** fathers of modern world **Fascism**. Socialism was **born** in London, Oxford and Cambridge.   
  
**John Ruskin, Westcott & Hort, H. P. Blavatsky and Annie Besant**   
  
Bishops Westcott and Hort, who produced the Westcott and Hort Text underlying all modern New Age Communist **bibles**, like Cecil Rhodes, got much of their “Nazi/Communist” socialism **from John Ruskin**. The following is what Bishop Westcott said **about** Ruskin in a letter to the Rev. J. L. Davies, 20 January 1900:   
“…The aspect of Ruskin’s character on which you dwell is of very great interest. The sentence which seems to me to sum up his later teachings, “There is no wealth but life,” is another side of it. All my reading of him is less than 10 years old, but he has been one of my best teachers since I came to the North …” (Life and Letters of Brook Foss Westcott, Volume 2, by Arthur Westcott, p.312).   
The liberal churchman, Dean Stanley of Westminster, was a close friend and contemporary of Westcott and Hort. (Stanley was a leading figure on Westcott and Hort’s Old **and** New Testament Revised Version Committees.) He was buried in 1881 among the kings **and** queens in Westminster Abbey in the Henry VII Chapel near the tomb of the monarch himself. In a book about him entitled Dean Stanley of Westminster by Peter Hammond, p.199, the author has this to say:   
“On his return from Russia, Stanley, though now somewhat circumscribed in his activities by the need to attend to his ailing wife, continued to speak, to lecture and to argue. In April 1874, six weeks after their return, Mrs **Annie Besant** knocked on the deanery door to request that he might bring the sacrament to her dying mother, who wished this but refused to receive unless her daughter received with her. By this time Annie Besant was separated from her husband … had lost her belief in Christ and was well on the way to atheism, so that, not surprisingly, two clergymen had already rejected her request … Stanley, therefore, suggested that he call on her mother at Brompton that afternoon, which he did and where he spent half-an-hour, and he returned the next day to celebrate the communion, no doubt taking the view that in those circumstances the needs of the mother outweighed the views of Mrs Besant. Her mother died two days later and was buried in Kensal Green Cemetery. Annie Besant went on to campaign for Theosophy, systematizing and developing Madame Blavatsky’s speculation on the mystics of the east, but she **retained** a respect for Stanley whose views, broad as they were, could hardly have stretched so far as to cover her **later** beliefs.”   
Interestingly, the Theosophical Society was founded in New York City the following year, in 1875, by Helena Petrovna Blavatsky, Henry S. Alcott, William Q. Judge and several others. The society went back to the Neo-Platonist/Gnostic philosophers of Alexandria in Egypt for the name and aims of the Society (taught by **John Ruskin**). The quintessence of religious thought gathered from India, Egypt, Babylon, Palestine and Greece was in the first centuries A.D. called ‘**Theosophia’** meaning ‘divine wisdom’ by the Neo-Platonists.   
In 1885 H.P. Blavatsky completed her Luciferian book, The Secret Doctrine, and it appeared in 1888 in two large volumes. This book is considered the most important Theosophical book ever written by Blavatsky. **Hitler** followed its occult teachings and kept a copy by his bedside. Blavatsky died in London in 1891.   
The emblem of the Theosophical Society is a serpent biting its tail, a Star of David hexagram, an Egyptian Tau, a **reverse** Nazi swastika, and the Sanskrit letters of the occult sacred word ‘AUM’. Theosophists claim that the Nazi swastika on the emblem represents the Holy Spirit and the sacred word ‘AUM’ represents the Trinity. The Society publishes a bi-monthly magazine called **Sunrise**, a name that is synonymous of those who worship the sun.   
Interestingly, **John Ruskin**’s gravestone at Coniston in Britain has a Nazi swastika on it surrounded by a circle representing a serpent biting its tail. It also has an intricate carving of a sunrise carved on it!   
Annie Besant’s **mother** was living in Brompton. Could there be some connection between the ‘Holy Spirit’ at Holy Trinity Brompton, the Alpha course, and the Neo-Platonist Gnosticism taught by devious characters like **John Ruskin**, Annie Besant and H.P. Blavatsky?

How the Babylonian Eucharist became the Star of Lucifer.   
  
John Ruskin (1819 – 1900) - John Ruskin, the famous English **occultist**, art critic, writer and socialist reformer was born in London. In 1862 he published Unto This Last, on the first principles of political economy, the doctrines in which were further expounded in Munera Pulveris, Time and Tide and Fors Clavigera.   
From 1869 to 1879, and again from 1883 to 1884, he was professor of fine art at Oxford University. The story of his life is told in part in his unfinished Praeterita. His gravestone at Coniston where he is buried, characterizes his pagan beliefs. The stone was designed by W.E. Collingwood (1854-1932), a student of his and his secretary.   
The **chief symbols** cut into his gravestone are these: A Maltese Cross (symbol of the Babylonian sun-god and Order of Knights Templar) inside which is a circle (representing a serpent biting its tail) surrounding a Nazi swastika, a rider riding a horse (actually depicting St. George on his white horse, or King Arthur), a Jewish seven branched candelabrum, a winged lion (from Babylon – symbol of the mother-earth goddess, Ishtar), a student with pen and paper seated while writing before a sunrise, an elaborate arrangement of various Celtic triscele symbols, and **three** men representing the **three** principal officers of the **Masonic** Lodge in which he was a member. **Although not widely recognized, John Ruskin’s “Gnostic/Fascist/Nazi/Communist” Luciferian teachings have had more impact on the last hundred years or so than any other modern author in the world.**

As a devout **Freemason**, Ruskin derived many of his occult beliefs directly from Plato. **Ruskin was devoted to the creation of a master/slave society based upon the principles of eugenics largely derived from Plato’s Republic (Malthusian Eugenics is the socialist philosophy of depopulation through the planned reduction of inferior races).**   
Ruskin envisaged a race of “human thoroughbreds” **led by** a British socialist elite ruling class, whose sole purpose was ultimately to dominate, own and rule the world under a globalist government using the British Commonwealth of Nations structure as their preferred model.   
Malthusian ‘Darwinism’ population control techniques, (which include the deliberate neglect of populations or killing off undesirable populations or ‘useless eaters’), were practiced by National Socialism (Nazism) in Germany and International Socialism in Marxist Russia. This philosophy is now once again being followed by the Marxist/Fabian Socialist/Fascist oligarchy that fund and run the United Nations Organization and European Union.   
  
**Cecil Rhodes, Milner and “King Arthur’s Knights of the Round Table”**   
Ruskin was a powerful and eloquent communicator. At Oxford he successfully transmitted his vision and pagan beliefs derived from Plato to his students. They **in turn became** many of the principal Masonic founding fathers of today’s Roundtable organizations and world leaders. Among Ruskin’s students was a wealthy young man, Cecil Rhodes.   
Shortly after arriving at Oxford, Rhodes was initiated into **Freemasonry** at the Apollo University Lodge No. 357 on April 17, 1877. He was raised a Master Mason in the same lodge and joined a Scottish Rite lodge at Oxford called Prince Rose Croix Lodge No.30.   
Soon Rhodes was so influenced by Ruskin, he drafted up a secret program for world domination by the **British** **racial elite.** To guarantee the funding from his vast wealth for his vision, Rhodes wrote in 1877 the first of seven wills that he composed over his lifetime. The first will called for the formation of a ‘secret society’ whose primary function would be focused on returning England to her former glory.   
When the society was finally organized after his death, its membership consisted **only of** English Freemasons. ‘The Round Table’ as it was known, soon became the most powerful globalist appendage of the British Brotherhood.   
In his third will Rhodes left his entire estate to Freemason Lord Nathan Rothschild as **trustee**. Rothschild appointed Freemason Lord Alfred Milner to head up the Secret Society for which Rhode’s first will made provision. Upon his appointment by Rothschild to chair Rhode’s secret society, Milner recruited a group of young men at Oxford and Tonybee Hall to assist him in organizing the administration of the new society. All were respected English Freemasons. Among them were Rudyard Kipling, H. G. Wells, Arthur Balfour, Lord Rothschild and some other key Oxford college graduates known as ‘Milner Kindergarten.’   
In 1909 Milner’s Kindergarten **with** some other English Masons founded the Round Table. (Its name, of course, comes form King Arthur’s Round Table (founded by St. George, the apostate Protestant “Christianized” Roman Jupiter) preserved in the witchcraft of the Order of the Garter of which the British Sovereign is the head).   
**Three** powerful global organizations were spawned by and became **direct** offshoots of the Round Table; the Royal Institute of International Affairs (RIIA) founded in 1919 in London, the Council of Foreign Relations (CFR) founded in 1921 in New York and the Institute of Pacific Relations (IPR) founded in 1925.   
  
Rhodes Scholarships.   
Rhodes left part of his vast fortune to found the Rhodes Scholarships at Oxford University to train men for the Round Table network. Early members of the American Round Table were; Col. House, Paul Warburg, Benjamin Strong, Morgan, Rockefeller, Thomas W. Lamont (J.P. Morgan), George Louis Beer, Walter Lippmann, Frank Aydelotte, Whitney Shepardson, and Jerome D. Greene to name just a few.   
Former Rhodes scholars, men who have received their education and indoctrination at **Oxford** University, England, now dominate the affairs of the communist UN, the United States Department of State and the entire global business and banking network.   
By virtue of their indoctrination and training, virtually all Rhodes scholars are Masons and Fabian Socialists who secretly follow the teachings of Cecil Rhodes – who got his socialist ideas from **John Ruskin** – who in turn **got** his demonic inspiration directly from the early Gnostic writers and the Greek philosopher Plato – especially Plato’s Republic.   
Plato dreamed of a world Republic ruled not by a President, but by a world “**Philosopher King**” – a man like himself of course! He would be a prince of **royal** birth, yet would not be honored as of hereditary right like a normal hereditary monarch. He would be chosen exclusively by the “will” of the people. He would be loved, worshipped and highly honored solely because of his great philosophic wisdom, knowledge, peace, compassion and self-sacrifice for his subjects.   
In essence, the final world **Gentile beast** likened to a “beast with seven heads and ten horns” in Revelation 17, whose ten horns are ten literal kings (Revelation 17:12), is the prophetic representation of Plato’s Republic headed by **ten** “philosopher king” monarchs who will finally rule the world for a short period and ultimately burn the apostate Church with fire (Revelation. 17:16-1Cool.   
This is what British Freemasonry and Fabian Socialism envisages. This is why the uniquely exclusive “British” system must first be abolished, before the final, New World Order UN/EU “global” 666 system can be fully implemented. 

----- John Ruskin's theory that “The highest reward for a man's toil is not, what he gets for it, but what he becomes by it."

<http://www.hinckleymasons.org.uk/index.php/masonic-lodges-in-hinckley/knights-of-malta-lodge-no-50/officers-of-no-50-lodge> john ruskin // July, 1782 – The Order of the Illuminati joins forces with Freemasonry at the Congress of Wilhelmsbad. The Comte de Virieu, an attendee at the conference, comes away visibly shaken. When questioned about the “tragic secrets” he brought back with him, he replies: “I will not confide them to you. I can only tell you that all this is very much more serious than you think.” From this time on, according to his biographer, “the Comte de Virieu could only speak of Freemasonry with horror.”

**BROTHERHOOD OF DARKNESS** <https://modernhistoryproject.org/mhp?Article=BrotherDark>

Aldous Huxley -- The Ultimate Revolution -- A Blueprint to Enslave the Masses <https://archive.org/stream/AldousHuxley--TheUltimateRevolution--ABlueprintToEnslaveTheMasses/TheRhodes-milnerRoundTable_djvu.txt>

One of Afghani’s closest associates was **James Sanua**. Sanua was born in Cairo to a well-connected Italian Jewish family of Sephardic origin. Sanua was raised as a Jew by his father, who had been born in Italy, and went on to become a valued advisor to the Egyptian **royal** family. In addition to his Jewish upbringing, and fluency in eight languages, Sanua became so well-versed in the Koran and Islamic lore that he earned himself the title “sheikh”, a factor which led to rumors of his conversion to Islam. As a youngster, Sanua had studied in Italy, where he was introduced to the ideas of **Giuseppe Mazzini**. When he returned to Cairo, he was **wholeheartedly** devoted to the teachings of Mazzini. Sanua was also responsible for establishing the foundation of the modern Egyptian theater, a forerunner to its well-known film industry. And, when he learned of a plot to poison him, he fled to France, where he preferred to be known as Abu Naddara. In Paris, Sanua founded a journal dedicated to the principle, much like that of the Bahai, of a **one-world-religion**, often featuring articles by Afghani. Sanua’s **girlfriend** Lydia Pashkov, was a woman of Russian origin and correspondent for Le Figaro in Paris. Through their circles, Afghani became friendly with the directors of the **Illuminati** regional headquarters in southern Lebanon, like Sheik Medjuel el-Mezrab, who married British dilettante, Jane Digby, and Lydia Pashkov. Between 1870 and 1875, the **Illuminati** apparently began a project to replicate the Italian **Carbonari** in all the countries of the Middle East.[19] **Both Sanua and Lydia Pashkov were also friends and traveling companions of Helena P. Blavatksy, who in 1856, Mazzini had initiated into the Carbonari.** Helena P. Blavatsky, the famous medium and mystic, was the godmother of the occult revival of the late nineteenth century. After writing monumental works such as Isis Unveiled, and The Secret Doctrine, the Theosophical Society was formed in 1875, to spread her teachings worldwide. The Theosophical Society had **Freemasons** Henry Steel Olcott **and** George H. Felt appointed president and vice-president respectfully. Among the early members was also **Albert Pike**. [www.conspiracyschool.com/salafi](http://www.conspiracyschool.com/salafi) -- Manly P. Hall, a 33rd Degree Scottish Rite Freemason who wrote scores of books attempting to illuminate the esoteric meanings of Masonic symbolism (The Secret Teachings of All Ages being the most exhaustive) seems to have an endless supply of adoring adjectives to describe Albert Pike. He variously refers to Pike as “the Plato of Freemasonry,” “this Masonic Prometheus,” “the Homer of America,” “the Master Builder,” “the Real Master of the Veils,” “the Oracle of Freemasonry,” and (perhaps most confusing) “the Zoroaster of modern Asia.”3 And that’s just scraping the surface. // Anton Chaitkin (author of Treason in America) delineated what he called “the Scottish Rite’s KKK Project” by attempting to connect Pike to the founding of the Ku Klux Klan. He said: The Knights of the Ku Klux Klan was a terrorist counterattack, beginning in Tennessee, designed to block Reconstruction and reverse the outcome of the Civil War. The Klan and the Scottish Rite were one and the same enterprise, continuing the imperial effort behind the slave owners’ rebellion.

Dick Smith declared, “We could spend much time exploring H.P.B.’s [Helena P. Blavatsky’s] anti-Christian dogma… But, we get the same doctrine in Pike’s work!”9) This is because both Madame Blavatsky and “Albert Pike learned at the feet of Eliphas Levi, and he learned his lesson well.” // The official historian of the Scottish Rite of the Southern Jurisdiction, Charles Lobinger, said Pike’s book “swarms with citations from Eliphas Levi,” author of Dogme et Rittuel, and that Morals and Dogma “is shown to be literal and verbatim extractions from those of the French Magus.”

<https://theamericanminvra.com/2018/10/15/albert-pike-ponders-on-lucifer-in-morals-and-dogma-tells-us-to-seek-the-light-of-knowledge/> **He was an advocate of Slavery** <https://lovetruthsite.wordpress.com/2016/12/12/the-entire-series-so-far-from-start-to-present-please-share-links/> The Theosophical Society quickly gained wide popularity. Albert Pike was a member for a short time. -- Black Terror White Soldiers: Islam, Fascism & the New Age By David Livingstone . <http://www.conspiracyschool.com/sites/default/files/Livingstone%20-%20Black%20Terror%20White%20Soldiers.pdf>

[**http://www.masonicinfo.com/pikestatue.htm**](http://www.masonicinfo.com/pikestatue.htm)

**Theosophy: History of a Pseudo-Religion Rene Guenon** [**https://archive.org/stream/reneguenon/1921-Theosophy-HistoryOfAPseudo-religion\_djvu.txt**](https://archive.org/stream/reneguenon/1921-Theosophy-HistoryOfAPseudo-religion_djvu.txt)<https://www.theosophical.org/publications/quest-magazine/42-publications/quest-magazine/1696-against-blavatsky-rene-guenons-critique-of-theosophy>

* In the 1870s, Oxford professor [John Ruskin](http://www.crossroad.to/Quotes/globalism/cfr.htm" \l "ruskin) persuaded his elite British students that "they had a moral obligation to disseminate **English culture** and **unite the world under British rule**.  By early 1900s, many of his students held strategic positions in the English Government. None of his students would spread the vision more effectively than **Cecil Rhodes**,who accumulated the needed wealth in African gold and diamond mines. Rhodes wrote,

"The**Society**['**of the Elect**']should inspire and even **own** **portions of the press** , for , **the press rules the mind of the people**. The Society should always be searching for members who might by their position in the world by their energies or character forward the object…"

In 1890, Rhodes sent his friend W. T. Stead a letter explaining his plan for **world government:**

"The key of my idea discussed with you is a Society, copied from the **Jesuits** as to organization [**rising levels of secrecy** as in Freemasonry]... an idea which ultimately (leads) to the cessation of all wars and one language throughout the world.... The only thing feasible to carry this idea out is a**secret one** [a secret society] gradually **absorbing the wealth of the world** to be devoted to such an object."[[3, p.13]](http://www.crossroad.to/Quotes/globalism/cfr.htm#1)

To fulfill his global vision, Rhodes established the Rhodes Trust. The inner circle of this "secret society" - "The Society of the Elect" -- included freemason [Lord Alfred Milner](http://www.crossroad.to/Excerpts/chronologies/un.htm), William T. Stead and Reginald Baliol Brett (titled [Lord Esher](http://www.crossroad.to/articles2/011/fading-freedom.htm)). When Rhodes died in 1902, he left the "Society," the Rhodes Trust and the leadership primarily in the "hands" of Lord Rothschilds/Milner. This **Round Table Group** would eventually establish numerous international branches. In the U.S.A, it would be called the Council on Foreign Relations (CFR).

In his 1300-page tome, [*Tragedy and Hope: A History of the World in Our Time*](http://www.crossroad.to/Quotes/globalism/cfr.htm#tragedy), Quigley wrote:

"By 1915, Round Table Groups existed in seven countries, including England...(and) the United States.... Since 1925, there have been substantial contributions from wealthy individuals, and from [foundations](http://www.crossroad.to/articles2/009/cuddy/foundations.htm) and firms associated with the international banking fraternity, especially... organizations associated with J. P. Morgan, the Rockefeller and Whitney families...." [5-[Carroll Quigley](http://www.crossroad.to/Excerpts/chronologies/un.htm#quigley), p.950-951]

**The CFR** was founded in 1921, mainly through the "mysterious" Round Table "Insider" **Col. Mandel House**, President Wilson's "counter-ego." It would be the U.S. equivalent of Britain's Royal Institute of International Affairs. As you read earlier,

"...the tasks was entrusted to Lionel Curtis who established, in England and each **dominion**, a **front organization** to the existing local Round Table Group. This front organization called the **Royal Institute of International Affairs,** had asits nucleus in each area the existing submerged Round Table Group. In New York it was known as the **Council on Foreign Relations**.... In fact, the original plans for the Royal Institute of International Affairs and the Council on Foreign Relations were drawn up **at Paris.**" [5-[Quigley](http://www.crossroad.to/Excerpts/chronologies/un.htm#quigley), pp.951-952]

"The aims of the Fabian Society were developed by [[Sidney] Webb](http://www.modernhistoryproject.org/mhp/EntityDisplay.php?Entity=WebbSJ) from what Englishman [**John Ruskin**](http://www.crossroad.to/Quotes/globalism/cfr.htm#ruskin)(1819-1900) taught at Oxford University.... The [Fabians](http://www.modernhistoryproject.org/mhp/EntityDisplay.php?Entity=FabianSoc) were working towards a **new** world by indoctrinating young scholars who would eventually rise to power in various policy-making positions throughout the world by infiltrating  educational institutions, government agencies, and political parties. Their strategy was called the 'doctrine of inevitability of gradualism,' which meant that their goals would be **gradually** achieved.... The secret was evolution, not revolution, or what [Webb](http://www.modernhistoryproject.org/mhp/EntityDisplay.php?Entity=WebbSJ) called '**permeation**.' [Shaw](http://www.modernhistoryproject.org/mhp/EntityDisplay.php?Entity=ShawGB) (**whose mistress**, Florence Farr, was **a witch in** the [Order of the Golden Dawn](http://www.crossroad.to/articles2/2003/occult-rpg.htm)), revealed that their goal was to be achieved by 'stealth, intrigue, subversion, and the deception of never calling Socialism by its right name.'...

    "In 1905, American Fabians established the**Rand School of [Social Science**] in New York City. On September 12, 1905, five of the Fabians met at Peck's Restaurant in New York's Lower Manhattan: **Upton Sinclair** (well-known author and socialist), **Jack London** (well-known fiction writer), Rev. Thomas Wentworth Higginson (a **Unitarian** minister), J.G. Phelps Stokes, and **Clarence Darrow** (legendary lawyer). They incorporated the Intercollegiate Socialist Society for the purpose of promoting 'an intelligent interest in socialism among college men and women,' and established chapters at Harvard, Princeton, Columbia, New York University, and the University of Pennsylvania. Their true purpose was to begin **de-Christianizing America.**One of its founding members was[**John Dewey**](http://www.crossroad.to/Excerpts/chronologies/nea.htm), the father of progressive education, whose philosophy consisted of '**atheism, socialism and evolution**.'"

<http://www.crossroad.to/Excerpts/chronologies/un.htm#brotherhood>

The Freemasons select and indoctrinate the finest minds of every generation by giving them **Rhodes** Scholarships to **Oxford** University, where they have access to the best teaching and others sympathetic to **Masonic** ideology. Rhodes scholars invariably go on to positions of **power** in finance, law, politics or the media, from which they are able to ensure that Masonic interests are promoted and protected. Cecil **Rhodes** himself became a Mason whilst studying at **Oxford** in the 1870s. After hearing a speech by fellow mason, **John Ruskin**, **calling for ‘a ruling class with a powerful army to keep it in power’**, he became obsessed with the idea of **bringing the entire world under the rule of the British Masonic elite**, and sought to do so through extensive business projects in Africa and the Empire. In his estate Rhodes entrusted Nathan **Rothschild** with continuing his program of intellectual world domination, and today Rhodes scholars occupy key positions throughout the global business world.

**Oxford Freemason John Ruskin** believed an elite of race patriots derived directly from Plato Republic will reign (Plato Republic: a ruling class with a powerful army to keep it in power and a society completely subordinate to the monolithic authority of the rulers.) **John Ruskin** transmitted his vision to his students in Oxford. (Cecil Rhodes in Pt. 2) **All his students became movers and shakers in seven industrial nations**: United States, Canada, England, Germany, France, Italy and Japan. Like John Ruskin, Cecil Rhodes (Rhodes Scholarships under the auspices of the **Aspen Institute**...) was also **intiated into Freemasonry at Apollo University Lodge Number 357 on April 17, 1877. Rhodes was a Master Mason who then joined the Scottish Rite Lodge at Oxford entitled Prince Rose Croix Lodge Number 30.**

John Ruskin and Cecil Rhodes aspiration was to return England to her former glory. **In his third will, Rhodes left his entire estate to Freemason, Lord Nathan Rothschild as trustee.** Rhodes stipulated that his fortune be used by his disciples to carry out the program he envisioned. Rothschild appointed Lord Alfred Milner (Freemason) to head the program, **Milner** stated: "**My patriotism knows no geographics but only racial limits. I am a British Race patriot**."

**1870 - John Ruskin** is named Professor of Fine Arts at Oxford University in England. He teaches his students that the **government** should take control of all means of production and distribution, and he is prepared to place **control of the government in the hands of a single man:**

"My continual aim has been to show the eternal superiority of some men to others, sometimes even of one man to all others."

**1871 - Albert Pike** publishes his 861-page book "*Morals and Dogma*", intended only for Masonic eyes. He indicates that those in the lower ranks of Masonry are deliberately deceived by their superiors:

"The *Blue degrees* [the first three degrees of the 32] are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine that he shall understand them. Their true explication is reserved for the Adepts, the *Princes of Masonry*."

**1875 -** Russian occultist **Helena Petrovna Blavatsky** founds the Theosophical Society. Madame Blavatsky claims that Tibetan holy men in the Himalayas, whom she refers to as the *Masters of Wisdom*, communicated with her in London by telepathy. She insists that the Christians have it all backwards - that Satan is good and God is evil.

She writes: "The Christians and scientists must be made to respect their Indian betters. The Wisdom of India, her philosophy and achievement, must be made known in Europe and America."

**1884 -** The *Fabian Society* is founded to promote Socialism. The *Fabian Society* takes its name from the Roman General **Fabius Maximus**.

**July 14, 1889 - Albert Pike** issues instructions to the 23 Supreme Councils of the world. He reveals who is the true object of Masonic worship:

"To you, Sovereign Grand Instructors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and 30th degrees: The Masonic religion should be, by all of us initiates of the high degrees, maintained in the purity of *the Luciferian doctrine*."

# 1890-1896 - Cecil Rhodes, an enthusiastic student of John Ruskin, is Prime Minister of South Africa, a British colony at the time. He is able to exploit and control the gold and diamond wealth of South Africa. He works to bring all the habitable portions of the world under the domination of a ruling elite. To that end, he uses a portion of his vast wealth to establish the famous *Rhodes Scholarships*.  Feb. 5, 1891 - Rhodes joins his group from Oxford with a similar group from Cambridge headed by ardent social reformer William Stead. Rhodes and Stead are members of the inner "*Circle of Initiates*" of the secret society which they found. There is also an outer circle known as the "*Association of Helpers*."  1891 - Madame Blavatsky dies. The mantle of leadership for the worldwide theosophical movement falls to Annie Besant, a militant feminist and a member of the *Fabian Socialist Society of England*. She enthusiastically joins in revolutionary street riots and pens numerous volumes of occultic writings to add to those of Blavatsky.

# --- Postindustrial Prelude to Postcolonialism John Ruskin, William Morris, And Gandhism by Patrick Brantlinger

# ---- Society for Psychical Research <https://psi-encyclopedia.spr.ac.uk/articles/society-psychical-research> <https://www.academia.edu/11837450/Spiritualism_and_Psychical_Research>

# Proceedings of the Society for Psychical Research. <https://archive.org/stream/proceedingsofsoc37soci/proceedingsofsoc37soci_djvu.txt>

<https://modernhistoryproject.org/mhp?Article=SecretCabal&E=RuskinJ> <https://modernhistoryproject.org/mhp?Article=BrotherDark&E=RuskinJ>

<https://modernhistoryproject.org/mhp?Article=FinalWarning&E=RuskinJ> <https://modernhistoryproject.org/mhp?Article=GodOfThunder&E=RuskinJ> <https://modernhistoryproject.org/mhp?Article=NoneDare&E=RuskinJ> <https://modernhistoryproject.org/mhp?Article=ControZion&E=RuskinJ>

----- The seance–The Society of Psychical Research, founded in England to investigate “allegedly paranormal phenomena using scientific principles,” counted among its members William Gladstone, John **Ruskin** and William James. Helena Petrovna Blavatsky (1831-1891), a founder of the Theosophical Society, not only found seances appealing but practiced them to great effect before audiences in New York and Adyar, India, where she moved the T.S. headquarters in 1979. The conjuring of spirits drew potential converts to Theosophy; Blavatsky in turn gave seances an intellectual sheen by investing them with Theosophy’s mix of Western philosophy and Hindu and Jewish mysticism. So sensational were Blavatsky’s Adyar seances that the Society for Psychical Research sent Richard Hodgson to investigate in 1883. When he reported back that her spirits were conjured from bedsheets, mirrors and the like, Blavatsky was **discredited**. In 1885 she moved back to **London**, where she spent her remaining six years writing The Secret Doctrine, her spiritual masterpiece. <https://underthehollywoodsign.wordpress.com/2009/10/02/madame-blavatsky-and-her-seances-how-theosophy-connected-with-occult-ritual/>

4) **Jeremy** **Bentham**, Johann Wolfgang von Goethe, **John** **Ruskin**, Polymaths <https://www.youtube.com/watch?v=brs8QiRFvCI>

John Stuart Mill’s father, James Mill, met political theorist Jeremy Bentham in 1808 and **received** financial assistance from him while Mill struggled to establish himself. The two men’s friendship and similar political thought prompted them to start **and** lead the movement of “philosophic radicals.” // He advanced in his endeavor by immersing himself in the writings of a wide variety of thinkers (and corresponding with many as well), including **John Ruskin**, Auguste Comte and Alexis de Tocqueville <https://www.biography.com/people/john-stuart-mill-9408210>

John Ruskin was educated by his parents, with the help of private tutors, until the age of 14. He later enrolled in King's College in London, followed by admission to Christ Church & Oxford University to further his education where he won the Newdigate Prize for his poetry. Though he was **never** an outstanding performer, the University granted him a voluntary fourth class degree.

* carlyle was a literary agent of the british empire . his major writings were **commissioned** by john stuart mill , covered up the british role fomenting the jacobin mob of the french revolution , advocated a revivalof the pagan belief in the **racial** **supeiority** of the nordic race and lamented the emancipation of the blacks in the west indies . in his later years carlyle was an ally of guiseppe **mazzini** and his anarchist -**young europe**- movement . carlyle's work was well received by karl marx's collaborator frederich engels and he acquired two desciples john ruskin and william t stead, founders of the oligarchic round table -- Friedrich Schiller Poet of Freedom Volume II By Friedrich Schiller, Helga Zepp-LaRouche

**dr karl marx refuted** [**http://wlym.com/archive/campaigner/8310.pdf**](http://wlym.com/archive/campaigner/8310.pdf)

**How Britains Biggest Racists and Financiers Created Zionism - by Mark Burdman** <https://archive.org/stream/HowBritainsBiggestRacistsAndFinanciersCreatedZionism-ByMarkBurdman/HowBritainsBiggestRacistsAndFinanciersCreatedZionism-ByMarkBurdman_djvu.txt>

<https://www.scribd.com/document/76445561/34058468-Bank-of-England-and-the-British-Empire>

DISCIPLE OF PLATO – JOHN RUSKIN <https://ia802701.us.archive.org/34/items/adiscipleplatoa00smargoog/adiscipleplatoa00smargoog.pdf>

he developed the principles underlying his **ideal society**. As a result, he **founded** the Guild of St George, an organisation that endures today. // Ruskin's influence reached across the world. **Tolstoy** described him as "one of the most remarkable men not only of England and of our generation, but of all countries and times" and quoted extensively from him, rendering his thoughts into Russian.[164] **Proust** not only admired Ruskin but helped translate his works into French.[165] **Gandhi** wrote of the "magic spell" cast on him by Unto This Last and paraphrased the work in Gujarati, calling it **Sarvodaya,** "The Advancement of All". In Japan, Ryuzo Mikimoto actively collaborated in Ruskin's translation. He commissioned sculptures and sundry commemorative items, and incorporated Ruskinian rose motifs in the jewellery produced by his cultured pearl empire. He established the Ruskin Society of Tokyo and his children built a dedicated library to house his Ruskin collection. // Writers as diverse as Oscar Wilde, G. K. Chesterton and Hilaire Belloc, T. S. Eliot, W. B. Yeats and Ezra Pound felt Ruskin's influence. // Ruskin was an inspiration for many **Christian socialists,** and his ideas informed the work of economists such as William Smart and J. A. Hobson, and the positivist, Frederic Harrison.[176] Ruskin was discussed in university extension classes, and in reading circles and societies formed in his name. He helped to inspire the settlement movement in Britain and the United States. Resident workers at Toynbee Hall such as the future civil servants Hubert Llewellyn Smith and William Beveridge (author of the Report ... on Social Insurance and Allied Services), and the future Prime Minister **Clement Attlee** acknowledged their debt to Ruskin as they helped to found the British welfare state. More of the British **Labour** Party's earliest MPs acknowledged Ruskin's influence **than** mentioned Karl Marx or the Bible.[177] More recently, Ruskin's works have also influenced Phillip Blond and the Red Tory movement. // <https://en.wikipedia.org/wiki/John_Ruskin>

The CIA was brought into existence by the National Security Act of 1947. Supervision for the writing of this act was provided by John Foster Dulles and his brother Allen Dulles. Allen would later serve as the Agency’s DCI until he was fired by Kennedy for the Bay of Pig fiasco. Both men were members of the elitist Council on Foreign Relations (CFR). Allen Dulles would even act as the CFR’s president for a time. The CFR remains closely connected to the CIA to this very day. Former executive assistant to the deputy director of the CIA Victor Marchetti and former State Department analyst John Marks elaborate:

The influential but private Council, composed of **several** hundred of the country’s top political, military, business, and academic leaders, has long been the CIA’s principal “constituency” in the American public. When the agency has needed prominent citizens to front its proprietary companies or for other special assistance, it has often turned to Council members.

The CFR obviously plays an important role in the CIA’s story. Therefore, it is important to look into the background of this elitist organization. The CFR’s story **begins** with an elitist named **John** **Ruskin**. In 1870, John Ruskin “hit Oxford like an earthquake,” proselytizing students in the imperialistic gospel of the British Empire (Quigley 130). In Tragedy and Hope, Dr. Carroll Quigley provides a brief summation of this gospel:

Ruskin spoke to the Oxford undergraduates as members of the privileged ruling class. He told them that they were possessors of a magnificent tradition of education, beauty, rule of law, freedom, decency, and self-discipline, but that this tradition could not be saved, and did not deserve to be saved, unless it could be extended to the lower classes in England itself and to the non-English masses throughout the world. If this precious tradition were not extended to these two great majorities, the minority of upper class Englishmen would ultimately be submerged by these majorities and the tradition lost. To prevent this, the tradition must be extended to the masses and to the Empire. (130)

Among one of the undergraduates who wholeheartedly embraced this message was Cecil Rhodes, who would keep his longhand copy of Ruskin’s inaugural lecture for thirty years (Quigley 130-31). Inspired by Ruskin, Rhodes established his **scientific** dictatorship in South Africa, where he monopolized the diamond fields through DeBeers Consolidated Mines (Quigley 130-31). Instrumental in the formation of this diamond cartel were Lord Rothschild **and** **Alfred** **Beit**, who provided Rhodes with financial support (Quigley 130-31). Yet, the borders of Rhodes’ African empire did not end there. Cecil also:

rose to be prime minister of the Cape Colony (1890-1896), contributed money to political parties, controlled parliamentary seats both in England and South Africa, and sought to win a strip of British territory across Africa from the Cape of Good Hope to Egypt and to join these two extremes together with a telegraph line and ultimately with a Cape-to-Cairo Railway. (Quigley 130-31)

Cecil Rhodes not the only adherent of Ruskin’s imperialistic message. Evidently, others had taken to heart the Anglophilic gospel of **Ruskin** and, eventually, became associated with Rhodes. Together, this network would establish a **secret** society devoted to the cause of British **expansionism**. Carroll Quigley elaborates:

Among Ruskin’s **most** devoted disciples at Oxford were a group of intimate friends including **Arnold Toynbee, Alfred (later Lord) Milner, Arthur Glazebrook, George (later Sir George) Parkin, Philip Lyttelton Gell, and Henry (later Sir Henry) Birchenough.** These were so moved by Ruskin that they devoted the rest of their lives to carrying out his ideas. A **similar** group of Cambridge men including **Reginald Baliol Brett (Lord Esher), Sir John B. Seeley, Albert (Lord) Grey, and Edmund Garrett** were also aroused by Ruskin’s message and devoted their lives to the extension of the British Empire and uplift of England’s urban masses as **two parts of one project** which they called “extension of the English-speaking **idea**.” They were remarkably successful in these aims **because** of England’s most sensational journalist William Stead (1849 – 1912), an ardent social reformer and imperialist, brought them into association with Rhodes. This association was formally established on February 5, 1891, when Rhodes and Stead organized a **secret** society of which Rhodes had been dreaming for sixteen years. In this **secret** society Rhodes was to be leader; Stead, Brett (Lord Esher), and Milner were to form an executive committee; Arthur (lord) Balfour, (Sir) Harry Johnston, Lord **Rothschild**, Albert (Lord) Grey, and others were listed as potential members of a “Circle of Initiates;” while there was to be an outer circle known as the “Association of Helpers” (later organized by Milner as the **Round** Table organization). Brett was invited to join this organization the **same** day and Milner a couple of weeks later, on his return from Egypt. Both accepted with enthusiasm. Thus the central part of the secret society was established by March 1891. It continued to function as a formal group, although the outer circle was, apparently, not organized until 1909-1913. This group was able to get access to Rhodes’ money after his death in 1902 and also to funds of loyal Rhodes supporters like Alfred Beit (1853-1906) and Sir Abe **Bailey** (1864-1940). With this backing they sought to extend and execute the ideals that Rhodes had obtained from Ruskin and Stead. Milner was the chief Rhodes Trustee and Parkin was Organizing Secretary of the Rhodes Trust after 1902, while Gell and Birchenough, as well as others with similar ideas, became officials of the British South Africa **Company**. They were joined in their efforts by other Ruskinite friends of Stead’s like Lord Grey, Lord Esher, and **Flora Shaw (later** Lady Lugard). In 1890, by a stratagem too elaborate to describe here, **Miss Shaw became Head of** the Colonial Department of the Times while still remaining on the payroll of Stead’s **Pall** Mall Gazette. In this past she played a major role in the next ten years in carrying into execution the imperial schemes of Cecil Rhodes, to whom Stead had introduced her in 1889. <https://en.wikipedia.org/wiki/Abe_Bailey> <https://en.wikipedia.org/wiki/Alice_Bailey> **CONNECTED ????**

When Rhodes died, the continuation of his imperialistic vision fell upon the shoulders of chief Rhodes Trustee Alfred Milner. Under Milner’s coordination, the Rhodes **network** would establish a stateside surrogate organization that would come to be **known** as the Council on Foreign Relations. Quigley continues:

As governor-general and high commissioner of South Africa in the period 1897-1905, Milner recruited a group of young men chiefly from Oxford **and** from Toynbee Hall, to assist him in organizing his administration. Through his influence these men were able to win influential posts in government and international finance and become the dominant influence in British imperial and foreign affairs up to 1939. Under Milner in South Africa they were known as Milner’s **Kindergarten** until 1910. In 1909-1913 they organized **semisecret** groups, known as Round Table Groups, in the chief dependencies and the United States… In 1919 they founded the Royal Institute of International Affairs (Chatham House) for which the chief financial supporters were Sir Abe Bailey **and** the **Astor** Family (owners of The Times). Similar Institutes of International Affairs were established in the chief British **dominions** and in the United States (where it is known as the Council on Foreign Relations) in the period of 1919-1927.

The CFR would eventually find its way into the halls of the United States government in 1939 with a project **known** as the War and Peace Studies Project. James Perloff describes this penetration of the halls of officialdom:

In September 1939, **Hitler’s** troops invaded Poland. Britain and France declared war on Germany; World War II had begun.

Less than two weeks later, Hamilton Fish Armstrong, editor of Foreign Affairs, and Walter Mallory, the CFR’s executive director, met in Washington with Assistant Secretary of State George Messersmith. They proposed that the Council help the State Department formulate its wartime policy and postwar planning. The CFR would conduct study groups in coordination with State, making recommendations to the Department and President. Messersmith (a Council member himself) and his superiors agreed. The CFR thus succeeded, temporarily at least, in making itself an adjunct of the United States government. This undertaking became **known** as the War and Peace Studies Project; it worked in secret and was **underwritten** by the Rockefeller Foundation. It held 362 meetings and prepared 682 papers for FDR and the State Department.

The CFR used its temporary position as a government adjunct as a conduit for spreading its members throughout the government. The State Department was particularly infested. In fact, the CFR’s influence over State led to what can only be described as the **privatization** of foreign policy. American foreign policy became little more than a vehicle for the agendas of bankers, corporations, globalists, and elitists. The CIA has provided this privatized foreign policy with muscle through covert operations. Manley’s Jamaica provides a good example of this fact.

**Chapter 9–The British Imperial Crisis: Africa, Ireland, & India to 1926**

Much of the empire was acquired by private individuals and commercial firms, and was taken over by the British government much later.

**England Developed an Aristocracy**

While the landed upper class of England was unable to become a nobility (that is, **a caste based on exalted birth**), it was able to become an aristocracy (that is, an upper class distinguished by traditions and behavior). **The chief attributes of this aristocratic upper class in England were (1) that it should be trained in an expensive, exclusive, masculine, and relatively Spartan educational system centering about the great boys' schools like Eton, Harrow, or Winchester;** (2) that it should imbibe from this educational system certain distinctive attitudes of leadership, courage, sportsmanship, team play, self-sacrifice, disdain for physical comforts, and devotion to duty; (3) that it should be prepared in later life to devote a great deal of time and energy to unpaid tasks of public significance, as justices of the peace, on county councils, in the county militia, or in other services.

Since all the sons of the upper classes received the same training, while **only** the **oldest**, by primogeniture, was entitled to take over the income-yielding property of the family, all the younger sons had to go out into the world to seek their fortunes, and, as likely as **not**, would do their seeking **overseas**. At the same time, the uneventful life of the typical English village or county, **completely** controlled by the upperclass oligarchy, made it necessary for the more ambitious members of the **lower** classes to seek advancement outside the county and even outside England. From these two sources were recruited the men who acquired Britain's empire and the men who colonized it.

**The British Empire**

**The English have not always been unanimous in regarding the empire as a source of pride and benefit. In fact, the middle generation of the nineteenth century was filled with persons, such as Gladstone, who regarded the empire with profound suspicion.** They felt that it was a source of great expense; they were convinced that it involved England in remote strategic problems which could easily lead to wars England had no need to fight; they could see no economic advantage in having an empire, since the existence of free trade (which this generation accepted) would allow commerce to flow no matter who held colonial areas.

They were convinced that any colonial areas, no matter at what cost they might be acquired, would eventually separate from the mother country, voluntarily if they were given the rights of Englishmen, or by rebellion, as the American colonies had done, if they were deprived of such rights. In general, the "Little Englanders," as they were called, were averse to colonial expansion on the grounds of **cost**.

**Colonies Could Be a Source of Riches**

Although upholders of the "Little England" point of view, men like Gladstone or Sir William Harcourt, continued in political prominence until 1895, this point of view was in steady retreat after 1870. There were **many** factors which led to the growth of imperialism after 1870, and many obvious manifestations of that growth. The Royal Colonial Institute was founded in 1868 to **fight** the "Little England" idea; Disraeli as prime minister (1874-1880) **dramatized** the profit and glamour of empire by **such** acts as the purchase of control of the Suez Canal **and** by granting Queen **Victoria** the title of **Empress of India**.

**After 1870 it became increasingly evident that, however expensive colonies might be to a government, they could be fantastically profitable to individuals and companies supported by such governments; moreover, with the spread of democracy and the growing influence of the press and the expanding need for campaign contributions, individuals who made fantastic profits in overseas adventures could obtain favorable support from their governments by contributing some part of their profits to politicians' expenses.**

The efforts of King Leopold II of Belgium, using Henry Stanley, to obtain the Congo area as his own preserve in 1876-1880, started a contagious fever of colony-grabbing in Africa which lasted for more than thirty years; the **discovery** of diamonds (in 1869) and of gold (in 1886) in South Africa, **especially** in the Boer Transvaal Republic, intensified this fever.

**John Ruskin** The **new** imperialism after 1870 was quite **different** in tone from that which the Little Englanders had opposed earlier. The chief changes were that it was **justified** on grounds of moral duty and of social reform and not, as earlier, on grounds of missionary activity and material advantage. The man most responsible for this change was **John Ruskin**.

Until 1870 there was **no** professorship of fine arts at Oxford, but in that year ... **John Ruskin** was named to such a chair. He hit Oxford like an earthquake, **not** so much because he talked about fine arts, **but** because he talked also about the empire **and** England's downtrodden masses, and above all because he talked about all three of these things as **moral** issues.

**Until the end of the nineteenth century the poverty-stricken masses in the cities of England lived in want, ignorance, and crime very much as they have been described by Charles Dickens. Ruskin spoke to the Oxford undergraduates as members of the privileged, ruling class. He told them that they were the possessors of a magnificent tradition of education, beauty, rule of law, freedom, decency, and self-discipline but that this tradition could not be saved, and did not deserve to be saved, unless it could be extended to the lower classes in England itself and to the non-English masses throughout the world.**

If this precious tradition were not extended to these two great majorities, the minority of upper-class Englishmen would ultimately be **submerged** by these majorities and the tradition lost. To **prevent** this, the tradition must be extended to the masses and to the empire.

**Cecil Rhodes Sets Up a Monopoly Over the Gold and Diamond Mines in South Africa**

**Ruskin's message had a sensational impact. His inaugural lecture was copied out in longhand by one undergraduate, Cecil Rhodes, who kept it with him for thirty years. Rhodes (1853-1902) feverishly exploited the diamond and goldfields of South Africa, rose to be prime minister of the Cape Colony (1890-1896), contributed money to political parties, controlled parliamentary seats both in England and in South Africa.**

**Rhodes inspired devoted support for his goals from others in South Africa and in England. With financial support from Lord Rothschild and Alfred Beit, he was able to monopolize the diamond mines of South Africa as De Beers Consolidated Mines and to build up a great gold mining enterprise as Consolidated Gold Fields.**In the middle 1890'sRhodes had a personal income of at least a million pounds sterling a year [equivalent to about $100 million a year in current U.S. dollars] which was spent so freely for his **mysterious** purposes that he was usually overdrawn on his account.

These purposes centered on his desire to federate the English-speaking peoples and to bring all the habitable portions of the world under their control. For this purpose Rhodes left part of his great fortune to found the Rhodes Scholarships at Oxford in order to spread the English ruling class tradition throughout the English-speaking world.

**The Toynbee Hall Is Set Up**

In the meantime, in 1884, acting under **Ruskin's** inspiration, a group which included Arnold Toynbee, Milner, Gell, Grey, Seeley, and Michael Glazebrook **founded** the first "**settlement** house," an organization by which educated, upper-class people could live in the slums in order to assist, instruct, and guide the poor, with particular emphasis on social welfare and adult education. The **new** enterprise, set up in East London with P. L. Gell as chairman, was **named** **Toynbee Hall** after Arnold Toynbee who died, aged 31, in 1883. This was the **original** model for the **thousands** of settlement houses, such as Hull House in Chicago, now found throughout the world, and was one of the seeds **from** which the modern movement for **adult education and** university extension grew.

* Oxford House in Bethnal Green, London was established in September 1884 as one of the first "settlements" by Oxford University as a High-Anglican Church of England **counterpart** to Toynbee Hall, established around the same time at White chapel. <https://en.wikipedia.org/wiki/Oxford_House_(settlement)> East London, 1931. Two lawyers meet. One is the internationally renowned champion of Indian independence, Mahatma Gandhi. The other is a young Toynbee Hall resident named Ambrose Appelbe, whose father was a friend of Gandhi. <http://explore.toynbeehall.org.uk/stories/icons-of-toynbee-hall-ambrose-appelbe/> <http://www.newworldencyclopedia.org/entry/Settlement_movement> <https://spartacus-educational.com/EDtoynbeeH.htm> <http://infed.org/mobi/university-and-social-settlements/> Arnold J. Toynbee says that before Ezra (& Persian influence during Babylon exile), Judaism was **polytheistic** // Arnold J. Toynbee, a sentimentalist and utopian, was one of the leading minds of the British Empire. He managed to combine deep insight into Civilizational History, with propaganda for the One-World goals of Cecil Rhodes' Round Table group [**http://mailstar.net/toynbee.html**](http://mailstar.net/toynbee.html) <https://www.swarthmore.edu/library/peace/Exhibits/GandhiWebSite/GandhiReynoldsCorrespondence.html> [www.mydoramac.com/2013/09/27/](http://www.mydoramac.com/2013/09/27/)

**Roundtable Group Established**

As governor-general and high commissioner of South Africa in the period 1897-1905, **Milner** recruited a group of young men, chiefly from **Oxford** and from **Toynbee** Hall, to assist him in organizing his administration. Through his influence**these men were able to win influential posts in government and international finance and became the dominant influence in British imperial and foreign affairs up to 1939. In 1909-1913 they organized semi-secret groups, known as Round Table Groups, in the chief British dependencies and the United States. These still function in eight countries.** They kept in touch with each other by personal correspondence and frequent visits, and through an influential quarterly magazine, The Round Table, founded in 1910 and **largely** supported by Sir Abe Bailey's money.

**The Royal Institute and Council on Foreign Relations Are Set Up**

**In 1919 they founded the Royal Institute of International Affairs (Chatham House) for which the chief financial supporters were Sir Abe Bailey and the Astor family (owners of The Times). Similar Institutes of International Affairs were established in the chief British dominions and in the United States (where it is known as the Council on Foreign Relations) in the period 1919-1927.**

After 1925 a somewhat similar structure of organizations, known as the **Institute of Pacific Relations**, was set up in twelve countries holding territory in the Pacific area, the units in each British dominion existing on an **interlocking** basis with the Round Table Group and the Royal Institute of International Affairs in the same country.

**The power and influence of this Rhodes-Milner group in British imperial affairs and in foreign policy since 1889, although not widely recognized, can hardly be exaggerated. We might mention as an example that this group dominated The Times from 1890 to 1912, and has controlled it completely since 1912 (except for the years 1919-1922).** Because The Times has been owned by the **Astor** family since 1922, this Rhodes-Milner group was sometimes spoken of as the "**Cliveden Set**," named after the Astor country house where they sometimes assembled.

Numerous other papers and journals have been under the control or influence of **this** group since 1889. They have also established and influenced numerous university and other chairs of imperial affairs and international relations. Some of these are the Beit chairs at Oxford, the Montague Burton chair at Oxford, the Rhodes chair at London, the Stevenson chair at Chatham House, the Wilson chair at Aberystwyth, and others, as well as such important sources of influence as Rhodes House at Oxford.

**Roundtable Groups Seek to Extend the British Empire**

**From 1884 to about 1915 the members of this group worked valiantly to extend the British Empire and to organize it in a federal system. They hoped to federate the various parts of the empire as seemed feasible, then confederate the whole of it, with the United Kingdom, into a single organization.**

In South Africa Rhodes found his chief political support among the **Boers**, until at least 1895. These ideas have generally been held by his group since and have played an important role in British imperial history. **His greatest weakness rested on the fact that his passionate attachment to his goals made him overly tolerant in regard to methods. He did not hesitate to use either bribery or force to attain his ends if he judged they would be effective.**This weakness led to his greatest errors, the Jameson Raid of 1895 and the **Boer War** of 1899-1902.

**Making the Commonwealth, 1910-1926**

With Abe Bailey money they founded The Round Table under Kerr's (Lothian's) editorship, met in formal conclaves presided over by Milner to decide the fate of the empire, and recruited new members to their group, chiefly from New College, of which Milner was a fellow.

For several years (1910 to 1916) the Round Table groups worked desperately trying to find an acceptable formula for federating the empire. **This involved changing the name "British Empire" to "Commonwealth of Nations,"** as in the title of Curtis's book of 1916, giving the chief dependencies, including **India and** Ireland, their complete independence . As soon as **Milner** became one of the four members of the **War** Cabinet in 1915 his influence began to be felt everywhere. He established a Cabinet secretariat in 1916-1917. At the same time he gave the Prime Minister, Lloyd George, a secretariat from the Round Table, consisting of Kerr (Lothian), Grigg (Lord Altrincham), W. G. S. Adams (Fellow of **All Souls** College), and Astor. He created an Imperial War Cabinet by adding Dominion Prime Ministers (particularly Smuts) to the United Kingdom War Cabinet.

* That was the time when Mahatma Gandhi visited Madras and was impressed by the young man, who went on to become one of the founders of The Temperance Movement. And, it was while in London, studying in one of Inns of Court, that he received the assignment from Mahatma Gandhi. <https://www.thehindu.com/news/national/kerala/malayali-who-found-a-place-in-gandhis-heart-biography/article5723418.ece>

As the war drew to a close in 1918, Milner took the office of Colonial Secretary, with Amery as his assistant, negotiated an agreement providing independence for Egypt, set up a new self-government constitution in **Malta**, sent **Curtis** to **India** (where he drew up the chief provisions of the Government of India Act of 1919), appointed **Curtis** to the post of Adviser on **Irish** Affairs (where he played an important role in granting dominion status to southern Ireland in 1921), gave Canada permission to establish separate diplomatic relations with the United States (the **first** minister being the son-in-law of Milner's closest collaborator on the Rhodes Trust), and called the Imperial Conference of 1921.

During this decade 1919-1929 the Rhodes-Milner group gave the chief impetus toward **transforming** the British Empire into the Commonwealth of Nations and launching **India** on the road to responsible self-government. The creation of the Round Table groups ... in 1909-1913 opened a new day in both these fields, although the whole group was **so secretive** that, even today, many close students of the subject are not aware of its significance. <https://www.wanttoknow.info/articles/quigley_carroll.tragedy_hope_banking_money_history>

*... The Rhodes Scholarships, established by the terms of Cecil Rhodes's seventh will, are known to everyone. What is not so widely known is that Rhodes in five previous wills left his fortune to form a secret society which was to devote itself to the preservation and expansion of the British Empire.  
And what does not seem to be known to anyone is that this secret society was created by Rhodes and his principal trustee, Lord Milner, and continues to exist to this day [as the Round Table Groups: in the United States - Council of Foreign Relations,Trilateral Commission, Bilderberg Group and in the British Commonwealth nations - Milner's Kindergarden, Royal Institute of Internatonal Affairs (RIIA)/ Chatham House]."*Carroll Quigley in his book "Tragedy and Hope", 1966

*"Lord Alfred Milner led the covert movement (Rhodes' secret society) after Cecil Rhodes died in 1902. He was the second most powerful man in the British government after 1916 (during the last two years of the Great War [WWI])."* Carroll Quigley in his book "Tragedy and Hope", 1966

*"Lord Alfred Milner, wealthy Englishman and front man for the Rothschilds, served as paymaster for the international bankers during the Bolshevik Revolution. Milner later headed secret society known as The Round Table which was dedicated to establishing a world government whereby a clique of super-rich financiers would control the world under the guise of Socialism. The American subsidiary of this conspiracy is called the Council on Foreign Relations and was started by, and is still controlled by international bankers.  
... The "secret society" was organized on the conspiratorial pattern of circles ... the central part of the "secret society" was established by March, 1891, using Rhodes' money. The organization was run for Rothschild by Lord Alfred Milner... The Round Table worked behind the scenes at the highest levels of British government, influencing foreign policy and England's involvement and conduct of WWI."* Gary Allen in his book "None Dare Call It Conspiracy"

#### "There were groups founded in many countries representing the same interests of the secret Milner Group [a secret society formed by Cecil Rhodes], and they came to be known as the Round Table Groups, preeminent among them were the Royal Institute of international Affairs (Chatham House), the Council on Foreign Relations in the United States, and parallel groups in Canada, Australia, New Zealand, South Africa and India." Carroll Quigley

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#### "Cecil Rhodes and [Alfred] Milner sought to unite the world, and above all the English-speaking world in a federal structure around Britain. Both felt that this goal could best be achieved by a secret band of men united to one another by devotion to the common cause and by personal loyalty to one another. Both felt that this band should pursue its goal by secret political and economic influence behind the scenes and by the control of journalistic, educational, and propaganda agencies."

#### Carroll Quigley in his book "The Anglo-American Establishment"

#### "The so-called Bolshevik Revolution was financed entirely with money from Lord Alfred Milner and Kuhn Loeb acting as a conduit for the Rockefellers through their puppet, President Woodrow Wilson."

#### John Coleman in his book "The Committee of 300: The Conspirator's Hierarchy"

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#### [Cecil] Rhodes and [Alfred] Milner and an elite circle of Empire strategists founded a secret society in 1910 whose purpose was to revitalize a flagging British imperial spirit. The society, many of whose members were graduates of All Souls College at Oxford University, would secretly steer the strategic policies of the British Empire up until the end of the Second World War. They called their group the Round Table. a reference to King Arthur's medieval table surrounded by his select knights."

#### F. William Engdahl in his book "Gods of Money"

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#### "Alfred Milner (the British High Commissioner of South Africa) inherited Cecil Rhodes' wealth. He assumed leadership of [Rhodes'] secret society, controlled the Rhodes Scholarship fund, and brought thousands of young men to Oxford University to learn the importance of world government." Frank Aydelotte, in his book The Vision of Cecil Rhodes,1946

#### "Lord Alfred Milner led the covert movement (Cecil Rhodes' secret society) after Cecil Rhodes died in 1902. He was the second most powerful man in the British government after 1916."

#### Carroll Quigley in his book "Tragedy and Hope", 1966

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#### "No country that values its safety should allow what the Milner Group accomplished in Britain ­ that is, that a small number of men should be able to wield such power in administration and politics, should be given almost complete control over the publication of the documents relating to their actions, should be able to exercise such influence over the avenues of information that create public opinion, and should be able to monopolise so completely the writing and teaching of the history of their own period."

#### Carroll Quigley in his book "Tragedy and Hope", 1966

#### "Why should we not join a secret society with but one object: the furtherance of the British Empire, for the bringing of the whole uncivilized world under British rule, for the recovery of the United States, for the making of the Anglo-Saxon race but one Empire." Cecil Rhodes' "Confession of Faith" attached to his will

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#### "The goals which Cecil Rhodes and Alfred Milner sought and the methods by which they hoped to achieve them were so similar by 1902 that the two are almost indistinguishable. Both sought to unite the world, and above all the English-speaking world, in a federal structure around Britain. Both felt that this goal could best be achieved by a secret band of men united to one another by devotion to the common cause and by personal loyalty to one another. Both felt that this band should pursue its goal by secret political and economic influence behind the scenes and by the control of journalistic, educational, and propaganda agencies."

#### Carroll Quigley in his book "Tragedy and Hope"

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#### "In 1888 Cecil Rhodes made his third will leaving everything to Lord Nathan Mayer Rothschild, with an accompanying letter setting up a 'secret society'. The central part of the 'secret society' was established by March, 1891, using Rhodes' money. The organization - The Round Table - worked behind the scenes at the highest levels of British government, influencing foreign policy." Frank Aydelotte in his book "American Rhodes Scholarships"

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#### "The Rhodes Scholarships, established by the terms of Cecil Rhodes' seventh will, are known to everyone. What is not so widely known is that Rhodes in five previous wills left his fortune to form a secret society, which was to devote itself to the preservation and expansion of the British Empire... Funding of this organization later came from groups associated with J.P. Morgan, and the Rockefeller and Whitney families." Carroll Quigley in his book "Tragedy and Hope" Cecil Rhodes exploited the diamond and goldfields of South Africa, rose to be prime minister of the Cape Colony, contributed money to political parties, controlled parliamentary seats in both England and in South Africa, and sought to win a strip of British territory across Africa from the Cape of Good Hope to Egypt, and to join these two extremes together with a telegraph line and ultimately with a Cape-to-Cairo Railway. Rhodes inspired devoted support for his goals from others in South Africa and in England. With financial support from Lord Rothschild and Alfred Beit, he was able to monopolize the diamond mines of South Africa as De Beers Consolidated Mines and to build up a great gold mining enterprise as Consolidated Gold Fields. ... In the middle 1890's Cecil Rhodes had a personal income of at least a million pounds sterling a year (then about five million dollars) which was spent so freely for his mysterious purposes that he was usually overdrawn on his account. These purposes centered on his desire to federate the English-speaking people and to bring all the habitable portions of the world under their control. For this purpose Rhodes left part of his great fortune to found the Rhodes Scholarships at Oxford in order to spread the English ruling class tradition throughout the English-speaking world as John Ruskin had wanted."

#### Carroll Quigley in his book "Tragedy and Hope"

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#### "Cecil Rhodes secret society has been called by various names. During the frst decade or so it was called 'the secret society of Cecil Rhodes,' or 'the dream of Cecil Rhodes.' In the second and third decades of its existence it was known as 'Milner's Kindergarten' (1901-1910) and as 'the Round Table Group' (1910-1920). Since 1920 it has been called by various names, depending on which phase of its activities was being examined. It has been called 'The Times crowd,' 'the Rhodes crowd,' the 'Chatham House crowd,' 'The All Souls group,' and 'the Cliveden set.' Carroll Quigley in his book "Tragedy and Hope", 1966

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#### "[In 1901, Cecil Rhodes chose Alfred Milner as his successor within a secret society of which the purpose was] the extension of British rule throughout the world, the perfecting of a system of emigration from the United Kingdom and of colonization by British subjects of all lands wherein the means of livelihood are attainable by energy, labor, and enterprise... [with] the ultimate recovery of the United States of America as an integral part of a British Empire, the consolidation of the whole Empire, the inauguration of a system of Colonial Representation in the Imperial Parliament which may tend to weld together the disjointed members of the Empire, and finally the foundation of so great a power as to hereafter render wars impossible and promote the best interests of humanity." Carroll Quigley, in his book "Tragedy and Hope"

#### "Cecil Rhodes' secret society incited the Boer War and spawned the Milner Group (1902), the Milner Group spawned the Round Table Group (1909), the Round Table Group incited World War I and spawned the Royal Institute of International Affairs (1919) and the Council on Foreign Relations (1921), and the CFR and the RIIA spawned the Bilderberg Group in 1954, and the Trilateral Commission in 1973." Stanley Monteith

#### "An association was formally established on February 5, 1891, when Cecil Rhodes and Thomas Stead organized a secret society of which Rhodes had been dreaming for sixteen years. In this secret society Rhodes was to be leader, Stead, Brett, and Alfred Milner were to form an executive committee; Arthur (Lord) Balfour, (Sir) Harry Johnston, Lord Rothschild, Albert (Lord) Grey, and others were listed as potential members of a 'Circle of Initiates'; while there was to be an outer circle known as the 'Association of Helpers' (later organized by Milner as the Round Table organization)." Carroll Quigley, in his book "Tragedy and Hope"

<http://www.realworldorder.net/>

**1893 -** The Theosophical Society sponsors a Parliament of World Religions held in Chicago. The purpose of the convention is to introduce Hindu and Buddhist concepts, such as belief in reincarnation, to the West.   
  
**1909-1913 -**Lord**Alfred Milner** organizes the "*Association of Helpers*" into various [*Round Table*](https://www.bibliotecapleyades.net/esp_sociopol_roundtable.htm)*Groups* in the British **dependencies** and the United States.   
  
**1911 -**The Socialist Party of Great Britain publishes a pamphlet entitled "Socialism and Religion" in which they clearly state their position on Christianity:

"It is therefore a profound truth that Socialism is the natural enemy of religion. A Christian Socialist is in fact an anti-Socialist. Christianity is the antithesis of Socialism."

**1912 -**Colonel**Edward M. House**, a close advisor of President**Woodrow Wilson**, publishes *Phillip Dru: Administrator*, in which he promotes "socialism as dreamed of by **Karl Marx**."   
  
**Feb. 3, 1913 -** The 16th Amendment to the U.S. Constitution, making it possible for the Federal government to impose a ***progressive income tax***, is ratified. Plank #2 of "*The Communist Manifesto*" had called for a progressive income tax.

<https://www.bibliotecapleyades.net/sociopolitica/esp_sociopol_nwo01.htm#inicio>

* Book = Cannot Be Silenced .By Grace Baumgarten

<https://centurean2.wordpress.com/2010/11/04/the-fabians-the-round-table-and-the-rhodes-scholars/> <https://modernhistoryproject.org/mhp?Article=FinalWarning&C=5.1>

<http://fathersmanifesto.net/wm/chron-2.htm> <http://exposinginfragard.blogspot.com/2015/12/chronology-i.html> <https://www.biblebelievers.org.au/pike.htm> <https://lionandlamb.wordpress.com/2010/08/30/the-illuminati-albert-pike-and-the-letter-to-mazzini/>

<https://deeppoliticsforum.com/forums/archive/index.php/t-1666.html> <https://archive.org/stream/CarrollQuigleyLifeLecturesAndCollectedWritings/Carroll%20Quigley%20-%20Life%20Lectures%20and%20Collected%20Writings_djvu.txt> <https://modernhistoryproject.org/mhp?Article=SecretCabal>

<https://www.facebook.com/175131129210483/posts/the-new-imperialism-after-1870-was-quite-different-in-tone-from-that-which-the-l/766558016734455/> [www.overlordsofchaos.com/index.php/joomla-pages/islam/782-islam-7-ruskin-rhodes-the-round-table-group-anglo-american-establishment-cfr](http://www.overlordsofchaos.com/index.php/joomla-pages/islam/782-islam-7-ruskin-rhodes-the-round-table-group-anglo-american-establishment-cfr) <https://www.place4free.com/Hiddenworld/Hidden51.htm> <https://www.johnbaselmans.com/Downloads/Books/Hidden1.pdf>

<https://selfdefinition.org/celibacy/Gandhi-Naked-Ambition-by-Jad-Adams--2-page-summary.pdf>

While explaining Gandhi’s outspoken comments against heavily bejewelled princes gracing the opening ceremony of Benares Hindu University, **Annie Besant** had written that ‘Gandhi is a “philosophic anarchist” **like** Tolstoy - - - **they are true mystics**, and God within guides them; **they need no outside law.**’ [1.2.1916, CW 13:565] During the Non-cooperation movement, Gandhi repeated Tolstoy’s assertion in his *‘Letter to a Hindoo*’ that to get swaraj Indians must get rid of their helplessness, hypnotism and inertia under which they laboured. [22.9.1920, CW 18:270]

Commenting on Tolstoy’s story ‘How Much land a Man Needs’, which he had earlier translated in *Indian Opinion,* Gandhi remarked: ‘If Tolstoy had known much of cremation, he would even have allowed much less space and, if the body were to receive scientific treatment of reduction - - then **no space** at all would be required.’ [17.8.1926, CW 31:305] In a famous statement about wants *versus* needs, he also referred to Tolstoy: ‘A time is coming when those who are in the mad rush today of multiplying their wants, vainly thinking that they add to the real substance, real knowledge of the world, will retrace their steps and say: ‘What have we done?’ - - - Fifty years of brilliant inventions and discoveries - - has not added one inch to the moral height of mankind. **So said** a dreamer and visionary if you will—Tolstoy. **So said** Jesus, and Buddha**, and** Mahomed - -.’ [15.11.1927, CW 35:251] He wrote to his son Manilal and his wife Sushila to read Tolstoy’s ‘*What Is Art?*, because: ‘What is accepted as art by many experts may **not** be art.’ [5.12.1927, CW 35:363]

He wrote to Alymer Maude (Hon. Organizing Secretary, The **Tolstoy Society**, **England**) that he considered ‘it a privilege to do whatever I can in connection with Tolstoy’s works being popularized in India.’ [18.2.1928, CW 36:32] To **John Haynes** **Holmes** (USA), he wrote on Tolstoy Centenary: ‘Tolstoy‘s greatest contribution to life lies, in my opinion, in his ever attempting to reduce to practice his professions without counting the cost.’ [20.4.1928, CW 36:245]

Tolstoy’s birth centenary fell on 9 September, 1928, and Gandhi delivered a memorable speech on this occasion, which included following main points:

**l**   ‘Among his works the one which has had the greatest effect on me is *The Kingdom of God Is Within You*.’ When he read the book forty years ago, he ‘was sceptical about many things and sometimes entertained atheistic ideas. When I went to England, I was a **votary** of violence - -. After I read this book, that lack of faith in non-violence vanished.’

**l**   He attached importance to two things in Tolstoy’s life. ‘He did what he preached. His simplicity was extraordinary’. Hence, ‘Tolstoy - - - strove uncompromisingly to follow truth as he saw it - -. - - - Tolstoy was a great advocate of non-violence in his age. - - - - no one in India or elsewhere who has - - tried to follow it as sincerely as he did.’

**l**   It had been said that Tolstoy had failed to find the ‘green stick’ with many virtues which his brother had advised him to discover. As Tolstoy himself said, anyone who believed that he had realized his ideal, ‘would be lost’, and would start falling. ‘The moment Tolstoy saw this truth clearly - - and started on his journey towards the ideal, he had found the green stick.’

**l**   Tolstoy drew people’s attention—through his writings and his life—to the law of “bread labour”, i.e. **all must do bodily labour to earn food**. Non-observance of this law was the ‘cause of the inequalities we see in the world, of the contrasts of wealth and poverty’. Tolstoy himself used to work on the farm or do other labour for eight hours a day, and ‘after he started doing physical labour his literary work came to have greater life in it’ and he wrote ‘his most important work, *What Is Art?*’

**l**   Finally, Gandhi wanted everyone to learn three things from Tolstoy’s life: 1) To choose self-restraint over self-indulgence. ‘Modern’/ Western civilization drew them to ‘the path of self-indulgence.’, though there were ‘some beautiful currents too, like Tolstoy’s life.’ We should ‘learn the lesson of self-control from Tolstoy’s life.’ 2) We should resolve never to ‘give up the pursuit of truth’, for which the only right path is that of non-violence, which again ‘means an ocean of love’. 3) ‘The third thing is bread labour—*yajna. - - -*It is not enough that we do physical labour; we should live only in order that we may serve others’. [16.9.1928, CW 37:260-8]

**AND GANDHI NEVER PRACTICED WHAT HE PREACHED.**

**Gandhi in India: Tolstoy as Gandhi’s Mentor**

Gandhi wrote in *An Autobiography*: ‘**Three** moderns have left a deep impress on life, and captivated me: **Raychandbhai** by his living contact; **Tolstoy** by his book. *The Kingdom of God Is Within You*; and **Ruskin** by his *Unto This Last.*’ [CW 39:76]

Earlier, when asked in what relation he stood to Tolstoy, he replied: ‘As a devoted admirer who owes much in life to him.’ [*Young India* (27.10.1921), CW 21:352] He had also written in a letter that there was no doubt ‘that Tolstoy’s writings had a powerful effect on me. He strengthened my love of non-violence. He enabled me to see things more clearly than I had done before.’ While ‘there are fundamental differences between us’, ‘they are of little consequence compared with so many things for which I shall feel ever grateful to him.’ [11.3.1926, CW 30:102] He said in Lausanne: ‘I derive the greatest strength from his writings. But as Tolstoy himself admitted, the non-resistance method I had cultivated and elaborated in South Africa was **different** from the non-resistance Tolstoy had written upon and recommended.’ And, ‘what I had learned from Tolstoy has fructified a **hundredfold**.’ [8.12.1931, CW 48:406-7]  Much later, he expressed his gratitude to Tolstoy for being the **first** to appreciate his movement in South Africa: ‘It was he who had prophesied in his letter to me that I was leading a movement which was destined to bring a message of hope to the downtrodden people of the earth.’ [3.8.1942, CW 76:358]

**Gandhi in India: Tolstoy and his Teaching of Non-violence and Satyagraha**

Replying to Lala Lajpat Rai that he need not fear that Ahimsa (non-violence) may ‘displace the practice of other virtues’, he wrote: ‘Mahavira and Buddha were **soldiers**, and so was Tolstoy. Only they saw deeper and truer in their profession, and found the secret of a true, happy, honourable and godly life.’ [CW 13:297]

His *‘Instructions For Satyagrahis’,*during the Non-cooperation movement*,*included the following: ‘(a) The preaching of the **cardinal** principles of the doctrine of satyagraha, - - - - and, with this end in view, literature such as **Thoreau’s** *Civil Disobedience, Hind Swaraj, Defence of* ***Socrates***by me, Tolstoy’s *Letter to Russian Liberals*and **Ruskin’s** *Unto this Last*should be widely distributed.’ [30.6.1919, CW 15:412-3] He explained how ‘Such *satyagraha*is often resorted to in families’, but its practice ‘in social and political matters’ by him was ‘a new experiment’, and: ‘The late Tolstoy [vide CW 9:444-6 & 593] was the **first** to draw my attention, in a letter of his to me, to its being such.’ [16.9.1917, CW 13:531; & 11.9.1919, CW 16:123]

Gandhi often referred to ‘the history of Dukhobors whom Tolstoy has described.’ They had refused to cooperate with the State in its violent activities and had finally migrated to Canada.  [4.8.1925, CW 28:22] While he considered that mere **refusal** of military service was ‘much more superficial than non-co-operation with a whole system which supports the State’, he agreed that it did provide an effective opportunity: ‘This was the position of Tolstoy.’ [8.12.1931, CW 48:402]

When asked, ‘How can one who has spent his **whole life in fighting** take to ahimsa with success?’ Gandhi gave two prime examples of Badshah Khan, who had ‘become a soldier of non-violence’ even while ‘In his land the sword and the gun are considered essential’, and Tolstoy who ‘served in the army’ and yet ‘became the high priest of non-violence in Europe. [22.5.1946, CW 84:188] He reiterated that ‘Tolstoy had been a great **warrior**, but when he realized that war was not a good thing he gave up his life in trying to put an end to war. He has said that the greatest power on earth is public opinion and it is generated by truth and non-violence.’ [10.6.1947, CW 88:124] Gandhi saw no passivity in the **New** Testament ‘and the meaning became **clearer** to me when I read Tolstoy’s *Harmony of the* ***Gospels***and his other kindred writings.’ Hence, Christendom had been responsible ‘for the **wars** which put to shame even those described in the **Old** Testament and other records’. [29.11.1947, CW90:129-30] Three days before his martyrdom, Gandhi stated how when a doubt was raised that independent India would not be able to hold power non-violently, he related Tolstoy’s story of Ivan the Fool: ‘Ivan remained non-violent even when he became king.’ [27.1.1948, CW 90:503]

**Gandhi in India: Tolstoy and his Teaching of “Bread Labour”, “Getting off the Backs” and Swadeshi**

Gandhi was inspired by Tolstoy not only in respect of non-violence and non-violent resistance but also by his idea of ‘Bread Labour’ and its concomitant idea of ‘getting off the backs’ of others including the poor. He developed Tolstoy’s theory of ‘Bread Labour’ into a full-fledged theory of the duty and right to work. [6.12.1924, CW 25:404]

**DID GANDHI DO ANY PHYSICAL WORK TO EARN BREAD ??**

In 1930, just before starting on his famous ‘Salt March’, Gandhi wrote a series of **four** articles on the theme ‘***VARNADHARMA AND DUTY OF LABOUR***’, in which he explained that Tolstoy did **not** consider that ‘every person should do all his work himself’. Each one must do ‘as far as it is possible’. As a social being, man’s dependence and independence go together. But **everyone** must ‘earn their livelihood by the sweat of the brow’. As that is not done, ‘dire poverty has arisen in the world and especially so in India. This is also the **main** cause of ill health and the immense greed for acquisition of wealth.’ **DOES THIS MAKE ANY SENSE ??**

Further, Tolstoy felt that ‘man must earn his bread by **manual** labour, **never** by mental work.’ Neglect of this ‘universal duty’ has led to ‘distressing disparities’. ‘Disparities will always be there, but like the several leaves of a tree they will look beautiful and pleasant.’ Society must have professionals but as ‘protectors of society’ and not as ‘parasites’. When asked: ‘If Tolstoy’s duty of labour is universally accepted will it not be difficult for poets like Kabir and Rabindra [Tagore] to live in this world?’ Gandhi replied that manual labour was ‘capable of making the poetry of both more forceful and radiant.’ Kabir had ‘earned his living as a weaver of cloth.’ Nor did Tagore ‘earn his living by writing poetry.’ Jesus and Buddha never used intellect to earn their livelihood. With reference to Tolstoy’s stated words that ‘Money and slavery are one and the same thing.’—Gandhi wrote that, ‘money by itself is not harmful, but greed for it is harmful. As opposed to this, slavery is a sign of greed.’ [CW 42:458, 475-6, 489-90 and 507]  **TAGORE FAMILY = MADE THEIR MONEY FROM OPIUM TRADE AND PROSTITUTION / FLASH TRADE . ROTHSCHILDS / BRITISH MONARCHY AGENTS .**

Gandhi had made ‘Bread Labour’ as one of the ‘**Ashram** vows’. The idea is that ‘every healthy individual must labour enough for his food, and his intellectual faculties must be exercised - - only in the service of mankind. If this principle is observed everywhere, all men would be equal, none would starve and the world would be saved from many a sin. - - - even in South Africa I began to observe the rule to the best of my ability.’ [11.7.1932, CW 50:214-5] He cited Tolstoy’s own example: ‘Tolstoy says that his mind became pure only after he started doing eight hours of physical work every day and only then did his writing become pure.’ [25.6.1937, CW 93:110] **SENSIBLE ??**

Gandhi often recalled that Tolstoy said, ‘if we would but get off the backs’ of our neighbours the world would be quite all right, and ‘if we can only serve our immediate neighbours ceasing to prey upon them, the circle of unities thus grouped in the right fashion will ever grow in circumference till at last it is co-terminus with that of the whole world.’ [12.5.1920, CW 17:408] During his ‘Discourses on the “Gita”’, Gandhi referred to Tolstoy’s saying that ‘man in his foolishness boasts that he will do this and - - - - relieve the suffering of people in distress and so on. But it will be enough - - if this person comes down from off the backs of the people he is sitting on. - - We are riding on the backs of the poor.’ [18.4.1926, CW 32:166] We serve ourselves when we serve others. [*History of Satyagraha Ashram*, 11.7.1932, CW 50:217-8]

**Gandhi in India: Tolstoy andhis Teaching against Tobacco Intoxication**

In his critique of Eiffel Tower itself (1889), Gandhi had taken support of Tolstoy’s observation that tobacco was ‘the worst of all intoxicants’ and how it could even induce its consumers to commit crimes ‘which a **drunkard** never dared to do’. [CW 39:68-9] While in the Indian context, Gandhi waged a lifelong battle for prohibition, apparently in Tolstoy’s Russia tobacco was the prime culprit among intoxicants. **IN INDIA , GANDHI WAS FUNDED BY BRITISH ROTHSCHILDS AGENTS TATA, BIRLA, BAJAJ – WHO MADE THEIR MONEY FROM OPIUM TRADE**

In a speech in Burma, he told how Tolstoy, ‘an inveterate smoker himself’ in his earlier days, had cited examples ‘to show that most deliberate crimes have been committed under the influence of smoke’. [13.3.1929, CW 40:138] **SMOKE ? NARCOTIC DRUGS !!**

While making similar references to Tolstoy in his speeches in Madras (now Chennai) and in Sri Lanka, he had also said: ‘But do not make the mistake that between drink and tobacco, drink is a lesser evil. If cigarette is Beelzebub, then drink is Satan.’  [7.9.1927, CW 34:483; & 18.11.1927, CW 35:268]  In his booklet *Key to Health*, in the chapter on ‘Tobacco’, he recounted how one of Tolstoy’s characters committed the crime   of murder after a cigar smoke, while he had hesitated to do so after consuming liquor. Gandhi added: ‘I know this argument is not very convincing. All smokers are not bad men. - - What Tolstoy perhaps means is that the smoker keeps on committing minor crimes which generally pass unnoticed.’ [10.10.1942, CW 77:18-9]

**Gandhi in India (1929 – 1948) and Tolstoy**

In addition to the foregoing comments covered under specific subjects, Gandhi continued to refer to Tolstoy’s life and teachings till the end. Among the books he recommended for study in his various letters included Tolstoy’s *The Kingdom of Heaven Is Within You, What to Do*, and Essays of Tolstoy. [[1929], CW92:132; 12.8.1932, CW 50:358; & 26.10.1932, CW 51:299] When asked: ‘In your opinion, what world figure has exercised the **greatest** and best influence upon the twentieth century?’ he was categorical: ‘Tolstoy. He **alone**.’ [LONDON, before 5.12.1931, CW 48:387-8] When asked: ‘What is your message to the women of Europe?’ he replied: ‘As Tolstoy would say, they are labouring under the hypnotic influence of man. If they would realize the nobility of non-violence, they would not consent to be called the weaker sex. Tolstoy and **Ruskin** renewed my faith in things which I had only darkly felt.’ [8.12.1931, CW 48:406-7]

On his way back to India from London in 1931, Gandhi met with Tolstoy’s **daughter** Sukhotina Tolstoy in Rome. She was a friend of **Romain Rolland**—‘a believer in non-violence’—but had stopped writing to him due to his apparent sympathy with ‘**Bolshevism** and Bolshevik method’. At his instance, she agreed to write to him. Gandhi told her that Romain Rolland was ‘the **one true and honest** man in Europe after Tolstoy. Like your father he is old, worn-out, and unhappy over the tendencies of the present age and he has your father’s childlike simplicity of never taking correction amiss - -.’ Gandhi also wrote to him to ‘write to the daughter of Tolstoy and satisfy her curiosity concerning Bolshevism.’ [13.12.1931, CW 48:422-3; & 20.12.1931, CW 48:429] Gandhi reiterated in a letter that Tolstoy’s ‘greatness lay in the fact that as soon as he realized his mistake, he confessed it and corrected it.’ -------- Romain Rolland = **freemason**

A correspondent quoted Tolstoy (“There are **two** Gods. There is the God people generally believe in, a God who has to serve them - -. This God does not exist. But the God whom we all have to serve does exist and is the prime cause of - - all we perceive.”), and asked ‘which of these two Gods Gandhiji believed in’. Gandhi’s reply was characteristic: ‘I believe in both Gods - - - both Gods are of our imagining. - - The real God is beyond conception. He neither serves nor receives service. - - - being - - something dwelling in our heart.’ [15.8.1932, CW 50:376-7] In a Prayer Meeting, Gandhi referred to Tolstoy saying that ‘if man dismissed God from his heart even for a single moment **Satan** occupied the vacancy.’ [20.4.1946, CW 84:38]

This Satanic Civilization <https://www.mkgandhi.org/momgandhi/chap47.htm> WAS GANDHI A TANTRIC? Nicholas F. Gier <https://www.webpages.uidaho.edu/ngier/gandtantric.htm> Spirit of Satan at work in India – M. K. Gandhi <https://bharatabharati.wordpress.com/2009/10/07/130/>

A correspondent wrote to Gandhi that: ‘man is above all an artist and a creator.  He *cannot*be “simple” as Rousseau, Ruskin, Tolstoy, Thoreau, and Gandhiji would like him to be. War he must have as its necessary corollary which also he has transformed into a great art.’ Gandhi replied that we should ‘beware of that art which has not necessity as its basis. Nor may we dignify every want by the name of necessity.’ There was ‘neither beauty nor art’ in what was going on, and ‘Rousseau, Ruskin, Thoreau and Tolstoy were first class artists of their time.’ [CW 62:309, 311] On Gandhi’s 70th birthday, Romain Rolland wrote that for many he was ‘like a return of Christ’, and for others, ‘a new incarnation of Jean-Jacques Rousseau and of Tolstoy, denouncing the illusions and the crimes of civilization.’ And, John Haynes Holmes wrote: ‘He ranks with St. Francis, Thoreau, Tolstoy, as a teacher of what the **Christian** scriptures call “non-resistance,” and better the “love that never faileth.”’ [*Mahatma Gandhi: Essays and reflections on his life and work*, ed. S Radhakrishnan, Bombay: Jaico Pub. House, 1956:205, 85]------------- S Radhakrishnan = **freemason**

Gandhi had found in Leo Tolstoy a true mentor. But it was not a one-sided relationship. Tolstoy’s last letter and his entries in his diary indicate that Tolstoy too had greatly admired Gandhi’s work as a unique effort in non-violent resistance.

On 6th of April 1947, Gandhi gave a speech where he said that even if the Muslims are out there, slicing through Hindu masses to wipe out the Hindu race, the Hindus should say nothing and should not be angry with the Muslim people. 9. During the same speech, he said that **if the Muslims slit the throats of the Hindus, Hindus should accept death**. -- Abdul Rashid – a Muslim fanatic, who on December 23, 1926, killed / assassinated Swamiji at his home in Delhi’s Naya Bazar. 11. After his death, Gandhi delivered a speech on 25th December 1926 where his condolence message read: “In the language of the **Gita** therefore ‘happy the warrior who achieves such a blessed death.’ … I cannot therefore mourn over his death. He and his are to be **envied**. For though Shraddhanandji is dead, he is yet living. He is living in a truer sense than when he moved in our midst in his giant body …..”I have called Abdul Rashid a brother and I **repeat** it. I do **not** even regard him as guilty of Swamiji’s murder. Guilty indeed are all those who excited feelings of hatred against one another.” Source (#11): Indian National Congress: A Descriptive Bibliography of India’s Struggle for Freedom | Written by Jagdish Saran Sharma. -- he said that if someone is out there **raping** your sister, all you should do is fall on to that person’s feet and if that bully or the rapist stabs **and** kills you, you should accept death. -- Gandhi was a supporter of orthodox dogmas like **caste** system. He actually maintained **two** papers – one in English **and** one in Gujarati. In English he posed himself as a supporter of movements **against** caste system, untouchability etc. but in Gujarati paper he actually **supported** the age-old dogmas. --

GANDHI AND ANARCHY By SIR C. SANKARAN NAIR <https://archive.org/stream/gandhianarchy00sankuoft/gandhianarchy00sankuoft_djvu.txt> ------- And talk of his moral corruption… did you know what he did with Manu (his grandniece)? He sent her into a **jungle** to get pumice stone for his feet. That jungle was infamous for rapists awaiting prey. When Manu came back and was in tears, that sick man said that his heart would have **danced** out of immense joy had she met a courageous death if a ruffian had carried her off!

<https://thinkingmatters.org.nz/2011/03/gandhi-saint-or-sinner/> <https://www.wsj.com/articles/SB10001424052748703529004576160371482469358> Gandhi was actually **Sergeant-Major** Gandhi and won a war medal for the valour he showed while under fire to help the British forces suppress the African rebellion (that of the black natives of South Africa whom that so-called saint called Kaffir). -- At the peak of World War II, Gandhi launched Quit India Movement to get rid of the British but little do we know that the Japanese at that point were at the doorsteps of India. The battles of Kohima and Imphal took place where the Japanese forces were **denied** entry into Indian hinterlands. Had the Japanese entered India via that route, the result would have been immense bloodshed, suffering, rapes and more as happened in China and some other Asian countries. When the Japanese were at the doorstep, Gandhi said that Indians should **surrender** to the invading forces and should show non-cooperation to make the Japanese feel unwanted. Basically, Gandhi was asking Indians to make way for anarchy! --- And during WWII when **Hitler’s** Nazi forces were on the loose, a reporter asked what should have the Jews done? Should they have committed mass suicide? Gandhi replied in affirmation saying that that would have been a heroic deed. He said that the **Jews should have jumped off the cliff into the sea and** that would have been more significant! <http://listverse.com/2014/10/31/10-curious-controversies-about-mahatma-gandhi/> -- **The first & the only Indian to have been accorded the “TIME Person Of The Year” title. TIME = Rothschilds.**

<https://www.quora.com/What-are-some-unknown-facts-about-Gandhi>

<https://www.marxist.com/gandhi-the-myths-behind-the-mahatma.htm>

Sheth Tyeb Haji Khan Muhammad had in Pretoria the **same** position as was enjoyed by Dada Abdulla in Natal. There was no public movement that could be conducted without him. I made his acquaintance the **very** **first** week and told him of my intention to get in touch with **every** Indian in Pretoria. I expressed a desire to study the conditions of Indians there, and asked for his help in my work, which he gladly agreed to give.  
My first step was to call a meeting of **all** the Indians in Pretoria and to present to them a picture of their condition in the Transvaal. The meeting was held at the house of Sheth Haji Muhammad Haji Joosab, to whom I had a letter of **introduction**. It was principally attended by Meman merchants, though there was a **sprinkling** of Hindus as well. The Hindu population in Pretoria was, as a matter of fact, very small.  
My speech at this meeting may be said to have been the **first** public speech in my life. I went fairly prepared with my subject, which was about observing truthfulness in business. I had always heard the merchants say that truth was not possible in business. I did not think so then, nor do I now. Even today there are merchant friends who contend that truth is inconsistent with business. Business, they say, is a very practical affair, and truth a matter of religion; and they argue that practical affairs are one thing, while religion is quite another. Pure truth, they hold, is out of the question in business, one can speak it only so far as is suitable. I strongly contested the position in my speech and awakened the merchants to a sense of their duty, which was two-fold. Their responsibility to be truthful was all the greater in a foreign land, because the conduct of a few Indians was the measure of that of the millions of their fellow-countrymen.  
I had found our peoples' habits to be **insanitary**, as compared with those of the Englishmen around them, and drew their attention to it. I laid stress on the necessity of **forgetting** all distinctions such as Hindus, Musalmans, Parsis, Christians, Gujaratis, Madrasis, Punjabis, Sindhis, Kachchhis, Surtis and so on.

* **Nehru studied at = churchill's old school . harrow = training ground for empire & army**

**Indian Opinion**

Mohandas Karamchand Gandhi had landed in South Africa in **1893**,  **23 year** old.

In **1893**, at his initiative, Natal Indian Congress (NIC) was founded . Gandhi had, in fact, returned to India in October **1901** and settled down in Bombay, but had been recalled and in November **1902** resumed his role. On return, he had settled down in Johannesburg and in **1903** **helped found the** British Indian Association (BIA). Earlier, P.S.Aiyar, a journalist from Madras, did found an Indian newspaper Indian World in **1898** but it was shortlived. In 1901 he started Colonial Indian News but that too appeared irregularly in 1903 and did not survive the year.

Gandhi decided in **1903** to launch the weekly newspaper Indian Opinion at the age of **33** . Gandhi recorded later in his book, Satyagraha in South Africa, "I believe that a struggle which chiefly relies upon internal strength cannot be wholly carried on without a newspaper it is also my experience that we could not perhaps have educated the local Indian community, nor kept Indians all over the world in touch with the course of events in South Africa in any other way, with the same ease and success as through the Indian Opinion, which therefore was certainly a **most useful and potent weapon** in our struggle." [CW 29:117]

**Madanjit Vyavaharik,** an exschool teacher of Bombay and a political coworker of Gandhi, had established 'The International Printing Press' at 113 Grey Street, Durban, in 1898. Much of the literature of NIC was printed there. Gandhiji was able to inspire Madanjit with the idea to start a weekly newspaper, the Indian Opinion, and the first issue was out on June 4, 1903, and hit the streets two days later. [Gandhi has incorrectly mentioned the date as 1904 in his Autobiography (CW 39:228)] As manager, Madanjit had to secure the licence, the type for the different languages, prospective customers and advertisers. Its **first** editor was **Mansukhlal Hiralal Nazar**, a journalist from Bombay, known to Gandhi **since** 1897, and had volunteered in the Indian Medical **Corps** under him in the **Boer War**. Nazar played an important role in strategizing the content and policy of the paper. While he was politically astute and made important interventions, he relied on Gandhi in Johannesburg to do much of the significant writing. [R1:9 & R2:51]   
As Gandhi wrote in his Autobiography: "**Sjt**. Mansukhlal Naazar became the first editor. -- [CW 39:228] <http://www.thejournalist.org.za/pioneers/mansukhlal-hiralal-nazar>

--- After explaining the position of Indians in South Africa as **loyal** subjects of the King Emperor, it went on to state: "We are far from assuming that the Indians here are free from all the faults that are ascribed to them. Wherever we find them to be at fault, we will unhesitatingly point it out and suggest means for its removal.----------  
We rely on generous support from our countrymen; may we hope for it **from the great AngloSaxon race** that hails His Majesty Edward VII as KingEmperor? For, there is nothing in our programme but a desire to promote harmony and goodwill **between** the different sections of the one mighty empire."

In the same issue, the next leading article, 'The British Indians in South Africa', as also five short notes, viz., 'Is It Fair?', 'Virtuous Inconsistency', 'Better Late Than Never', 'Words And Deeds', and 'Minutes By The Mayor', [CW 3:31420] were written by Gandhi. **Most of the articles written in Indian Opinion were unsigned.**   
Madanjit Vyavaharik, as proprietor of Indian Opinion (I.O.), gave following information, wherein Gandhi's influence is obvious, on the first page of the first issue [R1:1011]:   
"This weekly newspaper is published in four languages, namely English, Gujarati, Tamil and Hindi in the interests of the British Indians residing in South Africa.  
The policy of the paper would be to advocate the cause of the British Indians in the subcontinent. But it would not be slow to point out to it [the community] its **responsibilities** also as members of a mighty empire. It would persistently endeavour to bring about proper understanding between the two communities." Then it recounted "The advantages to the Indian community in subscribing to and supporting this paper" and "The advantages to the **European** community".

The meetings of NIC and BIA were wellpublicized in Indian Opinion. The paper sought to shape a national identity amongst Indians divided along various lines. It had boldly declared in an editorial during its first year: "We are not, and ought not to be, Tamils or Calcutta men, and Mohamedans or Hindus, Brahmans or Banyas, but simply and **solely British Indians**." [R2:52]  
That was the period when Gandhi firmly believed that the British empire was **essentially and inherently** good, and based on the values of justice, fairness, **racial** equality, and freedom, and whatever deficiencies were there, were aberrations introduced by colonial administrations. He had faith in **Queen** Victoria's promise in 1858, after the 'First War of Independence' in India, of equality of all British subjects irrespective of 'race or creed'. He wrote in Indian Opinion (9.7.1903) under the title 'The Proclamation of 1958': "This memorable Proclamation Magna Charta of the British Indians, is worthy of the attention and the study of the people of South Africa, especially at a like this, when a sustained agitation has been set up against British Indians." [CW 3:359]

Within a week, a **100 acre farmland** was purchased 14 miles away from Durban and 2.5 miles from Phoenix railway station, and thus was set up the **Phoenix** Settlement, Gandhiji's first **'Ashram'**, in November 1904. Its **idea** being inspired not only by **Ruskin** but also by the thinking of **Tolstoy** and the experience of the Trappist **Monastery** in Natal, and possibly of the presence of the **John Dube's Ohlange Institute**, located not far from **Phoenix** and founded in 1901.John Dube, a member of Natal Native Congress, was also editor of a paper, Ilange lase Natal, started a few months before Indian Opinion. [R2:58] Â

* The Ohlange Institute was founded by John Langalibalele Dube in 1900. Dube was a founder member and first president of the South African Native National Congress (SANNC) which was renamed as the African National Congress (ANC) in 1923. <https://www.sahistory.org.za/topic/ohlange-school-founded-john-dube> The school was founded in 1900[2] as the "Zulu Christian Industrial School" by John Langalibalele Dube and his first wife, Nokutela. // John had been in contact with Booker T. Washington and modeled the school after the Tuskegee University in America. <https://en.wikipedia.org/wiki/Ohlange_High_School> Influenced by Booker T. Washington <https://en.wikipedia.org/wiki/John_Langalibalele_Dube>
* By 1900, Prince Hall masonry had become a forum for politicised African-Americans, with Booker T Washington (1856-1915) and W.E.B. Du Bois (1868-1963) serving as active members. Throughout the 20th century, many key figures in the civil rights movement were attracted to freemasonry. The father of Martin Luther King Jr – Martin Luther King Sr (1900-84) – was a member of the 23rd lodge in Atlanta, Georgia. Medgar Evers, the National Association for the Advancement of Colored People (NAACP) activist who was assassinated in 1963, was a 32nd-degree freemason in Ancient & Accepted Scottish Rite, Southern Jurisdiction. Alex Haley (1921-92), the writer of Roots and biographer of Malcolm X, was a 33rd-degree mason in the same order. Thurgood Marshall (1908-93), the first black member of the US Supreme Court, was supported by his Prince Hall lodge in Louisiana. The comedian Richard Pryor (1940-2005) joined a lodge in Peoria, Illinois, while actor and activist Ossie Davis (1917-2005), Paul Robeson (1898-1976) and the boxer Sugar Ray Robinson (1921-89) were all active Prince Hall masons.” <https://www.patheos.com/blogs/anxiousbench/2014/07/freemasonry-and-black-history/> <http://freemasonry.bcy.ca/biography/washington_b/washington_b.html>

Nazar too chose to work from his own office in Durban. But, **Chhaganlal**, Gandhi's nephew, who had been for some time in charge of the Gujarati section of the paper, supported the move to Phoenix. His younger brother, **Maganlal** also decided to join the press. Sam Govindswami, working in the press, also became a 'settler', being attracted by the promise of a **two acre** piece of land. Gandhi's **old** friend **Herbert Kitchin** and a few others too agreed to join. [R2:5859] Â

* Herbert Kitchin and Henry Polak – were **theosophists** from the Johannesburg -- Gandhi: A Political and Spiritual Life - // Herbert Kitchin, an electrical engineer (and **theosophist**) who had joined the settlement. --- Mohandas: A True Story of a Man, His People, and an Empire --Rajmohan Gandhi

**Prototypes of Gandhi’s Ashrams** <http://shodhganga.inflibnet.ac.in/bitstream/10603/221176/5/05%20chapter-3.pdf> <https://en.wikipedia.org/wiki/George_Kitchin> <https://www.academia.edu/28144662/Theosophical_Appropriations_Esotericism_Kabbalah_and_the_Transformation_of_Traditions_edited_by_Julie_Chajes_and_Boaz_Huss> [**www.wrightanddavis.co.uk/GD/CORYNSIDNEY.htm**](http://www.wrightanddavis.co.uk/GD/CORYNSIDNEY.htm)

Only one issue of Indian Opinion had to be printed outside in the Mercury Press [CW 39:241]; and all was set for the first issue of I.O. **from** Phoenix Settlement to come out on Dec. 24, 1904!

Herbert Kitchin: A **theosophist**, and an electrical engineer, he assisted Nazar and edited Indian Opinion after Nazar's **premature** **death**.

Henry S.L.Polak: Gandhiji had met him too in the vegetarian restaurant at Johannesburg. He qualified himself to be an attorney at Gandhiji's instance and joined him in his work. He succeeded Kitchin as editor of Indian Opinion.

The journal had reported at length the highlypraised activities of the Indian Stretcher Bearer Corps (disbanded on July 19, 1906, after six weeks at the front) under Gandhi's leadership in Zulu rebellion, and then the visit of the Indian delegation led by Gandhi to London. [R1:21]

The issues of 1905, for example, contained sketches of Tolstoy, **Mazzini**, Abraham Lincoln, Florence Nightingale, Elizabeth Fry, Ishwar Chandra Vidyasagar, and **George** **Washington** (in issues of Sep. 2, July 22, Aug. 26, Sep. 9, Aug. 19, Sep. 16, and Sep. 30, 1905 respectively). [R3:44] In the article on 'Elizabeth Fry', a pioneer of prison reform, he wrote: "**There are many reasons why the British should be ruling over us**. One of the reasons is that in modern times the British seem to have produced a larger number than we of brave and pious men and women of high principles. we are bound to benefit from a knowledge and constant contemplation of the lives of such devout men and women, and we therefore propose to give the stories of their lives from time to time. We hope that the readers follow them in practice and thus encourage us." [CW 5:45]

\* Reviewed the books 'The Way of the Buddha' and 'Persian Mystics' (I.O. 15.6.1907) published in the 'Wisdom of East' series.   
**Gandhiji used Indian Opinion for propagating the writings of Tolstoy, Henry David Thoreau, John Ruskin** and ….

Gandhi had paraphrased **Ruskin's** 'Unto This Last', the book which had **inspired** him to establish Phoenix Settlement and shift the press there, into Gujarati under the title 'Sarvodaya' ('welfare of all') and serialized it in Indian Opinion from May 16 to July 18, 1908 [CW 8].

Earlier, he had summarized into Gujarati, Ethical Religion by **William MacIntyre Salter**, the founder of the Society for Ethical Culture, Chicago, under eight articles appearing under the title 'Ethical Religion', in Indian Opinion from Jan. 5 to Feb. 23 1907 [CW 6].

[https://en.wikipedia.org/wiki/William\_Salter\_(minister) https://en.wikipedia.org/wiki/William\_Mackintire\_Salter](https://en.wikipedia.org/wiki/William_Salter_(minister)%20https:/en.wikipedia.org/wiki/William_Mackintire_Salter)

Although the Fellowship was a short-lived organization, it spawned the **Fabian** Society, which split in 1884 from the Fellowship of the New Life.

<https://en.wikipedia.org/wiki/Ethical_movement> [www.wikiwand.com/en/Ethical\_movement](http://www.wikiwand.com/en/Ethical_movement)

While returning from England in 1909, Gandhi also wrote in Gujarati his first seminal **book** 'Hind Swaraj', which is now treated as a quintessential statement of Gandhian philosophy of Satyagraha. It was serialized in Indian Opinion on 11.12.1909 (chapters 112) and 18.12.1909 (the rest) [CW 10:3fn]. Gandhiji's new preface to the second Gujarati edition issued in May 1914, was published in I.O. on 29.4.1914. [CW 10:6] After the 'Hind Swaraj' was proscribed in India, he translated it into Engliah under the title, 'Indian Home Rule', and stated in his Preface to it in I.O. on 2.4.1910: "Whilst the views expressed in Hind Swaraj are held by me, I have but endeavoured humbly to follow **Tolstoy, Ruskin, Thoreau, Emerson and other** writers, besides the masters of Indian philosophy." [CW 10:189]Â  

…. The Resolution stated: "In the event of the Legislative Council, the local Government, and the Imperial Government rejecting the humble prayer of the British Indian community of Transvaal in connection with the Draft Asiatic Law Amendment Ordinance, this mass meeting of British Indians here assembled solemnly and regretfully resolves that, rather than submit to the galling, tyrannous, and **unBritish** requirements laid down in the above Draft Ordinance, **every** British Indian in the Transvaal will submit himself to imprisonment and shall continue to do so **until it shall please His Most Gracious Majesty the KingEmperor to grant relief.**" ['The Mass Meeting', & 'Johannesburg Letter', I.O., 15.9.1906; CW 5:423, 4246] But The Transvaal Act received (Royal) assent. Then Gandhi wrote under the title '**Will Indians Be Slaves?**' in I.O. (11.5.1907): "The Imperial Government has chosen to take the first step of binding the Indian community with chains. It now remains to be seen whether the community will carry this yoke." [CW 6:456]

Satyagraha or 'passive resistance' was **started** in response to Government's insistence on the registration of Indians and other Asians through a very humiliating procedure under this 'Black Act'. ……. It now reminded readers that "resistance is a duty". Its policy was redirected to **show** the "general utility of the doctrine of passive resistance". [I.O. 9.11.1907; CW 7:510]

The Indian Opinion (26.10.1907)hailed **Socrates** as a great passive resister who stood by conscience and truth and Gandhi gave his life sketch under the title 'Story of a Soldier of Truth' in a 7part series in I.O. from 4.4.1908 to 9.5.1908. [CW 8].

* **Socrates & freemasonry** = [**https://blog.philosophicalsociety.org/tag/socrates/**](https://blog.philosophicalsociety.org/tag/socrates/)

3) **He believed that nothing done to you justifies any wrong returned to the sender**. (No eye for an eye). **GANDHI’S IDEOLOGY SEEMS TO HAVE ORIGIN IN THIS**  // **BUT** in his end when they were trying him. Socrates said "Do to me what you will, you'll all get yours in the end, for more of me are coming." // Socrates was invited to join the Eleusinian mysteries, which were an important branch of the Mystery Babylon religion which boasted Pythagoras in its ranks among others. According to a book by Manly Palmer Hall- called - Secret Teachings of All Ages, Socrates would not join because it would "seal his tongue" and he already knew its mysteries. // Manly Palmer Hall was **wrong**. In Plato's "Timaeus", **Socrates** explains that he himself is an initiate, and encourages Timaeus to accompany him to the mysteries to be initiated himself, if he really wants to understand the meaning of virtue. // (2) The Farewell Conversation of **Socrates** with his pupils and friends . These conversations are significant in the following respects:— (a) **Socrates** is identified as a member of the Egyptian Mysteries or Masonic Order. (b) Masonic behavior is manifested through these conversations. (c) The **books containing** these conversations; Plato's Crito, Phaedo, Euthyphro, Apology and Timaeus, are the earliest specimen of Masonic literature , **apart** from the secret writings of the Egyptians. (d) Of the three Athenian philosophers Socrates stood **highest** in the rank of a Free Mason. // The philosophy of Socrates was 100% in agreeance with Freemasonry. Socrates didn't believe in the concept of "learning." Instead, he believed all universal knowledge was available to us at all times, it only took logical reasoning to ferret the truth out of any situation. It was more of a "remembering" or "discerning" than it was actual "learning." Critical thinkers are in short supply, and therefore Socrates was often misunderstood. It wouldn't be any different if he were alive today. // Study the Philosophers; Thales, Solon, Socrates, Lycurgus, and Pythagoras, to whom we credit the growth of philosophical and scientific knowledge of humanity. // <https://www.mn-masons.org/sites/mn-masons.org/files/TFS%20No%20231%2011-1-12%20Plato%20and%20the%20Ritual%20of%20Freemasonry.pdf> [**https://www.richardcassaro.com/10-powerful-facts-about-the-real-history-of-the-freemasons/**](https://www.richardcassaro.com/10-powerful-facts-about-the-real-history-of-the-freemasons/)

**The Socratic Method**: Does It Lead A Mason From Darkness To Light? <https://bloguniversalfreemasonry.wordpress.com/tag/socrates/> **FREEMASONRY AND THE SOCRATIC METHOD**  <https://freemasonry.network/more_news/freemasonry-and-the-socratic-method/> **the influence of plato's republic on freemasonry and masonic ritual .** tertullian's question and it's relevance to modern freemasonry [www.freemasons-freemasonry.com/plato\_freemasonry\_book.html](http://www.freemasons-freemasonry.com/plato_freemasonry_book.html) <http://www.masoniclibrary.org.au/research/list-lectures/149-freemasonry-and-the-seven-liberal-arts.html>

Indian Opinion (9.11.1907, repeated in 30.11.1907) launched an essay **contest** on 'The Ethics of Passive Resistance', the essay **to** "contain an examination of **Thoreau's** classic, 'On the Duty of Civil Disobedience', **Tolstoy's** works - more especially 'The Kingdom of Heaven is Within You' - and it should give Biblical and other religious authorities , and illustrations; and also the application of the 'Apology of **Socrates'** to the question. The essay should give illustrations from modern history in support of the doctrine." [CW 7:510]. The entries were judged by Rev. J.J.**Doke**, the first biographer of Gandhi. [I.O. 25.1.1908]

"Almost all connected with Indian Opinion are working practically under a vow of poverty . Soon thereafter he reported the "generous gift" of Rs. 25,000 from Ratanji **Tata**. [I.O. 11.12.1909; CW 10:98]

The Phoenix Settlement was made into a Trust, and the Trust Deed was published in Indian Opinion of 14.9.1912. The same issue stated in the editorial titled 'Ourselves'. C.F.Andrews and W.W.Pearson arrived from India on January 2, 1914 .

Till the issue of Jan. 28, 1914, the journal contained the information, "Printed and published by M.K. Gandhi". Thereafter it replaced his name with "**A.H.West** and Maganlal K. Gandhi".

After Gandhiji's death, Manilal wrote in I.O. (6.2.1948): "Let us continue his work until the lamp within is burnt out." The 'Mahatma Gandhi Memorial Number' was published. Five months later when Sorabjee brought Gandhiji's ashes from India, I.O. reported about the immersion ceremony in which Manilal recited from **Tagore's** Gitanjali. [R2:326]

Through the 19th century Indians were brought to South Africa as [indentured labour](https://en.wikipedia.org/wiki/Indentured_labour) by the authorities of the [British Empire](https://en.wikipedia.org/wiki/British_Empire), which governess both South Africa and India.

The **Natal Indian Congress** (**NIC**) was founded by [Gandhi](https://en.wikipedia.org/wiki/Mahatma_Gandhi) in 1894. Gandhi was the Honorary Secretary **and** Abdoola Hajee Adam Jhaveri (Dada Abdulla) was elected president.

The **Vice**-Presidents were: Hajee Mahomed Hajee Dada, Abdool Kadir, Hajee Dada Hajee Habib, Moosa Hajee Adam, P. Dawjee Mahomed, Peeran Mahomed, Murugesa Pillay, Ramaswami Naidoo, Hoosen Miran, Adamjee Miankhan, K. R. Nayanah, Amod Bayat (P. M. Burg), Moosa Hajee Cassim, Mahomed Cassim Jeeva, [Parsee Rustomjee](https://en.wikipedia.org/wiki/Parsee_Rustomjee), Dawad Mahomed, Hoosen Cassim Amod Tili, Doraiswamy Pillay, Omar Hajee Aba, Osmankhan Rahamatkhan, Rangaswami Padayachi, Hajee Mahomed (P. M. Burg), Camroodeen (P. M. Burg).

The Members of the Committee included: The Vice-Presidents **and** Messrs M. D. Joshi, Narsiram, Manekji, Dowjee Mammuji Mutalah, Muthu Krishna, Bissessar, Goolam Hoosen Randeri, Shamshoodeen, G. A. Bassa, Sarabjit, L. Gabriel, James Christopher, Sooboo Naidu, John Gabriel, Suleiman Voraji, Cassimjee Amoojee, R. Kundaswamy Naidu, M. E. Kathrada, Ibrahim M. Khatri, Shaik Farid, Varind Ismail, Ranjit, Perumal Naidoo, Parsee Dhanjisha, Royappan, Joosub Abdool Carim, Arjun Singh, Ismail Kadir, Easop Kadua, Mahomed Esak, Mahomed Hafejee, A. M. Paruck, Suleiman Dawjee, V. Narayana Pather, Lutchman Panday, Osman Ahmed & Mahomed Tayub.

It later allied itself with the [African National Congress](https://en.wikipedia.org/wiki/African_National_Congress).

The **South African Indian Congress** (**SAIC**) was an organisation founded in 1921 in [Natal](https://en.wikipedia.org/wiki/Natal_Province) (now [KwaZulu-Natal](https://en.wikipedia.org/wiki/KwaZulu-Natal)), [South Africa](https://en.wikipedia.org/wiki/South_Africa). The congress is famous for its strong participation by [Gandhi](https://en.wikipedia.org/wiki/Mahatma_Gandhi) and other prominent South African Indian figures during the time. [Umar Hajee Ahmed Jhaveri](https://en.wikipedia.org/wiki/Umar_Hajee_Ahmed_Jhaveri) was elected the first president of the South African Indian Congress. The SAIC was a member of the [Congress Alliance](https://en.wikipedia.org/wiki/Congress_Alliance).

**I**n 1957 the English section of IO was renamed Opinion.

* Louis Walter Ritch, a theosophist and a successful businessman -- The Life and Death of Mahatma Gandhi - Robert Payne // Gandhi was introduced to the Theosophical Society by Louis Walter Ritch - Clara A.B. Joseph // Louis Walter Ritch, himself a theosophist, chose to give up his lucrative commercial career to join Gandhi -- Gandhi Ordained in South Africa - J N Uppal .
* Mahatma Gandhi helped establish **three football clubs, all named** 'Passive Resisters Soccer Club' in the 1900s during his stay in South Africa.
* One of the fields often used for these games was located at the Phoenix settlement, which is now a heritage site, but the field created by Gandhi for the event is still very much there.

The Indian National Association **also** known as **Indian Association** was the **first** avowed nationalist organization founded in [British India](https://en.wikipedia.org/wiki/British_India) by [Surendranath Banerjee](https://en.wikipedia.org/wiki/Surendranath_Banerjee) **and** [Ananda Mohan **Bose**](https://en.wikipedia.org/wiki/Ananda_Mohan_Bose) in 1876.   It later **merged** with the Indian National Congress.

* **Brahmin** **freemason** // fter graduating from the University of Calcutta, he travelled to England in 1868, along with Romesh Chunder Dutt/**Brahmin** **freemason** **and** Behari Lal Gupta/**Brahmin** **freemason** , to compete in the Indian Civil Service examinations // He was elected the Congress President in 1895 at Poona and in 1902 at Ahmedabad. // Banerjee became the **patron** of rising Indian leaders like Gopal Krishna Gokhale **and** Sarojini Naidu. // He was **knighted** for his political support of the British Empire. = Surendranath Banerjea drew much inspiration from **Italian Joseph Mazzini** // Indian National Conference in 1883 (A Pillar of Congress in its Early Days): Surendranath took the lead in convening the Indian National Conference in 1883. It was the **first** organisation of an all-India character. In 1885, the Indian National Congress was born. // He **disapproved** of violent activities. <https://en.wikipedia.org/wiki/Surendranath_Banerjee>  **Brahmin freemason** At that time, only one other Indian, Satyendra Nath Tagore, had qualified for the Indian Civil Service. Dutt aimed to emulate Tagore's feat. // He was called to the bar by the Honourable Society of the Middle Temple on 6 June 1871. <https://en.wikipedia.org/wiki/Romesh_Chunder_Dutt> **Brahmin freemason** He was also called to the Bar by the Honourable Society of Middle Temple on 6 June 1871. // In 1914 he travelled with His Highness, Maharaja Sayajirao Gaekwad III, Maharaja of Baroda to Europe. <https://en.wikipedia.org/wiki/Behari_Lal_Gupta>
* **freemason** **british** **agent** // his open support for the Indian National Congress // he patronised Dr. Babasaheb Alias Bhimrao Ramji **Ambedkar** -- Babasaheb is an honorary **title** and given name. "Babasaheb" is a Marathi phrase which means "Respected Father" (Baba = father **and** Saheb = sir). ; Dadabhai **Naoroji**, -- the first Asian Member of the British House of Commons --He appointed V. T. **Krishnamachari** as the Diwan of Bhadodara. Sayajirao used to visit **England** **every** year to select outstanding young people to join his service and in one of such visits he met 20-year Sri Aurobindo who returned to India in 1893 to join the Baroda service. // <https://en.wikipedia.org/wiki/Sayajirao_Gaekwad_III> Rockingham also introduced Burke as a **Freemason**. <https://en.wikipedia.org/wiki/Edmund_Burke>

**freemason** Chitpavan **Brahmin** <https://en.wikipedia.org/wiki/Gopal_Krishna_Gokhale> **brahmin british agent**  <https://en.wikipedia.org/wiki/Sarojini_Naidu>

**----Sripad Babaji Thakur? thakur = tagore = Brahmin----**

**brahmin** **freemason** // In 1878, he went to England for higher education along with Keshab Chandra Sen. <https://en.wikipedia.org/wiki/Anandamohan_Bose>

**brahmin** **freemason** <https://en.wikipedia.org/wiki/Keshub_Chandra_Sen>

* Its **origin** is from **Zamindari** *Sabha* (Association) **founded** by [Dwarkanath Tagore](https://en.wikipedia.org/wiki/Dwarkanath_Tagore) and his illustrious cousin [Prasanna Kumar Tagore](https://en.wikipedia.org/wiki/Prasanna_Kumar_Tagore) in 1838. and the Adi Brahmo Sabha founded in 1866. In 1851 it **took** **shape** as the [British Indian Association](https://en.wikipedia.org/wiki/British_Indian_Association) with [Debendranath Tagore](https://en.wikipedia.org/wiki/Debendranath_Tagore) as its Honorary Secretary. In 1857 the Association **supported** the [East India Company](https://en.wikipedia.org/wiki/East_India_Company) in the [Sepoy Mutiny](https://en.wikipedia.org/wiki/Sepoy_Mutiny), calling for **stern** punishment for the rebels. In 1866 Pandit Navin Chandra **Roy** was appointed Secretary of the Association, a post which he held for 4 years, before he finally moved to Lahore in the course of his employment. [Ramanath Tagore](https://en.wikipedia.org/wiki/Ramanath_Tagore) was the President from 1867 to 1877. After a stormy meeting in 1870 a resolution moved by nationalist [Adi Dharma](https://en.wikipedia.org/wiki/Adi_Dharm) faction of Baboo [Hemendranath Tagore](https://en.wikipedia.org/wiki/Hemendranath_Tagore) was approved to voice the concerns of **educated** Indians to the British authorities on issues of discrimination, participation of Indians in the [Indian Civil Service](https://en.wikipedia.org/wiki/Indian_Civil_Service), and the political empowerment and representation of Indians. This resulted in a split, whereby [Freemason](https://en.wikipedia.org/wiki/Freemason)  Crown loyalists formed a breakaway association called the [Indian Reform Association](https://en.wikipedia.org/wiki/Indian_Reform_Association) under [Keshub Chunder Sen](https://en.wikipedia.org/wiki/Keshub_Chunder_Sen) to "uplift the common people **but** only give them political representation when they are **ready** for it".

In 1871 a branch was established by [Adi Dharm](https://en.wikipedia.org/wiki/Adi_Dharm) faction in Oudh (modern [Lucknow](https://en.wikipedia.org/wiki/Lucknow)) by Dakshinaranjan Mukherjee for demanding Indian elected representation in legislatures.

The **Reform** **Association** faction on July 26, 1876 established a *Bharat Sabha* with [Bengali](https://en.wikipedia.org/wiki/Bengal) leaders like Surendranath Banerjee, [Sivanath Sastri](https://en.wikipedia.org/wiki/Sivanath_Sastri), [Ananda Mohan Bose](https://en.wikipedia.org/wiki/Ananda_Mohan_Bose) etc. and held its first annual conference in [Calcutta](https://en.wikipedia.org/wiki/Calcutta). Initially under Sen it was **pro-Crown**. However, after the 2nd Brahmo Schism of 1878, the [Sadharan Brahmo Samaj](https://en.wikipedia.org/wiki/Sadharan_Brahmo_Samaj) regrouped with [Adi Brahmo Samaj](https://en.wikipedia.org/wiki/Adi_Brahmo_Samaj) to promote nationalism and “freedom” from British rule. From 1880 till 1890 a bitter battle for control of the Reform Association ensued between the pro-Sen **and** anti-Sen factions.

After the death of Sen in 1884 the Reform Association also passed **fully** into the hands of [Brahmo Samaj](https://en.wikipedia.org/wiki/Brahmo_Samaj) by 1885 allowing **all** the [Brahmo](https://en.wikipedia.org/wiki/Brahmo) factions (i.e. Adi Brahmo Samaj, Adi Dharm Sabha, Sadharan Brahmo Samaj, Prarthana Samaj) to **form** in 1885 the [Indian National Congress](https://en.wikipedia.org/wiki/Indian_National_Congress) .

**Timothy Spearman** <http://www.shakesaspear.com/tag/freemasonry/>

**Gandhi: The Illuminati’s Duplicitous Double Agent**

Probably the most influential figure of the pro-independence drive in the post-colonial period was M.K. Gandhi referred to today as Mahatma Gandhi. The name “**Mahatma**” was derived from the fact that he was an inductee of both Freemasonry and the Theosophical Society. Those granted initiation into **both** Orders were normally awarded the special title Mahatma meaning “Great Soul”. It was H. P. Blavastsky’s successor and head of the Theosophical Society, Annie Besant, who conferred the title of “Mahatma” upon Gandhi.

The Theosophical Society had been formerly headed by the famed occultist and known Luciferian, Madame Blavatsky. During 1884, Besant had developed a rapport with Edward Aveling, who was the first to translate the works of **Karl Marx** (Mordecai Levy) into English. He eventually went to live with Marx’s **daughter**, Eleanor Marx. Besant was a leading spokesperson for the **Fabian** Society. The Fabians were a group of socialists who adopted a different strategy from the Marxists, pursuing world domination through what they called the “doctrine of inevitability of gradualism.” They aimed to achieve their goals, “without breach of continuity” or through abrupt social change, by infiltrating educational institutions, government agencies, and political parties. Besant’s partner in running the Theosophical Society was Charles Leadbeater, a known **pedophile**. In 1909, Leadbeater identified the new Messiah in the person of the handsome young Indian boy named Jiddu Krishnamurti. Krishnamurti gained international acceptance among followers of Theosophy as the new Savior, but his father created a scandal when he accused Leadbeater of having corrupted his son. As President of the Theosophical Society, Besant became involved in Indian politics, joining the Indian National Congress. This led to her election as president of the India National Congress in late 1917.

The London Diary of mk Gandhi , written during his time in London, recorded the events of this time in his life, but despite the painstaking efforts of scholars to preserve his writings for posterity, **all but 20 pages of The London Diary have mysteriously gone missing.**

**The surviving pages describe Gandhi’s initiation to the Third Degree of Freemasonry in coded language,** something only a Freemason scholar would notice. The original 120-page volume would have been his **Freemason diary**. If the surviving 20 pages are any indication, it appears to be a record of his initiation through the various degrees of the Order. Since he is known to have entrusted The London Diary to a close family relation, the fact that it has gone missing is highly suspect. The more likely explanation is that it is being withheld from the public. This is to conceal Gandhi’s Freemason affiliations. It was here that he first met members of the Theosophical Society. They encouraged him to join them in reading the Bhagavad Gita. This apparently sparked Gandhi’s interest in religion, to which he had shown no prior inclination. Gandhi later credited Theosophy with instilling in him the principle of the overriding equality of all religions. Gandhi had met Blavatsky and Besant in 1889. And when Gandhi set up his office in Johannesburg, among the pictures he hung on his walls were those of Tolstoy, Jesus Christ and Annie Besant.

Joseph Lelyveld’s book, Great Soul: Mahatma Gandhi And His Struggle with India, revealed that Gandhi was a sexually deviant, politically incompetent and downright cruel to those around him. Gandhi typified the **hypocrisy** displayed in twentieth century intellectuals, **professing** love for mankind while behaving manifestly **otherwise** towards individuals.

He shared the racist beliefs of the Theosophists. Of white Afrikaaners and Indians, he wrote: “We believe as much in the purity of races as we think they do.” Gandhi lent his support to the Zulu War of 1906, volunteering for military service himself and raising a battalion of stretcher-bearers. Gandhi complained of Indians being marched off to prison where they were placed alongside Blacks, “We could understand not being classed with whites, but to be placed on the same level as the Natives seemed too much to put up with. Kaffirs [Blacks] are as a rule uncivilized—the convicts even more so. They are troublesome, very dirty and live like **animals**.”

Gandhi and **Mussolini** became friendly when they met in December 1931, with Gandhi praising the Duce’s “service to the poor, his opposition to super-urbanization, his efforts to bring about a coordination between Capital and Labour, his passionate love for his people.” He also advised the Czechs and Jews to adopt nonviolence toward the Nazis, saying that “a single Jew standing up and refusing to bow to Hitler’s decrees” might be enough “**to melt Hitler’s heart.**” Gandhi also attended the Inner Temple law school, one of the five Inns of Court located in the City of London. Such institutions, especially at that time, **reserved** their student enrollment for members of the British **aristocracy**, esteemed persons who would later be considered worthy candidates for elevation to the House of Lords.

**What made Gandhi so special?** What had initiated him, as a mere colonial, into the ranks of so aristocratic, racist and elitist an environment? A university degree, and a knowledge of English, are minimum requirements to enter the Inns of Court in London. However, at the turn of the twentieth century one would usually have to belong to an aristocratic family of high standing to study at such an illustrious institution. Gandhi was a college dropout and came from a poor family from the colony of India. He is said to have spent three years at the Inner Temple. **Either this is a cover story and he was actually attending the school for spies and definitely not the expensive, aristocratic Inns of Court, or he was granted the privilege as a spy to attend the elite law school, while in training as a spy, receiving a double degree as it were.** In 1887, Mohandas Gandhi began his **training as a British Secret Service agent** in the capital of the Empire. His cover was to be that of a barrister or lawyer. The British were determined to retain the colony of India at whatever cost and so British **MI6** **saturated** the subcontinent with British-trained spies. Being recruited from a poor **non**-Brahman caste background to join the upper echelons of British society would have been an almost irresistible temptation for someone from a lower caste position in Indian society, where he had suffered denigration and being poorly treated most of his life. It was the ideal recruitment opportunity for someone who would be given a double incentive to succeed. **Two highly committed British imperialists were responsible** for recruiting Gandhi as a spy and paying for his expenses while undergoing training in London. These men were **Lord Roberts** of Kandahar, who was dubbed “Mr. British Empire,” and was stationed in India for most of his career. **He is credited with recruiting Gandhi as a spy.** In addition, there was the role played by the **aristocratic Admiral Edmond Slade**, who provided the finances for Gandhi’s training as a spy in London. His daughter Madeline became besotted with Gandhi, for whom the affection was mutual. Consequently, Admiral Slade was only responsible for his living expenses while in London. Gandhi **even stayed** at the admiral’s country estate, Milton Heath.

The life of a spy and double agent is far from sedentary. In 1893, Mohandas Gandhi departed for South Africa, leaving his wife and two children behind.

He then returned to India on July 4, 1896, to retrieve his family from Jajkot and bring them to India. In 1899, the **very man** who had recommended him for training in Britain, **Lord Roberts**, arrived in Cape Town. In 1899, Lord Roberts commanded the British Empire during the Gold War. Gandhi was part of a special ambulance corps that assisted the British Empire forces. Lord Roberts was the architect of the brutal **concentration** camps that were created for the confinement of Boer women and children. Gandhi **never** seemed to be bothered by the abysmal treatment of innocent women and children as long as the aims of the British Empire were served in a Machiavellian sense. Once the British Empire had defeated the Boers, the spoils of victory – the highly prized gold – was shipped to the Bank of England in London. That gold was used by the British to finance the Kaiser and the German military buildup prior to WWI. The gold was used to help finance the Bolshevik Revolution in Russia. After the British conquered South Africa, the Zulus felt the iron heel of oppression. In desperation, they rose in revolt, which was brutally crushed. **Sergeant-Major** Gandhi led an ambulance team of stretcher-bearers. After the British conquered South Africa, the Zulus received the brunt of the oppressive forces. In desperation, they revolted, which was brutally put down. Sergeant-Major Gandhi meanwhile served the British by assuming command of a brigade of ambulance stretcher-bearers during this bloody suppression.

Mohandas Gandhi sailed for England in July 1914 just in time for World War I. He sailed for India on December 19, and reached Bombay on January 9, 1915. Gandhi’s **propaganda press** had preceded him, hailing him as a hero of non-violence and a champion of human rights for the oppressed. Fellow **Freemason** Rev. J.J. Doke would assist him in this effort with his Gandhi biography, which Gandhi paid for 600 copies to be printed up for distribution to the major newspapers in Europe and America. Madeline Slade (1892–1982) **aged 14**. Madeline first met Gandhi when he was studying in London and in training as an agent. She later traveled all the way to India to be with her mentor Mahatma Gandhi. She called him Bapu, which means “father” in Gujerati and he changed her name to Mirabehn, **after** Meera Bai, and Indian goddess. Madeline Slade sailed for India in October 1925, and she arrived at Gandhi’s Ashram on November 7. Madeline provided the **funds** from the **Bank** of **England** for Gandhi’s passive resistance or satyagraha.

Gandhi during WWI, organizer of the Indian Volunteer Corps, London, 1914. The later partitioning of India caused a dreadful civil war between Hindus and Muslims. Gandhi’s answer to the millions who were uprooted from their homes was to undertake another fast. Jawaharlar Nehru worked with Gandhi to achieve the partitioning of India. He served as the Prime Minister of India from 1947 to 1964. Muhammed Ali Jinnah was the first Muslim Governor-General of the newly created nation of Pakistan. **Both were trained as fellow double agents and spies in London,** while ostensibly studying law at the Inns of Court.

Gandhi with some of his fellow spies in London.

In 1947, India was partitioned and two hostile nations were created where one nation had stood united for four thousand years. The British divide and rule strategy succeeded, with Hindus, Sikhs, and Muslims divided along ethnic lines. After the partition in 1947, a further partition took place in 1971 with the creation of Bangladesh. More countries mean more wars and wasteful military expenditures which could be used to improve the lives of the people. Gandhi met with fellow members of the European Committee at a **Masonic** Lodge in Johannesburg. No details are available from those meetings, suggesting the contents were **secret**, but we have Gandhi’s admission that they took place. He also exchanged letters with Lord Ampthill, the Grand Master of the Grand Lodge of England. Seeking to distance himself from fellow Freemason initiates, Lord Ampthill denied knowing the author of Gandhi’s biography, Rev. J.J. Doke, in his foreword to the book. Since both men were Freemasons and fellow members of the European Committee, Lord Ampthill had to have known him. Lord Ampthill wrote the foreword for the Gandhi biography written by Doke, who was the Editor-in-Chief of Gandhi’s newspaper. As the Grand Master of the Grand Lodge of England, Lord Ampthill had presided over the laying of a foundation stone for a Shakespeare theatre in Stratford-upon-Avon. What this means is that Ampthill was not only perpetuating a lie from the sixteenth century that the illiterate imposter Will Shakspere was the Bard of Avon, but was responsible for placing a new imposter on the pedestal in the twentieth century. Gandhi is far more complex a figure than anyone seems to have imagined. The recent book Gandhi under Cross-examination exposes the fact that Gandhi **lied** about the racial train and coach incident, where he was purportedly thrown off a train at Pietermaritzburg Station. The Editor-in-Chief of Gandhi’s own Indian Opinion newspaper, Rev. J.J. Doke, wrote the biography, opportunistically turning Gandhi into a martyred saint for political motivations. By comparing the four biographical and autobiographical accounts of the incident, the authors of Gandhi Under Cross-examination discover the fraud Gandhi committed on the world’s citizens. Under cross-examination, Gandhi is exposed as a fraudster, who has lied about his past in order to exploit the politics of victimization to gain political advantage. This is an effective counterpoint to the later real-life trail of Gandhi’s assassin, Nathuram Godse. In the 1890’s in South Africa, Gandhi addressed a body of fellow Indians in a town hall in Johannesburg. He raises a motion for a permanent Indian **militia** in South Africa. He proposes forming a volunteer ambulance corps of Indian stretcher-bearers to convince the British that they are loyal followers of the British Empire, in order to gain the permission of His Majesty’s government to found a permanent India militia. Gandhi becomes a sergeant major in the British Army. His ambulance team joins the British in their effort to suppress a Kaffir uprising in South Africa. Gandhi acts as a **recruitment** **officer** for the British Army in the Boar War, WWI and WWII and as an apologist for the British Empire in his Indian Opinion newspaper. We also know that Gandhi had secret meetings with arms dealers

**-----Sergeant major Gandhi Two attempts on the life of Gandhi are made in close succession. Assassins are** dispatched from Lincoln’s Inn in London, one of the Inns of Court, which were law schools founded for the legal education of the aristocratic elite. The author of this **book** learned this from a Pakistan born Canadian, who had received the Masonic ritual torture of the Third Degree at the hands of his Masonic brethren in Pakistan. He displayed to the author, in the restaurant, the corresponding scars to both **temples** and a single scar in the middle of his forehead matching those involved in the third-degree rite of Freemasonry. This right is based on the murder of **Hiram** Abif, the architect of King Solomon’s Temple. According to Masonic lore, he was at prayer in the Temple, when he was ambushed by the **Three** Unworthy Craftsmen, known as the **Three** Juwes, namely, Jebelo, Jubela and Jubelum. They demanded to know the secrets of the Third Degree, the so-called Master Mason degree of Freemasonry, pertaining to the secrets of stone masonry-based architecture. When he **refused** to reveal the secret, they cordoned off the exits of the Temple, and administered the blows to the two temples and the middle of the forehead corresponding to the injuries received by the Pakistani gentleman sharing his experiences at the restaurant. The third-degree ritual torture is given to those who are considered **traitors** to the Freemason fraternity to which they belong. In the course of the conversation, he revealed that **Benazir** **Bhutto** was a member of his Lodge in Pakistan. She had asked for a campaign contribution for her reelection campaign as the presidential incumbent. He was a wealthy corporate magnate, which is why she turned to him. When learning that a **woman** had been inducted into a Masonic Lodge, the author was taken aback, as women are normally in the habit of joining the Order of the Eastern Star. He replied that women sometimes joined the male fraternity **if** they were of high status and influence. He then explained that his refusal was seen as a betrayal of a fellow member of the Order. This is why he was given the ritual torture of the third degree. He also revealed, over the course of the discussion, that **Gandhi’s assassins were dispatched from Lincoln’s Inn.** He also concurred with the author that the Masons had had some involvement in the assassination of John F. **Kennedy**, who was killed according to the **rite** of the seventeenth degree of Freemasonry, the so-called Royal Arch Degree. To return to the subject of this inquiry, Gandhi himself studied at one of the other Inns of Court called the Inner Temple.

“Pakistan,” **meaning** “Holy Land”. The rest of Hindustan, was subsequently renamed “**Bharat**”.

Godse argued that the name “India” was a perversion of “Hindustan” that had been adopted by the British. “Bharat” was an ancient name for India, which meant “a complete undivided Hindustan.”

What weakened India immeasurably and was like a wound to its Achilles’ foot was the **“communalism” award Gandhi received at the second round of the Round Table Conference in London**.

Having boycotted the conference, the Congress Party of India soon regretted its decision and resolved to send Gandhi instead .

In 1919, the Government of India Act was overshadowed by the **Jallianwalla** **Bagh** Tragedy. Though the incident happened long ago, it is fresh in the minds of the people who lost loved ones and have hearts enough to know what it must feel like to lose a loved one. **Hundreds** of men, women and children were shot dead that day at the orders of General **Dwyer** for the mere crime of holding a peaceful demonstration against the Rowlatt Act. **Sir Michael O’Dwyer** became notorious for his callous and unscrupulous reprisals against anyone who denounced or opposed the Rowlatt Act. The apologists have lost the argument in excusing these acts as those of misguided fanatics in breach of the proper chain of command. This man was a ‘**Sir’**, a **knight** and a peer of the realm. This means that he and his policies had the endorsement of the British establishment and the blessing of the King. Twenty years later he would pay for his crimes, when he was shot dead in **London** ? by Udham Singh. **Drama ??**

Chandra Shekhar Azad used to receive money regularly from Motilal Nehru/ **freemason** . Money to the revolutionaries was also **supplied** by **Puroshattamdas Tandon and Shiv Prasad Gupta**. Even leaders like Maulana Shaukat Ali **and** Krishna Kant Malviya supplied revolvers to Sanyal.

Doke’s biography M.K. Gandhi: The Story of an Indian Patriot in South Africa is dated 1909, yet it can be established from the evidence of several letters written in the year 1908 that an intimate friendship and political alliance had been forged between Gandhi and Doke well in advance of the biography’s publication.

The following letter by Gandhi to Rev. Doke dated Oct. 8, 1908 is a fine example: Dear Mr. Doke, I received your note at Pheonix. The expected has happened. I think it is well. I have arrived just in time. There were serious differences between two sections here. They are by no means over yet. You will say I have accepted the hospitality before the ‘settings’ were finished. I think it was better that I should do that than that the invitation should be rejected for the sake of the ‘settings’. After all I have done nothing. For six days I may carry on correspondence. If you think I should answer any questions, you may write. I must now stop as I have been called away to give digit impressions. Please excuse me to Olive for not writing. I am Yours sincerely, K. Gandhi What this letter reveals is that Gandhi has become a friend of the Doke family and is on intimate terms with husband and wife. It is also clear from the letter that Gandhi appeals to Doke for advice and counsel and that they are political colleagues. The fact that Gandhi invites Doke to write to him should he have any questions implies that the reverend has become so intimate an associate that Gandhi’s personal welfare has become a matter of greatest concern to his champion and defender.

There is nothing cynical about the friendship and political alliance. What we question is the fact that such a relationship is a conflict of interest from the standpoint of a professional biographer. There is no way that the friendship and political alliance forged between the two men could fail to color the tone of the biography. A letter from the same year reveals how close the relationship between the two men has become. Gandhi writes to Doke from the Court House. The letter is written in an attempt on Gandhi’s part to relieve his friend of any anxieties he might entertain on his account. The tone of the letter is most consoling: Dear Mr. Doke, I am writing this from the Court House. I had hoped to be able to send you something before I was fixed up. But I I have been too busy otherwise. I thank you very much for your good wishes. My sole trust is in God. I am therefore quite cheerful. There is another letter from Doke that shows the great depth of Doke’s friendship and love for Gandhi. The letter is dates September 30, 1908 well before the publication date of the biography. There is no doubt that the friendship has moved well beyond acquaintance and mutual self-interest. A bond has been forged between the two men that is lifelong, so deeply felt on Doke’s part that he would willingly lay down his life for Gandhiji: Your beautiful present of the Song Celestial I appreciate very much. In every respect it is one of the Choicest treasures which I have – dainty in appearance – fascinating in its contents – and of great value and a momento of a friendship which I shall always regard with gratitude. Yes, even if the darling wish of your heart is fulfilled and I get into prison for it. Then we have Rev. J.J. Doke’s letter to the editor of the Rand Daily Mail, in which he protests the arrest of Gandhi. What is clear from the letter is that he has received regular updates from Gandhi on the treatment he has received at the hands of the authorities. This means that no one member of the Satragraya is more concerned with the personal well being of Mahatma Gandhi than Rev. Doke. He has taken it upon himself to be his champion and defender. His good name and standing in the community as a reverend of untarnished respectability would make his letter to the editor both credible and morally persuasive. It is likely that both Gandhi and Doke would have recognized the political expediency of using the merits of a man of the cloth to influence public sentiment. There is no doubt from the tenor of the letter that it is intended to make the citizens raise up in moral outrage: Yesterday it was necessary that he should Appear in some case in the Magistrate’s Court. I understand he was brought there from the cells, dressed in civilian clothes, but handcuffed! Of course, there may be amongst us those who will be glad to hear that indignities are being heaped on this great Indian leader; but I venture to hope that The great majority of our colonies will Feel ashamed and angry that a man of the character and position of Mr. Gandhi should be needlessly insulted in this way. What emerges from the letter is the fact that Doke has risen to the stature of being Gandhi champion. No matter how politically and socially compromised he might be in the corrupt white establishment of South Africa, he is prepared to put his life and reputation on the line in defense of Gandhi. No higher level of commitment could be shown by one human being to another not in defense of their mutual cause than that shown by Doke to Gandhi and Satragraya.

**How did they meet? How did they come to know each other?** And under what compunction were they brought together? **Was there a fraternity to which they both belonged** that preceded Satragraya and the European Committee of which they were both active members? What force drew Doke from New Zealand to South Africa and to seize the hand of his confederate? There is an answer to this and the evidence for it rests with a speech Gandhi gave at a **Masonic** Hall of all places in Johannesburg. The description of the gathering given below reveals a great deal about the organizations to which Gandhi and Doke were mutually affiliated: The Masonic Hall, Jepper Street, Johannesburg, was the scene of a brilliant mixed gathering of Europeans, Chinese and Indians on the night of the 18th instant in honour of the British Indian community. Mr. Hoskin was in the chair. Mr. Doke was on his right and Mrs. Doke on his left. Mr. Cachalia occupied a seat to the right of Mr. Doke. Mr. Quinn and his Chinese friends were also present. The first thing to observe about the preceding description of the banquet is that it was held in a Masonic Lodge and that Mr. Hosken, the leader of the European Committee to which both Gandhi and Doke belong, is the Grand Master of the Masonic Lodge on Jepper Street in Johannesburg where the banquet is being held. We know this because of what is stated in the above passage, that, “Mr. Hosken was in the chair.” This means that he is in the chair where the Worshipful Master or Grand Master of the Masonic Lodge presides. This means that he is a 33rd Degree Freemason and the supreme head of this particular Temple. The fact that Gandhi and Doke are present and that Gandhi is giving a speech in honour of Rev. Doke in a Masonic Lodge hosted by the Grand Master of the Lodge and leader of the European Committee, Mr. Hosken, is strong evidence supporting Gandhi’s and Doke’s Freemason affiliations. The fact that Mr. Hosken is both the Grand Master of the Temple and the leader of the European Committee of which all three are members suggest that the links between the three men go beyond the European Committee to another **overriding** organization, the very organization in whose Temple the current banquet it is being hosted, namely **Freemasonry**. We would go even further and suggest that the European Committee is a subcommittee set up by Freemasonry for vested political reasons and toward a defined political goal. The description of the content of Gandhi’s speech given below establishes the Masonic affiliations of all three men beyond doubt: Speaking of Mr. Doke’s Asiatic work, it is not possible to refrain from speaking in praise of the work of the European Committee of which the chairman (Mr. Hosken) was the president. Mr. Gandhi frankly confessed that passive resistance might have broken down without the magnificent support rendered by the European Committee. What the preceding passage reveals is what it doesn’t reveal, namely, the text of Gandhi’s speech. We only have a description of the speech made at the so-called banquet. While some might object that just because all three men are attending a meeting held in a Masonic Lodge in no way proves that they are Masons, the fact that this is an official meeting and Gandhi’s speech is not available because the meeting is official and secret proves that all three men are Masons. Again, some might argue that just because the meeting is held in a Masonic Temple does not mean that everyone present is a Mason, including possibly some of the Chinese delegates present, the fact that this is an official Masonic meeting is proven by the fact that the text of Gandhi’s speech is not available. We only have the minutes pertaining to the alleged content of Gandhi’s speech. This means that Gandhi’s speech and its contents are **secret**. Let’s not forget that Freemasonry in its modern form is based on the 33 Degree organizational model founded by Sir Francis Bacon, the founder of her Majesty’s Secret Service, and that like the intelligence organization that was formed under his leadership, Freemasonry is a secret society that is highly secretive. (Francis Bacon’s Personal Life Story) **Strong affiliations remain between the world’s intelligence communities and Freemasonry to this day.**

According to a source formerly in U.S. Naval Intelligence, most of the higher-ranking officers in the American intelligence community are higher degree initiates of Freemasonry. What does this say about Gandhi’s real status? Is he a spy and intelligence asset of the British government assigned to be instrumental in the partitioning of India and Pakistan and that his Freemason affiliations would help him to sell out his own people? We think this very likely. What has been shown if not proven beyond a reasonable doubt is that **both Gandhi and Doke are Freemasons and that they are** attending an official Lodge meeting in which the Lodge members are hosting a farewell dinner for one of their own members, J.J. Doke.

The fact is however that much of what Gandhi wrote is in Masonic code. Much of it is to be taken figuratively rather than literally. The following passage is taken from Gandhi’s dairy at a time just before he leaves for London to sit the Bar. What Gandhi is describing here would be interpreted by most scholars as a literal account of a series of accidents that befell him while journeying from place to place. This would not be a correct interpretation. What Gandhi is in fact describing in coded language, which can only be understood by higher degree initiates of Freemasonry or by researchers of Freemasonry, is his initiation to the Third Degree of Freemasonry: Amidst thoughts, I came unconsciously in contact with a carriage. I received some injury. Yet I did not take the help of anybody in walking. I think I was quite dizzy. Then we entered the house of Maghjibhai. There I again came in contact with a stone unknowingly and received injury. I was quite senseless. From that time I did not know what took place, and after that, I am told by them, I fell flat on the ground after some steps. I was not myself for 5 minutes. They considered I was dead. But fortunately for myself the ground on which I fell was quite smooth. I came to my senses at last and all of them were quite joyful. The mother was sent for. She was very sorry for me, and this caused my delay though I told them that I was quite well. But none would allow me to go, though I afterwards came to know that my bold and dearest mother would have to go. But she feared the calumny of other people… What Gandhi is recounting in this diary entry is for Masonic eyes only. Only a fellow Mason or a researcher in the field would be able to interpret the Masonic allusions and there is no doubt that the preceding passage is written in Masonic code. What Gandhi is describing is his own initiation to the Third Degree of Freemasonry. While some might argue that it is a literal description of an accident that befell him while traveling in India, a careful reading of the passage would make such conjecture absurd. Some might even argue that Masonic initiation in the place described would be impossible since no Masonic Temple could be found in such a location, but this is to impute that Gandhi is being as literal about the location as he is about the account itself. The diary entry was made on November 12, 1888 in London, which is revealing in itself. Had the event occurred in India, why would he not have made the diary entry at the time of the event, which had allegedly occurred in India? First, Gandhi tells us, ‘I came unconsciously in contact with a carriage’. When the first mishap occurred, we are told that he ‘unconsciously’ received a blow to the head. We know he sustained an injury to the head because he says, ‘I think I was quite dizzy’. He would have been unconscious of the event were he blindfolded, which candidates for the Third Degree notoriously are. Then, he tells us that they entered the ‘house of Maghjibhai’, where he sustained another injury to the head, ‘There I again came in contact with a stone unknowingly and received injury.’ This time he uses the word ‘unknowingly’. To this point, he has sustained at least two blows to the head, this time ‘unknowingly’. Were he blindfolded it certainly would be ‘unknowingly’. He would not know what hit him so to speak. He certainly would appear not to be aware of the fact that a stone maul had struck him in the forehead, which would in fact be the case if he were a candidate for the Third Degree. What is the Third Degree? Many will be familiar with the phrase, ‘They gave him the Third Degree’. Masons initiated to the Third Degree know its significance. It is a ritual death conceived in part to warn the candidate never to betray the Order. Any candidate who betrays the order is given the Third Degree, which in Masonic language means that he is subjected to a ritualized form of torture and assassination. Masons who betray the oath taken in the Third Degree to safeguard the secrets of Freemasonry and not reveal any of its arcane beliefs and practices will be given the Third Degree in fact and not in ritual. The Third Degree has a long history. It is ultimately based on a ritual reenactment of the murder of Hiram Abif, the alleged architect of King Solomon’s Temple. According to the legend, Hiram Abif was confronted by three ruffians in the Temple. The three ruffians are known in Masonic lore as the three Juwes. The three Jewes are Jubelo, Jubela and Jubelum, the alleged assassins of Hiram Abif. According to the story, upon completing his prayers, Hiram Abif prepared to leave the Temple when he was confronted by the three Juwes. The first of the assailants demanded that Hiram reveal the secrets of the Master Mason, but the Master refused. This set into motion such jealous rage in the three aspirants that their anger turned violent with deadly consequences. The story of what occurred is here recorded by researchers with Masonic affiliations: His devotions being ended, he prepared to retire by the south gate, where he was accosted by the first of these ruffians, who, for want of a better weapon, had armed himself with a plumb rule, and in a threatening manner demanded of our Master…the genuine secrets of (Grand Geometrician), warning him that death would be the consequence of his refusal; but true to his obligation he replied that those secrets were known to but three in the world and that without the consent of the other two, he neither could, nor would divulge them… This answer not proving satisfactory, the Ruffian aimed a violent blow at out Master’s forehead, but startled by the firmness of his demeanour, it only glanced down the right temple. Yet with sufficient force to cause him to reel and sink to the ground on his left knee. Recovering himself from this situation, he rushed to the west gate where he stood opposed by the second ruffian, to whom he replied as before, yet with undiminished firmness when the ruffian, who was armed with a level struck a violent blow on the left temple which brought him to the ground on his right knee. Finding all chances of escape in both these quarters cut off, our Master staggered, faint and bleeding, to the east gate where the third ruffian was posted and who, on receiving a similar reply to his insolent demand…struck him a violent blow full in the center of the forehead with a heavy stone maul, which laid him lifeless at his feet. It is clear from the preceding passage that Hiram Abif was given three blows to the head, the first to either temple and the third and fatal deathblow to the forehead with a stone maul. To review the passage from Gandhi’s diary entry, he states that it was inside the ‘house of Meghjihai’ that he received a blow from a stone, ‘There I again came in contact with a stone unknowingly and received injury’. We are certain the reader will agree that to receive a blow from a stone inside the ‘house of Meghjibhai’ is a rather unusual place to suffer from such a mishap, unless of course you are a Freemason undergoing the third in a succession of ritual blows in the Third Degree of initiation inside a Masonic Temple. Nor would it be so unheard of if the stone were in fact a stone maul used to administer the ritualistic fatal blow to the forehead in ritual of the Third Degree. Following the blow received from the stone (or stone maul), Gandhi stumbles and falls ‘flat on the ground’ we are told. We are then informed that he was unconscious for five minutes. ‘I was not myself for 5 minutes,’ he informs us, adding, ‘They considered I was dead.’ Since the candidate for the Third Degree is undergoing his own ritual death, it would be natural for his brethren to regard him as symbolically dead at this point in the ritual. Then Gandhi informs us that he escapes serious injury because of the smoothness of the floor, ‘But fortunately for myself the ground on which I fell was quite smooth.’ Indeed, the floor would have been quite smooth had he fallen on solid masonry, which the floor of a Masonic Temple would most assuredly be. Then he informs us that his brethren were overjoyed when he regained his senses, ‘I came to my senses at last and all of them were quite joyful.’ The relevance of this is that the Third Degree ceremony culminates with the Worshipful Master removing the blindfold so the candidate of the Third Degree can gaze upon his own burial shroud containing the skull and crossbones. He would then be raised from the dead in a raising ceremony at which point his fellow Masons who raise a cheer of rejoicing. Following this, Gandhi informs us that, ‘The mother was sent for.’ It is no accident that he uses the definite article ‘The’ before ‘mother’. Why would he not say, ‘My mother was sent for’? This is because the language is intended to be ambiguous. To the uninitiated, ‘mother’ is an allusion to his mother. Thus, it is his mother who is being sent for. To the initiated, ‘The mother’ refers not to Gandhi’s own mother, but to ‘The Widow’ of which all Masons claim to be the sons. According to Masonic lore, Hiram Abif was the Widow’s son. Many Masons even refer to themselves as ‘the Widow’s sons’ or ‘the sons of the widow’. Gandhi informs us that, ‘she was very sorry for me’, as of course the widow would most assuredly be for her martyred son. He then informs us, ‘But none would allow me to go, though I afterwards came to know that my bold and dearest mother would have allowed me to go.’ This is in fact all Masonic code for the Widow wishing to set her son, Hiram Abif, at liberty, since ‘liberty, fraternity and equality’ are said to be the motto Masons swear by. The passage ends with Gandhi telling us of his mother entertaining fears on account of her son: ‘But she feared the calumny of other people,’ which the Widow most assuredly done having a portent of what awaited her martyr son. Is there any evidence that Lord Ampthill had any connection with the European Committee? Well, as the president of the South African British Indian Committee, he would have most certainly had dealings the European Committee, of which Mr. Hosken was the head, since the record attests to his dealings with another European Committee member, namely Gandhi. In one letter, Gandhi actually appeals to Lord Ampthill to meet with the South African politicians, which suggests that at some point the esteemed member of the House of Lords, probably came into contact with several prominent political figures in South Africa: At the same time, I respectfully venture to think that, if somehow or other you could come in personal contact with the South African politicians, it will be useful for future action in connection with the Imperial work that you, as President of the South Africa British Indian Committee, are engaged in. Is there any evidence that Lord Ampthill knew or had ever met Doke, though he denies it? Considering that Doke was so strong a supporter of Gandhi’s, a committed proponent of Satragraya, the editor of Gandhi’s own newspaper the Indian Opinion, and an activist for the Indian cause in the Transvaal, it stands to reason that Doke would be connected with the delegation accompanying Gandhi to London to present a deposition before Parliament on the question of Indian immigration to the Transvaal. As the President of the South African British Indian Committee, Lord Ampthill had taken personal charge of the deposition opposing the Act of 1907, a Bill that enforced strict restrictions on Indian immigration to the Transvaal. In the following letter, Gandhi thanks Lord Ampthill for his continued support for the Indian cause to which he has made his own to use Gandhi’s own phraseology: I am extremely obliged to Your Lordship for the very great trouble you are taking over the Indian cause in the Transvaal which you have made your own. Gandhi then informs Lord Ampthill that he has prepared a deputation letter to place before parliament, but that he will appeal to the Lord’s judgment before sending it: I am enclosing statement in proof from because, in anticipation of Your Lordship’s approval, it was sent to the printer’s yesterday, but it will not be published or submitted without consultation with Your Lordship. Then, in response to Lord Ampthill’s concerns that Gandhi’s movement of “passive resistance” might have ties with radical organizations in India, Gandhi flatly denies any such affiliation, referring to Rev. Doke for vindication: The test of passive resistance is self-suffering and not infliction of suffering on others. We have, therefore, not only never received a single farthing from “the party of sedition” in India or else-where, but even if there was any offer, we should, if we were true to our principles, decline to receive it. We have hitherto made it a point not to approach the Indian public in India for financial assistance. The accounts of the **British Indian Association** are open to the world. A statement of income expenditure is published from time to time and is advertised in Indian Opinion. Mr. Doke, Mr. Philips, and the Other notable men who are working in the Transvaal for us, know this fact most intimately… In Lord Ampthill’s foreword to Doke’s biography, he denied having any connection to Doke, claiming not to know him personally. One wonders how this is possible if Gandhi is seeking vindication through the good reverend’s character. Why would Gandhi even refer to Rev. Doke unless he was known to Lord Ampthill personally and sufficiently for him to act as a meaningful character witness on Gandhi’s behalf? It is interesting to note that the preceding letter to Lord Ampthill is dated July 29, 1909, exactly 11 days before Gandhi would send another letter to the esteemed Lord asking him to write the foreword for the Doke biography. Gandhi’s letter of request appears below: Dear Lord Ampthill, I have now received the somewhat delayed proof of the Rev. Mr. Doke’s book, which I am very anxious to see published as early as possible. I might mention in passing that I have received a number of subscriptions in advance. I know you are very busy and I have hesitated to burden you further with the writing of the introduction, which you were good enough to promise, if the proof should meet with your approval. Nevertheless you will I hope, find time – as I am sure you have the desire – to give this matter your very kind attention. I am forwarding the proof under separate cover. Later, Gandhi would refer to Doke yet again, this time in a letter following the preceding one requesting a foreword from Lord Ampthill. The letter is dated October, 14, 1909, some two months after the preceding letter. Here, Gandhi mentions Rev. Doke so casually one must question Lord Ampthill’s claim not to know the reverend: Mr. Doke, in a letter to me, says that passive resisters have never been so strong as they were when his letter left South Africa. It is undeniable that the reference to Doke is of so casual a description that one is forced to recognize the open familiarity Gandhi has in alluding to their mutual acquaintance. Doke cannot, as Lord Ampthill alleges, be unknown to him. Indeed, the tale just keeps getting taller. Not only do the letters Gandhi exchanges with Lord Ampthill catch the esteemed Lord out in a lie, but they entrap Gandhi in one of his own. We will now explore this as it is central to the question of Gandhi’s truthfulness and reliability as a witness offering sworn testimony. When questioned about his connections with radical groups in India, Gandhi defends himself against such charges in several letters to Lord Ampthill. In one such letter dated August 4th, 1909, just five days before he would write to Lord Ampthill requesting that he write a foreword for the Doke biography, Gandhi is obviously anxious to win vindication and for good reason. The concluding part of the letter reads as follows: I am fully aware of the allegation that we are acting in co-operation with the extremist party in India. I however give Your Lordship the emphatic assurance that the charge is totally without foundation. Indian passive resistance in the Transvaal had its rise in that Colony and has been continued absolutely independent of anything that is being said or done in India; indeed, sometimes, even in defiance of what has been said or written to the contrary in India or elsewhere. Our movement is absolutely unconnected with any ex(tremist movement in India). I do not know the extremists per(sonally)… is the Moslem League and some time Secretary in London of the Pan-Islamic Society, and this correspondence has been carried on with a view to interesting Indian opinion in our matter and arousing public sympathy. Gandhi equivocates on the issue. He claims not to know any extremists personally and then indicates at the end of the letter that he has some acquaintance with an individual affiliated with the Moslem League and the Pan-Islamic Society, but justifies his correspondence with this individual by claiming to desire to gain intelligence on Indian opinion concerning his cause and also with a view to arousing public sympathy. Now if that isn’t double talk, we would like someone to advise us on what is. Gandhi’s double talk doesn’t end there, since we have an actual letter he personally wrote to the London Branch of the Indian Moslem League. Gandhi cannot escape the charge of being guilty of double talk on this question. He states unequivocally that he and his organization have no association with any radical organizations operating in India or outside and yet the following letter proves that correspondence does take place between his organization and one of those deemed radical and violent, namely, the Indian Moslem League. Gandhi’s letter to the London branch of this organization reads as follows: Dear Sir, The Transvaal deputation have received The following cablegram from Johannesburg: Meeting held yesterday enthusiastic, determined continue, resolutions congratulating released, reaffirming complete confidence delegates, efforts greatly appreciated, afresh pledging their support, protesting Vernon’s statement which until Government repudiates Asiatics interpret disclosure Government policy. Request imprisoned Mohammedans special meal Ramzan refused. I draw your particular attention to the last paragraph of the cablegram, which shows that the Transvaal Government have deeply hurt the religious susceptibilities of British Indian Mohammedans who have settled in the Transvaal, who have felt called upon, on religious and conscientious grounds, to disregard what is known as the Asiatic Act and to suffer imprisonment for their so doing. That under the British flag, which is supposed to respect all religions, Mohammedan passive resisters should be prevented from performing a religious observance of the highest importance is a very serious matter. I hope that the League will take prompt action. I may point out that last year, at Volkhurst, facilities were given to passive resisters during the month of Ramzan. The duplicitous nature of this letter could not be more obvious. The tone of the letter is clearly inflammatory and specifically designed to provoke and instigate. Gandhi’s manipulative reference to human and religious rights violations of Mohammedans by the Transvaal Government is calculated to provoke a violent response. Not only does he mention the imprisonment of Mohammedans, but the denial of their rights to religious practice and diet. Gandhi adds, “I hope that the League will take prompt action.” To instigate conflict and incite a radical organization to prompt and decisive action is none other than to call for and incite violence. And this is the true face behind the mask of divinity. This is the quintessential Gandhi, the two-faced Gandhi, the duplicitous double talker. **While posturing outwardly as a pacifist with no appetite for blood whatsoever, he was covertly acting as a man of war and instigator of terrorism.** Col. G.B. Singh’s book, Gandhi: Behind the Mask of Divinity has already implicated Gandhi in a bloody suppression of African Zulus.

A shrewd investigator might also ask why photos of Gandhi in his British colonel uniform **have not been as easy to come by as those** depicting the Hindu saint in a loincloth. Gandhi did have Freemason affiliations, this would explain his duplicitous Orwellian doublespeak and double talk. The Masons have always employed such tactics. It is their modus operandi to present a good outward façade, while concealing the shady and criminal underworld activities of the world’s largest and most powerful crime syndicate. This is what is symbolized by the **black and white squares** found on the floors of every Masonic Temple and on the police caps of so many of the world’s police forces. It symbolizes the fact that the Masons control both sides, the light and the dark forces, that they supply arm to both sides in wars, play both sides of the fence, and engage in black operations as their basic modus operandi. Before going underground and changing their name, the modern-day Freemasons were known as the Knights Templar. An early Templar family known as the House of Guise **and** Lorraine had a unique Coat-of-Arms consisting of a “**double cross**”. This Coat-of-Arms came to be associated with their modus operandi, which consisted of betraying or double-crossing both sides in wars by covertly arming both sides. Supplying gold and arms to one king to which they pretended to be loyal, they would simultaneously turn around and arm his opponent. Duplicity and double-dealing came to be so closely associated with this family that the “double cross” came to mean betray, cheat, or deceive someone. As a probable heir by succession to crooks in a criminal organization of longstanding, **Gandhi was well trained in the arts of deception, duplicity and intrigue, and pulled it off with masterful precision**.

In the 1890’s, the young Gandhi set off to London to study law. His London Diary recorded the events of this time in his life, but despite the painstaking efforts of scholars to preserve his writings for posterity, all but 20 pages of The London Diary went missing. The surviving pages describe Gandhi’s initiation to the Third Degree of Freemasonry. It is apparently his **Freemason** **diary**. It in all probability describes his initiation through the several degrees of the organization.

The cable from Gandhi reads, “Hosken issued public appeal supporting our letter.” Hosken, our reader will recall, was presiding as the Worshipful Master at the farewell dinner for Rev. Doke held at the Masonic Lodge meeting in Johannesburg. Hosken was also the head of the European Committee. The fact that Gandhi mentions “Hosken” in the cable without any honorific title before his name suggests that he is a widely known member of the old boy’s network and an intimate associate of them both.

This suggests either that Lord Ampthill was an active member of the same Masonic Lodge or intimately associated with its members and some of those associated with the European Committee. In short, it is highly doubtful that Doke would not have been known to Ampthill personally.

**London Diary must be evaluated carefully.** The editors of CWMG confess that this diary was of about 120 pages. Accordingly, Gandhi handed over this diary to Chhaganlal Gandhi, his cousin, in South Africa, who too was going to London in 1909. Only 20 pages of this diary are available in the CWMG. The rest are unaccounted for.

<https://www.deccanchronicle.com/opinion/op-ed/280118/when-jinnah-fought-for-bhagat-singh.html> When Jinnah fought for Bhagat Singh

Bodies of Bhagat Singh,Rajguru and Sukhdevd were taken to Ganda Singh wala near District Kasur from the back gate of Lahore central jail after execution and half burnt in the name of cremation. However it were large number of people led by Lala Lajpat Rai's daughter Parvati Devi and Bibi Amark kaur sister of Bhagat Singh, that took way the half burnt body pieces of martyrs back to Lahore and all three were properly cremated at bank of river Ravi at Lahore with 40 thousand strong procession of people.

Bhagat Sing wanted to change the structure of society radically. In a brief essay on the slogan ‘Long live the revolution,’ he writes: “The sense in which the word revolution is used in this phrase is the spirit, the longing for a change for the better. The people generally get accustomed to the established order of things and begin to tremble at the very idea of change. It is this lethargic spirit that needs to be replaced with the revolutionary spirit.” -------------- WROTE AT WHAT AGE

**freemasonry and their involvement in israel**

<https://socioecohistory.wordpress.com/2011/02/16/freemason-netanyahu-israeli-army-ready-for-anything/>

<http://fanaticforjesus.blogspot.com/2009/09/freemasonry-and-their-involvement-in.html>

<http://www.biblesearchers.com/prophecy/daniel/gogumogog7.shtml>

<http://www.texemarrs.com/042003/masonic_jews_plot_world_control.htm>

<http://lefemineforlife.blogspot.com/2008/05/freemason-israel-prime-ministers-1948.html>

<https://www.facebook.com/robert.kirkconnell/posts/10205982331911728>

* "Former Prime Minister Benjamin Netanyahu has publicly stated (see the Israeli publication Shishi, Spring 1994) that he was initiated into the Masonic Lodge while in the United States. The La Republica newspaper stated that Prime Minister Yitzak Rabin was active in Masonry and estimated there are 4,000 Israeli Freemasons, divided into 76 lodges. Most Israeli judges and religious figures are Masons. Rothschild-supported Hebrew University in Israel has erected an Egyptian obelisk, symbol of Freemasonry, in its courtyard, and inside the new Israeli Supreme Court building is a law library architecturally designed in the shape of an Egyptian pyramid."
* “To you, Sovereign Grand Inspectors General (of the 33rd degree), we say this, that you may repeat it to the brethren of the 32nd , 31st and 30th degrees – The Masonic Religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian doctrine. … Yes, Lucifer is God … “ Albert Pike, Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry in 1871

**Hitler was a freemason**

<https://www.youtube.com/watch?v=70-NQ8DtvvY>

<https://www.youtube.com/watch?v=MIRc50TbNWc>

<https://www.youtube.com/watch?v=NfSDll6odaQ>

<https://www.youtube.com/watch?v=10HhlTHh4qc&bpctr=1553110984>

<https://www.youtube.com/watch?v=y0vpgYLzy9Q>

<https://www.youtube.com/watch?v=n7u794zctYI>

<https://www.youtube.com/watch?v=JfEJMNby6OU&bpctr=1553111369>

<https://www.youtube.com/watch?v=uRC-skETUD8>

**Italian dictator Benito Mussolini 'was recruited by MI5'**

<https://www.telegraph.co.uk/news/worldnews/europe/italy/6321201/Italian-dictator-Benito-Mussolini-was-recruited-by-MI5.html>

<https://www.ndtv.com/world-news/benito-mussolini-was-mi5s-agent-in-italy-403150>

<https://www.theguardian.com/world/2009/oct/13/benito-mussolini-recruited-mi5-italy>

<https://wikileaks.org/gifiles/docs/16/1685953_uk-italy-benito-mussolini-was-mi5-s-man-in-italy-.html>

**Meet Sergeant Major Mohandas Karamchand Gandhi**

<https://www.facebook.com/BritU1/posts/times-of-india-meet-sergeant-major-mohandas-gandhigandhi-the-most-instrumental-f/1387981227975765/>

<https://timesofindia.indiatimes.com/india/Meet-Sergeant-Major-Mohandas-Karamchand-Gandhi/articleshow/44124189.cms>

**Gandhi - The most instrumental figure behind the Indian War Effort in WW1:**

British steamer SS Kinfauns Castle had reached the English Channel from Cape Town in South Africa in August 1914 when one of the passengers received important news: the British Empire was at war with Germany. Upon reaching Britain, he would declare unconditional support to the British war effort and propose to raise an Indian volunteer unit. He was barrister Mohandas Karamchand Gandhi.

By late August, 1914, it had become clear to Gandhi that the Indian Army would be deployed on the Western Front and there could be many Indians wounded needing medical care. So Gandhi proposed to raise an Indian ambulance corps that was soon sanctioned by the British war office. It was not the first time that Gandhi had appealed to Indians to join a British war: during the Second Boer War in 1899-1902 and Zulu War in 1906, Gandhi, then in South Africa, had raised an Indian ambulance corps in which he served as a sergeant-major of the British Army. In the next five months, Gandhi managed to inspire many Indians to join the corps, some of whom later served in hospitals in Southampton and Brighton where Indian war casualties were treated. In this cause, he was aided by his wife Kasturba and Sarojini Naidu, who also drew up a resolution for unconditional support to the British Empire.

Gandhi himself took nursing classes, though he soon fell ill with pleurisy and couldn't himself tend to the Indian wounded. "Gandhi is considered to be an icon in Indian military medicine. We still have a photo of him in military uniform at the Armed Forces Medical College, Pune," says Brigadier MSVK Raju (Retd), formerly the head of psychiatry at AFMC.

Gandhi left England for India in December, 1914 and arrived in January, 1915. That year, Gandhi was awarded the **Kaiser-i-Hind** medal.

In the next few years, Gandhi continued to espouse the cause of the British. In fact, after Kheda satyagraha ended, Gandhi aggressively started campaigning for the war as a recruiting officer of the empire. This time, Gandhi wasn't recruiting non-combatants but fighters. **Other leaders** like Gopalkrishna Gokhale, Bal Gangadhar Tilak and Mohammed Ali Jinnah **also endorsed the empire's cause** in varying degrees.

According to UK-based author Vedica Kant, who is in India for the launch of her first book, 'If I die here, who will remember me? India in the First World War', Gandhi was different from other leaders. "Like others who demanded or expected concessions from the British in return for support to the war, **Gandhi**, right from the beginning, gave **unconditional** support. Gandhi was also **instrumental** in **expanding** the recruiting bases of the Indian Army to Gujarat and other places: places that didn't have the so-called martial races as identified by the British. By 1918, the empire was in **dire** **need of men and** they had to look to Gujarat, Bengal, Madras etc for recruiting," Kant says.

One of the many recruiting centres in Gujarat was set up at Pollen Dharamshala in Godhra (now mostly remembered for the Sabarmati Express burning incident of 2002). There, on April 16, 1918, a large gathering of Thakores of Rewa Kantha Agency and Panch Mahals, and common people heard **Gandhi** **present** a report on his **recruiting** work. He said Kaira area had contributed the most in Gujarat.

Then on June 26, 1918, Gandhi addressed a mass gathering in Borsad taluka and said, "Voluntary **enlistment** is the right key to self-government, to say nothing of the manliness and broadmindedness it confers. The honour of our women is bound up with it inasmuch as by enlisting ourselves, we shall acquire that capacity for self-defence, the absence of which at present makes us unable to protect our women and children... The opportunity for military training now open to us all will not present itself in the future... A man who is afraid of death is constitutionally incapable of passive resistance. For a proper appreciation of the true significance of passive resistance the power of physical endurance needs to be cultivated. He alone can practise 'ahimsa' who knows 'himsa' not in the abstract but in fact."

<https://www.britishcouncil.org/voices-magazine/how-was-india-involved-first-world-war>

**How was India involved in the First World War?**

Almost 1.5 million Muslim, Sikh and Hindu men volunteered in the Indian Expeditionary Force.'

India made a huge contribution to Britain’s war effort. It sent staggering numbers of volunteers to fight and die on behalf of the allied forces. Almost 1.5 million Muslim, Sikh and Hindu men from regions such as the Punjab, Uttar Pradesh, Maharashtra, Tamil Nadu and Bihar volunteered in the [**Indian Expeditionary Force**](http://en.wikipedia.org/wiki/Indian_Army_during_World_War_I#Indian_Expeditionary_Force_A), which saw fighting on the Western Front, in East Africa, Mesopotamia, Egypt and Gallipoli. Volunteering offered a chance to break through the caste system, because becoming a soldier paid well and meant becoming part of the ‘warrior’ caste, which gave high status. However, of these men, around 50,000 died, 65,000 were wounded, and 10,000 were reported missing, while 98 Indian army nurses were killed. The country also supplied 170,000 animals, 3,7 million tonnes of supplies, jute for sandbags, and a large loan (the equivalent of about £2 billion today) to the British government.

**But do the UK and India remember India’s role?**

While the UK is one of the top ten unprompted associations with the First World War held by Indian survey respondents, India was not mentioned a single time as a top-of-mind association with the First World War among the 1,215 UK survey respondents. It is hardly surprising, therefore, that twice as many respondents in India compared to the UK feel that their country’s role in the First World War is — to this day — often misrepresented and misunderstood in global history (almost one quarter of Indian respondents indicated this).

At the same time, around three quarters of respondents in India as well as in the UK felt that their country is still affected by the consequences of the First World War.

**Were Britain and India on the same side or fighting each other?**

Looking for reasons why the First World War still looms large amongst people in India, it becomes clear that that period of history is inextricably bound up with the history of the independence movement. And this can sometimes cause confusion.

For instance, only just over half (51 per cent) of Indian survey respondents knew that Britain and India were fighting alongside each other in the First World War. Over one quarter (27 per cent) believed they were enemies.

And while 63 per cent of UK survey respondents correctly identified that India fought alongside Britain, a full third (33 per cent) thought that India was fighting against Britain.

**The First World War and the independence movement in India**

This is despite the fact that India was heavily involved in the First World War as a key contributor to the allied forces and at that time an important part of the British Empire.

Having made huge sacrifices and demonstrated military valour equal to that of European soldiers, Indians widely expected a transition to self-government. These expectations were shared by nationalist leaders such as [Mahatma Gandhi](http://en.wikipedia.org/wiki/Mahatma_Gandhi) and [Muhammad Ali Jinnah](http://en.wikipedia.org/wiki/Muhammad_Ali_Jinnah) (the founder of Pakistan), but were dashed by the extension of martial law at the end of the conflict.

Following this period, Gandhi launched his first India-wide campaign of civil disobedience against British authority in February 1919.

World War One: Six extraordinary Indian stories <https://www.bbc.com/news/world-asia-india-46148207> FREEMASONRY IN INDIA <http://linfordresearch.info/fordownload/World%20of%20Fmy/Nairn%20India.pdf>

<https://www.britishcouncil.org/sites/default/files/remember-the-world-as-well-as-the-war-report.pdf>

<https://www.huffingtonpost.in/ashwin-desai/writing-the-south-african_b_8224498.html?utm_hp_ref=india>

GANDHI RACIST ? <https://www.bbc.com/news/world-asia-india-34265882>

<https://www.dawn.com/news/1352119>

<https://hedleytwidle.com/home/2013/08/23/alchemists-of-the-ordinary>

<http://gayinfluence.blogspot.com/2011/08/hermann-kallenbach-gandhis-gay-lover.html>

<http://www.wondersandmarvels.com/2014/07/how-gandhi-became-gandhi.html>

<https://medium.com/@dalitdiva/why-it-is-time-to-dump-gandhi-b59c7399fe66>

<https://stanfordpress.typepad.com/blog/2015/10/writing-south-africans-out-of-history.html>

# The Remains of Empire

[T]he iconic image of Gandhi is of a man of God steeped in austerity, sexually renunciate, meditating in his ashram, who the assasin’s bullet providentially transformed into a martyr. . . . All the evidence available, however, points to the real Gandhi as being very different. . . . The contrast between the icon and the blood-and-flesh individual is the result of selective memory.

—Claude Markovits (2004: 163–4)

Former South African President Nelson Mandela wrote in Time magazine in 1999:

India is Gandhi’s country of birth; South Africa his country of adoption. He was both an Indian and a South African citizen. Both countries contributed to his intellectual and moral genius, and he shaped the liberatory movements in both colonial theaters. He is the archetypal anticolonial revolutionary. His strategy of noncooperation, his assertion that we can be dominated only if we cooperate with our dominators, and his nonviolent resistance inspired anticolonial and antiracist movements internationally in our century. . . . The sight of wounded and whipped Zulus, mercilessly abandoned by their British persecutors, so appalled him that he turned full circle from his admiration for all things British to celebrating the indigenous and ethnic (Mandela 1999).

MANDELA = FREEMASON SATANIST , RHODES PARTNER.

At the Chief Albert Luthuli Centenary Celebration at Kwa Dukuza on the KwaZulu-Natal north coast, **Mandela** said:

It was also around this region that Mahatma Gandhi spent so much of his time conducting the struggle of the people of South Africa. It was here that he taught that the destiny of the Indian Community was inseparable from that of the oppressed African majority. That is why, amongst other things, Mahatma Gandhi risked his life by organising for the treatment of Chief Bhambatha’s injured warriors in 1906 (**Mandela** 1998).

South African President Thabo Mbeki said at the launch of the film Gandhi, My Father at the Monte Casino in Johannesburg:

Launching this film in South Africa is no coincidence, since Gandhi spent many years in South Africa, from 1893 to 1914, a period during which he used his extraordinary energies to fight racism. I think we will agree that the launch of this kind of movie, focusing on one of the greatest opponents of colonialism and racism, is long overdue. We welcome this movie because I trust it can only reactivate our collective memory and deepen our understanding of the great sacrifices of this gigantic human being. . . . We now know that the greatness of his soul was not limited only to people of Indian descent who called him ‘Mahatma’, but to the human race as a whole (Mbeki 2007).

MBEKI = FREEMASON SATANIST

**The early hagiographies of Gandhi relied on his own writings and on biographies of him by his close friends and contemporaries who were often in awe of him, such as his South African associates Reverend Joseph Doke and Henry Polak, the American journalist Louis Fischer, and the French Nobel Laureate Romain Rolland.** Fischer described Gandhi as ‘the greatest individual of the twentieth century, if not the twenty centuries’ (Fischer 1954: 88). Rolland became Gandhi’s ‘self-appointed advertiser’ in Europe. He once wrote to Gandhi: ‘I regard it as one of the honours of my life to have been able to put my efforts to your service and to spread your thought in the world. I am proud of my role’ (in Bhole 2000).

The historian Claude Markovits writes that Gandhi’s An Autobiography: The Story of My Experiments with Truth (1927) and Satyagraha in South Africa(1928), **upon which much of Gandhi scholarship is based, are problematic because they ‘were written in the 1920s, more than ten years after Gandhi’s departure from South Africa, entirely from memory**, without the help of written notes, and serious doubts exist as to the reliability of such personal memories uncorroborated by other testimonies.’ Markovits accuses Gandhi, through these works, of seeking to ‘take charge of all subsequent representations of his own life, and to impose an interpretation in terms of his spiritual quest which ought not to be seriously questioned afterwards’ (2004: 46). As we examined Gandhi’s actions and contemporary writings during his South African stay, and compared these with what he wrote in his autobiography and Satyagraha in South Africa, it was apparent that he indulged in some ‘tidying up’. He was effectively rewriting his own history.

Guha’s study (2013), despite being well researched, partakes of this logic. However, we contest the overall thrust—that Mohandas transmogrified into Mahatma on African soil, and that a cosmopolitan anti-colonial fighter prefigured the anti-apartheid struggle by both developing personal relationships across race lines and by his opposition to white minority rule. ------ GUHA WILL NEVER MENTION FREEMASONRY .

Set against the existing narrative of Gandhi as a great inventor of the new tactic and philosophy of nonviolent popular politics and as a pioneer of anti-colonial nationalism, this study seeks to demonstrate that principally, his political imagination was limited to equality within Empire. We show that his tactics were shaped in crucial ways by a conservative defence of **class, race and caste privilege.** T.K. Mahadevan (1982), Maureen Swan (1985), Surendra Bhana and Goolam Vahed (2005), Joseph Lelyveld (2011), Patrick French (2011), Isabel Hofmeyr (2013), and Arundhati Roy (2014), amongst others, point to some of these arguments in different ways, while Faisal Devji (2011) examines Gandhi as an imperial thinker.3

Our work expands this literature with its point of departure being that it is situated within the context of studies of Empire and nationalism. We are careful to place the voluminous detail on Gandhi in its historical and historiographical contexts. Gandhi’s views on race, class, caste, nation and Empire are contentious and even distressing at times to his supporters. This is an aspect of his South African years that we fully engage with. We agree with Burton that it is ‘time, arguably past time, for unsentimentalised histories of cross-racial, interracial community’ and a time to strive for ‘histories that acknowledge racial difference and conflict’ (2012: 7).

In the immediate aftermath of South Africa’s transition to a nonracial democracy there was a genuine desire to evoke history not in ways that could inflame and divide, but by finding common ground. Nothing exemplifies this more than **Mandela**, the first president of South Africa’s non-racial democracy, lending his name to the Mandela **Rhodes** Foundation in 2003—Cecil John Rhodes, **the arch imperialist, racist, colonialist** whose business empire was built on rapacious dispossession and a brutal labour regime, and Mandela, “freedom fighter” turned statesman. In proposing the foundation, **Mandela** said, ‘Combining our name with that of Cecil John Rhodes in this initiative is to signal the closing of the circle and the coming together of two strands of history’ (in Maylam 2005: 134).

B.R. Ambedkar’s Annihilation of Caste, = he never renounced his belief in chaturvarna, the system of four varnas, and he was ‘the saint of the status quo’.

Madame Helena Blavatsky was the first flower child , who journeyed to India for a bizarre purpose , almost 100 years before the hippie hegira of the 1960s.

**Its said** -- HPB’s ( Helena Petrovna Blavatsky ) maternal lineage goes back through Prince Michael of Chernigov to Rurik, founder of the Russian state at Novgorod. H.P. Blavatsky’s great grandfather, Prince Pavel Vasilyievich Dolgorukov (1755–1837) was a Major General during the reign of Ekaterina the Great. Going further back her family is traceable back to German Carolingian dynasty. Helena knew fluent German at a young age, though she was born in Ukraine as Helena von Hahn. For some time her family was in the Georgia where many current Israeli Jews are from .

You can hardly believe a word of what she tells about herself and her past -such was her capability for deception. On June 7, 1849 young 17 year old Helena Petrovna got married to the 41 year old vice-governor of Erevan, Nikifor Vladimirovich Blavatsk.. Soon after the wedding , even before the honeymoon she escaped . On April 3, 1875, in New York, Blavatsky formally married Michael Betanelly, a Georgian Jew living in America. The marriage dissolved after a few months as soon as she became an American citizen.

Blavatsky's Theosophy deals with "seven root races". The god like giant **Aryan** race lived on Atlantis and lost their god-like status by intermarrying with the "semi-human" Jews. The intermarrying with Jews caused the Aryans to devolve, according to Blavatsky. To keep the double agent game going , Blavatsky called Judaism a "religion of hate and malice toward everyone and everything outside itself." , while the **Aryans were the most advanced people spiritually.**

It was only in 1897 that **J. J. Thomson** “”discovered”” the electron , suggesting that the atom was not an "indivisible" particle, as **John Dalton** had suggested, but a jigsaw puzzle made of smaller pieces.

Nine years before, in 1888, Blavatsky had written: The atom is elastic, ergo, the atom is divisible, and must consist of particles, or of sub-atoms. And these sub-atoms? They are either non-elastic, and in such case they represent no dynamic importance, or, they are elastic also; and in that case, they, too, are subject to divisibility. And thus ad infinitum. But infinite divisibility of atoms resolves matter into simple centers of force, i.e., precludes the possibility of conceiving matter as an objective substance. —Helena Blavatsky, The Secret Doctrine Volume I, p. 519

**===== MODERN SCIENCE IS OCCULT THEOSOPHY IN A DIFFERENT LANGUAGE .**

Her seances where she contacted past masters by telepathy , made a messiah out of her. She was successful in what she did for she baffled and fooled German race into thinking that they are the **Aryans**.

Spiritual authority came to Madame via dead holy men, "The **Mahatmas**," ( past Masters) via whom she channeled massive hotch potch texts which she published as, Isis Unveiled and The Secret Doctrine, among others.

We must remember that Gandhi was propped up as a **Mahatma** as soon as he arrived from South Africa, to recruit Indian soldiers for the first World War . 111,000 Indian soldiers would die for England in the First World War , used as cannon fodder in the most **dangerous** sectors of war. These death were recorded as English deaths, with of course no memorials. 243,000 Indian soldiers died in the Second World War--thanks to Gandhi and Rothschild. Theosophy is the name Blavatsky gave to the **spontaneous** knowledge that she sucked in by telepathy **from** the Mahatmas, masters to the world.

It comes from the term "Theosophia" used by the Neoplatonists to mean literally "knowledge of the divine".

1848 — Karl Marx , a blood relative of Rothschild , creates Communism, the perfect Anti-Thesis to Capitalism’s Thesis System. 1917 — Communism created by Rothschild becomes the system of Government in Russia, creating in reality the Anti-Thesis to the Western Thesis, lead by America. Marx, Stalin, Lenin, Trotsky are all Jews. 1917-45 — Western powers build up Russia to Super Power status.

State of **Israel** is carved out after the Second World war.

**Theosophy and the power of Swastika was the gospel for Nazism.** 1945-89 — USSR poses potential cold war conflict with USA**.** Actual conflict is always avoided. Jews Gorbachev and Yeltsin destroy Communism in Russia and Europe by Perestroika and Glasnost.

1975 — Guiding Spirits tell Theosophical Society it is now time to go public, **changing** the name to the New Age Movement.

1990 — President George Bush announcing New World Order in August, after Iraq’s invasion of Kuwait. 1990 — **Communism changing clothes to become New Age and** to begin its planned dissolution. SOON — Merger of East/West, i.e., USSR/ USA into One World Government ( run by Big Brother ) via the United Nations.

In **India** she enrolled the services of **Damodar K Mavalankar** . ( He was born in the family of the Karhâda Mahârashtra caste of **Brâhmanas**, a **wealthy** Indian family. Apart from learning the tenets of his religion by his father from an early age, he also received a very good **English** education. <https://en.wikipedia.org/wiki/Damodar_K._Mavalankar> [https://blavatskytheosophy.com/**who-wrote-the-secret-doctrine**/](https://blavatskytheosophy.com/who-wrote-the-secret-doctrine/) <https://cwleadbeater.wordpress.com/2016/12/19/krishnamurti-supplants-damodar/>  **krishnamurti = Brahmin** <https://www.theosociety.org/pasadena/sunrise/45-95-6/th-kvmj.htm> ) In 1879 Damodar met**???** Henry Steel Olcott and H. P. Blavatsky in Bombay, after they had just established the Theosophical Society's temporary Indian headquarters there. He promptly went to Sri Lanka and became a Buddhist along with Henry Steel Olcott and H. P. Blavatsky. Damodar gave up an income of 50,000 Indian rupees ( a large amount those days ) to provide for the future of his wife, and continued to live and work with Blavastky. He continued his work in this way until 1885, when Blavatsky left India and then he went to Tibet.

Blavatsky used Damodar and a certain Mr and Mrs Coloumb to prop her up as a super magician nay Messiah with divine powers. Finally in 1885 it was Mr Alexis. and Mrs. Emma Coulomb who ratted on her, revealing all the trap-door tricks of her side-show Mahatmas and her “apparitions.”-- forcing her to flee from India for ever on March 31st 1885. They admitted that they were side kicks like Damodar. Osho himself said - While she was traveling by train she would be in first class and Damodar would be in third class. Suddenly Damodar would fall flat on the floor of the compartment, unconscious, foaming. Naturally, the train was stopped, people gathered and then Madame Blavatsky would come and do some abracadabra. Damodar would immediately open his eyes and everybody would see –“what a tremendously spiritual powerful woman”... And nobody knew that he was her side kick and that was his only job.

Richard Hodgson, a member of the Society for Psychical Research (London) arrived in India to inquire into and report on the Coulombs’ allegations. Based upon Hodgson’s findings, the S.P.R. committee in its final report of December, 1885, branded Madame Blavatsky "one of the most accomplished, ingenious and interesting impostors in history. Blavatsky had ordered Mr. Alexis Coulomb to cut a secret hole in the ceiling for receipt of Mahatma Letters. The shrine in the occult Room was fitted with a secret back door. In fact, the whole occult Room was rigged with all manners of tricks which Emma knew, being part of it. There was a hidden hole in back of the shrine from whence all manner of spirit manifestations could be manipulated. The ex-confederate couple , the Coulombs hijacked by the Catholic church, also revealed Blavatsky had secret passages and hidden doors built into her house which aided her in deceiving people about her "psychic abilities". Blavatsky dubbed herself a 'Priestess of Isis', and combined Spiritualism, Cabala, Western occultism, Hinduism and Buddhism along with a dash of Darwinian evolution, to make the whole thing sound 'scientific'. A German occultist **revival** began in 1884 with the foundation of the German **section** of the Theosophical Society under the presidency of Dr. **Wilhelm Hübbe-Schleiden**. Toward the last days of her life Blavatsky wrote a **confession** to one of her detractors, a Russian writer named Solyvov, and admitted she had lied about many things, including the existence of the Mahatmas, her faked communications with spirits and her psychic powers . The letter was written in an most dramatic manner possible, making herself sound like a persecuted martyr ( for Big Brother ) rather than a fraud. Though Blavatsky was proven a fraud in her lifetime and even finally admitted it, her Theosophical Society continues on. There are chapters in several countries even today, including the U.S and her HQ at Adyar in India . Her followers will even say things like "Sure, Blavatsky had a streak of charlatanism in her, but you have to look past that and read her teachings for what they really are."

She produced two amazing society members , both Indians. The first was Jiddu Krishnamurthy / **Brahmin** and the other was UG Krishnamurthy / **Brahmin** . A Spiritual order was formed by Theosphists called The Order of The Star in The East to introduce Jiddu Krishnamurty as the new 'World Teacher', for which he was more than qualified. But in 1929 Jiddu Krishnamurti “”dissolved”” the order during an address he gave before the group in 1929.

An 1892 periodical, Lotus Blossoms, featured Blavatsky's writings and "was the first German publication to sport the theosophical swastika upon its cover". Many German occultists who read Blavatsky's works **loved the idea about being racially superior to the rest of humanity**, and wrote books of their own promoting the idea as early as the 19th Century. In 1902 Dr. Rudolph **Steiner** became Secretary-General of the German section of the Theosophical Society. In 1912, he and a group of his followers “”broke”” away from the Theosophical Society and founded the Anthroposophical Society. Building on Theosophy's doctrine of root races, Steiner further built on the myth of **Aryan** supremacy, saying Aryans were more "spiritually advanced" than the other races and that their time had arrived. The similarities with many of Steiner's bizarre doctrines and Nazi ideas are unmistakable. Nazi occultists believed ancient German tribes were the true keepers of the Ancient Mysteries which had their origin in Atlantis, when seven races of God-men were introduced to Earth. In July, 1890, Madame Blavatsky established the European Headquarters of the Theosophical Society at 19 Avenue Road, St. John’s Wood, London. Blavatsky wrote “The Christians and scientists must be made to respect their Indian betters. The wisdom of India, her philosophy and achievement, must be made known in Europe and America.”

**Leadbeater** originally from the Church of England was a notorious paedophile and homosexual— and is known to have corrupted Jiddu Krishnamurthi too

A Jew theosophist , the Russian artist, philosopher and explorer, Nicholas Roerich, ( Nikolai Konstantinovich Rerikh / **freemason** ) , claimed that Lhasa, capital of Tibet, was connected by a tunnel with Shamballah, capital of the subterranean empire of Agharta. He claimed that the entrance of this tunnel was guarded by **lamas** who were sworn to keep its actual whereabouts a secret from outsiders, by order of the **Dalai** Lama. He was a **friend** of Tagore, Nehru and Edwina ( Rothschild) Mountbatten. On his memorial in the Kullu Valley is inscribed "Here, on December 15, 1947, the body of **Maharishi** Nicholas Roerich – a great Russian friend of India – was committed to fire. Let there be peace." He has a mountain top and a minor “planet” named after him-- as you can see he is sponsored. He was nominated for Nobel prize several times. In 1945, his **son** Svyatoslav Roerichst married Indian actress **Devika Rani,** the grand niece of Rabindranath **Tagore** , who played the role of Kasturi in “Achhut Kanya”. His Lhasa expedition was **funded** by the U.S. Department of Agriculture and organized through the help of then Secretary of Agriculture Henry Wallace ( later, vice president with US president , Jew FD Roosevelt ), a student of Roerich . He **designed** the **Illuminati** **eye**. His wife Helena Shaposhnikova Roerich in 1899 , was the **first** person to translate Blavatsky's THE SECRET DOCTRINE.

AUTOBIOGRAPHY OF A YOGI - book by Paramahamsa Yogananda , had a preface by **German** Jew Walter Yeeling Evans-Wentz of the Madame Blavatsky theosophical society cult group. Wentz was in friends with poet YB Yeats . Rothschild had got this poet to inject Tagore’s Gitanjali – the group of poems which got the Nobel prize with the few lines of the **NEW WORLD ORDER** “where the mind is without fear, unwalled horizons , let my country awake ” . Evans-Wentz spent his last months at Yogananda's Self-Realization Fellowship in Encinitas, California and died in July, 1965. Author Yogananda was the **first** Hindu teacher of yoga to spend a major portion of his life in America. He lived there from 1920—1952. Yogananda’s aim, which made him so dear to the west was – “To reveal the complete harmony and basic oneness of original **Christianity** as taught by Jesus Christ and original Yoga as taught by Bhagavan Krishna; and to show that these principles of truth are the common scientific foundation” Yogananda claims in the Autobiography to have initiated **Gandhi** into kriya yoga in 1935. Yogananda asserted that Jew Winston **Churchill** was the reincarnation of Napoleon. The yogi further foresaw a Third World War, around the 1970s, to spread communism throughout “much of the free world.”

**Daya Mata** was placed into Yogananda's organization to become successor as part of a Free**Masonic** design. If one is to compare the historical formation of three American "religions" - Mormonism, Jehova's Witnesses, and SRF, one can easily discern the invisible hand of **Freemasonry**. **SRF** is the official organization **founded** in 1920 by Paramahansa Yogananda. **The strongest Masonic connection to SRF was with Brahmachari Jotin / Swami Premananda who was a 32nd degree Mason.** Yogananda's telling various women that he was their husband in a previous incarnation is also well known. Yogananda often called himself a re-incarnation of William "the **Conqueror**".

Arun Gandhi, of the Center for Non-Violence, Mahatma Gandhi's grandson (SRF had published an article written by Arun Gandhi in the SRF magazine, so they are familiar with him and respect his work), also wrote a letter to SRF in July of 2004 [Letters were sent individually to each of the Board Members]

<https://yoganandasite.wordpress.com/2017/03/19/sri-ramakrishna-realizes-his-identity-with-masters-of-other-religions/>

<https://www.vice.com/en_us/article/vdp8ja/yogas-culture-of-sexual-abuse-cant-be-ignored>

With Mahatma Gandhi in Wardha <https://www.crystalclarity.com/yogananda/chapter-44/>

Whatever Paramahansa Yogananda was, he was certainly an embodiment of the **Sacred** **Hermaphrodite** - this tenet is conceded by many devotees and even monastics. <https://www.tapatalk.com/groups/srfblacklist/yogananda-s-sexual-indiscretions-t2014.html>

<http://www.voy.com/180579/4/1451.html>

**Yogananda Praising Fascism in the 30s** [**http://oaks.nvg.org/couch-fascism.html**](http://oaks.nvg.org/couch-fascism.html)

[**https://www.youtube.com/channel/UC\_YiXIwA4RwhX-B3iurEIPA/videos**](https://www.youtube.com/channel/UC_YiXIwA4RwhX-B3iurEIPA/videos) **SWAMIS / POPE / BEATLES ..**

**Not once did Megasthenes mention of Buddha or Buddhists or Buddhism. Not once did Megasthenes mention of Mahavira, Jains or Jainism in his comprehensive and voluminous book.**  So both Buddhism and Jainism were not widespread in India at that time......or were they just a subsect of Hinduism and not a separate religion?

The Buddhist “revival” began in India was caused by Rothschilds using some stooges like Anagarika Dharmapala from Sri lanka in 1891 after creating a ready made society called Maha Bodhi Society. The Maha Bodhi Society was told to target high caste Hindus alone. In 1937, a Rothschilds stooge Buddhist named Lokanatha published a document " Buddhism Will Make You Free" , dedicated to the "dalits " alone from a Rothschilds owned press in Sri Lanka. BR Ambedkar knew he was dying as he has a whole lot of serious diseases. Two months before his death BR Ambedkar publicly converted 6 lakh dalits to Buddhism on 14 October 1956, at Deekshabhoomi, Nagpur. Affter receiving ordination, BR Ambedkar gave dhamma diksha to his just converted followers. Traojan Horse NGOs used a Tamil Siddha physician, to declare that all Tamil Dalits were originally Buddhists. He used a guy by the name of Henry Steel Olcott who was the first President of the Theosophical Society, who had already converted Tamils in Sri Lanka enmasse to Buddhism. So what the Sri lankan Sinhalese view them as 2nd class Buddhists and were eliminated along with Hindu and Christian LTTE cadre . Madame Blavatsky was had converted to Buddhism on May 25, 1880, along with Olcott . Olcotts book Buddhist Catechism is in use today. A statue of Olcott is at Colombo Fort Railway Station.

**Leo Tolstoy, in "What is the Jew?"** (1908). “The Jew is that sacred being who has brought down from heaven the everlasting fire, and has illumined with it the entire world. He is the religious source, spring, and fountain out of which all the rest of the peoples have drawn their beliefs and their religious. The Jew is the pioneer of liberty. The Jew is the pioneer of civilization. The Jew is the emblem of eternity.”

The life and acts of Iyothee Thass **and** Ambedkar are same. Also shocking is Iyothee Thass had a brother in law Rettamalai Srinivasan. Rettamalai Srinivasan had worked in **same south african court** where gandhi had practiced. Rettamalai Srinivasan. was instrumental in the father of the nation putting his signature in Tamil as ‘Mo.Ka. Gandhi’ (Mohandas Karamchand Gandhi in Tamil). All are in one network. This cannot be accidental.

Iyothee Das was a **Guru** of BR Ambedkar and EVR Periyar . Rettamalai Srinivasan was important enough to go to London and attend TWO round table along with Rothschilds stooge B. R. Ambedkar. EVR Periyar was a friend of Rothschilds stooge Gandhi and headed several of his dalit movements. Like EVR Periyar and BR Ambedkar , Iyothee Das ( Kaathavarayan ) did NOT want the British rule to end. Iyothee Thass's grandfather Kandappan had served as a butler to Lord Arlington and servility to the white invader in his blood.

Notorious homosexual Charles Webster Leadbeater used to make young boys in his group do “mutual masturbation' to help them 'grow strong and manly.' Pervert Leadbeater claimed he could see from a boy's aura, if he needed manly sex. So he would kindly offering to 'relive the pressure' by masturbating him while encouraging the boy to relieve him in the same way. Charles Webster Leadbeater was an influential member of the Theosophical Society. Everybody knew of his immoral sexual activities of oral and anal sex with small boys, yet Rothschild Commie Annie **Besant** supported him. She was the president of the Theosophical Society, whose international headquarters were in Adyar, Chennai. Jew Rothschild made this Commie woman president of the India National Congress in 1917. She adopted Jiddu Krishnamurti. Jiddu Krishnamurthi was seduced as a 14 year old boy by gay pedophile Charles Leadbeater on the Society's beach on the Adyar river. Leadbeater had taken in another youth named **Rajagopal** for the title of World Teacher. Rajagopal’s American born wife **Rosalind** would have sex with J Krishnamurthy and she was pregnant on several occasions, **aborting** everytime –over more than 25 years.. Nobody knows that J.Krishnamurthy was also having sex with **Helen** Knothe Nearing . Helen when asked about this affair claimed that they only slept on the same bed, but never had sex. Rajagopal’s own daughter Radha Rajagopal Sloss had written that her mother **aborted**

J.Krishnamurthy’s illegitimate child thrice. So much for J Krishnamurthy’s celibacy.

<https://en.wikipedia.org/wiki/Bagha_Jatin> **brahmin**

On 2 October 2015 a **statue of Gandhi with Hermann Kallenbach** was unveiled in the small town of Rusne in Lithuania where Kallenbach was born in 1871. The **financing** of the sculpture was largely by an Indian Muslim, Dr Jusuf Hameid who was born in Vilnius in 1936 and later **founded** the pharmaceutical company Cipla in India; his mother was Jewish thus giving another link with Kallenbach. . Kallenbach gave much financial support to Gandhi’s causes and bought the farm near Johannesburg, which he called Tolstoy Farm, that was used by satyagrahis in the intense period of campaigning for Indian rights in 1910-14. Much later Kallenbach visited Gandhi in India and by this time, 1937, he had become a Zionist. The following year Kallenbach sent his **niece** Hanna Lazar to Gandhi’s Sevagram Ashram and he made a return visit in 1939 but became ill. In 1952 his ashes were buried in Israel at Kibbutz Degania which was founded by Aaron David Gordon, a Zionist who was a Russian influenced by Tolstoy. Kallenbach, who had **never** married, left most of his wealth to the Zionist cause. <https://gandhifoundation.files.wordpress.com/2016/12/gw-126.pdf>

* **Gandhi and the Founders of the African National Congress--** Anil Nauriya -- African National Congress which was founded in Bloemfontein, South Africa on 8 January 1912. Gandhi was still in South Africa then. Gandhi’s paper, Indian Opinion, welcomed the establishment of the African National Congress (then named the South African Native National Congress) as an “awakening”. [Indian Opinion, 10 February 1912] In fact, six months **before** the ANC was formed, Gandhi’s paper carried a report about the likely formation of such an organisation. [Indian Opinion, 29 July 1911] The report cited **Pixley** **Seme** (1881-1951), who would reputedly be the main driving force behind the establishment of the organisation, and would later become its fifth President-General. In 1911 the speculation was, as mentioned in the report, that **Dr Walter Rubusana** (1858-1936), the eminent African leader from the Eastern Cape, would head the organisation.
* **Pixley** ka Isaka **Seme** (c. 1881 – June 1951) . a founder and President of the African National Congress. / Columbia University. / Columbia University. / Middle Temple / Seme was also the lawyer of Queen Regent Labotsibeni of Swaziland, through whom the first ANC newspaper Abantu-Batho was financed. / Seme was very close to the Zulu and Swazi royal families. This is primarily symbolized by his marriage to Phikisele Harriet Dinizulu, the daughter of Zulu king Dinuzulu,[3] and to Lozinja, daughter of Swazi King Mbandzeni. <https://en.wikipedia.org/wiki/Pixley_ka_Isaka_Seme>
* Mpilo **Walter** Benson **Rubusana** (21 March 1858 - 19 April 1936) was the co-founder of the Xhosa language newspaper publication, Izwi Labantu, **funded by Cecil John Rhodes**, and the first Black person to be elected to the Cape Council (Parliament) in 1909. He also initiated the Native Education Association that contributed towards the formation of the South African Native National Congress (SANNC) in 1912 and **later** **renamed** the African National Congress in 1912. <https://en.wikipedia.org/wiki/Walter_Rubusana>

One of the future founders of the ANC. Dr Rubusana was the **author** of a History of South Africa, from the Native Standpoint.

This appears to have been Gandhi’s **first** available published **endorsement** of Dr Walter Rubusana. In the event, however, not Dr Rubusana, but **John Dube** (1871-1946), the African leader from Natal and **Gandhi’s** neighbour in Inanda, near Durban, was **chosen** to be the **first** President-General of the African National Congress when it was formed in January 1912; Dr Rubusana became **VicePresident**. Gandhi’s paper welcomed the choice of John Dube, “our friend and neighbour” and published in detail the ‘manifesto’ issued by Dube. [Indian Opinion, 10 February 1912].

At least 7 years earlier, in 1905, Gandhi had met John Dube and heard him speak. He then praised John Dube and wrote in favour of African land rights. [Indian Opinion, 2 September 1905, CWMG, Vol 5, p. 55] In the following year in 1906 Gandhi’s paper praised a ‘manifesto’ issued by John Dube against colonial policies that worked unfairness towards Africans. [Indian Opinion, 24 November 1906] Both John Dube **and** Gandhi had been impressed with the work of **Booker** T Washington, the African-American educationist, in the field of African-American education. In South Africa, Gandhi had supported initiatives on African education and endorsed the efforts of John Tengo **Jabavu** (1859-1921), the pioneering African editor-educationist, for an inter-state African College at Lovedale (**which** later developed into Fort Hare University where Nelson Mandela would study). [Indian Opinion, 30 December 1905, 17 March 1906; CWMG, Vol 5, 172 and pp. 234-235].

* John Langalibalele Dube (11 February 1871 – 11 February 1946) / the **founding** president of the South African Native National Congress (SANNC), which became the African National Congress in 1923. / His father, the **Rev**. James Dube, / Dube had experienced first-hand the influence of **Booker** T. Washington <https://en.wikipedia.org/wiki/John_Langalibalele_Dube>

Clearly, Gandhi appreciated the importance of education and industrial training for Africans. There was **enough** familiarity between Gandhi’s Phoenix institution **and** John Dube’s Ohlange for developments at the Ohlange institution to be reported in Gandhi’s paper every now and then. For example, the addition of a building at Ohlange was reported. [Indian Opinion, 2 February 1907] So also a musical competition and performance held there in which young Africans from far and wide had participated. [Indian Opinion, 19 June 1909] The Indian statesman, Gopal Krishna Gokhale (1866-1915) visited South Africa in October-November 1912 at the invitation of Gandhi. In November 1912, Gandhi **along** with Gokhale called on John Dube. (See the report in John Dube’s paper, Ilanga lase Natal, 15 November 1912.). The historical significance of this meeting can be imagined. Gokhale had been President of the Indian National Congress in India in 1905. Gandhi would become President of that organisation in 1924, a decade after his return to India. Thus it was a **past and a future** President of the Indian National Congress who were, in November 1912, calling on the founding **and** current President of the African National Congress.

In her memoirs Dr Podlashuk refers to a meeting, to which she was witness, between Gandhi **and** Pixley Seme at the Tolstoy Farm, near Johannesburg in 1911. Dr Podlashuk, who was there along with Ms Stewart Sanderson, Joint Secretary of the League, recalls that Pixley Seme and Gandhi discussed the latter’s passive resistance movement. Gandhi’s friend and associate, Hermann **Kallenbach** was also present.

Another founding member of the ANC, Selby Msimang (1886-1982), records that he worked with Pixley Seme whose law offices in Johannesburg were close to Gandhi’s. Selby Msimang notes that **in the absence of Pixley Seme he would consult with Gandhi.**

In the natural course of things, this could not have happened unless there was a high degree of understanding between Pixley Seme and Gandhi.

Several years later, in 1939, Gandhi would reminisce that he had often advised African people. It is clear that **he had multiple contacts with some of the founders of the ANC**, that Gandhi respected them and that they respected him. He backed nonviolent African struggles against restrictive laws. For instance, in 1913 Gandhi’s paper hailed the African Women’s anti-pass struggle in the Orange Free State as a “brave stand”. [Indian Opinion, 2 August 1913] Earlier, Gandhi’s paper had cited the outrages on the coloured and African women in the Orange Free State and had noted that the women in the OFS had resolved on passive resistance “as the only means of fighting against the immorality of the white unwashed of the Free State”. [Indian Opinion, 5 July 1913] . **The same year witnessed the largest movement led by Gandhi in South Africa.** This time Indian indentured labour, miners and plantation workers and Indian women as a bloc courted arrest and went to prison.

This record indicates that by the time the not yet 45-year-old M K Gandhi left South Africa in July 1914 there had been significant **and** positive points of contact between him and the early African **leadership**. It is noteworthy that an appreciable part of this interchange went back to **several** years before the African National Congress was actually founded.

**ALL THE BLACK LEADERS WERE FREEMASONS !!!!!!!!!!!!!!!!!**

The Mahatma and the Doctor: The Untold Story of Dr **Pranivan Mehta, Greatest Friend and Benefactor** .

It is fascinating the way a previously obscure figure in the Gandhi story belatedly takes centre stage.

Dr Mehta became Gandhi’s closest Indian friend and indispensable as a **patron**, indeed he draws a parallel with Friedrich Engels as patron and disciple of Karl Marx.

Now comes Professor Mehrotra’s labour of love, a compendium volume of a brief biography and a compilation of Dr Mehta’s leading publications. And Dr Mehta’s great-grand-nephew, Arun Mehta, is its publisher.

Born in 1864, Kathiawadi **and** Jain, educated in Rajkot, trained as a **doctor** in the Grant Medical School, Bombay and then at the Free University in Brussels, with a doctorate in surgery, at the same time qualifying as a lawyer in the **Middle Temple**, (so in London to greet Gandhi), a highly successful professional career seems to have been his for the asking and he was indeed appointed Chief Medical Officer to Idar state in 1895, but he gave all this up to emigrate to Rangoon in 1899. Not enough is said here of a common admiration with Gandhi for the Jain jeweller and guru figure **Raychandbhai** but this seems to have been the **reason** **why** Gandhi and Mehta became close friends in Bombay in 1891.

The mentor was a Gujarati mystic, poet and philosopher named Shrimad Rajchandra, whom Gandhi mentions as Raychandbhai / Raychandbhai was under 25 years old when Gandhi **was** introduced to him. / Today, many institutions in Gujarat are spreading the teachings of Rajchandra. Prominent among them is the Shrimad Rajchandra Mission, founded by Jain scholar Rakesh Jhaveri, a modern-day mystic. <https://www.theweek.in/theweek/statescan/mahatma-gandhis-mentor-shrimad-rajchandra.html>

Three moderns have left a deep impress on my life, and captivated me: Raychandbhai by his living contact; Tolstoy by his book, The Kingdom of God is Within You; and Ruskin by his Unto this Last. <https://www.mkgandhi.org/autobio/chap26.htm>

[http://www.columbia.edu/itc/mealac/pritchett/00litlinks/gandhi/part2/201chapter.html https://americanvedantist.org/2017/articles/mahatma-to-be-and-the-mahatma-maker-gandhi-and-rajchandra/ https://en.wikipedia.org/wiki/Shrimad\_Rajchandra](http://www.columbia.edu/itc/mealac/pritchett/00litlinks/gandhi/part2/201chapter.html%20%20%20%20%20https:/americanvedantist.org/2017/articles/mahatma-to-be-and-the-mahatma-maker-gandhi-and-rajchandra/%20https:/en.wikipedia.org/wiki/Shrimad_Rajchandra)

He had opened a jewellery shop in 14 Mogul Street, Rangoon in 1895. Was this in his blood as a Jain ?

When Mehta died 3 August 1932 after prolonged ill health, Gandhi wrote: “**I had no greater friend than Doctor in the whole world** and for me he is still alive”. (quoted p.194)

It is now clear that Gandhi’s whole satyagraha project would have been impossible without Mehta’s **financial** support. Gandhi kept in touch with Mehta, visiting him in Rangoon December 1901. Mehta was active in the Congress cause and became President of the Burma provincial Congress Committee 1910. He raised funds for Gandhi’s struggle in South Africa. Mehta became his **leading** **financier**.

Once again Gandhi visited Rangoon March 1915. Mehta conjured up a plan for a banking system offering cheap **credit** to Congress ventures . He made **substantial** contributions to the setting up of the Sabarmati Ashram in Ahmedabad and built his own house there though only occasionally was he to visit. In the **end** he offered Gandhi **unlimited credit.** How else could Gandhi have been able to give up his income as a lawyer and embark on the noncooperation campaign ?

**Yet we do not learn how Mehta made his wealth as a diamond merchant.** It is often held against Gandhi that **after** Mehta’s death he fell back on the Indian industrialists, G D Birla **and** Jamnalal Bajaj, to subsidise his constructive programme. Yet for all his financial support Gandhi did not take Mehta into his political confidence, Mehta only learnt about the launching of non-cooperation in 1920 from the press and though he was an early protagonist of non-payment of the salt tax, he likewise heard of the Salt March to Dandi in 1930 indirectly. But there were other ways in which the paths of Gandhi and Mehta **crossed** and that was in highly **personal** family affairs. **Mehta had sent his daughter, Jeki, to join the Phoenix ashram. He also sent his prospective son in-law, Manilal Doctor**, to the ashram, to prove a reluctant contributor to its bread labour, though the marriage went ahead in May 1912. But then Manilal Doctor took off for Fiji with a French mistress and events fell apart. Earlier, Dr Mehta had described Manilal Gandhi, Gandhi’s second oldest son, as “a **chip of the same** old block” and “(he) is going to be a perfect brahmachari” but how wrong he was. Manilal fell for **Jeki** and had an affair. It is here that the personal and the political Gandhi become so hard to connect. Gandhi was to go on to two fasts, seriously impairing his health. His attitude to Jeki is ambiguous, seeing his claim to her as an adopted daughter as **stronger** than Dr Mehta’s as her father. GANDHI WAS TOO CONTROLLING. !!!!!!!!!!!

The first fast was in despair at the liaison and Manilal was to find himself refused any right to marriage without his father’s consent, in fact withheld till 1927. It seems a spate of lying by Jeki prompted a second fast. She was now sent to Fiji to join her husband though later she reappears in the Sabarmati ashram, her husband by then living in Aden. But Mehrotra reveals **even darker** aspects of Gandhi at the time, a horrific row breaking out with **Kasturba**, all to do with Jeki’s behaviour. Gandhi is quoted as writing in a letter to Kallenbach: “she is the **most vicious** woman I have ever met”. He continues: “she teaches me emptiness of the world. Yes, man who wishes to work with detachment must not marry ... You cannot attach yourself to a particular woman and yet live for humanity”. If Mehrotra pronounces such notions as unGandhian, they reflect the intense strain of this marital breakdown.

During his visit to Mehta in Rangoon in 1915 Robert Payne tells us Gandhi’s eldest son, Harilal, was their equally fraught subject of conversation. Mehta was the first, in a letter to Gokhale 8 November 1909, ahead of Rabindranath Tagore, to name Gandhi a Mahatma.????

Mehta drew on the ideas of Kropotkin to defend the simple life, the primacy of agriculture and the value of artisan manufacture. In his 1911 address Hindu Social Ideals to the **Hindu Social Club**, which he had himself set up in 1901, he seemingly endorses all of Gandhi’s rhetoric for the traditional Hindu way of life in Hind Swaraj, **caste** included. He was to become even more radical **than** Gandhi in promoting the use of Indian vernacular languages at all levels of education: ‘language is in very truth man himself’. (quoted p.89)

One has to wonder, for a writer of such accomplished English prose, how difficult this be. He invariably **quoted** European and British authors in his defence of tradition such as Max Mueller and Colonel Tod. But could this European trained doctor come wholly into line with Gandhi’s attack on western medicine ? For Gandhi converting the Anglicised Indian to his values was crucial. It was just as exciting a challenge of course to win over Europeans and in this regard there is a **strong**  **parallel** between Gandhi’s relationship to Kallenbach and to Mehta. Could Mehta agree with Gandhi’s indictment: “**medical science is the concentrated essence of Black Magic. Quackery is infinitely preferable to what passes for high medical skill”.** (quoted p.382) It is true that Mehta early on opposed Pasteurising techniques **and** vaccination against smallpox. From his experience as Chief Medical Officer in Idar, however, he came up with sensible pragmatic measures of better hygiene and public sanitation to counter cholera and the plague. One suspects his true animus, expressed in his diatribe to a meeting of India medical men in London 10 October 1919, was against the way Indian doctors were marginalised in British India: “no civilised people on the face of the earth are excluded therefrom as we are excluded”.(quoted p.170) It seems probable that Mehta had some reservations on Gandhi’s beliefs. Certainly he travelled to London in the 1920s to seek medical health. We have to thank Ramachandra Guha and S R Mehrotra for finally doing justice to the life and career of Dr Pranjivan Mehta.

* “You may not perhaps be knowing for whom I wrote Hind Swaraj. The person is no more and hence there is no harm in disclosing his name. I wrote the entire Hind Swaraj for my dear friend Dr. Pranjivan Mehta. All the argument in the book is reproduced almost as it took place with him. I stayed with Dr. Mehta for (more than) a month (at the Westminster Palace Hotel, 4 Victoria Street, London, S.W., in later 1909).” <https://www.asthabharati.org/Dia_Oct%20010/s.r.%20meh.htm>

[**https://wideawakegentile.wordpress.com/2013/12/14/jews-killed-mahatma-gandhi/**](https://wideawakegentile.wordpress.com/2013/12/14/jews-killed-mahatma-gandhi/)[**https://wideawakegentile.wordpress.com/2014/01/31/the-jewish-character-assassination-of-mahatma-gandhi/**](https://wideawakegentile.wordpress.com/2014/01/31/the-jewish-character-assassination-of-mahatma-gandhi/)[**http://inqlabjindabaad.blogspot.com/2012/09/truth-about-mahatma-gandhi-must-read.html**](http://inqlabjindabaad.blogspot.com/2012/09/truth-about-mahatma-gandhi-must-read.html)

Kallenbach, donated to Gandhi his 1100 acre (4 km²) farm near Johannesburg. **HOW HE GOT IT ? WHEN ?**

Allan Octavian Hume, C.B.; father of the Indian National Congress, 1829 to 1912 <https://archive.org/stream/allanoctavianhum00wedduoft/allanoctavianhum00wedduoft_djvu.txt>

**ORDER OF THE GARTER/ HIGHEST FREEMASON**

Gilbert John Elliot-Murray-Kynynmound, 4th Earl of Minto KG GCSI GCMG GCIE PC (9 July 1845 – 1 March 1914) <https://en.wikipedia.org/wiki/Gilbert_Elliot-Murray-Kynynmound,_4th_Earl_of_Minto>

**ORDER OF THE GARTER/ HIGHEST FREEMASON** Charles Hardinge, 1st Baron Hardinge of Penshurst, KG, GCB, GCSI, GCMG, GCIE, GCVO, ISO, PC, DL (20 June 1858 – 2 August 1944) was a British diplomat and statesman who served as Viceroy and Governor-General of India from 1910–16. He was educated at **Harrow** School and **Trinity** College, Cambridge.

Hardinge's own **admiration** for Mohandas Gandhi / In 1916, Hardinge returned to his former post in England as Permanent Under-Secretary at the Foreign Office, serving with **Arthur** **Balfour**. <https://en.wikipedia.org/wiki/Charles_Hardinge,_1st_Baron_Hardinge_of_Penshurst>

"The Viceroys And Governors General Of India 1757-1947" <https://archive.org/stream/in.ernet.dli.2015.499204/2015.499204.the-viceroys_djvu.txt>

Viceroy Charles Hardinge told Britain on 28 May 1911, “In my opinion, nothing can be worse than the condition of Bengal and Eastern Bengal. There is practically no Government in either province…It is better to **shift** the Capital from Calcutta to Delhi, and call **Gandhi** to India from South Africa ” . The British imported Gandhi to India via his mentor **Chitpavan** Jew -nay - **brahmin** Gopal Krishna Gokhale , to disarm **and** demoralise the patriotic violent revolutionaries of India, like Gandhi was asked to travel to hot bed of nationalist fervor Bengal **to extinguish the fire of violent freedom struggle** .

Sir Samuel Hoare, the Viscount of Templewood , made a comment that "**Gandhi was one of the best friends of the British".**

Rash Behari Bose handed over Indian National Army to Subhas Chandra Bose. **BOSE = GERMAN =BRAHMIN** <https://en.wikipedia.org/wiki/Rash_Behari_Bose>

Gandhi had told Rev. J.J. Doke, his first biographer (1909): ‘It was the New Testament of Bible which really awakened me to the rightness and value of Passive Resistance. When I read in the Sermon of Jesus on the Mount such passages as “Resist not him that is evil - -” I was simply overjoyed, and found my own opinion confirmed when I least expected it. Tolstoy’s The Kingdom of God Is Within You - gave it a permanent form.’

On the return journey from London to Durban by ship (13 to 22 November, 1909), Gandhi translated Tolstoy’s ‘Letter to a Hindoo [dated December 14, 1908]’ into Gujarati. He wrote ‘PREFACE TO LEO TOLSTOY’S “LETTER TO A HINDOO” [the Gujarati translation]. Some extracts are: ‘Real courage and humanity consists in not returning a kick for a kick. This is the core of Tolstoy’s teaching.’ Gandhi wrote -- Tolstoy gives me a simple answer - . **We are our own slaves, not of the British.’**  ‘The central principle of his teaching is entirely acceptable to me, and it is set out in the letter given below.’

Tolstoy wrote to Gandhi (8 May, 1910)” Passive resistance—is a question of the greatest importance not only for India but for the whole humanity.’ In his fourth letter to Leo Tolstoy (15 August, 1910), Gandhi tell Tolstoy about his new dear friend ( planted by Leo Tolstoy himself ?) Kallenbach’s letter regarding setting up of Tolstoy Farm near Johannesburg for the Indian passive resisters’ struggle in Transvaal. " Kallenbach had gone through most of the experiences that Tolstoy had described in his work My Confessions"

Tolstoy wrote a brain formatting letter back to Gandhi (7 September, 1910), " Love is the aspiration for communion and solidarity with other souls - - the supreme and unique law of human life - -. - - - That law of love has been promulgated by all the philosophies—Indian, Chinese, Hebrew, Greek and Roman. - - it had been most clearly expressed by Christ - - If the law of love cannot exist, therein remains no other law except that of violence, that is, the right of the mighty-- Socialism, Communism, Anarchism, Salvation Army, the growing criminalities, unemployment and absurd luxuries of the rich, augmented without limit, and the awful misery of the poor, the terribly increasing number of suicides—all these are the signs of that inner contradiction which - - can only be resolved by acceptation of the law of love and by the rejection of all sorts of violence. Consequently, your work in Transvaal - - is yet the most fundamental and the most important to us supplying the most weighty practical proof in which the world can now share - -." He closed the letter ‘With my perfect esteem’.

Gandhi wrote to Kallenbach that had found ‘many gems to be picked up’ from Tolstoy’s pamphlets such as, ‘The salvation of men from the calamities which they inflict upon themselves can be realized only in that degree in which they are guided in their lives, not by advantages, not arguments, but by religious consciousness;- -.’ He also wrote: ‘If Tolstoy was the greatest reformer of his age in Europe, he owed it to his doctrine of non-resistance.’ And, he could not accept ‘qualified acceptance of Tolstoy’s teaching’. On Tolstoy’s birth centenary on 9 September, 1928, and Gandhi delivered a memorable speech on this occasion, which included following pearls: When I went to England, I was a votary of violence - -. After I read this book, that lack of faith in non-violence vanished. Tolstoy was a great advocate of non-violence in his age. - - - - no one in India or elsewhere who has - - tried to follow it as sincerely as he did. I want everyone to learn three things from Tolstoy’s life-- choose self-restraint. We should resolve never to ‘give up the pursuit of truth’, for which the only right path is that of non-violence, which again ‘means an ocean of love’

German Jew Karl Marx was related to Rothschild. MN Roy's or Manabendra Nath Roy's **first** ( hidden ) wife Stanford University Graduate **Evelyn Trent** .

**Jewess Evelyn Trent or Shanti Devi** was there at the first Indian Communist Party Meeting at Tashkent in 1922.

Ever wondered why a woman by the name of Evelyn Trent established the Comminust Party in Mexico? Wanna ask the Mexicans? **Lenin** has invited Evelyn Trent to Russia in 1918 to teach Communism at the International Political school. MN Roy and Evelyn divorced in 1925 . The Communist Party of India was **founded** in Tashkent, Turkestan Autonomous Soviet Socialist Republic on October 17, 1920, soon after the Second Congress of the Communist International. The **founding** members of the party were M.N. Roy, Evelyn Trent Roy (Roy's wife), Abani Mukherji, Rosa Fitingof (Abani's wife), Mohammad Ali (Ahmed Hasan), Mohammad Shafiq Siddiqui, Rafiq Ahmed of Bhopal and M.P.B.T. Acharya. **Evelyn Trent** was introduced to MN Roy by Rothschild stooge **Dr. David Starr Jordan** , the Jewish **President** of Stanford University in his house.

Narendra Nath "Naren" Bhattacharya, later known as M. N. Roy, The Bhattacharyas were Sakta **brahmins** – a family of hereditary priests. <https://en.wikipedia.org/wiki/M._N._Roy> <http://zolaleila.blogspot.com/2013/10/who-is-evelyn-trent-part-1.html> Evelyn Trent was the first wife of M.N. Roy. Though she played great role in the life of Roy, he did **not** mention her in his memoirs. Among Radical democrats in India **very little** is known about Evelyn. <https://sreenivasaraos.com/tag/evelyn-trent/> <https://sreenivasaraos.com/tag/evelyn-leonora-trent-jones/> <https://paradarsi.wordpress.com/2012/10/15/evelyn-trent-roy/>

Today Lynn Rothschild teaches at Stanford. This university was funded by Rothschild . Dr Jordan studied at Cornell.

On 10th February 1908, a group of Muslims under the leadership of a Pathan called Mir Alam entered Gandhi’s house and pasted him badly with sticks. They threatened to kill him. <https://www.mkgandhi.org/gandhiji/38backlash.htm> just another pr stunt . Gandhi forgave him / them !!??

“Hindus should never be angry against the Muslims **even if the latter might make up t**heir minds to undo their (Hindus’) existence. If they put all of us to the sword, we should court death bravely. … We are destined to be born and die, then why need we feel gloomy over it?” (recorded speech delivered on April 6, 1947) In another occasion when he was talking to a group of refugees, said, “If all the Punjabis were to die to the last man without killing (a single Muslim), Punjab will be immortal. Offer yourselves as nonviolent willing sacrifices.” (Collins and Lapierre, Freedom at Midnight, p-385). Just before the partition, both Hindu and Sikh women were being raped by the Muslims in large numbers. Gandhi advised them that if a Muslim expressed his desire to rape a Hindu or a Sikh lady, she should never refuse him but cooperate with him. She should lie down like a dead with her tongue in between her teeth. Thus the rapist Muslim will be satisfied soon and sooner he leave her. (D Lapierre and L Collins, Freedom at Midnight, Vikas, 1997, p-479).

BR Ambedkar’s wife was a **Chitpavan** Brahmin. Gopal Krishna Gokhale the mentor of Gandhi was a **Chitpavan**. The assassin of Gandhi was a **Chitpavan**. Mahadev Govind Ranade the mentor of Gokhale and the founding member of the Indian National Congress was a **Chitpavan**.

<https://www.academia.edu/9188597/CHITPAVAN_BRAHMIN_ORIGIN_AND_HISTORY>

<https://joshuaproject.net/people_groups/19935/IN> <https://en.wikipedia.org/wiki/Chitpavan>

<http://kobrahs.blogspot.com/2007/05/kobrahs-intro.html>

<https://www.quora.com/What-is-the-ethnic-origin-of-Chitpavan-Konkanastha-Brahmins>

<https://www.quora.com/Is-it-true-that-the-Chitpavan-Brahmins-of-Maharashtra-are-actually-Jews>

<https://wideawakegentile.wordpress.com/2014/02/19/brahmin-jew-wars-in-the-rss/>

<https://ipfs.io/ipfs/QmXoypizjW3WknFiJnKLwHCnL72vedxjQkDDP1mXWo6uco/wiki/Chitpavan.html>

[www.notablebrahmins.com](http://www.notablebrahmins.com)

Gandhi was **created** in South Africa by the Rothschild as the only brown skin leader who can make the might British Empire bend . Gandhi was aggressively propped up and promoted by Christian missionaries and General **Jan Christiaan Smuts,** who bend every time he had a head on collision with Gandhi-giving all Indian coolies a terrific ego massage visavis Gandhi. Gen Smuts was a field marshal in the British Army in 1941, and served in the Imperial War Cabinet under **‘**Winston Churchill- whose **mother** is **Rothschild’** . Today an **Israeli** town is named after Gen Jan Smuts, a man who was a close friend of Rothschild, and Lord Balfour.. Gen Jan Christiaan Smuts bust was installed in 1949 in the Hebrew University of Jerusalem, in a ceremony attended by Gen Smuts , Mr. Justice Leopold Greenberg and E.D. Goitein, the Israel minister.

Smuts's mother, born Catharina Petronella de Vries, was the sister of Boudewijn Homburg de Vries, the [predikant](https://en.wikipedia.org/wiki/Predikant). Catharina Petronella Philippina Gerhardina Smuts .

* He played a leading part in the post-war settlements at the end of both world wars, making significant contributions towards the creation of the League of Nations and the United Nations. He did much to redefine the relationship between Britain and the Dominions and Colonies, leading to the formation of the British Commonwealth. Smuts passed the examinations for the Inns of Court, entering the Middle Temple. / <https://en.wikipedia.org/wiki/Early_life_of_Jan_Smuts>
* **Lord** **Milner** had full control of all South African affairs, and established an Anglophone elite, known as Milner's Kindergarten. / Although **Gandhi** **and** Smuts were adversaries in many ways, they had a mutual respect and even admiration for each other. Before Gandhi returned to India in 1914, he presented General Smuts with a pair of sandals (held by Ditsong National Museum of Cultural History) made by Gandhi himself. In 1939, Smuts, then prime minister, wrote an essay for a commemorative work compiled for Gandhi's 70th birthday and returned the sandals with the following message: "I have worn these sandals for many a summer, even though I may feel that I am not worthy to stand in the shoes of so great a man." / Smuts personally fundraised for **multiple** **Zionist** organisations. <https://en.wikipedia.org/wiki/Jan_Smuts>

Gandhi was awarded **3 medals by the British** while in South Africa. The most notable was The Kaisar-i-Hind Medal , a medal awarded by the British monarch in 1915, for rendering distinguished service in the advancement of the interests of the British Raj. The name literally means "Emperor of India" in the vernacular of the Hindi and Urdu languages and was pinned on him by Lord Hardinge of Penshurst. GANDHIs MOTHER PUTALIBHAI WAS A JAIN, A FOLLOWER OF JAIN MONK BECHARJI SWAMI .. PREVIOUSLY WIKIPEDIA WROTE GANDHIs RELIGION AS "JAIN" THEN IT BECAME "HINDU WITH JAIN AFFILIATIONS" NOW IT HAS DISAPPEARED???..

Gandhi's personal guru was JAIN Shrimad Rajchandra.. Everybody knows this. Gandhi had written this several times.. Gandhi wrote about ROTHSCHILDs NON-VIOLENCE AGENT Shrimad Rajchandra in his autobiography, The Story of My Experiments with Truth, calling Raichandbhai his "guide and helper" and his "refuge in moments of spiritual crisis". **Shrimad Rajchandra, his mother, and wife stayed at** JEW **Aga Khan**'s bungalow in Ahmedabad.. GANDHI USED TO BE THROWN INTO JAIL BY ROTHSCHILD OFTEN... GREAT PUBLICITY WAS GIVEN IN THE FRONT PAGES OF ALL NEWSPAPERS (MONOPOLISED BY ROTHSCHILD ) --OF GANDHI BRAVELY DEFYING THE BRITISH AND ENTERING JAIL.. SAME NIGHT GANDHI WOULD BE WHISKED FROM JAIL IN GREAT SECRECY TO ONE OF JEW AGA KHANs PALACES NEARBY-- WHERE TWO UNDERAGE GIRLS WOULD BE WAITING WITH ENEMA KIT AND BLANKET.. JEW AGHA KHAN WAS THE ONLY RELIGIOUS LEADER TO GET A GUN SALUTE FROM THE WHITE INVADER

* Capt ajit vadakayil

Sir Sultan Muhammed Shah, Aga Khan III was the founder of ALL INDIA MUSLIM LEAGUE--which demanded the partition of India.. This JEW was the the first Honorary President of the Muslim League. JEW Sir Sultan Muhammed Shah, Aga Khan III was taken by Jew Rothschild in all three Round Table Conferences in London from 1930–32.. Rotshchild made JEW Agha Khan III the **President** of the League of Nations from 1937–38 --this org was the fore runner of UN--to carve out Israel. Aga Khan's **last three wives were JEWESSES--Cleope Teresa Magliano/ Andrée Joséphine Carron/ Yvonne Blanche Labrousse .** The AIML party arose out of a literary movement begun at The Aligarh Muslim University in which JEW Syed Ahmad Khan was a central figure.. The principles of the League were espoused in the "Green Book," which included the organisation's constitution, written by JEW Maulana Mohammad Ali. Mumbai's Muhammad Ali road is named after this JEW.

The Italian priest Robert de Nobili (1577-1656). d called himself a ‘**Roman Brahmin’.**Let me list out a few 3 in 1 missionaries—padre/ printer/ proselytisers. **Italian** missionary, Constantine Joseph Beschi (1680-1746), who called himself Veeramaamunivar (Veer-Maha-Munivar), **German** missionary Barthalomaus Ziegenbalg (1683-1719) who called himself Ziegenbalg Iyer, **Englishman** G.U. Pope (1820-1907) who called himself “Pope Iyer.”, **Scotsman** Robert Caldwell (1814-1891) who along with his wife Elissa Mault did massive conversions by offering sops, **Portuguese** missionary John De Britto etc etc.

My elder brother had come to meet me at the dock. He had already made the acquaintance of Dr. Mehta and his elder brother, and as Dr. Mehta insisted on putting me up at his house, we went there. Thus the **acquaintance begun in England continued** in India, and ripened into a permanent friendship between the two **families**.

* I was pining to see my mother. I did not know that she was no more in the flesh to receive me back into her bosom. The sad news was now given me, and I underwent the usual ablution. My brother had kept me ignorant of her death, which took place whilst I was still in England.  ????? He wanted to spare me the blow in a foreign land. The news, however, was none the less a severe shock to me. But I must not dwell upon it. My grief was even greater than over my father's death. Most of my cherished hopes were shattered. But I remember that I did not give myself up to any wild expression of grief. I could even check the tears, and took to life just as though nothing had happened. ????

Dr. Mehta introduced me to several friends, one of them being his **brother** Shri Revashankar Jagjivan, with whom there grew up a lifelong friendship. But the introduction that I need particularly take note of was the one to the poet **Raychand or Rajchandra**, the son-in-law of an elder brother of Dr. Mehta, and **partner** of the firm of jewellers conducted in the name of Revashankar Jagjivan.

Raychandbhai's commercial transactions covered hundreds of thousands. He was a connoisseur of pearls and diamonds.

<http://www.columbia.edu/itc/mealac/pritchett/00litlinks/gandhi/part2/201chapter.html>

Mani Bhavan was the focal point of Gandhi's political activities in Mumbai between 1917 and 1934.

It was from Mani Bhavan that Gandhi initiated the [Non-Cooperation](https://en.wikipedia.org/wiki/Non-Cooperation_Movement), [Satyagraha](https://en.wikipedia.org/wiki/Satyagraha), [Swadeshi](https://en.wikipedia.org/wiki/Swadeshi_movement), [Khadi](https://en.wikipedia.org/wiki/Khadi) and [Khilafat](https://en.wikipedia.org/wiki/Khilafat_Movement) Movements. Gandhi's association with the [*charkha*](https://en.wikipedia.org/wiki/Charkha_(spinning_wheel)) began in 1917, while he was staying at Mani Bhavan. Mani Bhavan is also closely associated with Gandhi's involvement in the [Home Rule Movement](https://en.wikipedia.org/wiki/Home_Rule_Movement), as well as his decision to abstain from drinking cow's milk in order to protest the cruel and inhuman practice of *phookan* meted out to milch cattle common during that period.

<https://en.wikipedia.org/wiki/Mani_Bhavan>

**Mehta’s early years and his contacts with Gandhi before 1909**

**Pranjivandas Jagjivandas Mehta**, the youngest of four brothers, was born in 1864 at Morvi in a **prosperous** **Jain** family of merchants and professionals which was spread all over Kathiawar. One of his elder brothers, Revashankar Jagjivan Mehta, better known by the surname ‘**Jhaveri’**, was vakil (lawyer) of the **Raja of Morvi.** In consequence of a quarrel?? with his king, he left Morvi and settled as a jeweller in Champagali, Kalpadevi, Bombay, under the trade name Messrs Revashankar Jagjivan & Co. He later built a large house in the city at Labournum Road, Gamdevi, called Mani Bhuvan, which became from 1920 the centre of Gandhi’s political activities while in Bombay and now houses a famous Gandhi museum. The brother who was immediately older to Revashankar was called **Popatbhai**. His daughter Zabakben was married to the **greatest** Jain savant of modern times, Shrimad **Rajchandra** (1867-1901), who influenced Gandhi greatly and whom the latter rated **higher** than even Leo Tolstoy and John Ruskin as a spiritual being.  After completing his early education at Morvi and Rajkot, Praanjivan joined the Grant Medical College in Bombay, from where he earned his L.M.S. (Licentiate in Medicine and Surgery) degree with a gold medal in 1886. **The state of** Morvi IE . RAJA OF MORVI, gave him a scholarship for higher studies in Europe. He arrived in Europe in the spring of 1887 and was admitted to the Free University of Brussels (Universite Libre de Bruxelles) in Belgium. He got his M.D. (Doctor of Medicine) degree from this institution in 1889 with distinction in Surgery. Mehta was an extremely intelligent and industrious person. While studying medicine in Brussels, he also enrolled himself at **London’s Middle Temple** in order to qualify as a barrister. He was called to the Bar in London soon after his brilliant performance in Brussels. There were not more than two hundred Indian students in Europe at that time. Most of them lived and studied in Britain. The fact that Mehta studied in Europe at the non-denominational Free University of Brussels, where the political and social atmosphere was far more liberal and radical than in any university in Britain. In late 1889 Mehta returned to India. After practising as a physician on his own for a few years, he became the chief medical officer of Idar state.

The **first** meeting between Gandhi and Mehta took place at the **Victoria** Hotel, near Trafalgar Square, in London, on the **evening** of Saturday, 29 September 1888, the day Gandhi **arrived** there to study for the Bar. Gandhi had come to know of Mehta’s whereabouts in Europe from **mutual** friends and had kept him informed about his **movements**.

Rather **expensive** hotel in central London, Gandhi had hardly settled down when **Mehta called on him** at his room in the hotel around eight o’clock in the evening. Gandhi has given a rather **vivid** account of this first encounter between the two would-be lifelong friends in his autobiography. **Mehta** and another Kathiawari friend from Rajkot, Dalpatram Shukla, who was already there studying for the Bar, acted as Gandhi’s mentors during his **early** days in London**.** --- gandhi had letters of introduction for 4 people -pranjivan mehta & dalpatram bhagavanji shukla , a kathiawar **brahmin** from Morvi, enrolled at the **Inner** **Temple** on 13 November 1886 and 2 others .

However, though Gandhi had come to know Mehta in England in 1888-9, ----**1891** Gandhi stayed for some time, at Mehta’s at the latter’s residence in Bombay, on his return from Enland.  It was there that he met for the **first** time **Shrimad Rajchandra**, who reinforced the religious quest that had already been awakened in him while he was in England through his involvement with **vegetarianism and theosophy.**

In the latter half of 1896, when Gandhi visited India for about five months to gather support for the cause of the Indians in South Africa, he stayed with the family of Mehta whenever he happened to be in Bombay. In late 1898 Mehta, while returning from Europe to India, took the old Cape route, visited Gandhi in Durban and stayed with him for some time. ‘He was well received by the Indian community and feted by the **prominent** members.’

In 1899 Mehta migrated to **Burma** and settled in Rangoon not only as a barrister and doctor, but also as a **diamond** merchant. **He soon became the richest and most prominent citizen of the country.** He took a keen interest in the public life of his adopted country. He was **president** of Hindu Social Club and the Shri **Ramkrishna** Society of Rangoon, a member of the All-India Congress Committee from Burma and Prsident of the Burma Provincial Congress Committee, founder secretary of the Burma Social Service League, and a mentor of the early Burmese nationalists. In 1906 he established an Anglo-Gujarati weekly paper called United Burma which was edited by V. **Madanjit**, who had formerly been the publisher of the **Indian** **Opinion** in Durban. With the help of a south Indian economist, Narayan Rao, he organised trade unions in Burma.

Gopal Krishna Gokhale, then a member of the Viceroy’s legislative council.

"The early history of Freemasonry in Bengal and the Punjab; with which is incorporated "The early history of Freemasonry in Bengal" by Andrew D'Cruz by Walter Kelly Firminger" <https://archive.org/stream/earlyhistoryoffr00firmuoft/earlyhistoryoffr00firmuoft_djvu.txt>

**The making of the Mahatma and the writing of ‘Hind Swaraj’**

his mother’s Pranami cult;

his legal education in England; his active involvement with the vegetarian movement; his encounters with Theosophy and Christianity in England and South Africa; his association with the Jain scholar Shrimad **Rajchandra**; his discovery  of his own religion and culture in an alien environment; his study of Tolstoy, Ruskin, **Mazzini**, Salter and Thoreau;

**Mehta’s work in support of Gandhi and his ideas,  
1910-14**

Mehta not only gave liberal financial support to Gandhi, he also raised funds in Burma for the cause of Gandhi’s satyagraha in South Africa. What is more important is the fact that after Hind Swaraj was banned in India – both in its Gujarati and English versions – in the first half of 1910, Mehta tried his best to popularize the man and his message through other means. He was the **first** **Indian** to write a biography of Gandhi which was published in early 1911 under the tittle *M.K. Gandhi and the South African Indian Problem.* Besides containing intimate details about Gandhi’s life and the development of his personality, he very **cleverly** **acquainted** his readers with the basic thoughts contained in his banned booklet Hind Swaraj. Later in 1911 he published another book titled **Hindu Social Ideals,** in which he tried to show what Gandhi did not have the time to do, that is, the **superiority** of ancient Indian civilization over modern Western civilization. Next year, in 1912, he published a Gujarati translation of **Doke’s** biography of Gandhi, with a preface which was **longer** than the translation of Doke’s book.

**Mehta’s support to Gandhi on his return to India**

Gandhi’s final return to India was delayed until 9 January 1915. he receied a hero’s welcome from all sections of his countrymen. But his hope that he would find a **readymade political base in** Gokhale’s **Servants** of India Society.

Gandhi arrived Rangoon on 17 March 1915 and stayed with Mehta for eight days. Mehta not only accorded him a royal welcome, he also assured him of whatever financial help he needed for his own ashram which he proposed to establish at Ahmedabad. Gandhi often said that the Sabarmati Ashram, without which satyagraha was not possible, was his ‘greatest creation’. But he also said that Mehta was not only ‘the pillar of the Ashram, without him the Ashram would not have come into existence at all’.

* Gokhale was famously a **mentor** to Mahatma Gandhi // Tilak **and** Gokhale – both were **Chitpavan** **Brahmins** . CIE = freemason . -- great admirer of theorists such as John Stuart Mill and Edmund Burke = freemasons . <https://en.wikipedia.org/wiki/Gopal_Krishna_Gokhale>
* In 1915 Gokhale was succeeded as president by Srinivasa Sastri/ **brahmin** (1869–1946). <https://www.britannica.com/topic/Servants-of-India-Society>
* SIS Founded by Gopal Krishna Gokhale . Along with him were a small group of educated Indians, as Natesh Appaji Dravid, Gopal Krishna Deodhar and Anant Patwardhan , **ALL BRAHMINS**  <https://en.wikipedia.org/wiki/Servants_of_India_Society>

Valangaiman Sankaranarayana Srinivasa Sastri **CH PC** / freemason . During 1930–31 he took an active part in the Round Table Conference in London <https://en.wikipedia.org/wiki/V._S._Srinivasa_Sastri>

------------- His full name was Shri Raichandbhai Ravjibhai Mehta. He was born in 1867 A.D. at Vavania in Saurashtra. His family belonged to a well-known merchant community. His father's name was Ravjibhai and mother's name was Devabai. His mother was brought up in **Jain** religious traditions. His grand father was a staunch devotee of Lord Krishna. . **The fundamental idea of the Jain works was the advocacy of non-violence and love to all high and low in the world.** “ I liked this idea of universal love and non-violence very much. . Occasionally I visited the residence of the ruler of Kutch” [www.shrimad.com](http://www.shrimad.com)

To quote Gandhiji: “Since that day onwards till the death of Raichandbhai, ours was a very close contact. Many times I have said and written many times that I have learnt much from the lives of many a person, but it is from the life of poet Raichandbhai, I have learnt the most” and “I must say that no one else has ever made on me the impression that Raichandbhai did” <https://www.rajsaubhag.org/shrimad-rajchandra>

Shrimad constantly referred to anything he taught or explained as that which originated from the Tirthankars or other Gnanis, **never** claiming a teaching to be his own.

One monk, named Lalluji Maharaj, later known as **Laghuraj** Swami, had already heard of him. He later became the **founder** of the Shrimad Rajchandra Ashram at Agas. Despite him being a monk and Shrimad a householder, Laghuraj Swami was devoted to Shrimad.

Finally, at age **33**, on Chaitra Vad 5th VS 1957 (9th April 1901 CE)

At the time Shrimad was becoming well-known in the area **due to** wide newspaper coverage of his demonstration of ‘Avdhan’, attending to multiple activities simultaneously.

<https://www.rajsaubhag.org/saubhagbhai>

<http://www.yugpurush.org/app/Content/BookShow/downloads/Shrimad-Rajchandra-Saga-of-Spirituality.pdf>

In **1939**, Mrs. Sophia **Wadia**, one of the most significant leaders of the United Lodge of Theosophists (U.L.T.) in India, had her book “The Brotherhood of Religions” published. In the Foreword to the work, Mahatma Gandhi wrote: “These essays of Sophia Wadia show at a glance how much similarity there is between the principal faiths of the earth in the fundamentals of life. All our mutual quarrels centre round non-essentials. Sophia Wadia’s labours will be amply rewarded if people belonging to different faiths will study faiths other than their own, with the same reverence that she has exhibited in her essays.

An understanding knowledge of and respect for the great faiths of the world , is the foundation of true Theosophy (….).” [6] <https://www.carloscardosoaveline.com/mahatma-gandhi-and-theosophy/>

He/ gandhi believed in intensive social reform. He wanted women to work shoulder to shoulder with men. Addressing the annual gathering of the Bhagini Samaj in Bombay on February 20, 1918 at Morarjee Gokuldas Hall, Gandhiji said: "Woman is the companion of man gifted with equal mental capacities. She has the right to participate in every minutest detail in the activities of man and she has an equal right of freedom and liberty with him."

[www.gandhi-manibhavan.org/aboutgandhi/chrono\_gandhinmanibhavan\_history.htm](http://www.gandhi-manibhavan.org/aboutgandhi/chrono_gandhinmanibhavan_history.htm) **AND GANDHI TREATED HIS WIFE LIKE A SLAVE**

“The people that do not fight for their rights are like slaves, and such people do not deserve Home Rule.”--gandhi

**Dr. Pranjivan Mehta who who was Gandhi's first mentor in London and, till his own death, his most loyal  supporter and financier.** Guha calls Pranjivan the Engels to Gandhi's Marx and mentions the influence of Raichandbhai Mehta (who was related to Pranjivan by marriage) on Gandhi

**1910 - 1919**

<https://www.sahistory.org.za/topic/mahatma-karamchand-gandhi-timeline-1910-1919>

January 6, **Rev**. Charles Phillips and J C. Gibson had an interview with Gandhi following their conversations with Lord **Selborne**, High Commissioner of the Transvaal.

* February 18, Gandhi spoke at banquet in **Masonic** Hall in honour of Rev. Doke.
* I desire no pecuniary benefit from Phoenix, the **support of my family and myself being found by a European friend (named Herman Kallenbach).**

June 4, Kallenbach and Gandhi settled on the Tolstoy Farm.

Kathiawad Arya Mandal, Durban.

Ratan Tata made a third donation of Rs. 25,000 towards Passive Resistance Fund.

* August 22, Spoke at Johannesburg Theosophical Lodge.

October 31, Banquet at **Masonic** Hall by **BIA**, with the Mayor presiding. Speeches by Mayor Ellis, William Hosken, Patrick Duncan, J. J. Doke, L. W. Ritch, Gokhale and Gandhi.

Sonja Schlesin, Secretary, Transvaal Indian Women's Association

**Motilal** Nehru, President, United Provinces Congress Committee.

* Raychandbhai or Rajchandra, the son-in-law of an elder brother of Dr. Mehta = muti millionaire diamond gold trader = gandhi's foremost financial supporter/ spiritual guru ... <https://americanvedantist.org/2017/articles/mahatma-to-be-and-the-mahatma-maker-gandhi-and-rajchandra/>

**'Are you still interested in alcohol?** Gandhi's explosive letters to the 'debauched' **eldest son he accused of raping his granddaughter, 8**

2014 . Three explosive letters that highlight Mahatma Gandhi's deep concerns over the behaviour of his eldest son, Harilal, will go under the hammer in England next week. Mullock's Auctioneers, based in Shropshire county, are hoping to fetch between £50,000 and £60,000 (approx Rs 50 lakh - Rs 60 lakh) for a set of three letters written by the Father of the Nation in June 1935. "You should know that your problem has become much more difficult for me even then our national freedom," says Gandhi in one of the letters in reference to allegations of inappropriate behaviour by Harilal. "Manu is telling me number of dangerous things about you. She says that you had raped her before eight years and she was so much hurt that medical treatment had to be taken," Gandhi says in a letter referring to Harilal's daughter Manu, who had come to stay with him at Sabarmati Ashram. "The letters are written in Gujarati and are in good condition. These have come via descent from a branch of Gandhi's family to the present vendor. As far as we are aware they have never before been seen in public and as such they provide remarkable new information on the troubled relationship Gandhi had with his son," Mullock's said in a statement. Harilal had wanted to go to England to study to become a barrister like his father but the Mahatma had firmly opposed this, believing a Western education would not be helpful in the struggle against British Raj. This led to Harilal renouncing all family ties in 1911, and his troubled relationship with his father continued throughout his life. "Please let me have pure truth. Please tell me if still you are interested in alcohol and debauchery. I wish that **you better die rather than** resort to alcohol in any manner," adds another autographed letter. The series of letters is part of Mullock's Historical Documents Sale at Ludlow Racecourse on May 22. It also includes another set of 27 autographed letters to Vijaya Lakshmi Pandit, the sister of Jawaharlal Nehru, some written by Gandhi from prison. "Women have done more work than us. Even so much remains to be done. The modern world has as yet seen the like of India's woman power. I am convinced they will go much further ahead and I will be very surprised if you do not play a very big part in this," reads a letter dated November 11, 1930. The earliest letters date back to 1920, but others are from 1930s and the majority date from the crucial period of 1938-1944 in the Indian national movement. <https://www.dailymail.co.uk/indiahome/indianews/article-2628397/Gandhis-explosive-letters-eldest-son-accused-raping-daughter-set-fetch-Rs-60-lakh-auction.html> **AND GANDHI MADE HER SLEEP WITH HIM NAKED . WHAT ELSE ??**

GANDHI A SEXUALLY REPRESSED PERVERT ?? <https://madrascourier.com/biography/gandhi-a-sexually-repressed-pervert/> Mahatma & Manuben: Newly discovered diaries of Gandhi's personal attendant reveal how his experiments with celibacy changed her life <https://www.indiatoday.in/magazine/cover-story/story/20130617-mahatma-gandhi-experiment-sexuality-manuben-discovered-diaries-763997-1999-11-30> An odd kind of piety: The truth about Gandhi's sex life <https://www.independent.co.uk/arts-entertainment/books/features/thrill-of-the-chaste-the-truth-about-gandhis-sex-life-1937411.html> Gandhi Used His Position To Sexually Exploit Young Women. <https://www.youthkiawaaz.com/2013/10/gandhi-used-power-position-exploit-young-women-way-react-matters-even-today/> The Mahatma in the bedroom <https://timesofindia.indiatimes.com/india/The-Mahatma-in-the-bedroom/articleshow/5879539.cms> MK Gandhi's experiments with sexuality, as told by close aide Manuben [www.gandhitopia.org/group/mgnd/forum/topics/mk-gandhi-s-experiments-with-sexuality-as-told-by-close-aide-manu](http://www.gandhitopia.org/group/mgnd/forum/topics/mk-gandhi-s-experiments-with-sexuality-as-told-by-close-aide-manu)

**LEO TOLSTOY SANG THE PRAISES OF THIRUVALLUVAR.**  Periyar E.V. Ramasami wrote as an editorial in his Tamil Weekly Kudi Arasu dated 29th March 1931 that **Gandhi** gave a speech ( which he heard, along with thousands ) , **that all Indians must call Viceroy Lord Irwin as "Mahatma Irwin".** This was in **response** to Irvin **declaring** that Gandhi is **a divine saint.** In the same speech Gandhi has said clearly and openly admitted that the reason for starting the **Salt** Satyagraha agitation had been to spoil **and** undo the work done by persons like Bhagat Singh. Gandhi was in favour of Bhagat Singh hanging.? The British shot him,? **before** the date of hanging. considering that a crowd keeping vigil outside the jail, they British made a hole in the wall behind the jail, cut his bullet ridden body ( shot as personal revenge by saunders ) into pieces? -- and burned part of him in "kerosene", which is never done in Sikhism. he was NOT given a proper cremation and **his skull is still missing**. Later the people found some of his**??** bones .

**Order of the garter = KG = highest freemason. Edward Frederick Lindley Wood, 1st Earl of Halifax,** KG, OM, GCSI, GCMG, GCIE, TD, PC (16 April 1881 – 23 December 1959), styled **Lord Irwin** from 1925 until 1934 and Viscount Halifax from 1934 until 1944, was one of the most senior British Conservative politicians of the 1930s. He held several senior ministerial posts during this time, most notably those of Viceroy of India from 1925 to 1931 and of Foreign Secretary between 1938 and 1940. He was one of the architects of the policy of appeasement of Adolf Hitler in 1936–38, working closely with Prime Minister Neville Chamberlain. He was born with an atrophied left arm and no left hand . Before the First World War he was already a captain in the Queen's Own Yorkshire Dragoons, a West Riding yeomanry regiment. . <https://en.wikipedia.org/wiki/Edward_Wood,_1st_Earl_of_Halifax>

Field Marshal **Jan** Christiaan **Smuts** PC, OM, CH, DTD, ED, KC, FRS / **Inns of Court, entering the Middle Temple** // Hofmeyr in turn recommended Jan to **Cecil** **Rhodes**, who owned the De Beers mining company. In 1895, Smuts became an advocate and supporter of Rhodes. // **Lord Milner** had full control of all South African affairs, and established an Anglophone elite, known as Milner's Kindergarten. // When his term of office expired, Milner was replaced as High Commissioner by the more conciliatory **Lord Selborne.** <https://en.wikipedia.org/wiki/Jan_Smuts>

THE DEADLY DUO: GENERALS LOUIS BOTHA AND JAN SMUTS <https://www.unbannedbiblepublications.com/index_files/Page5278.htm>

**Order of the Garter= highest freemason**

William Waldegrave Palmer, 2nd Earl of **Selborne**, KG, GCMG, PC (17 October 1859 – 26 February 1942), styled Viscount Wolmer between 1882 and 1895 <https://en.wikipedia.org/wiki/William_Palmer,_2nd_Earl_of_Selborne>

**Dalit peoples in South Africa.** In South Africa at that time there were two kinds of Indians. One were the Passenger Indians who went there to do business, and the other was indentured labour who mostly came from subordinated classes and caste and here is what **Gandhi** said about the bonded labour: “Whether they are Hindus or Mahommedans, they are absolutely without any moral or religious instruction worthy of the name. They have not learned enough to educate themselves without any outside help. Placed thus, they are apt to yield to the slightest temptation to tell a lie. After some time, lying with them becomes a habit and a disease. They would lie without any reason, without any proper… prospect of bettering themselves materially, indeed, without knowing what they are doing. They reach a stage in life when their moral faculties have completely collapsed owing to neglect.” (CWMG 1,200)

Now this goes on, this same tone is used about black African people… when Gandhi was in jail he talks about Africans in the most horrible way. Here is a passage written by **Gandhi** about [sharing] jails with Kaffirs, black people: “We were all prepared for hardships, but not quite for this experience. We could understand not being classed with the whites, but to be placed on the same level with the natives seemed to be too much to put up with. I then felt that Indians had not launched our passive resistance too soon. Here was further proof that the obnoxious law was meant to emasculate Indians… Apart from whether or not this implies degradation, I must say it’s rather dangerous. Kaffirs as a rule are uncivilized, the convicts even more so. They are troublesome, and dirty and live like animals. Then he goes on to call them savages… and I have resolved in my mind on an agitation to ensure that Indian prisoners are not lodged with kaffirs or others. We cannot ignore the fact that there is no common ground between them and us and whoever wants to sleep in the same room as them have ulterior motives for doing so.” (CWMG 9, 256-7)

His doctrine of **nonviolence** was based on an acceptance of the most brutal social hierarchy the world has ever known, the **caste** system…

Gandhi wrote called **The Ideal Bhangi, the ideal scavenger.** --- “He should know how a right kind of latrine is constructed and the correct way of cleaning it. He should know how to overcome and destroy the odour of excreta and the various disinfectants to render them innocuous. He should likewise know the process of converting urine and night soil into manure. But that is not all. My ideal Bhangi would know the quality of night-soil and urine. He would keep a close watch on these and give a timely warning to the individual concerned.” (Harijan, Nov 1936)

Many years later, today’s Prime Minister **Modi** wrote a text too, which was called Karmayogi,and here is what he says. He is **also** talking about **bhangis**, the Balmiki community… “I do not believe that they are doing this job to sustain their livelihood. Had this been so, they would not have continued with this type of job generation after generation. At some point of time, somebody must have got the enlightenment that it is their (the Balmikis’) duty to work for the happiness of the entire society and the Gods and that they have to do this job bestowed upon them by Gods and that this job of cleaning up should continue as an internal spiritual activity for centuries.” (Karmayogi, by Narendra Modi)

[**https://en.wikipedia.org/wiki/Chitpavan**](https://en.wikipedia.org/wiki/Chitpavan)

**Lokmanya Bal Gangadhara Tilak wrote that Vedas were written by the white blonde man .**

* some surnames Ranade, Tilak, Gokhale, Ketkar, Paranjpe, Karve ,Chitale. Gogte, Lele, Karve, Gadre, Hingne etc .
* Peshwas were Chitpavan Jew Prime Ministers to the Maratha Chattrapatis ( Emperors), who began commanding Maratha armies and later just became hereditary rulers of the Maratha empire of central India from 1749 to 1818.

It was the appointment of his son, Baji Rao I as Peshwa in 1719 by Shahu that made the position hereditary in the Bhat family. Shahu, who also appointed Baji Rao's son as Peshwa in 1740, gave considerable authority to the Peshwas to command the Maratha armies. . Emperor Shahu's two legitimate sons were disinherited --causing him to go into depression and become a hermit in the forest. By the time of Shahu's death in 1749, the Bhat Peshwas were the effective rulers of the Maratha empire . The **first** Bhat family Peshwa was Balaji Vishwanath Bhat, a **Chitpawan** Brahmin. He was succeeded as Peshwa by his son Baji Rao I , Baji Rao and his son, Balaji Baji Rao, oversaw the period of greatest Maratha expansion , spilling Maratha blood . All this continued till the Maratha's defeat by an Afghan army at the Third Battle of Panipat in 1761. The last Peshwa, Baji Rao II, was defeated by the **British** East India Company in the Third Anglo-Maratha War in 1818. The Peshwa's territory in central Maharashtra was annexed to the British East India Company's Bombay province, and he was handsomely pensioned off.

Gandhi advocated non-violence ONLY AGAINST HIS BRITISH MASTERS . he recruited indian soldiers for both world wars TO KILL THE GERMANS. so what is his ahimsa all about.

GANDHI USED AN ORGANIC VERISON OF MEOW MEOW TO SPIKE HIS ENEMA FLUID. THIS DRUG MEPHEDRONE IS HIGLY SOLUBLE IN WATER .. THIS IS AVAILABLE ALL OVER EAST AFRICA . As soon as the mephedrone stimulant is administered by enema , the man needs instant release of semen by ejaculation. If it is taken orally the aphrodisiac effect is lesser . If snorted as powder it causes nose bleeds. ephedrone causes peace, high spirits, euphoria, and sexual stimulation. .

THE BOLSHEVIK REVOLUTION GERMINATED IN ROTHSCHILDs OPIUM MONEY FOUNDED COLUMBIA UNIVERSITY THIS WAS FACILILATED BY GERMAN JEW COMMIE CE RUTHENBERG AND AGENT OF JEW ROTHSCHILD. CE RUTHENBERG RECEIVED HIS LAW DEGREE AT COLUMBIA UNIVERSITY WHEN HE DIED IN 1927, BOLSHEVIK COMMIE JEWS CREMATED HIM AND KEPT HIS ASHES IN A URN AT KREMLIN WALL MOSCOW-- AFTER ALL HE WAS HEAD OF THE AMERICAN COMMUNIST PARTY CONTROLLED BY JEW ROTHSCHILD COLUMBIA UNIVERSITY IS A COMMIE MAFIA UNIVERSITY-- ALMOST ALL ROTHSCHILDs STUDIED HERE. THIS IS A SECRET.

GANDHI USED TO BE JAILED WITH GREAT FANFARE --OVERNIGHT HE WAS WHISKED OVER TO ONE OF JEW AGA KHANs PALACES-- WHERE HIS TWO TEENAGED GIRLS WOULD BE WAITING WITH HIS ENEMA KIT . AGA KHAN STUDIED IN COLUMBIA UNIVERSITY WITH ROTHSCHILDs SCHOLARSHIP .

ALL INITIAL PATRONS OF AMU WERE CRYPTO JEWS .. INCLUDING PATRON FOUNDER SIR SYED AHMAN KHAN WHO WAS AN AGENT OF JEW ROTHSCHILD.. ROTHSCHILD USED HIS JEW AGENTS HIS HIGHNESS SIR MOHAMMAD ALI MOHAMMAD KHAN AND AGHA KHAN III AS FRONTS FOR FUND COLLECTION AND TO DO PROPAGANDA FOR AMU. ROTHSCHILD MADE CRYPTO JEW SIR MOHAMMAD ALI MOHAMMAD KHAN THE PRESIDENT OF ALL INDIA MUSLIM LEAGUE CONFERENCES FOR MORE THAN A DECADE.. HE WAS THE FIRST VC OF AMU.. JEW SIR AGA KHAN WAS MADE THE PRO-CHANCELLOR OR AMU. JEWESS KAIKHUSRAU JAHAN , BEGUM OF BHOPAL WAS THE CHANCELLOR OF AMU. .. IMAGINE A WOMAN CHANCELLOR OF A MUSLIM UNIVERSITY--ONLY ROTHSCHILD COULD HAVE PULLED THAT OFF. EVEN BEFORE WORLD WAR 1 STARTED ROTHSCHILD MADE HER THE PRESIDENT OF ALL INDIA MUSLIM LEAGUE LADIES ASSOCIATION.. SHE WAS MADE DAME GRAND CROSS OF THE BRITISH EMPIRE.. BAAP REH ! HER SON JEW HAMIDULLAH KHAN WAS AN AGENT OF ROTHSCHILD..HE WAS MADE CHANCELLOR OF THE CHAMBER OF PRINCES. SIR HAMIDULLAH KHAN HE WAS MADE CHANCELLOR OF AMU FOR 5 YEARS .. HAMIDULLAH KHANs GRAND DAUGHER WAS MARRIED TO NAWAB OF PATAUDI ( KAREENA KAPOORs FATHER-IN-LAW )... JEW SIR MUHAMMED IQBAL ( POET ) IS PAKISTANs NO 1 CITIZEN..

At Heidelberg Germany, one street ( at Marriott Hotel over looking river Neckar ) is named after Iqbal called IQBAL UFER-- thanks to German Jew Rothschild..Rothschild rewarded him for his role in pouring cold water over Muslim world anger over Palestine and ending the powerful Ottoman empire at Turkey. Iqbal was first noticed by Rothschild , as a piece of clay to be molded, when he wrote something which surprised everybody. Upon the death of Queen Victoria in 1901, Dr. Iqbal penned an epicedium of ten pages, entitled “Tears of Blood “. The Queen died on the day of Eid-ul-Fitr, and Iqbal the slave wrote : --- "Happiness came, but grief came along with it, Yesterday was Eid, but today muharram (Month of the year associated with the deepest mourning for Muslims) came.

Our Indian Rothschild stooge Rabindranath Tagore would NOT be outdone. He wrote even a more servile poem, which we Indians sing as our national anthem. He outdid Iqbal by miles for in addition to become a SIR ( Knight ) , he also secured for himself a Nobel prize. <http://ajitvadakayil.blogspot.in/2012/12/sir-muhammed-iqbal-knighted-for.html>

JEW MOHAMMAD ALI JAUHAR WAS A PATRON OF AMU.. MOHAMMAD ALI ROAD OF MUMBAI IS NAMED AFTER HIM.. I HAVE VISITED HIS GRAVE IN JERUSALEM TO CHECK OUT OF IT IS A MUSLIM OR A KOSHER GRAVE.. EVER HEARD OF A JEW NAMED KA HAMIED -- SON OF ROTHSCHILDs AGENT KHWAJA ABDUL HAMIED FOUNDER OF KOSHER CIPLA ? CIPLA USED INDIANS AS GUINEA PIGS FOR ANTI-FERTILITY DRUGS .. ROTHSCHILD USED HIS AGENT EW KHWAJA ABDUL HAMIED TO FOUND **JAMIA MILLIA ISLAMIA** IN 1920--ALONG WITH JEW MOHAMMAD ALI JAUHAR. EX-PRESIDENT ZAKIR HUSSAIN IS BURIED INSIDE THE UNIVERSITY CAMPUS-- HIS GRANDSON IS **SALMAN KHURSHID** <https://www.dawn.com/news/1235502> JEW MUKHTAR AHMED ANSARI WAS ALSO ONE OF THE FOUNDERS AND VC OF JAMIA MILIA UNIVERSITY. ROTHSCHILD USED THIS IMMORAL FELLOW TO STITCH HUGE DONKEY AND HORSE PRICKS AND BALLS TO HUMANS .. HE SERVED MANY TERMS AS AICC GEN SECRETARY WITH ROTHSCHILDs PATRONAGE.. SOMETIMES WHEN GANDHI WAS SUPPOSED TO BE JAILED-- HE WOULD BE STAYING IN THIS CRIMINALs PALACE ALONG WITH TWO UNDERAGE GIRLS AND ENEMA KIT. OUR EX-VP HAMID ANSARI ( WHO IS PALLY PALLY WITH KERALA ISLAMIC HARDCORE PFI ) IS THE GRANDSON OF THIS CRIMINALs BROTHER.. <http://ajitvadakayil.blogspot.in/2017/01/mahatma-gandhi-and-his-endless.html>

CRIMINAL MUKHTAR ANSARI IS A GRANDSON OF CRIMINAL JEW MUKHTAR AHMED ANSARI.. HE HAS PULL AND HAS A PRIVATE ISLAMIC ARMY --THAT IS WHY HE IS SO COCKY.. <https://en.wikipedia.org/wiki/Mukhtar_Ansari>

POOR INDIAN AND PAKISTANI MUSLIMS .. ALWAYS LIVED UNDER THE JEWISH THUMB.. **WHY IS THE WHITE MAN INTERESTED IN MAKING GANDHI STATUES** ?

CAPTAGON ( Fennethylline ) is an amphetamine-based substance used by ISIS and KASHMIRI MILITANTS -- which obliterates fear, empathy, pain, and fatigue. Mephedrone, or “meow meow,” is ravaging young India , especially in Punjab and Goa now-. Meow Meow was legal in India until 2015.. CIA employed DEVILs BREATH ( Scopolamine )as a truth serum during Cold War interrogations. GANDHI USED SOME DRUGS IN HIS ENEMA SOLUTION- GANDHI KICKED OUT HIS WIFE AND TOOK IN A GERMAN JEW HOMOSEXUAL LOVER--WHO SLEPT ON THE SAME BED...WITH KASTURBA IN ANTHER HOUSE FAR AWAY. GANDHIs **MOTHER** PUTALIBHAI WAS A JAIN, A FOLLOWER OF JAIN MONK BECHARJI SWAMI . Gandhi's personal guru was JAIN Shrimad Rajchandra.. Everybody knows this. Gandhi had written this several times.. Gandhi wrote about ROTHSCHILDs NON-VIOLENCE AGENT Shrimad Rajchandra in his autobiography, The Story of My Experiments with Truth, calling Raichandbhai his "guide and helper" and his "refuge in moments of spiritual crisis". Shrimad Rajchandra, **his mother, and wife** stayed at JEW Aga Khan's bungalow in Ahmedabad.. GANDHI USED TO BE THROWN INTO JAIL BY ROTHSCHILD OFTEN... GREAT PUBLICITY WAS GIVEN IN THE FRONT PAGES OF ALL NEWSPAPERS (MONOPOLISED BY ROTHSCHILD ) --OF GANDHI BRAVELY DEFYING THE BRITISH AND ENTERING JAIL.. SAME NIGHT GANDHI WOULD BE WHISKED FROM JAIL IN GREAT SECRECY TO ONE OF JEW AGA KHANs PALACES NEARBY-- WHERE TWO UNDERAGE GIRLS WOULD BE WAITING WITH ENEMA KIT AND BLANKET.. JEW AGHA KHAN WAS THE ONLY RELIGIOUS LEADER TO GET A GUN SALUTE FROM THE WHITE INVADER .

. Sir Sultan Muhammed Shah, Aga Khan III was the founder of ALL INDIA MUSLIM LEAGUE--which demanded the partition of India.. This JEW was the the first Honorary President of the Muslim League. JEW Sir Sultan Muhammed Shah, Aga Khan III was taken by Jew Rothschild in **all three Round Table** Conferences in London from 1930–32.. Rotshchild made JEW Agha Khan III the President of the **League** of **Nations** from 1937–38 --this org was the fore runner of UN--to carve out Israel.

Aga Khan's **last three wives were** JEWESSES--Cleope Teresa Magliano/ Andrée Joséphine Carron/ Yvonne Blanche Labrousse

The AIML party arose out of a literary movement begun at The Aligarh Muslim University in which JEW Syed Ahmad Khan was a central figure.. The principles of the League were espoused in the "**Green** Book," which included the organisation's constitution, written by JEW Maulana Mohammad Ali. Mumbai's Muhammad Ali road is named after this JEW.

On 29 December 1930 JEW Sir Muhammad Iqbal delivered his monumental presidential address to the All India Muslim League annual session, demanding Pakistan. Jinnah was a JEW. At a League conference in Lahore in 1940, Jinnah demanded Pakistan. BY 1947, ALL MAJOR MUSLIM KINGDOMS IN INDIA WERE RULED BY CRYPTO JEWS. FAROOQ ABDULLAHs MOTHER WAS JEWESS BEGUM AKBAR JEHAN ABDULLAH --WHOSE FATHER WAS A ROTHSCHILD AGENT FRENCH JEW MICHAEL HENRY NEDOU.. JEWESS AKBAR JEHAN WAS MARRIED TO LAWRENCE OF ARABIA . <http://www.dailymail.co.uk/indiahome/indianews/article-2945108/Sheikh-Abdullah-s-grand-daughter-says-grandmother-NEVER-wed-Lawrence-Arabia.html> GANDHI **AND** BR AMBEDKARs FATHER RECRUITED INDIAN SOLDIERS FOR WW1 . GANDHI AND BR AMBEDKAR RECRUITED INDIAN SOLDIERS FOR WW2. BR AMBEDKARs GRANDFATHER REQUIRED DALIT MAHAR SOLDIERS FOR COUNTERING FIRST WAR OF INDEPENDENCE IN 1857 . <http://ajitvadakayil.blogspot.com/2012/09/mahatma-gandhi-re-writing-indian.html>

More than three lakhs ( 380,000 ) white skinned military prostitutes were housed in the Lal Bazaars ( red flesh markets) attached to military cantonments .. It was an evening stroll, have free sex with young girls ( age range 12 to 17 ) – forcing them to degrade themselves with filthy deviant sex. All thes girls were given small booklets of HANUMAN CHALISA in Awadhi language , mostly printed by Gita Press Gorakhpur. . The whorehouses for elite British Officers of Rothschid in Calcutta ( Sonagachi) was created by **Rabindranath Tagore’s grandfather ( a Pir Ali muslim )** which also contained sections for homosexual pedophilia – young boys as tender as 8 , for anal sex Devadasis were divided into seven categories. They are known as Dutta, Hruta, Bikrita, Bhrutya, Alankara and Gopika or Rudraganika — depending on the sexual deviancy branch they were experts in oral / anal / morbid fetish etc.

--- capt ajit vadakayil

JRD TATAs MOTHER WAS A **FRENCH** WOMAN SUZANNE BRIERE ( SOONI ) …. CYRUS MISTRY IS AN **IRISH** CITIZEN…. HIS MOTHER PATSY IS **IRISH**… Noel Tata's mother ( Ratan Tata's step-mother ) is Simone Dunoyer -a Frenchwoman. …. ….. Tata Steel was awarded the '2015 World's Most Ethical Company' award under the Metals category by the Ethisphere Institute. …….This was the third time, that Tata Steel won this award .

<http://ajitvadakayil.blogspot.in/2011/08/imhotep-patron-saint-of-freemasons-capt.html>

CD Deshmukh was the **first** RBI governor of Independent India.   
  
SIR Chintamani Dwarakanath Deshmukh was a **Chitpavan** Jew with a JEWESS white British wife. This man was given Magsaysay award twice  
  
SIR Chintaman Dwarakanath Deshmukh attended the Breton Woods Conference to create IMF on invitation of R0thschild in July1944 . )   
  
Rothschild liked him, and he was a member of the Board of Governors of IMF for the next ten years  
  
Rothschild controls the IMF and World Bank.

So, how does the IMF and the World Bank work?  
They put a country in debt, in such a big debt it can`t pay it, and then they will offer to refinance that debt, and pay you even more interest, and you demand this quid pro quo which you call a “conditionality” or “good governance”.   
  
THE SECOND RBI GOVERNOR WAS SIR BENEGAL RAMA RAU-- HANDPICKED BY JEW ROTHSCHILD  
  
His elder brother Sir Benegal Narsing Rau was made to draft the Constitution of India, along with BR Ambedkar.  
  
CHITRAPUR MUTT SARASWAT BRAHMINS HAVE MOSTLY BEEN AGENTS OF JEW ROTHSCHILD.   
SHYAM BENEGAL IS SUPPOSED TO BE THE BOUNTY OF INDIA --ONLY HE IS FIT TO BE DEAN OF FTII , AS PER JEW ROTHSCHILDs MEDIA

9.8 million Indians died in the great DELIBERATE famine of 1769- -deliberately starved by Rothschild controlled East India company employee Warren Hastings , who wanted Opium , Indigo and Jute for export instead of food. Nobody talks about the great DELIBERATE Guntur famine in 1832 to make people lose hope and force them to migrate as Indentured labour in foreign lands . Rothschild planned two years in advance as in 1834 Black slavery was abolished and replaced by Indian Indentured labour. Nobody talks about the great DELIBERATE Orissa famine caused by Rothschild in 1866 / 67 where 5.8 million Indians died of starvation .There was mass exodus and indentured labour to foreign lands Nobody talks about the great DELIBERATE famine in India of 1876–78 where 6.3 million Indians died , while 61 million Indians starved . Again there was mass exodus to foreign lands as indentured labour. We Indians are more familiar with the DELIBERATE famine in 1943 ( Bengal ) for which Amartya sen got the Nobel prize when 5.2 million Indians died.

1834 the English speaking white man **abolished** slavery. He then **reinvented** slavery in the form of Indentured labour from India. It was a worse form of slavery. Fabulously rich John Gladstone, (1763-1851) owned almost all the sugar plantations in Jamaica, and was the biggest slave trader . He was the stooge of Opium runner and British East India company owner, German Jew Rothschild, in British Parliament, where he was MP for 9 years. This evil and greedy man fooled the Indians by false promises. From 1838 to 1917, In British Guiana alone 260, 000 Indians were slaves. He bribed British Prime minister Sir Robert Peel, and made himself a Baronet in 1846. Then he bribed again using his Rothschild connection, and made sure his **son** , William Ewart Gladstone, was in politics in the cabinet of "good friend" Robert Peel, and in line to be future Prime Minister of UK. [**http://www.vaguelyinteresting.co.uk/gladstone-and-slavery-the-liberal-lie/**](http://www.vaguelyinteresting.co.uk/gladstone-and-slavery-the-liberal-lie/)

John Gladstone's exact words in the British Parliament was QUOTE "-- negroes yield to the ardent and uncontrolled influence of the fassions, where a promiscuous intercourse of the sexes takes place, there consequently fewer children are born ...so constant supply of negroes from Africa is requisite.--"

Moses Maimonides, Judaism’s most celebrated rabbinic SAGE has written that Blacks are “irrational animals” who are “below mankind but above monkeys In 1953, the Israel issued a postage stamp of Maimonides.

**Sir Sultan Muhammed Shah, Aga Khan III** was the 48th Imam of the Nizari Ismaili community. He was one THE founders and the first president of the All-India Muslim League. Aga Khan called on the British Raj to consider Muslims to be a separate nation within India The distinction of a Knight Commander of the Indian Empire was conferred upon him by Queen Victoria in 1897 (and later Knight Grand Commander in 1902 by Edward VII) In 1906, the Aga Khan was a founding member and first president of the All India Muslim League, a political party which pushed for the creation of an independent Muslim nation in the north west regions of India, then under British colonial rule, and later established the country of Pakistan in 1947. **Sir Richard Francis Burton had written that Agha Khan II was a Jew.**

Rothschild media had given BULL that Aga Khan is a blood relative of the Prophet Muhammad through Muhammad's son-in-law, Ali, the first Imam in Shia Islam, and Ali's wife Fatima az-Zahra, Muhammad’s daughter from his first marriage.

Aga Khan IV ( the current Imam of Nizari Ismailism) **has stopped all pretenses of** being a Muslim. He succeeded his grandfather, Sir Sultan Muhammad Shah Aga Khan III at the age of 20. Agha Khan IV is one of the richest royals on the planet. Every royal on this planet today exists due to the largesse of Rothschild. In 2008, the then French President JEW Nicolas Sarkozy pledged that the Aga Khan, a British citizen, would be let off all 'direct taxes, stamp duty, and wealth tax' by the country of France. Aga Khan IV is the eldest son of Prince Aly Khan, (1911–1960) and his **first wife, Joan Barbara Yarde-Buller**, the daughter of John Yarde-Buller, 3rd Baron Churston ( whom Rothschild appointed aide-de-camp to his stooge The Lord Curzon, Viceroy of India ).

Hardly anybody knows that Viceroy Curzon **deliberately** introduced **famine** in India ( 1899 -1900 ) which cause more than 10 million Indians to die of starvation, to drive desperate young males into the Colonial army just to have food and survive.

Karl Marx injected mindless Hegelian religious nonsense into his socialism. Marx clung so dearly to Hegel that he ended up espousing a sort of “**Calvinism** without God,” turning Marxism into a quasi-religious ideology..

His Hegelian ideology led him to espouse a most **unscientific** socialism. **Marx called his theory “scientific socialism,” not because he followed the scientific method, but merely because it was dialectical and materialist.**

Dialectics is not scientific as much as **practical. Materialism is a metaphysical creed, not science.**

**Hermann Gundert** started the **Basel Mission**. Later after the first world war the name was **changed** to The **Commonwealth Trust Ltd, Calicut** . The MD of Commonwealth factory was the uncrowned King of Calicut, in the pre-independence days . Nobody in Kerala had more powers than this white man. The king of Calicut would pray in the Tali Templeof Calicut—or he would go by elephant to Guruvayoor Sri Krishna temple or to Kodungaloor Temple. It is no wonder that the **world’s SECOND** church is at Kodungallor ( St Thomas church-rebuilt several times ) and the **world’s** **SECOND** mosque is at Kodungallor ( Cheraman Perumal mosque—still original ) The Basel Mission Evangelical operations started in Calicut on 21st Aug 1834 when three missionaries landed here in the form of **Johann Christopher Lehner, Christian Lehnard Greiner and Samuel Heibich.**  They needed to provide jobs for Christian converts and those who already were Christians due to the excesses of the racists Namboodiri Brahmins. --- In 1795, Carey made contact with a Sanskrit scholar, the Tantric Hariharananda Vidyabagish, who later introduced him to Ram Mohan Roy ---- . **80% of Malayalam and Telugu is Sanskrit** . The Italian priest **Robert de Nobili** (1577-1656).called himself a ‘Roman **Brahmin’**.

* Mahatma is Sanskrit for "Great Soul" . It is similar in usage to the modern English term saint. This epithet is commonly applied to prominent people like Basaveshwara (1105-1167), Mohandas Karamchand Gandhi (1869-1948), Munshiram (later Swami Shraddhananda, 1856–1926), Lalon Shah (1772–1890), **Ayyankali** (1863-1941) and Jyotirao Phule (1827–1890). It has also been historically used for a **class of Jain scholars**. <https://wikivisually.com/wiki/Mahātmā>

[**https://counterview.org/2014/08/04/gandhiji-believed-in-removal-of-untouchability-within-the-caste-system-but-was-a-believer-in-the-caste-system-itself/**](https://counterview.org/2014/08/04/gandhiji-believed-in-removal-of-untouchability-within-the-caste-system-but-was-a-believer-in-the-caste-system-itself/)

Brennen College at Dharmadam ( Kannur District ) was created by the German Jew Rothschild in 1862 to propagate the brainwash of German BASEL MISSION . The man who founded it in Kannur and Calicut was Hermann Gundert

Basel, is a small town in Switzerland, which was controlled by Jew Rothschild during the times of the French Revolution. The German JEW Freemasons in Basel controlled the French revolution.  
  
The Peace of Basel of 1795 consists of three peace treaties involving France during the French Revolution  
In 1213, Basel has THE largest Jewish communities in Europe and the first recorded mention of Jews in Switzerland. These criminal Jews drove away locals and usurped land by poisoning wells. Both German and French branches of Jew Rothschild controlled Basel. Basel Jews were almost exclusively confined to money lending at very high interest rates  
  
Under French Rothschild domination several Jews settled in Geneva, enjoying complete freedom .. In 1868 the single-domed synagogue was built at Basel  
  
German Jew Rothschild conducted the **First Zionist Congress at Basel in 1897.**. Basel has Switzerland's only Jewish museum.. First Zionist Congress was the inaugural congress of the Zionist Organization (ZO) (to become the World Zionist Organization (WZO) in 1960) held in Basel (Basle), Switzerland, from August 29 to August 31, 1897.   
  
In his diary Rothschild’s agent German Jew **Theodor Herzl wrote, "**To summarize the Basel Congress in one sentence - which I shall be careful not to pronounce publicly - it is this: **I have founded the Jewish state in Basel."**Basel was the host of nine more congresses: including the second, attended by Chaim Weizmann  
On 25th of September 1815, the Basel Evangelical Missionary Society, was formed under the Presidentship of **Rev**. Nicholas van Brunn.  
Basel Mission inspector **Blum** Hardt who laid the foundation of the Basel Evangelical Mission works in India.. The **first three** Basel Mission missionaries viz., Rev Samuel Hebich, Rev. John Lehnar and Rev. Cristoph Grener .

Herman Gundert with the help of another crypto Jew padre Miller, began publishing another monthly named 'Paschimodayam' in October 1847.   
The Malabar Christian College situated at the centre of Calicut is a Basel Mission creation.  
Jew Rothschild used Basel Mission to embed **Brahma** **Samaj** in Calicut  
  
In 1919 the Basel Mission church stood affiliated to the South India United Church (SIUC). The SIUC was a union of various **protestant** churches of South India.   
Protestant religion was **created** by Jews  
  
Rothschild’s Basel Mission opened the Freemason Lodge in Calicut.  
  
**Aithihyamala** has stories of magic and spells - including human sacrifice.

* [**https://www.thezensite.com/non\_Zen/Stripping\_the\_Gurus.pdf**](https://www.thezensite.com/non_Zen/Stripping_the_Gurus.pdf)[**https://archive.org/stream/StrippingTheGurusByGeoffreyDFalk/Stripping-the-Gurus-by-Geoffrey-D-Falk\_djvu.txt**](https://archive.org/stream/StrippingTheGurusByGeoffreyDFalk/Stripping-the-Gurus-by-Geoffrey-D-Falk_djvu.txt)[**http://www.strippingthegurus.com/**](http://www.strippingthegurus.com/)[**https://www.speakingtree.in/blog/stripping-the-gurus-by-geoffrey-d-falk-introduction**](https://www.speakingtree.in/blog/stripping-the-gurus-by-geoffrey-d-falk-introduction)
* [**http://transmissionsmedia.com/bilderberg-puppet-for-indias-pm/**](http://transmissionsmedia.com/bilderberg-puppet-for-indias-pm/)[**https://beyondheadlines.in/2013/06/mechanics-of-narendra-modis-pr-agency-apco-worldwide-orchestrating-our-future/**](https://beyondheadlines.in/2013/06/mechanics-of-narendra-modis-pr-agency-apco-worldwide-orchestrating-our-future/)[**https://www.youthkiawaaz.com/2013/04/apco-namo-namah-narendra-modis-ressurection/**](https://www.youthkiawaaz.com/2013/04/apco-namo-namah-narendra-modis-ressurection/)[**https://en.wikipedia.org/wiki/APCO\_Worldwide**](https://en.wikipedia.org/wiki/APCO_Worldwide)[**https://www.quora.com/Modi-pays-his-PR-agency-5000-cr-rupees-per-year-to-make-his-image-Why-is-the-whole-nation-being-fooled-by-them**](https://www.quora.com/Modi-pays-his-PR-agency-5000-cr-rupees-per-year-to-make-his-image-Why-is-the-whole-nation-being-fooled-by-them)[**https://www.quora.com/Which-is-the-PR-agency-working-for-Modi**](https://www.quora.com/Which-is-the-PR-agency-working-for-Modi)[**https://www.indiatoday.in/one-year-of-modi/hits-and-misses/story/narendra-modi-amit-shah-nda-government-253142-2015-05-16**](https://www.indiatoday.in/one-year-of-modi/hits-and-misses/story/narendra-modi-amit-shah-nda-government-253142-2015-05-16)
* **MAHAR-ASTRA IS NAMED AFTER MAHARS .. WHY WOULD A KINGDOM BE NAMED AFTER SHIT CLEANING SCAVENGER DALITS ?**

Adam Weishaupt <https://www.bibliotecapleyades.net/sociopolitica/esp_sociopol_illuminati_0a.htm> <https://www.academia.edu/27669344/WEISHAUPT_AND_BURKE_ON_THE_REVOLUTION>

<http://www.reformation.org/hitler.html> <https://www.genealogy.com/forum/surnames/topics/heidler/18/> <https://en.wikipedia.org/wiki/Johann_Georg_Hiedler> <https://www.stormfront.org/forum/t916532/> <https://www.nytimes.com/1990/05/06/opinion/l-hitler-never-really-was-schicklgruber-016390.html> <https://www.theguardian.com/notesandqueries/query/0,5753,-57564,00.html>

**Masonic Lodge Mhow** [**https://www.youtube.com/watch?v=S3lwetEfIa0**](https://www.youtube.com/watch?v=S3lwetEfIa0)

<https://earthpages.wordpress.com/2015/02/06/theosophy/> <https://www.telegraphindia.com/opinion/letters-and-the-man/cid/1444678> <https://link.springer.com/content/pdf/bbm%3A978-1-349-12740-5%2F1.pdf> <https://en.wikipedia.org/wiki/Sonja_Schlesin> <https://www.sahistory.org.za/people/sonja-schlesin>

Despite her age and temperament, **Sonja Schlesin** grew to become a colleague trusted by Gandhi with funds and major tasks.

Gandhi lectured on Hinduism at the **Masonic** hall .

<http://www.gandhitour.info/tolstoy-farm-and-the-satyagraha-house/>

<https://www.academia.edu/18638707/Sonja_Schlesin_Gandhis_South_African_Secretary>

<http://in.mfa.lt/uploads/in/documents/India%20%26%20Lithuania_A%20Personal%20Bond.pdf> <https://www.indiatoday.in/special-report/story/excerpts-from-great-soul-mahatma-gandhi-and-his-struggle-with-india-131846-2011-04-08> <https://www.outlookindia.com/magazine/story/picture-of-gandhian-grey/271160>

[**www.india-seminar.com/2011/621/621\_comment.htm**](http://www.india-seminar.com/2011/621/621_comment.htm)

**THE GREAT SOUL AND THE GREAT HEART: MOHANDAS GANDHI AND HERMANN KALLENBACH IN SOUTH AFRICA by Danielle P. Smith,** <https://digital.library.txstate.edu/bitstream/handle/10877/6959/SMITH-THESIS-2015.pdf>

<https://www.mkgandhi.org/ebks/the-Gandhi-story-in-his-own-words.pdf>

Hermann Kallenbach, **Sonja Schlesin**: Glimpses of Some Lithuanian and East European Links in Gandhi’s South African Struggles and After

***By Anil Nauriya***

It has been suggested that Kallenbach had known the young Sonja in Lithuania.[[1]](#endnote-1)

Introducing Sonja to Gandhi, Kallenbach said: “This girl has been entrusted to me by her mother, but she is very mischievous and impetuous. Perhaps she is even insolent. You keep her if you can manage her. I do not place her with you for the mere pay.”[[2]](#endnote-2)

Gandhi and Kallenbach were in touch also with V. Chertkov, Tolstoy’s close friend, and Mrs. Fyvie Mayo of Glasgow, a journalist and translator of Tolstoy.[[3]](#endnote-3)

Of the Phoenix settlement established by Gandhi near Durban, Kallenbach would become a trustee in 1912 and remain so till the end. The Indian statesman, Gopal Krishna Gokhale, visited South Africa at Gandhi’s suggestion in October-November 1912. Gandhi and Kallenbach were then living on Tolstoy Farm; to receive Gokhale, Kallenbach traveled to Cape Town along with Gandhi, Imam Bawazeer and Ahmed Cachalia, the Chairman of the British Indian Association.[[4]](#endnote-4)

Kallenbach acted as secretary of the European Committee which organized a reception for Gokhale.[[5]](#endnote-5) Kallenbach, along with Gandhi’s early biographer, Rev. J.J. Doke, Rev. Phillips and L.W. Ritch, another close associate of Gandhi and the “Chief Volunteer” during Gokhale’s stay in Johannesburg, were present too when the Transvaal Indian Women’s Association gave a reception to Gokhale.[[6]](#endnote-6)

During his visit to the Transvaal, Gokhale spent a few days in Kallenbach’s house in Johannesburg and between 2 and 5 November 1912 – on Tolstoy Farm.[[7]](#endnote-7) The draft of a speech that Gokhale delivered at a banquet given in his honor in Johannesburg was **discussed at least 3 times** with both Gandhi and Kallenbach.[[8]](#endnote-8)

Kallenbach accompanied Gokhale and Gandhi on other legs of the tour. In Durban a public banquet was given to Gokhale; Gandhi, as the main **organizer** of the tour, was of course present along with Kallenbach; so were John **Dube**, the first President of the African National Congress (then known as the South African Native National Congress), which had been founded earlier in the year in January, and his brother Charles Dube, another founding member of the ANC, who also looked after John Dube’s journal, *Ilanga lase Natal*.[[9]](#endnote-9) At the conclusion of Gokhale’s visit on 17 November, Gandhi and Kallenbach saw him off on his return journey to India, accompanying him to Mozambique’s Delagoa Bay-Lourenco Marques (present-day Maputo), Inhambane, Beira and Mozambique city, Zanzibar and Tanga.

Gandhi’s reliance on and faith in Kallenbach made him continue to mull over the possibility of Kallenbach joining him in India. **Some of Kallenbach’s belongings were taken by Gandhi from England to India** in this expectation.

A few months after returning to India, Gandhi spoke at a conference in Poona (now Pune) where he paid tribute to the Indian statesman Gopal Krishna Gokhale, who had passed away on 19 February earlier in the year; in this speech Gandhi remarked also on Kallenbach, saying that **“no purer-minded person to-day walks the earth in Europe than Mr. Kallenbach.**”[[10]](#endnote-10)

Four months earlier, Gandhi had written to Kallenbach on Gopal Krishna Gokhale’s death: “Well, I am without a helmsman… He lives in the spirit and his spirit is enthroned in my heart.”[[11]](#endnote-11) In this letter, Gandhi told Kallenbach: “**You will be surprised that Mrs. Gandhi has developed a passion for you. She thinks of you at every turn. She thinks that our life is incomplete without you. This is… how it is happening with her just now.**”[[12]](#endnote-12)

In August 1917, Gandhi wrote from Ahmedabad to his third son Ramdas, then in South Africa: “Tell Miss Schlesin to write to me. I am awaiting her arrival. Tell her also that **there are some ten letters from me she has not answered**.”[[13]](#endnote-13)

A letter Gandhi wrote to Kallenbach ten days after launching this movement, and while he was in the midst of this momentous struggle, on 10 August 1920, indicates some of the efforts he must have made to obtain news of Kallenbach:

**“My dear Lower House,**

After how long a time have I the good fortune to write to you? After the greatest search, I have now got your **address**. Never has a day passed but I have thought of you. The first information imparted to me about you was by a lady in Johannesburg. Miss Winterbottom and Polak could tell me nothing. P.K. Naidu could tell me nothing. Dr. Mehta sent me a cable to give me your address. I have also a letter from Jamnadas whom I have asked to see you in Berlin if you could at all be seen. Jamnadas tells me either he or Dr. Mehta will try to see you. How I wish I could go over to see you and hug you. For me you have risen from the dead. I had taken it for granted that you were dead. I could not believe that you would keep me without a letter for so long. The alternative was that you had written but your letters were not delivered to me at all. I wrote to your camp but there was no reply…

**Upper House”[[14]](#endnote-14)**

Another letter from Gandhi to Kallenbach a few days later refers to a message from Kallenbach received through Jamnadas (a relation of Gandhi’s), inviting Gandhi to visit Germany.[[15]](#endnote-15) Obviously, Kallenbach was yet unaware of the scale of the movement just launched by Gandhi in India.

It is noteworthy that Gandhi would remember Kallenbach at crucial junctures in his post-African life in India. He had written to Kallenbach from Motihari at a critical point in the Champaran peasant struggle in 1917. He had written to him also at the start of the non-cooperation movement in August 1920. In the following year, when he was in the thick of this movement, Gandhi inquired again from his son Ramdas in South Africa about Kallenbach and Sonja Schlesin:

“Do you meet Mr. Kallenbach? He may be writing to you. I remember Miss Schlesin every day. I believe you have not forgotten her. You should meet her even if you have to make a search for her. Her public service is such that it is never to be forgotten.”[[16]](#endnote-16)

And just before his arrest in India in the course of the non-cooperation movement, Gandhi wrote to Kallenbach:

“Ramdas is now my companion and nurse. Devdas is attending to important work in another province. He has shaped wonderfully. Harilal is in prison. I am expecting to be deported. Even execution has been suggested. It sounds all funny… How nice it would be when you can come and work side by side as of yore.”[[17]](#endnote-17)

Gandhi would be imprisoned shortly and released only in 1924. After his release too, Gandhi would sometimes rely on Kallenbach for materials on old acquaintances. In 1926, he wrote to Kallenbach asking him “to procure for me two copies of a book written by Teo Schreiner giving an account of Olive Schreiner.”[[18]](#endnote-18) Olive Schreiner, who Gandhi had much admired for her work in confronting racism in South Africa, had passed away in December 1920. The books arrived and were acknowledged along with a personal missive about Gandhi’s son Manilal: “Manilal is to be married on 5th March. He will take his wife with him. You will look after both please.”[[19]](#endnote-19)

At the height of the agitation in India against the Simon Commission in 1928, Gandhi wrote to his son and daughter-in-law in South Africa and concluded the letter with the sentence: “Tell Mr. Kallenbach that I am waiting for him to come.”[[20]](#endnote-20) A few weeks before he launched the civil disobedience movement in India and the famous salt march, he wrote to Sonja Schlesin, who had referred to some errors in Gandhi’s works, to urge her to come to India “in time to correct the many inaccuracies you have discovered in the volumes”; accurately anticipating that he would soon be imprisoned, Gandhi added: “It is highly likely that when your long leave is on I may be in one of the **king’s** hotels.”[[21]](#endnote-21)

Gandhi was arrested in May and released only towards the end of January in the following year. When there was the prospect of Gandhi visiting England for the Round Table Conference of 1931 to discuss further constitutional advance in India, Sonja later seems to have inquired also about the possibility of Gandhi visiting South Africa; Gandhi wrote back saying that was unlikely and inviting her once again to point out the errors in his reminiscences.[[22]](#endnote-22)

Yet again, at the time of his fast on the untouchability question, Gandhi wrote on 18 September 1932, what was in part a **farewell** letter to Kallenbach, using their mutual modes of address:

**“My dear Lower House,**

If I go, I shall go in the hope that you will one day fulfil the hope you and I have long cherished of you… If God has more work to take from this body, it will survive the fiery ordeal. Then you must try some early day to come and meet. Otherwise good bye and much love from,

**Upper House”[[23]](#endnote-23)**

<https://en.wikipedia.org/wiki/George_Lansbury> <https://www.birminghampost.co.uk/lifestyle/george-lansbury---true-political-3947423> [www.mernick.org.uk/elhs/Record/ELHS%20RECORD%2019%20(1998).pdf](http://www.mernick.org.uk/elhs/Record/ELHS%20RECORD%2019%20(1998).pdf)

<http://rs5hiland.blogspot.com/2015/02/gandhi-dandi-march-and-simon-commission.html>

**Sir Ratan Tata and Mahatma Gandhi** ---- 'In all humility I may say that I have come here also as a friend of the capitalists -- a friend of the Tatas. And here it would be ungrateful on my part, if I do not give you a little anecdote about how my connection with the Tatas began. In South Africa when I was struggling along with the Indians in the attempt to retain our self-respect and to vindicate our status it was Sir Ratan Tata who first came forward with assistance.' -- Extract from Mahatma Gandhi's speech delivered at Jamshedpur on August 8, 1925. <https://www.rediff.com/money/report/tata/20040816.htm>

[**http://www.unz.com/article/review-the-jesuit-order-as-a-synagogue-of-jews/**](http://www.unz.com/article/review-the-jesuit-order-as-a-synagogue-of-jews/)

**Albert Pike** was born on December 29, 1809, in Boston, and was the oldest of six children born to Benjamin and Sarah Andrews Pike.  He studied at **Harvard**, and later served as a **Brigadier**-**General** in the Confederate Army. After the Civil War, Pike was found guilty of treason and jailed, only to be pardoned by fellow **Freemason** President Andrew Johnson on April 22, 1866, who met with him the **next** day at the White House. On June 20, 1867, Scottish Rite officials conferred upon Johnson the 4th to 32nd Freemasonry degrees, and he later went to Boston to dedicate a Masonic Temple.

Pike was said to be a genius, able to read and write in 16 different languages, **no** record anywhere of what those languages were.  In addition, he is widely accused of **plagiarism** .   At various stages of his life we was a poet, philosopher, frontiersman, soldier, humanitarian and philanthropist.  A 33rd degree Mason, he was one of the **founding** fathers, and head of the Ancient Accepted Scottish Rite of Freemasonry, being the **Grand Commander** of North American Freemasonry from 1859 and retained that position until his death in 1891. In 1869, he was a top leader in the Knights of the Ku Klux Klan.

Pike was said to be a Satanist, who indulged in the occult, and he apparently possessed a bracelet which he used to summon Lucifer, with whom he had constant communication. He was the Grand Master of a Luciferian group known as the Order of the Palladium (or Sovereign Council of Wisdom), which had been founded in **Paris** in 1737. Palladism had been “brought” to Greece from Egypt by “**Pythagoras”** in the fifth century, and it was this **cult** of Satan that was introduced to the inner circle of the Masonic lodges. It was aligned with the Palladium of the Templars. In 1801, **Issac Long**, a Jew, brought a statue of Baphomet (Satan) to Charleston, South Carolina, where he helped to establish the Ancient and Accepted Scottish Rite. Long apparently chose Charleston because it was geographically located on the 33rd parallel of latitude (incidentally, so is Baghdad), and this council is considered to be the **Mother Supreme Council of all Masonic Lodges of the World.**

Pike was Long's **successor**, and he changed the name of the Order to the **New and Reformed** Palladian Rite (or Reformed Palladium). The Order contained two degrees:

·         Adelph (or Brother), and

·         Companion of Ulysses (or Companion of Penelope).

Pike's **right-hand** man was Phileas Walder, from Switzerland, who was a former Lutheran minister, a Masonic leader, occultist, and spiritualist. Pike also worked closely with **Giusseppe Mazzini** of Italy (1805-1872) who was a 33rd degree Mason, who became head of the Illuminati in 1834, and who founded the Mafia in 1860. Together with Mazzini, Lord Henry **Palmerston** of England (1784-1865, 33rd degree Mason), and Otto von **Bismarck** from Germany (1815-1898, 33rd degree Mason), Albert Pike intended to use the Palladian Rite to create a Satanic **umbrella** group that would tie all Masonic groups together.

Albert Pike died on April 2, 1891, and was buried in Oak Hill Cemetery, although the corpse of Pike currently lies in the headquarters of the Council of the 33rd degree of the Scottish Rite of Freemasonry in Washington, D.C.  (see The Deadly Deception, by Jim Shaw - former 33rd degree Mason and Past Master of all Scottish Rite bodies.)

**The Albert Pike Monument**

Albert Pike made his mark before the war in Arkansas as a lawyer and writer, but as a Confederate Brigadier General, he was, according to the Arkansas Democrat of July 31, 1978, a complete "WASH-OUT," not a hero.  Yet, Gen. Albert Pike is **the only Confederate general with a statue on federal property in Washington, DC.** He was honoured, not as a commander or even as a lawyer, but as Southern regional leader of the Scottish Rite of Freemasonry. The statue stands on a pedestal near the foot of Capitol Hill, between the Department of Labor building and the Municipal Building, between 3rd and 4th Streets, on D Street, NW.   During the 1992 presidential campaign, Lyndon H. **LaRouche** and his vice presidential running mate, the Reverend James Bevel, launched a mobilization to remove the statue of General Albert Pike from Washington, D.C.'s Judiciary Square. On February 1, the campaign drew an angry attack from freemasonic leader C. Fred Kleinknecht, who attempted to defend both Pike **and** the Ku Klux Klan from LaRouche and Bevel's attack.  A speech by Anton Chaitkin entitled 'Why Albert Pike's Statue Must Fall' (September 21, 1992).

**The Illuminati and Albert Pike**

Adam Weishaupt (1748 - 1811) formed the Order of Perfectibilists on May 1, 1776 (to this day celebrated as May Day throughout many western countries), which later became known as the **Illuminati**, a secret society whose name means "Enlightened Ones".  Although the Order was founded to provide an opportunity for the free exchange of ideas, Weishaupt's background as a Jesuit seems to have influenced the actual character of the society, such that the express aim of this Order became to abolish Christianity, and overturn all civil government.

An Italian revolutionary leader, Giusseppe Mazzini (1805-1872), a 33rd degree Mason, was selected by the Illuminati to head their **worldwide** operations in 1834.  (Mazzini also founded the Mafia in 1860).

<https://www.revisionisthistory.org/essay26.html> <http://freemasonry.bcy.ca/anti-masonry/miller_e/occult_theocrasy.html> <https://www.henrymakow.com/unsung_heroine_--_illuminati_d.html> <https://archive.org/stream/OccultTheocracyLadyQueenboroughA.k.a.Edith/occult-theocracy_djvu.txt> <https://www.conspiracyarchive.com/2015/01/10/albert-pike-to-mazzini-august-15-1871-three-world-wars/> <https://thebridgelifeinthemix.info/history/in-profile-the-esoteric-agenda/> [www.conspiracyschool.com/nineteenth-century](http://www.conspiracyschool.com/nineteenth-century) <https://sites.google.com/site/nocancerfoundation/albert-pike> [www.angelfire.com/music2/fullcircle/Albert\_Pike\_s\_O\_W\_O.pdf](http://www.angelfire.com/music2/fullcircle/Albert_Pike_s_O_W_O.pdf)

During his leadership, Mazzini enticed Albert Pike into the (now formally disbanded, but still operating) Illuminati.

After Mazzini's death on March 11, 1872, Pike appointed **Adriano Lemmi** (1822-1896, 33rd degree Mason), a **banker** from Florence, Italy, to run their subversive activities in Europe. Lemmi was a supporter of patriot and revolutionary Giuseppe **Garibaldi**,

The revolutionary activities of all these men were financed by British, French, German, and American international **bankers**; all of them dominated by the House of **Rothschild**.   
  
In addition to the Supreme Council in Charleston, South Carolina, Pike established Supreme Councils in Rome, Italy (led by Mazzini); London, England (led by Palmerston); and Berlin, Germany (led by Bismarck). He set up 23 subordinate councils in strategic places throughout the world, including five Grand Central Directories in Washington, DC (North America),Montevideo (South America), Naples (Europe), Calcutta(Asia), and Mauritius (Africa), which were used to gather information. All of these branches have been the secret headquarters for the Illuminati's activities ever since.

The Main Library of the Supreme Council 33° of the Ancient and Accepted Scottish Rite of Freemasonry, S.J., U.S.A., the Mother Supreme Council of the World, Washington D.C., is dedicated to none other than Confederate General Albert Pike, the KKK's Chief of "Judiciary".

*He has lived. The fruits of his labors live after him.* - Albert Pike, 33°

These words dedicated to Albert Pike are mounted in bronze near the impressive, leather-covered doors leading into the Library of The Supreme Council, 33°. They are an appropriate greeting to the user of the Library . The Supreme Council's Library continues Pike's lifework and Freemasonry's mission.

Pike, who admitted to being "capricious in my reading," was an avid collector of books. In his Little Rock, Arkansas, home one of the most impressive rooms was the library, and Pike kept an extensive collection of books at his Arkansas mountain cabin retreat where he wrote the first drafts of what was to become Morals and Dogma.

Pike saved what he could of these books during the turmoil of the Civil War and its aftermath, and when he moved to the nation's capital area, he built on these collections, first in his home in Alexandria, Virginia, and then in the first House of the Temple at Third and D Streets, NW, in Washington, DC. his death, he willed all his books to The Supreme Council, 33, under the provision that they be made available to the general public at no charge. Thus in 1891, the House of the Temple Library became, in effect, **the first** "public library" in the District of Columbia.

Today, many of these books from Pike's personal collection form the nucleus of the Library of The Supreme Council at the present House of the Temple at 1733 Sixteenth Street, NW, and they are still available for use, free of any charge, by the general public as well as, of course, the Brethren. One of the thrills of conducting research in the Library is, unexpectedly, to come across a few words in Pike's own small, meticulous handwriting in some of the older books.

The above description of Pikes importance to Freemasonry from the Supreme Council 33° shows the claims by Masonic Apologists today that Pike is a "nobody" whose "importance is nothing to masonry", who "no one even knows who he is save for a few anti's" to be a real whopper. Albert Pike is to Freemasonry what Shakespeare is to Drama. One is inseperable from the other. Don't let practiced dissemblers tell you anything different.

One of the most widely read occult books in the world; Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry. This book is still given to Masons on being awarded the 32nd Degree.

Pike has been termed by a number of well known Masonic authors as the Plato of Freemasonry, and even the Masonic Pope!

Freemasonry, that is to say [Organized Freemasonry](http://web.archive.org/web/20030207160919/http:/www.freemasonwatch.freepress-freespeech.com/racism.html) practices the big lie technique. More to the point organized Freemasonry has perfected the big lie technique. They term this doublespeak '[diverting the discourse](http://web.archive.org/web/20030207160919/http:/www.freemasonwatch.freepress-freespeech.com/masonicdisinformation.html)'. In regard to Confederate general, slaver, British spy, convicted Confederate war criminal, Sovereign Grand Commander of the Supreme Council 33rd Degree, [Ku Klux Klan](http://web.archive.org/web/20030207160919/http:/www.freemasonwatch.freepress-freespeech.com/kkk.html) ritual designer, Ku Klux Klan Chief Judicial Officer and Arkansas Ku Klux Klan Grand Dragon it is necessary to add some superlatives on to the term 'divert the discourse', because that opaque term doesn't nearly come close to describing the effort and tactics it has and is employing to cover-up, obscure, deflect, and divert about Pike's leading role in the KKK's creation.

Please excuse us if we seem to go to some length to explain what exactly organized Freemasonry with all it's thousands of internet sites, millions of members, and billions of net worth is doing in regard to the Albert Pike issue because one has to be very specific when dealing with the masters of parsing. In fact it is likely the case that Freemasonry provided the initial instruction to intelligence agencies on the most effective methods of using disinformation.

First they eliminate all "documents" - not that a oral secret society such as Freemasonry or the KKK keeps a paper trail. Then they say no documents exist or none can be found. If there is any eyewitness testimony included in books or writings on the topic they deny the books or writings exist, if that fails they attack the witnesses and try and destroy their character - even if they were masons and thereby ignoring their oaths on the matter, and if that fails they attack the character of the authors themselves - again if they also too were masons. Finally they will simply lie or mischaracterize the nature of a book or writing by terming it 'anti' - even if the work was 'pro' but written in another time before the fall of the KKK.

The use of the term "anti" is one of pure Orwellian rhetoric. All those who write critically of Freemasonry are anti's and all anti's are frauds, liars, zealots, or extremists and cannot be accepted. Therefore there is no such thing as a legitimate work criticizing Freemasonry because by it's very nature it must be 'anti' and organized Freemasonry will accept no references from 'anti's' in any debate or discussion of Freemasonry. If per chance the writing was from a mason but was one that was meant not to come out into the public view (in the jacket cover of most masonic books is typed that the books must be returned to the Lodge if the owner dies), or if it was simply written in another time politically - such as the case with pro Ku Klux Klan books that extoll the roll of Albert Pike in the KKK, the tact is to attack the authors. Even though at the time the books were written Organized Freemasonry was more that happy to accept the kudos of the millions strong KKK on all the wonderful things that Pike did for them.

A non-mason may provide quote after quote from old masonic or KKK works and Freemasonry will not accept any of them because anyone who would suggest such a thing today (the non-mason) would be doing so with the knowledge that it would be harmful to Freemasonry's public image and standing, and anyone who would do that would obviously have to be an 'anti'. Of course nothing an "Anti" says or writes is acceptable to a Mason. Logicians term this circular reasoning and furthermore classify circular reasoning as a fallacy. A fallacy is equivalent to an mathematical error in logic or rhetoric, and it is disallowed. It is not a legitimate debating method, it is in the same category as ad hominem personal attacks. Unfortunately with the Freemasons power it is very difficult to compete with the deluge of misinformation they spew out repeating these illegitimate debating and reasoning methods. In crude terms organized Freemasonry's most effective tactic is to "baffle them with bee's wax". Mountains of it. If it will take a thousand websites or a hundered thousand usenet posts to bury the 'anti's' point (which they never respond to without employing shabby cut and paste, deletion, or misquoting games) then that is what they will do. Masons term this 'good work'.

Atrium of the Supreme Council 33°, WashingtonDC. A bust of Pike can be seen in the distance on the landing of the Grand Staircase which leads up to the main temple room which all 33° Masons must file past. Pike is buried in a **secret** crypt under the stairway, beneath the bust, the only Freemason to be given this "honor".

But what is the purpose of this exercise? Masons who find themselves on the clear loosing end of a Pike match (it happens but they quickly cancel the posts or pretend the verbal arguement never occured) will say "but even if you are right, so what it happened 150 years ago and has no bearing today, etc". Here is why it does very much matter. Pike wasn't just any Freemason he was the head of the Supreme Council which has defacto control of the **entire worldwide** masonic movement. Therefore the Ku Klux Klan was an official (albiet very secret) and planned masonic organization with political overtones that foreknowingly was set up to engage in murder, arson, blackmail and other extra constitutional tactics to achieve the Scottish Rites political objectives. The KKK and Freemasonry relationship thereby is as a seamless as could be. From it's inception through the open recruiting of masons in newspapers to the KKK, to the use of masonic temples and halls for KKK meetings, to the rituals, rites, and occult themes, to the high degree masonic membership of the leadership of the old and new klans. Even the present cover-up can be seen to be part of Organized Freemasonry's continued involvement with [reactionary politics](http://web.archive.org/web/20030207160919/http:/www.freemasonwatch.freepress-freespeech.com/P2.html). They have never stopped, they have never given up. Many have speculated on what happened to the millions of KKK Members that were on the rolls up to the KKK's final downfall at the hands of the IRS in the 40's. We now know. They simply carried on inside the masonic lodges as if nothing had changed at all. And what really had changed? In most regions of the country the local KKK Klavern's membership was **indistinguishable** from the local 'Blue' masonic lodges membership.

After all the KKK had openly advertised in newspapers for new recruits specifiying that masons were **preferred**! The only change was the sheets were stowed away, but the political goals and willingness and capability to follow through on them carried on. The letter that the head of the Supreme Council wrote about a Roman Catholic president in 1960 in the official organ of the Scottish Rite - 'New Age' magazine, and the continuing practically **non**-existant black membership in the 'blue' lodges, plus the **non**-recognition as 'regular' of black only Prince Hall lodges testify's boldly to that.

The 1940's folding was a complete sham. That is why the desperate defense of Albert Pike. They're still at it, they never went away.

Here are the references which prove that the Illustrious Albert Pike was part of the KKK, and that the KKK and Freemasonry were intrinsically linked.

**Reference Number ONE.**

**Ku Klux Klan: Its Origin, Growth, and Disbandment**

It was in 1905 that the Neale Publishing Company, New York and Washington, published Ku Klux Klan: Its Origin, Growth and Disbandment, written and edited by Walter L. Fleming, incorporating earlier published material by J.C. Lester and D.L. Wilson. Historian Walter Fleming's introduction to this 1905 book explains that he has been given "information in regard to Ku Klux Klan, by many former members of the order, and by their friends and relatives." Dr. Fleming states that "General Albert Pike, who stood high in the Masonic order, was the chief judicial officer of the Klan." On a page of illustrations of important founders of the KKK, Dr. Fleming places General Pike's portrait in the center, makes it larger than the six others on the page, and repeats this information as a caption: "General Albert Pike, chief judicial officer". Dr. Fleming attaches as an appendix to his book, a KKK "prescript" or secret constitution which had then recently been discovered. This document sets forth the regulations of the Klan's "judiciary"' department, over which Albert Pike ruled. This is the internal disciplinary or counterintelligence department. It also corresponds to Pike and the Klan's influence over the regular court system and the legal profession in the post-civil War southern states.

As the boss of all the southern secret societies and simultaneously president of the Tennessee Bar Association, Pike was the grand strategist of Klan "justice." It is to be stressed that Walter Fleming's book was not a slander or hatchet job against Albert Pike. Though it revealed much important data for the first time, it placed the KKK and Pike in the most favorable possible light. The book was a hit among diehard Confederates and Anglo-Saxon "race patriots," and it launched Fleming's career as the dean of southern historians. Fleming became the leading apologist for the KKK, and was the father of the modern historical line that Reconstruction was a corrupt oppression of the South. In September 1903, Fleming had written in the Journal of the Southern History Association: "The very need for such an organization in the disordered conditions of the time caused the Dens [KKK local units] to begin to exercise the duties of a police patrol for regulating the conduct of thieving and impudent negroes and similar "loyal' whites...." Dr. Fleming's biases have not hurt his reputation with established authorities. The National Cyclopedia of American Biography calls his 1905 Ku Klux Klan history "an authoritative account of that organization." The Dictionary of American Biography states bluntly: "Fleming covered the Civil War and Reconstruction in the South more fully than any other man. His works are characterized by ... scholarly objective. A Southerner, Fleming wrote of the sectional conflict with Southern sympathies yet he was more objective than most Southerners of his generation. The historiography of the Civil War and Reconstruction owes much to his indefatigable research, his breadth of scholarship, and power of interpretation." Basing his career on his defense of Pike's KKK, Fleming became dean of arts and sciences at Vanderbilt University in Nashville, Tennessee.

**Pike's Tennessee Klan Command**

It was in Nashville that Albert Pike and other Confederate generals met in 1867 to form a southern states-wide terrorist KKK, expanding the little project they had started two years before in Pulaski, Tenn. The organization he formed in Nashville designated Pike its chief judiciary officer, and its Grand Dragon for Arkansas.

As owner-publisher of the Memphis, Tennessee, Daily Appeal, Albert Pike wrote in an editorial on April 16, 1868:

"With negroes for witnesses and jurors, the administration of justice becomes a blasphemous mockery. A Loyal League of negroes can cause any white man to be arrested, and can prove any charges it chooses to have made against him. ...The disenfranchised people of the South ... can find no protection for property, liberty or life, except in secret association.... **We would unite every white man in the South, who is opposed to negro suffrage, into one great Order of Southern Brotherhood, with an organization complete, active, vigorous, in which a few should execute the concentrated will of all, and whose very existence should be concealed from all but its members.**"

(A copy of that issue of Pike's paper may be viewed at the Library of Congress, as may the books mentioned in this article.)

The Albert Pike Memorial Room inside the Supreme Council 33° Temple, which itself is located 13 blocks directly north of the White House in WashingtonD.C..

But it was as the Sovereign Grand Commander of the Scottish Rite, and the recognized boss of the southern white masonic order, that Pike exercised the great clandestine power that welded the KKK together. Dr. Walter Fleming designates Confederate Major James R. Crowe as the pre-eminent source for his 1905 KKK History, and describes Crowe as one of the original KKK founders in Pulaski. Fleming says that Major Crowe "held high rank in the Masonic order." In his honor roll of "well-known members of the Klan," Dr. Fleming places "General John C. Brown, of Pulaski, Tennessee" and "Colonel Joseph Fussell, of Columbia, Tennessee."

General Brown and Colonel Fussell, like Major Crowe, are identifiable as soldiers of Albert Pike's masonic order. General Brown had been a master mason in the Pulaski lodge for 15 years when the KKK was formed there, and became grand master of Tennessee Masons and governor of Tennessee during the Klan's era of power. Colonel Fussell was commandant of Tennessee's masonic Knights Templar during the Klan rule. The preceding masonic information is taken from Tennessee Templars: A Register of Names with Biographical Sketches of the Knights Templar of Tennessee by James D. Richardson. This James D. Richardson was himself the Commandant of Knights Templar and Grand Master of Masons in Tennessee, and was speaker of the Tennessee House of Representatives during the era of the Klan power. This same James D. Richardson was Albert Pike's successor as commander of the southern Scottish Rite masons. It was this same Richardson who ordered the Pike statue to be erected in Washington, D.C. It was Richardson who, as a U.S. congressman from Tennessee, introduced into the U.S. House of Representatives the infamous 1898 resolution: It called for the federal government to provide federal land to Richardson's masonic organization, on which to put up their statue honoring the master strategist of KKK terror.

**Reference Number TWO.**

**The KKK on Parade**

Susan Lawrence Davis's 1924 Authentic History, Ku Klux Klan, 1865-1877, repeats the pattern Fleming created in 1905, revealing Pike's KKK role but treating him and the Klan sympathetically. The Davis book was written to celebrate the new, 20th-century KKK, which was just then staging full-dress mass marches in Washington and northern cities such as Detroit. In her chapter on General Pike's leadership of the Klan, Miss Davis applauds Pike's clever stewardship of the KKK secret organization. She reproduces in her KKK history an oil portrait of Albert Pike given to her for the KKK book by Pike's son.

**Reference Number THREE.**

**The Tragic Era**

The same is true of other book-length histories of the Klan and numerous published biographies of Albert Pike: Pike's role as Klan leader or KKK boss of Arkansas is discussed, but treated as if KKK terrorist murder of African-Americans was "regrettable" but "only natural" and "understandable." In his book, The Tragic Era, Claude Bowers, who served many years as the U.S. ambassador to Spain and to Chile, described Albert Pike as one of the handful of distinguished, respectable founders of the KKK and the Klan's leader in Arkansas.

Bowers describes the KKK as patriotic southerners defending their way of life from out-of-control blacks and northerners.

Bowers wrote that much of the KKK's alleged violence was actually perpetrated by Negroes disguised in Klan robes to wreak vengeance on other Negroes!

**Reference Number FOUR.**

**The Fiery Cross**

"Prominent Southern gentlemen were later cited as state leaders of the Invisible Empire. Alabama claimed General John T. Morgan as Grand Dragon. Arkansas was headed by General Albert Pike, explorer and poet. North Carolinawas led by former governor Zebulon Vance, and Georgia by General John B. Gordon, later a U.S. Senator."

Source: The Fiery Cross: Wade, Wyn Craig. OxfordUniversity Press 1998 Page 58 Originally Published: Simon & Schuster 1987 Library of Congress Catalogue Number: 1.Ku Klux Klan (1915-)-History. 2. White Supremacy movements--United States --History. 3. Racism--United States-- History. 322.4'2'0973-dc21 97-44001

**Reference Number FIVE.**

**The Aryan's**

Albert Pike also wrote extensively on the mythtical super-race of the **Aryans**, extolling their virtues, imagined history, and religion which he tried to show was the **precursor** of Freemasonry in his numerous  [Published Works](http://web.archive.org/web/20030207160919/http:/www.kessinger-publishing.com/searchresults_subject.lasso?Category=Pike,%20Albert&amp;Submit=Query). It would seem that Pike was a fellow traveller with **Blavatsky** on this subject. Fifty years later in Central Europe there will be others who will take up this mantle and use these writings as the basis for a ideology that curiously enough will also use the term 'new world order' to describe it's agenda. Just a co-incidence of course.

**Reference Number SIX.**

**History and Evolution of Freemasonry**

A further useful quotation from Mr. Pike was also supplied by Mr. Bill Maddox, a Freemason on the Usenet group alt.freemasonry (and vigorously attacked for doing so by the resident "e-m@sons").

"I took my obligations from white men, not from negroes. When I have to accept negroes as brothers or leave masonry, I shall leave it" - Albert Pike 33rd\*

Delmar D. Darrah  
*History and Evolution of Freemasonry* 1954, page 329.  
The Charles T Powner Co.

**Reference Number SEVEN.**

A Critical Examination of Objections to the Legitimacy of the Masonry Existing Among the Negroes of America

On Bastille Day 2001 in response to a reference made in the usenet newsgroup alt.freemasonry to the page you are currently reading a mason once again attacked the above reference as being a "anti lie".

He is then publically rebutted by a brother thusly:

Lee Duncan wrote in message  
news:1bfe0d70.0107141925.c01c59d@posting.google.com...  
> For example, there is a popular claim among "anti's" that Pike said  
> something resembling this: "I took my vows to white men, not  
> Negroes...when I must call a Negroe 'brother,' I shall resign from  
> Masonry."  
> Of course, Pike said no such thing. In reality, Pike was a great  
> champion of Prince Hall (Negroe) Masonry.

snip

For your consideration the full text of Pike's letter follows as quoted in "A Critical Examination of Objections to the Legitimacy of the Masonry Existing Among the Negroes of America" by William H. Upton, 1902, p.214-15. My thanks to Brother Bennie for prompting me to scan the document because of his contribution.

F&S,

Mike Wells  
Normal #673 AF&AM Illinois  
Collector of old Masonic books

Views of General ALBERT PIKE, Sovereign Grand Commander, A. & A. Scottish Rite. ALEXANDRIA, Va., 13th September, 1875.  
  
My DEAR FRIEND AND BROTHER.-I can see as plainly as that the negro question is going to make trouble. Then plenty of regular negro Masons and negro lodges in South America and the West Indies, and our folks only stave of the question by saying that negro Masons here are clandestine.

Prince Hall Lodge was as regular a Lodge as any lodge created by competent authority, and had a perfect right (as other lodges in Europe did) to establish other lodges, making itself a mother Lodge. That's the way the Berlin lodges, Three Globes and Royal York, became Grand Lodges.  
  
The Grand Orient of Hayti is as regular as any other. So is the Grand Orient of the Dominican Republic, which, I dare say, has negroes in it and negro lodges under it.  
  
Again, if the negro lodges are not regular, they can easily get regularized. If our Grand Lodges won't recognize negro lodges, they have the right to go elsewhere. The Grand Lodge can't say to eight or more Masons, black or white, we will not give you a charter because you are negroes, or because you wish to work the Scottish Rite, and you shall not go elsewhere to get one. That latter part is bosh.  
  
Hamburg recognizes the Grand Lodges. Yes, and so the German Grand Lodge Confederation is going to do, and so will the Grand Orient of France before long.  
  
Of course, if negrophily continues to be the religion established by law of your States, there will be before long somewhere a beginning of recognition of negro lodges. Then the Royal Arch and Templar bodies of negroes must be taken in, and Masonry go down to their level. Will your plan work? I think not. I think there is no middle ground between rigid exclusion of negroes or recognition and affiliation with the whole mass.  
  
If they are not Masons, how protect them as such or at all ? If they are Masons, how deny them affiliation or have two supreme powers in one jurisdiction.  
  
I am not inclined to meddle in the matter. **I took my obligations to white men, not to negroes. When I have to accept negroes as brothers or leave Masonry, I shall leave it.**  
  
I am interested to keep the Ancient and Accepted Rite uncontaminated, in our country at least, by **the leprosy of negro association**. Our Supreme Council can defend its jurisdiction, and it is the law-maker. There **cannot** be a lawful body of that Rite in our jurisdiction **unless** it is created by us.   
  
I am not so sure but that, what with immensity of numbers, want of a purpose worth laboring for, general indifference to obligations, pitiful charity and large expenses, fuss, feathers and fandango, big temples and large debts, Masonry is become a great helpless, inert mass that will some day, before long, topple over, and go under. If you wish it should, I think you can hasten the catastrophe by urging a protectorate of the negroes. Better let the thing drift. Apres noun le, deluge.  
  
Truly, yours,  
ALBERT PIKE

The Albert Pike Scottish Rite Temple, Little RockArkansas, home of the Arkansas Scottish Rite Supreme Council 33°, and the Grand Lodge of Arkansas. There are also a large number of regular 'Blue' lodges named after Pike in small and big town U.S.A..

**Reference Number EIGHT.**

**The Knights of the Golden Circle**

Brigadier General Albert Pike organized and lead the African **Slave** Owning Cherokee Indians in the OklahomaTerritory who were part of the Masonic  [Knights of the Golden Circle, in their own secret society called the Keetowah](http://web.archive.org/web/20030207160919/http:/www.users.interport.net/~wovoka/Pmchap3-02.htm). Under Pikes Generalship this Brigade raped, pillaged, and murdered civilian communities in the Oklahoma and Missori Territories. For these "good works" Brother Albert became a Convicted War Criminal in a War Crimes Trial held after the Civil Wars end. Unfortunately the "Pope" and "Plato" of Freemasonry had to be tried in absentia because he had fled to BritishTerritory in Canada. Second Generation British-American Pike has also been alledged to have been working for the Crown as an agent and key civil war agitator. Pike only returned to the U.S. after his hand picked Scottish Rite Succsessor James Richardon 33° got a pardon for him after, making President Johnson a 33° Scottish Mason in a ceremony held inside the White House itself! In fact given Mr. Pikes leadership roll in the Knights of the Golden Circle and the fact that the name Ku Klux Klan **is a version of** Circle (Kluklos) it seems pretty clear to most researchers who was higher up the secret society occult ladder and therefore more instrumental in the founding of the Klan - Mason/Confederate General Nathan Bedford Forest or Mason/Confederate General/ Knights of the Golden Circle Leader/British Agent/ Scottish Rite Supreme Council Head Albert Pike 33°.

**Reference Number NINE**

**Scholarship**

Dr. Walter Fleming's Academic Credentials by [Auburn University.](http://web.archive.org/web/20030207160919/http:/www.lib.auburn.edu/madd/docs/ala_authors/f.html)

Where or what are the academic credentials of Masonic "truth seekers" such as the self styled "Grand" Lodge of BC and others that call anyone , who says Pike was a key figure in the KKK , a liar and "a hater"?

FLEMING, WALTER LYNWOOD, 1874-1932

University professor, dean. Born: April 8, 1874, Brundridge. Parents: William Leroy and Mary Love (Edwood) Fleming. Married: Mary Wright Boyd, September 17, 1902. Children: Four. Education: Alabama Polytechnic Institute, B.S., (with honor), 1896; M.A., 1897; **Columbia** University, A.M., 1901; Ph.D., 1904. While at Auburn served as an instructor in history and English; assistant librarian. At **Columbia**, lecturer in history. Served with the Alabama Voluntary Infantry in the Spanish-American War. Taught at West Virginia University, 1903-1907; Louisiana State University, 1907-1917; Vanderbilt University, 1917-1928; dean of the College of Arts and Services, 1923-1926. Member of the editorial board of the Mississippi Valley Historical Review, 1922.

Source: Who Was Who in America, Vol. 1; Owen's The Story of Alabama, and Dictionary of American Biography, Supplement 1.

Author: Civil War and Reconstruction in Alabama. New York: Columbia University Press, 1905.

Documentary History of Reconstruction: Political, Military, Social, Religious, Educational & Industrial, 1861 to the Present Time. Cleveland, Ohio: A. H. Clarke Co., 1906-1907.

The Freedman's Savings Bank. Chapel Hill, N.C.: University of North Carolina Press, 1927.

History of Louisiana State University (1860-1896). Sewanee, Tenn.: The University of the South Press, 1931.

The Reconstruction of the Seceded States, 1865-76. Albany, N.Y.: New York State Education Department, 1905.

The Reconstruction Period: a Syllabus & Reference List. Morgantown, W. Va.: A. G. Sturgiss, 1904.

The Sequel to Appomatox .... New Haven, Conn.: YaleUniversity Press, 1921.

Southern Biography. (Vols. 11 & 12 in The South in the Building of the Nation) Richmond, Va.: Southern Historical Publication Society, 1909-1913.

Editor: Documents Relating to Reconstruction. Morgantown, W. Va.: s.n., 1904.

General W.T. Sherman as College President: a Collection of Letters, Documents, and Other Material .... Cleveland, Ohio: The Arthur M. Clarke Co., 1912.

Ku Klux Klan, its Origin, Growth and Disbandment. New York: Neale Pub. Co., 1905.

SOURCE:

[Auburn University History Department](http://web.archive.org/web/20030207160919/http:/www.lib.auburn.edu/madd/docs/ala_authors/f.html)

**Reference Number TEN.**

**Investigative Journalism**

Detroit Metro Times article:

[*Top Twenty List of Monuments and Statues in the United States of America that must Topple.*](http://web.archive.org/web/20030207160919/http:/www.metrotimes.com/20/16/Metrobeat/metrobet.html#top)

**Conclusion**

Rather than quake in fear when [Masonic Propagandists](http://web.archive.org/web/20030207160919/http:/www.freemasonwatch.freepress-freespeech.com/masonicdisinformation.html) puts the muscle on (as in the case of the 1990's Pike Statue removal fight in Washington D.C.), a citizen or his political representative ought to put this question to General Pike's defenders: "Do you say that Professor Fleming, Miss Davis, Mr. Bowers, and all the other pro-Confederate historians were liars when they wrote of Pike's marvelous deeds as KKK founder and leader?" They want to have it both ways: first to issue propaganda justifying Klan terrorism as the work of "respectable'' men like Pike; later, when their hero is under attack, to claim that their own propaganda slanders their man!

**Resources:**

Essay by John Covici, January 19, 1993  
[The Crown in the Capitol](http://web.archive.org/web/20030207160919/http:/homes.acmecity.com/nikita/munitions/157/JFK/Zero12.htm)  
The Ku Klux Klan, It's Origins Growth and Disbandment   
Authentic History, Ku Klux Klan  
The Tragic Era  
The Fiery Cross  
History and Evolution of Freemasonry  
The Published Works of Illustrious Albert Pike 33  
Usenet   
[Knights of the Golden Circle Cherokee Indians](http://web.archive.org/web/20030207160919/http:/www.users.interport.net/~wovoka/Pmchap3-02.htm)

In 1995 African-American and Anti-Racist Groups attempted to get Pike's statue near the Federal Department of Justice Building in "Judiciary" Square taken down but were out lobbied by the Supreme Council 33°, who were able to successfully mobilize fellow Scottish Rite 'travelling brethren' inside the powerful [ADL](http://web.archive.org/web/20030207160919/http:/www.webshells.com/adlwatch/) of the [Grand Lodge of B'nai B'rith](http://web.archive.org/web/20030207160919/http:/www.freemasonwatch.freepress-freespeech.com/bnaibrith.html), who then told politicians and officials that no evidence existed for Pike's involvement in the KKK.

**The Scottish Rite, the KKK and the ADL**

Evidence that Pike was Chief Judiciary Officer of the KKK

THE EVIDENCE ON GENERAL ALBERT PIKE

*by John Covici, January 19, 1993*

*In Response to the Scottish Rite/ADL Desperate Defense of The KKK's National Monument.*

The city councils of Birmingham and Tuskegee, Alabama; Austin, Texas; Newark, New Jersey; Buffalo, New York; and New Orleans, Louisiana, have all called for the **removal** of the statue of Ku Klux Klan founder Albert Pike from Judiciary Square in Washington, D.C. Meanwhile, the Council of the District of Columbia, considering whether to pass a resolution similar to those passed in the other U.S.cities, has been warned by the Scottish Rite of Freemasonry and the Anti-Defamation League of B'nai B'rith not to move to take down the KKK monument. Albert Pike, national KKK chief judiciary officer and Grand Dragon of the Arkansas Klan after the Civil War, is buried in a crypt at the Headquarters Temple of the Scottish Rite, Southern Jurisdiction, at 16th and S Streets, Washington. Pike was Grand Commander of that masonic group when he and his confederate clique organized the KKK.

Also ignored by the Chronicle are the key charges-- that the ADL used state records, including drivers licenses and Social Security numbers, to ruin the careers of anti-apartheid  activists by dissemminating this confidential information to hostile parties.  Why the harrassment and blacklisting of anti-apartheid activists from, of all things, *a civil rights organization*?

"Rabbi Isaac Wise established B’nai B’rith’s center for the "liberalizing" of Judaism in Cincinnati, Ohio-coinciding with Cincinnati’s other great Scottish Rite scheme, the launching of the Knights of the Golden Circle. Wise was officially neutral in the Civil War.

Core leaders of the B’nai B’rith from then on have been Scottish Rite Masons. The political establishment associated with the Order has always had its headquarters in **London**...

"In the 1930s, Cyrus Adler, president of the American Jewish Committee, coordinated with the family’s B’nai B’rith, and the family’s {New York Times}, to crush all U.S. political action against Adolf Hitler in Germany. The **B’nai B’rith** was the one Jewish organization that **Hitler** deliberately {left open }and functioning under Nazi rule from 1933 on. In 1939, Britain made a dramatic change in its policy toward Hitler-after teaching Hitler his race theories, after forcefully backing his takeover of Germany, after financing and equipping his armies,  Britain now changed publicly to opposing Hitler. Only at that point, in 1939, about a year after Hitler finally closed B’nai B’rith’s Nazi-authorized German operations, B’nai B’rith decided to "approve" an international boycott against the Nazi regime....

"B’nai B’rith’s Anti-Defamation League recently opened a vicious campaign to label American black leaders as anti-Semites, aiming at a racial conflict, and stomping on the memory of the young Jews who fought for civil rights in the 1960s. It is essential that the religious, national, and historical character of this racialism be precisely understood."

*It is apparent, judging by the misleading and divisive surveys like the aforementioned propaganda; that the ADL's campaign to label black American leaders as anti-Semites has now expanded, and now aimed at labeling all blacks as anti-Semites. Actually, it's not just blacks. Anyone that doesn't agree with the ADL, or raises challenging and legitimate questions about their history, is invariably labeled an anti-Semite.*

Why? Why has the Anti-Defamation League (ADL), a self-proclaimed "anti-bigotry'' lobby, acted to save the KKK's national monument? For starters, the ADL is officially subordinate to the B'nai B'rith, a **pro-slavery** masonic secret society formed under Scottish Rite control in the 1840s. The ADL, the Scottish Rite, and the Klan **appeared** **openly** together in the early 20th century as elements of the "**British** party" within American political life. In shameful national public statements and private actions, B'nai B'rith and the ADL denounced **and** viciously sabotaged all 1930s anti-Hitler protests by Jews.

From its inception, the ADL has fronted for organized crime figures including **Meyer Lansky**. The Scottish Rite **and** the ADL, in their telephone calls and visits to Washington, D.C. Council members, say that "there is **no** evidence that Pike was a member of the KKK"; or, that "there is **no** credible evidence of Pike's role in the Klan"; or, that "we can find no evidence" of such a role. As a fall-back, the ADL has also said that "there is no real evidence of Pike's role in the Klan; and even if there is such evidence, the issue is not important."' In the recent voluminous reporting on the subject of the Pike statue, news media have often quoted Scottish Rite representative Walter Lee Brown with variations of these defenses of Pike. In an October interview with the author, Brown said that he did not care what any historian has ever written about Pike. In his view, all evidence of Pike's evil acts put forward in the 20th century "is simply repeating slanders that were used against Pike when he was alive." Brown, who is writing an **official** biography of Pike for the Scottish Rite, contended that no condemnation of leaders of the post-Civil War Ku Klux Klan can be legitimate, because of the lack of documentary evidence against them.

This applies as well to the notorious KKK Grand Wizard, slave-trade millionaire and wartime racial murderer Nathan Bedford Forrest. "General Forrest did not actually admit that he was in the Klan," Brown explained. "So, where is your proof that he or anyone else actually ran the Klan?"

**Freemasonry Described by Albert Pike**

In *Morals and Dogma*, Pike wrote:

"Masonry, like all the Religions, all the Mysteries, Hermeticism and Alchemy, conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it....

The truth must be kept secret, and the masses need a teaching proportioned to their imperfect reason…

every man's conception of God must be proportioned to his mental cultivation and intellectual powers, and moral excellence. God is, as man conceives Him, the reflected image of man himself..." 1

The next statement reduces the Masonic philosophy to a single premise. Pike writes:

"The true name of Satan, the Kabalists say, is that of Yahveh reversed; for Satan is not a black god but the negation of God.  The Devil is the personification of Atheism or Idolatry.

Lucifer, the Light Bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the Light and with its splendors intolerable blinds feeble, sensual or selfish Souls?

Doubt it not!" 2

Albert Pike explained in *Morals & Dogma* how the true nature of Freemasonry is kept a secret from Masons of lower degrees:

"The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry. The whole body of the Royal and Sacerdotal Art was hidden so carefully, centuries since, in the High Degrees, as that it is even yet impossible to solve many of the enigmas which they contain. It is well enough for the mass of those called Masons, to imagine that all is contained in the Blue Degrees; and whoso attempts to undeceive them will labor in vain, and without any true reward violate his obligations as an Adept. Masonry is the veritable Sphinx, buried to the head in the sands heaped round it by the ages. " 3

A reader has written to say the following, regarding the secrecy of higher Freemasonry levels:

"When in grade school we are taught that the three smallest particles of matter were the proton, neutron and electron.  Today, we know there are a multitude of yet even smaller particles that make up those first particles. Could we in the 5th grade have understood the quarks, leptons, and other smaller particles without understanding the proton, neutron and electron first?  I sincerely doubt it.

Masonry is the same way.  The first three degrees are referred to as Symbolic Masonry.  Degrees four through 32 are part of what is referred to as Philosophical Masonry.  **The degrees that follow, from the 34th and up are referred to as the Esoteric Degrees**.  Again, notice how things are taught in steps."

**What are the Degrees of Freemasonry?**

**Titles of Freemasonry Degrees, From Morals and Dogma**  
  
 1º  - Apprentice   
 2º  - Fellow-craft   
 3º  - Master   
 4º  - Secret Master   
 5º  - Perfect Master   
 6º  - Intimate Secretary   
 7º  - Provost and Judge   
 8º  - Intendant of the Building   
 9º  - Elu of the Nine   
10º - Elu of the Fifteen   
11º - Elu of the Twelve   
12º - Master Architect   
13º - Royal Arch of Solomon   
14º - Perfect Elu   
15º - Knight of the East   
16º - Prince of Jerusalem   
17º - Knight of the East and West   
18º - Knight Rose Croix   
19º - Pontiff   
20º - Master of the Symbolic Lodge   
21º - Noachite or Prussian Knight   
22º - Knight of the Royal Axe or Prince of Libanus   
23º - Chief of the Tabernacle   
24º - Prince of the Tabernacle   
25º - Knight of the Brazen Serpent   
26º - Prince of Mercy   
27º - Knight Commander of the Temple   
28º - Knight of the Sun or Prince Adept   
29º - Scottish Knight of St. Andrew   
30º - Knight Kadosh   
31º - Inspector Inquistor   
32º - Master of the Royal Secret

33º - Sovereign Grand Inspector General

‘If Freemasonry is simply a fraternal and charitable organisation, why is there an almost fanatical obsession with secrecy and mysterious rituals?

* Marxism Unmasked: From Delusion to Destruction MISES <https://fee.org/media/15011/20130703_marxismunmasked.pdf>
* COMMUNIS M UNMASKED By JEA N PATRICE <https://the-eye.eu/public/concen.org/Miscellanea_Judaica_%2308/JeanPatrice-CommunismUnmasked%281943-1970%29.pdf>

I only knew Mary Lutyens, the writer who has died aged 90, at the end of her life, but there was nothing of age about her. The past was very real to her, both her own, which was extraordinary, and the more distant past which she chronicled in her biographies. But nothing came between her and her sense of the present - her friends and family, the book she was reading and the book she was writing (often, she remarked, you have to write the book you want to read). All this she enjoyed with curiosity and benevolence. The past she carried with her to illuminate the present. When we went to see her with a box of amaretti, she was enchanted by the trick of setting fire to the paper wrapper of the macaroons so that it floats up to the ceiling. She responded by performing her father's favourite practical joke involving a box of matches, phantom electricity and a Three Men in a Boat punchline: a moment of high Edwardiana in front of us. Advertisement Mary's father, the great architect Edwin Lutyens, was an only intermittently approachable figure, a punster who smelt of the wood shavings of a pencil. After Mary had been at Queen's College, Harley Street, for three years he asked her where she was at school. Some of this distance from his children (there were five, Mary being the youngest) was the result of the chasm between Lutyens and his wife, Lady Emily, daughter of Lord Lytton, Viceroy of India. Where Lutyens was worldly, throwing himself into new projects and encounters, his wife had gradually withdrawn into the narrow focus of theosophy. She had joined the theosophists not long after Mary was born, and had soon become National Representative of the Order of the Star, Mrs Annie Besant's worldwide organisation preparing for the imminent arrival of the Lord Maitreya, the Buddha of the Future. Theosophy preached tolerance, open-mindedness and individual fulfilment, and this creed, rather than her father's creative genius, shaped Mary's youth and character. When the Theosophical Society realised that Maitreya had incarnated himself in a young boy, Krishnamurti (discovered on a beach in India by the charismatic if suspect 'Bishop' Leadbeater), it was decided to send the boy and his brother Nitya to England for education. Lady Emily took them under her wing, their pale grey Homburg hats and gold-headed canes were a fixture on the hall table, and they were soon part of the family. 'Cowardy cowardy custard,' the Lutyens' children chorused when Krishna entered the nursery, 'your face is the colour of mustard; your hair is black and greasy too, cowardy cowardy custard.' Before she was six Mary had fallen utterly, if secretly, in love with Nitya. This passion, more than any belief, persuaded Mary to follow the theosophical path, and she went to India with her mother when she was 15. Her stay there was divided between the spiritual, which involved an Indian life style, vegetarianism and an admiration for Gandhi; and the colonial, seen from the very summit of the Raj. Edwin Lutyens was still building New Delhi and fighting the parsimony of British bureaucrats; Lady Emily's brother Victor was Governor of Bengal. Mary developed a fierce dislike of the Raj, and a love of all things Indian. Her journey culminated in a stay in Sydney, where Leadbeater had established a colony of would-be adepts, whom he would introduce to great masters on the astral plane as they slept. Mary never recalled these journeyings, which were recounted to her by Leadbeater or by his handsome acolyte next morning. Even Krishnamurti, who had encouraged the Lutyens to go to Sydney, was beginning to have his doubts. (He broke with the Theosophical Society in 1930.) For Mary, whatever the truth of the doctrines, the experience was powerful, and it brought her closer to Nitya. She confessed her love to him, and it was to some extent reciprocated. But Nitya was already weakened with tuberculosis; he died in 1925. Distraught, Mary asked a theosophist leader whether, in his new incarnation, Nitya would remember the past. 'What does that matter?' was the brisk reply. 'He doesn't need to remember the past. All is future now.' Mary turned her back on mysticism and made her own future in a fine, if forgotten, career as a novelist, and a first marriage to a raffish stockbroker. Her childhood had been spent making up stories, and despite an early aversion to formal education, she was a natural writer. For much of her life, the morning would be spent in bed writing, researching and reading. A dozen novels, as well as pseudonymous romances, and a children's book, emerged. But despite an appetite for emotional adventure, she did not truly find herself until she met her second husband, Joe Links. Joe, royal furrier, detective novelist, elegant autodidact, was 'everything a man should be', and the happiness of their 50 years of marriage was the most abiding impression of them. 'Joe made me nice again,' Mary said. He also opened her eyes to new possibilities in her work. Always a great admirer of John Ruskin, Joe took Mary to Venice for their honeymoon, and they were soon hard at work on the letters that Effie wrote home from her own ill-fated honeymoon there with Ruskin in 1848. The result was Effie in Venice (1965), edited with all of Mary's sympathy for both sides of a human dilemma. Millais and the Ruskins (1967), and The Ruskins and the Grays (1972), followed, the former one of the best books on Victorian painting ever written. Their fascination with Venice led to Joe's second career as the supreme writer on Canaletto and author of Venice for Pleasure. Happiness with Joe allowed Mary to make contact again with the influences of her youth. She wrote memoirs up to the death of Nitya, To Be Young (1959), and renewed her links with Krishnamurti, whose disparate talks she edited into coherent books and whose life she tackled in a three-volume biography (1975-1988). She kept an open mind about spiritual experiences; Joe, no mystic, shared a passion for fine silk ties with Krishna. In the 1970s, Mary helped with the great Lutyens exhibition, arranging the reconstructed studios, and writing a biography. For the first time she read her parents' letters and realised how the rift between them had been caused by sex. Their marriage night was 'a nightmare of physical pain and emotional disappointment' as Lady Emily wrote. Mary's book, her finest, was loving and utterly open and fair: it revealed the whole character of her life. <https://www.theguardian.com/news/1999/apr/26/guardianobituaries1>

<https://www.henrymakow.com/masonic_movers_shakers_of_wwii.html>

HENRY FORD Raised: November 28,1894 Palestine Lodge No. 357, Detroit, MI Member: Zion Lodge No. 1 Source: American Mason, Sag Harbor, NY. Aug/Dec 2001 p. 22; Denslow.

<http://freemasonry.bcy.ca/biography/ford_h/ford_h.html> <http://www.reformation.org/henry-ford.html>

<https://www.youtube.com/watch?v=3RtltEG7CpQ>

In the heart of Washington, D.C., there is a large statue and monument honoring the most important founder of the Ku Klux Klan. Inscribed on the base of the statue are the words, “poet”–the terrorist anthem of the KKK was his most famous literary work–and “jurist”–he was called the KKK’s chief judiciary officer, and reputedly wrote the organization manual for the terrorist anti-black movement after the U.S. Civil War.

Confederate General Albert Pike is looming over a public square in the nation’s capital. Why has it never been pulled down in that predominantly black city? The statue is a tribute to the influence of Pike’s organization. It has power in the Executive Branch, and the Congress, and it is decisive in the courts. It has great power in all branches of law enforcement and the military.  It = “Scottish Rite of Freemasonry Southern Jurisdiction,” of which Pike was the chief, or “Sovereign Grand Commander.” The Ku Klux Klan, the Southern Confederacy, and the pre-Civil War secession movement were a single, continuous project, with Pike’s “Scottish Rite” at its center.

Baker & Botts, the Houston family firm and power base of Secretary of State James A. Baker III. This law firm was formed after the Civil War by die-hard Confederate and Masonic officials in Albert Pike’s Scottish Rite and military clique. With their British imperial racial notions, Baker & Botts and Scottish Rite freemasonry have dominated the Texas power structure ever since. Secretary Baker’s grandfather, Captain James A. Baker, brought English race scientist Julian Huxley in to supervise the “race purification” study program for Texas, at Rice University. Secretary Baker’s family wealth and power came from their representing Harriman, the international oil companies and George Bush’s Zapata Petroleum, all sponsors of the population control, or ban-dark-babies movement.

This movement is synonymous with the Scottish Rite. Bill Clinton is governor of Arkansas, a state infested by the tradition of Albert Pike, who was the Grand Dragon of the Ku Klux Klan in Arkansas. Look closely at the mind-set. Bill Clinton supports and carries out the death penalty, which in practice means executions of black people and poor people; and Clinton supports abortion. Clinton sat down, and worked out his views on these issues with his Baptist minister, the late Rev. W.O. Vaught, who was Clinton’s spiritual guide and virtual foster father.

As Vaught’s son said, Clinton and his pastor agreed that their religion permits the killing of prisoners and unborn children. The authority for **this version of Christianity is derived from a peculiar, neo-pagan reading of the Old Testament**. And the New Testament, with its ban on revenge and requirement to love, is considered irrelevant: They say that Christ was primarily concerned with fulfilling the Old Law of the Hebrews (as interpreted by this faction), and when Christ said love your enemy and turn the other cheek, he was really trying to reinforce and impose the authority of the Roman Empire.

Well, the Reverend W.O. Vaught was a 32nd Degree Mason, a {Sublime Prince of the Royal Secret} within the Scottish Rite hierarchy. What Is the Scottish Rite? What, then, is the Scottish Rite? Freemasonry was founded in the early 1700s in England by the so-called Venetian Party. This clique of British philosophical liberals had a few other experiments in human misery, for example: the **East India** **Company**, the royal African Company of slavers, and the slave colony of South Carolina. The Scottish Rite of Freemasonry, in particular, has a feudalist lore and legend, that is rooted in the black slave trade through the Caribbean Islands. In those islands, the pagan cults of slavers in ancient Rome, and Venice, were reused as anti-Judeo-Christian or Satanic cults and rituals for the amusement and gratification of the slave-traders, the British, Dutch, Bostonian, and Jewish-ethnic slave runners. The Scottish Rite was formally organized in the U.S.A. in 1801, as a group of Tory partisans on the losing side of the American Revolution.

1820s and 1830s, Masonry had been widely condemned and virtually run out of the U.S.A. as a would-be dictatorial grouping, an unwanted “British underground” intrusion into America. ??

The Scottish Rite came to rule over American Freemasonry during the nineteenth century. . With British assistance, the Masonic lodges were reintroduced, under the control of the Scottish Rite based in Charleston, South Carolina, as a force for Southern secession. Since the 1840s, the U.S. Freemasonic structure has been strictly dominated by the Scottish Rite. The Scottish Rite dispenses the 4th and higher Masonic “degrees” of initiation, up to the 33rd. The Scottish Rite was divided into a Southern Jurisdiction, and a Northern Jurisdiction based in Boston, that is politically subordinate.

Clinton was a member of Freemasonry’s Order of DeMolay . DeMolay membership is in fact a life membership.

The influence of Scottish Rite-dominated Freemasonry is shockingly pervasive in American government and culture, particularly in the South.

The Southern Baptist Convention, predominantly white, is the largest U.S. Protestant denomination, with 18 million church-goers. Freemasons make up a sizable proportion of this church’s male membership, perhaps 20 percent. So this is a dramatic, emotional issue, a strongly factional issue within Protestant Christianity.

white Freemasonry is affiliated with the Ku Klux Klan.

Masonic explanation of why blacks are excluded from from white lodges: “There are excellent reasons for this apparent race discrimination which only a Mason can fully understand … [racial integration] would endanger the harmony of the lodge…. Secondly, although Negroes today may technically fulfill the Masonic requirement of being `free,’ their subordinate economic, educational, and cultural position is such that they hardly fulfill the spirit of that prerequisite to initiation.”

Albert Pike responded in 1861 to a Mason who tried to claim the Scottish Rite was somehow Christian. Pike said that if the Scottish Rite “had a Christian basis, how did it chance that most of those who had possession of it in this country from 1763 to 1800 were Hebrews?” In fact, Pike and the Scottish Rite borrowed a good deal of numerology and other superstition from the Jewish cabala, a neo-pagan tradition.

In Pike’s book, {Morals and Dogma,} the Scottish Rite’s main guide to the universe, he explains his method: “Magic is the science of the ancient magi…. “Magic unites in one and the same science, whatsoever Philosophy can possess that is most certain, and Religion of the Infallible and the Eternal. It perfectly … reconciles these two terms … faith and reason … those who accept [magic] as a rule may give their will a sovereign power that will make them the masters of all inferior beings and of all errant spirits; that is to say, will make them the Arbiters and Kings of the World….” Pike wrote this particular section to instruct “Sublime Princes of the Royal Secret” gentlemen of the 32nd Degree, such as was Bill Clinton’s preacher. Thus, Pike is an illusionist, a conjurer, teaching his priesthood the means of controlling their squads of initiates.

In France in 1889, Pike said: “That which we must say to the crowd is, we worship a God, but it is the God one adores without superstition…. The Masonic religion should be, by all of us initiates of the high degrees, maintained in the purity of the LUCIFERIAN Doctrine. If Lucifer were not God, would Adonay (the God of the Christians) whose deeds prove his cruelty, perfidy and hatred of man, barbarism and repulsion to science, would Adonay and his priests calumniate him? “Yes, Lucifer is God, and unfortunately Adonay is also God. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two Gods…. Thus, the doctrine of Satanism is a heresy; and the true and pure philosophical religion is the belief in Lucifer, the equal of Adonay; but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil.” This quote, by the way, is available in French and English in the Albert Pike vertical file at the library of the Scottish Rite Southern Jurisdiction at 1733 16th St. NW, Washington D.C.

The Scottish Rite of Freemasonry, an instrument of British Empire strategy, directed a continuous offensive of murder and racist terrorism against the U.S.A. and neighboring countries, during the middle decades of the last century. We shall trace this endeavor, from the U.S. occupation of Mexico in the Mexican War (1846-48), to the slave owners’ rebellion or U.S. Civil War (1861-65), through the Ku Klux Klan’s war against Reconstruction of the South (1867-1870s). A few individuals will come into view repeatedly as gang leaders and project directors: Boston’s {Albert Pike}, boss of Arkansas; New York’s {John A. Quitman}, boss of Mississippi; New York’s {John Slidell}, boss of Louisiana; Slidell’s nephew and partner, British banker{ August Belmont, }boss of the Democratic Party; Slidell’s trainee and partner, Britain’s {Judah Benjamin}, boss of the Confederate secret service.

He was crowned a Sovereign Grand Inspector General of the Scottish Rite, and became the most powerful and prominent member of the Rite’s Supreme Council. John Quitman’s grandfather was governor of the island of Curacao, the Dutch West India Company’s slave concentration camp; his parents had fled the Caribbean slave revolts, taking their slaves with them to New York where John was born. In 1830, young Quitman had been formally commissioned by the Scottish Rite, leaders of the secession movement, to establish their organization in the state of Mississippi. In 1830, young Quitman had been formally commissioned by the Scottish Rite, leaders of the secession movement, to establish their organization in the state of Mississippi. -- As that first U.S. war of aggression drew to a close, volunteer General John A. Quitman became the military governor and dictator over Mexico City. -- Quitman proposed to President Polk a plan for the forcible annexation of all Mexico, to be an area for negro slave plantations.

August Belmont, the U.S. representative of Britain’s **Rothschild** banks.

Scottish Rite chief John Quitman was now ready for serious business. Some months earlier, when he had finally gone to trial, he was fortunate that Louisiana private attorney Judah Benjamin had been specially hired by the federal government to run the prosecution against Quitman. The jury was hung (rather than Quitman), and the charges were dropped.

the trio of Slidell, Belmont, and Benjamin. Slidell had a master’s degree in political dirty tricks, learned as a member of Aaron Burr’s machine in New York and Louisiana. Slidell had politically schooled Belmont and had brought him into the Democratic Party, and Belmont married Slidell’s niece. Slidell had also virtually adopted, taught and brought into politics the young Judah Benjamin, a British West Indian Jew living in Louisiana. Both Belmont, and his banking client Benjamin, were passionate backers of the expansion of slavery into Latin America. When he was a young private secretary for the Rothschild family, Belmont had toured continental Europe doing financial and political intelligence work for the Rothschild bank, a pillar of the British royal family. With Britain meddling in Spain’s civil war, the Rothschild’s had sent Belmont off to the Spanish colony of Cuba in 1837 to “take charge of Rothschild interests” in Cuba. Belmont’s ship stopped over in New York and he never went on to Cuba, but his subsequent U.S. banking and political career was often focused on Cuba’s wealth and strategic location.

Following the 1853 presidential inauguration of their candidate Pierce, Scottish Rite chief John Quitman and his New York financiers signed a formal agreement making Quitman the “civil and military chief of the revolution” which they would impose on Cuba. Once he had seized the island, Quitman was due to receive $1 million from the proceeds of the revolutionary bonds the financiers were floating. Quitman’s criminal enterprise recruited as many as 50,000 U.S. mercenaries for the intended invasion.

Spanish authorities emancipated most of Cuba’s slaves, encouraged racial intermarriage, armed the **freed blacks and recruited them into a militia** through which they could defend their own freedom from the gringo attackers.

After the {Black Warrior} affair, the Quitman mercenary force was **absorbed into a new, more aggressive** movement with enlarged aims. The {Knights of the Golden Circle} appeared first in Cincinnati, under the supervision of the Scottish Rite’s Midwest organizer Killian Van Rensselaer, a longtime underground military operative for **Britain** in North America. So Cincinnati was the northern capital of the pro-slavery, Masonic terrorist underground.

From there the Knights spread throughout Ohio, Indiana and Illinois, down the Mississippi to the Gulf south, and into Maryland and Virginia to surround the national capital. The Golden Circle was to be **a new slave empire centered in Cuba**. It would break up the U.S.A. and conquer Mexico, Central America and the Caribbean. The Knights armed and drilled up to 100,000 would-be emigrants, raiders, rapists, and slaveholders. They were organized into lodges called “castles,” with Masonic signs, grips, and passwords. They were to kill the hated Catholic Hispanics, and fill their places with black slaves brought fresh from Africa. This is the first “North American Free Trade Agreement”! (The Masonic imperialism of the Franklin Pierce administration lives on as the romantic, elite legend of the Eastern Establishment. They celebrate that legend in the marriage of President Pierce’s blood relative Barbara Pierce to George Bush, whose imperial ideas are rooted in the events of the 1850s.) Led by Quitman and his allies in the lower South, the Knights of the Golden Circle formed the heart of the secession military machine as the crisis of the Union deepened. But John Quitman died in July 1858. The Scottish Rite leadership was then totally reorganized. Albert Pike was brought into the Supreme Council and, in 1859, Pike was elevated to Commander of the Southern Jurisdiction. While the Knights of the Golden Circle intensified their terrorist activities in Texas, and their “filibuster” raids into Mexico and Central America, Albert Pike pulled together the inner core of a revolutionary government for the U.S. southern states. As Albert Pike said himself, Pike had not even heard of the Scottish Rite until 1853. Sponsored by his fellow Bostonian, Attorney General Caleb Cushing, who inserted Pike’s cronies into office for him in the 1840s, Pike had become the boss of Arkansas politics.

He had proven his “Southern-ness” by running racial hysteria campaigns against Arkansas’s handful of freed blacks and against America’s Catholic immigrants. Joining Pike’s new Scottish Rite Supreme Council in 1859 was the U.S. vice president, John C. Breckinridge of Kentucky. He would soon run for President on a secession platform, his campaign managed by Caleb Cushing. In March 1860, the U.S. treasury secretary, Howell Cobb, joined Pike’s Supreme Council. (Cobb was a ruler of the Georgia Masonic mafia with Robert Toombs and James Bulloch.) If you are going to lead a revolt against a government, it is handy to have the head of that government’s treasury take charge of your finances, as Cobb did for his Masonic boss Albert Pike. Cobb resigned his treasury post in December 1860, following Abraham Lincoln’s election to the U.S. presidency. Two months later, Cobb was president of the convention in Alabama, which created the Confederate government and broke up the United States. Cobb’s name appears at the top of signers of the Confederate Constitution, a document which Cobb and Albert Pike are supposed to have drafted together.

The rebellion of the Southern slave owners, which brought on the Civil War, was a British Empire-sponsored insurrection. The British supplied the arms used by the anti-U.S. insurgents, and coordinated the Confederate secret service activities in North America and Europe. These expanded efforts continued the political and irregular military operations of the Scottish Rite which had been led by Quitman, and by Pike after Quitman’s death. For the final three years of the four-year Civil War, Judah P. Benjamin served as Confederate secretary of state. Benjamin supervised the financial and supply relations to the British Empire and its ally, Napoleon III of France, and ran the Confederacy’s international network of spies and saboteurs.

Benjamin’s secret service liaison man in England and the Confederacy’s chief arms procurer there was James Bulloch. We remember Bulloch as the man who had been arrested in Cuba during Quitman’s 1854 fiasco. John Slidell became the famous Confederate commissioner to France, where he married off his daughter Mathilde to Baron Emil Erlanger. The baron was an eminent German-French Jewish banker, closely tied to the British government and the highest levels of British freemasonry. Slidell and Benjamin negotiated the famous Erlanger Loan, the series of Confederate war bonds floated by this banker. They sold the bonds primarily to British oligarchs.

Sioux Indians, strangely organized into military Masonic lodges, wiped out 700 citizens of New Ulm, Minnesota and the surrounding area, while the town’s young men were off in the Union Army. Albert Pike was at the time the Confederate general officially in charge of arranging Indian attacks against the Union; Minnesota was also part of Commander Pike’s Masonic Southern Jurisdiction. Judah Benjamin based his main secret service group in Montreal.

The Klan and the Scottish Rite were one and the same enterprise, continuing the **imperial** effort behind the slave owners’ rebellion.

From Albert Pike’s British sanctuary in Canada, on July 15, 1865, Pike issued a summons to the Supreme Council, to resume the operations of the Scottish Rite of Freemasonry, Southern Jurisdiction. Six weeks later, “under pressure from Masonic officials in the government,” the new President Andrew Johnson “permitted” Pike to re-enter the U.S.A. The Rite was reborn over the next few years, as money and messengers went back and forth between Pike and the Confederacy’s sponsors in England.

In April 1866, Albert Pike’s Supreme Council met in full costume inside the White House. There Lincoln’s successor President Andrew Johnson granted a pardon to Pike.

The following year, the awed and grateful Johnson was granted advanced degrees 4 through 32 by the Scottish Rite.

1867. Beginning that spring, Albert Pike and a small group of Confederate generals held several meetings in Nashville, at the Maxwell House Hotel, to form the Knights of the Ku Klux Klan. (KKK=11,11,11 added by Hard Truth/Wake Up America) The name was taken from the Greek, {kyklos}, meaning “circle.”

The Knights of the [Golden] Circle had reappeared. Pike was appointed chief judicial officer of the Invisible Empire. He is said to have written the Klan’s military manual and ritual, and was the Klan’s expert on secrecy of organization–its secret grips, signs, and passwords. At one of the later Nashville meetings, General Nathan Bedford Forrest was chosen Imperial Wizard of the Klan.

Albert Pike organized the Ku Klux Klan in Arkansas after General Forrest appointed Pike the Grand Dragon of that Realm. The Tennessee leaders of the Klan at the time of its founding were prominent Masons subordinate to Grand Commander Pike. Pike’s old comrade and financial backer Robert Toombs returned from England in 1868. Toombs was appointed dictator of Scottish Rite activities inside Georgia, and Toombs and his family ran all aspects of the Klan within Georgia. President Ulysses Grant said that the Klan worked “by force and terror to prevent all political action not in accord with the views of the members; to deprive colored citizens of the right to bear arms and of the right to a free ballot; to suppress [i.e. burn] schools in which colored children were taught and to reduce the colored people to a condition akin to that of slavery.” In his newspaper {The Memphis Daily Appeal{ for April 16, 1868, publisher Albert Pike wrote: “With negroes for witnesses and jurors, the administration of justice becomes a blasphemous mockery. A Loyal League of negroes can cause any white man to be arrested, and can prove any charges it chooses to have made against him. “The disenfranchised people of the South … can find no protection for property, liberty or life, except in secret association…. We would unite every white man in the South, who is opposed to negro suffrage, into one great Order of Southern Brotherhood, with an organization complete, active, vigorous, in which a few should execute the concentrated will of all, and whose very existence should be concealed from all but its members.”

Under British sponsorship, Pike’s Scottish Rite, Southern Jurisdiction, came to rule over much of the world’s Freemasonry. At length its headquarters moved from South Carolina to Washington, D.C. Theodore Roosevelt, a racialist Anglophile and passionate Freemason, became U.S. President September 14, 1901, upon the shooting death of William McKinley. Teddy Roosevelt’s reign was the Lost Cause triumphant: Roosevelt’s revered exiled uncle, James Bulloch, Judah Benjamin’s secret service chief in England, had ghostwritten young Teddy’s book on naval history; and Teddy’s clique had finally conquered Cuba in the 1898 U.S. War with Spain. The Washington, D.C. statue honoring Klan founder Albert Pike was dedicated 39 days after Teddy Roosevelt’s inauguration.

The predominant Jewish tradition in the South was not only pro-slavery, but overwhelmingly Freemasonic. The Independent Order of B’nai B’rith formed in 1843 as a Jewish community sub-project in the restoration of Masonry by the Scottish Rite and the British foreign office. Though most of its lodges were in the North, B’nai B’rith was openly pro-Confederate. Though it claimed to be neutral in the war, many of the Order’s Northern spokesmen were stridently pro-slavery. B’nai B’rith’s post-Civil War leaders were pro-Confederate operatives, including later president Simon Wolf.

Rabbi Isaac Wise established B’nai B’rith’s center for the “liberalizing” of Judaism in Cincinnati, Ohio–coinciding with Cincinnati’s other great Scottish Rite scheme, the launching of the Knights of the Golden Circle. Wise was officially neutral in the Civil War. Core leaders of the B’nai B’rith from then on have been Scottish Rite Masons. The political establishment associated with the Order has always had its headquarters in London. In Richmond, the Confederate capital, Gustavus A. Myers was Secretary of State Judah Benjamin’s closest friend and Benjamin’s channel to banker August Belmont. The former president of the Richmond City Council, and the undisputed head of Richmond’s Jewish community, Myers was Freemasonry Incarnate. Myers’s maternal grandfather, Moses Michael Hays, had brought the original “patent” and rituals from England to found the Scottish Rite in the American colonies. A tory and financial partner of Boston’s slave trade millionaires, Hays passed his fortune and his Masonic and British underground connections to his daughter’s husband and sons, the Richmond Myers clan. Moses Myers, merchant partner of the Richmond family, was head of Norfolk’s Jewish community. His house is now a public museum, located on Norfolk’s Freemason Street. Inside is a large wooden plaque given to the family by Queen Victoria, in recognition of the family’s long service to the British crown and cause.

Several generations, living in that same Moses Myers house, were British consuls. All of Virginia’s Jewish leaders then were Masons, one of them Rothschild’s official Virginia agent who was grand master of Virginia Masons during the war of 1812. After the Civil War, the Belmont/Rothschild faction took absolute control over the Jewish leadership within New York and trans-Atlantic finance. Joseph Seligman, who had been pro-Union like most American Jews, joined the British banking syndicate of Rothschild and J.P. Morgan, which ran U.S. government finance from the 1870s onward. London’s Anglo-Saxon and Jewish employees, banking partners of the Confederates against Lincoln’s nationalist money policies, were now merged as the Eastern Liberal Establishment. While Alabama cotton broker Emanuel Lehman lived in Civil War New York, he sailed back and forth to England raising money for the Confederate war machine. Continuing the family tradition, his Lehman Brothers firm supported the racialist eugenics movement, and tenaciously defended their investments in Nazi Germany.

But the big shot was Jacob Schiff of Kuhn Loeb private bank. Schiff’s power was entirely trans-Atlantic: Traveling back and forth between London and New York, Schiff was Sir Ernst Cassel’s U.S. **partner and** representative; Cassel–the personal banker and the most intimate **friend** of Prince Edward VII, **the grand master of British freemasonry.** On behalf of the royal family, Ernst Cassel managed the finances of the **British Fabian Society leaders, and the British Round Table in its outrageous African racialist endeavors** such as {apartheid}. At Kuhn Loeb in the 1890s, partner Otto Kahn (a British subject) directly supervised Schiff and Cassel’s project to build up a certain snarling little railroad man who was a favorite of the old Belmont Confederate machine, Mr. E. H. **Harriman**. At that same time, the Warburg family joined Kuhn Loeb; the Warburgs’ preoccupations were anchored in their Masonic Occult Institute in Hamburg and London. <https://en.wikipedia.org/wiki/Ernest_Cassel>

Look at the first years of this century: Teddy Roosevelt is President, Edward VII is King, and the racist cult-master Lord Arthur Balfour is his Prime Minister. The British Masonic clique at Kuhn Loeb founded the American Jewish Committee, and made its president, Louis Marshall, the official legal advisor to the Harriman eugenics laboratory–mother of this century’s **nightmare race theories**. It was Kuhn Loeb and the Warburgs who officially brokered New York’s banking ties to **Hitler’s** Nazis, as well as Harriman’s entree to the Soviet dictatorship. A striking instance of the Confederate “Lost Cause,” persisting and haunting the present century, is to be seen in the attic of {The New York Times.}

Iphigenie Ochs married Arthur Hays Sulzberger in 1917. He succeeded her father Adolphe Ochs as publisher of {The Times}, which Mr. Ochs had bought in the 1890s. Adolphe Ochs and his father founded the “Baroness Erlanger” Hospital in Chattanooga, Tennessee. The hospital was named for John Slidell’s daughter who married the Confederacy’s chief financier Baron Emil Erlanger. The Baron had bought up the main railways between the bankrupt South and Cincinnati. Adolphe Ochs had married Iphigenie Wise, the daughter of B’nai B’rith’s Cincinnati leader Isaac Wise. When the Ochs family had lived in Cincinnati during the war, Adolphe’s mother Bertha had been arrested for smuggling drugs to the Confederate army. In 1991, Arthur Sulzberger’s daughter Ruth sponsored the visit to America of British banker Rodolphe d’Erlanger, John Slidell’s great-great grandson. At a reception for Erlanger hospital, he said that his great grandfather, Baron Emil, was the partner of **Cecil Rhodes in his nightmare race projects in Africa,** and that Emil and his wife Mathilde Slidell had introduced Wagner’s {Tannhauser} to the stage in Paris–which was booed off the stage.

Arthur Sulzberger’s Philadelphia Uncle David Sulzberger joined the Confederate army in Arkansas. Cousin Cyrus Adler, born on the Sulzbergers’ Arkansas slave plantation, **became** the occult, psychic, Masonic, and gnostic expert for the New York Jewish establishment and for London and Cambridge Freemasonic strategists. At the same time, under the Teddy Roosevelt regime, **cousin Mayer Sulzberger was president of B’nai B’rith International and president of the American Jewish Committee.** At that time, B’nai B’rith leaders (such as the Sulzberger’s partners the Morgenthaus) **directly** represented British crown interests in the Middle East, and worked as a bridge for Scottish Rite Masonry between the Middle East and Washington. In the 1930s, Cyrus Adler, president of the American Jewish Committee, coordinated with the family’s B’nai B’rith, and the family’s {New York Times}, **to crush all U.S. political action against Adolf Hitler in Germany.**

B’nai B’rith’s Anti-Defamation League recently opened a vicious campaign to label American black leaders as anti-Semites, aiming at a racial conflict, and stomping on the memory of the young Jews who fought for civil rights in the 1960s. It is essential that the religious, national, and historical character of this racialism be precisely understood. Now a surprising breakthrough has occurred. Leaders of U.S. black Freemasonry have attacked white Masonry, particularly the Scottish Rite, as a center of racialism. The attack is contained in the latest issue of the {News Quarterly}, official publication of the [“Supreme Council, Scottish Rite, Southern Jurisdiction,”] Prince Hall affiliation, in an article by **Joseph A. Walkes**, editor of the {Quarterly.} Walkes exposes **Albert** **Pike** as the national Chief Justice of the Invisible Empire of the Ku Klux Klan, and the organizer and Grand Dragon of the Klan in Arkansas. ------- Without a doubt, Brother Walkes and the Society he founded have provided the factual basis and the impetus for mainstream recognition of Prince Hall Freemasonry, and America is a better place because of it. [www.thephylaxis.org/walkes/](http://www.thephylaxis.org/walkes/)

* Freemasonry is an arm of Illuminati Jewry. Yet Henry Ford's *"The International Jew"*(1920) is  perhaps the most informed and scathing condemnation of Illuminati Jewry ever.

The contradiction is explained if we see Ford in the context of Freemasonry's build-up of Hitler. Freemasonry & Ford also built up Illuminati Jewish **Russia** for the dialectical clash called World War II.     
  
**Anthony Sutton**dedicates a chapter to Henry Ford's Masonic Machinations during WW2.  
  
Not only did Ford have a significant role in the events of WW2, he also served as business representative of the American League to aid and co-operate with Russia in 1918 alongside many other Bolshevik Jewish financiers and **Freemasons**. At the same time Ford financed Adolf **Hitler** in the early 1920's, the **formative** stage of the Nazi Movement.  
  
In 1928, Ford merged his German assets with the I.G. Farben chemical cartel. **Carl Bosch** of I.G. Farben became head of Ford A.G. Motor in Germany while **Edsel Ford** joined the board of American I.G. Farben. Illuminati Jews, the **Warburgs** were on the boards of I.G. Fareben in the US and Germany. The **Oppenheimer** bankers were given "**honorary Aryan status**" by the Nazis.  
  
**Hitler** had a picture of Ford in his office and decorated the auto mogul in 1938, in honor of Ford's 75th birthday.    
  
In 1932, Ford built a huge automotive plant in Gorki Russia which produced over 80,000 vehicles per year.      
Anthony Sutton wrote in 1976:

"It is important to note as we develop our story that General Motors, Ford, General Electric, DuPont and the handful of U.S. companies intimately involved with the development of Nazi Germany were -- **except** for the Ford Motor Company -- controlled by the Wall Street elite -- the J.P. Morgan firm, the Rockefeller Chase Bank and to a lesser extent the Warburg Manhattan bank." (*Wall Street and the Rise of Hitler, p.31.*) ???

The book *"10,000 Famous Freemasons"* reveals that all of these firms were dominated by the Masons.

Henry Ford was a Masonic enterprise from the very **beginning**. Henry Ford was organizer and owner of Ford Motor Company. **He was raised  in the Palestine Lodge No 357 Detroit Michigan 1894 and remained a staunch member of this Lodge for 53 years.**

* When he received the 33rd degree AASR in 1940, he stated
* **"Masonry is the best** balance wheel the United States has, for Masons know what to teach their children."
* Ford funded Communism and Nazi-ism, he also sponsored the famous Anti-Semitic 'The International Jew' and was **honorary member Zion Lodge No1.**
* The Mason-run  General Motors operated and owned 'Opal' which was Germany's second largest tank manufacturer alongside Ford's German holding.
* Charles Erwin Wilson was President of General Motors 1941-53, **then** US Secretary of Defence. Vice president of General Motors Corp 1929 - 39, director from 1934 and exec vice president from 1939-40. **Raised in Fellowship Lodge No 681 Anderson. Received 33rd degree AASR at Boston in 1954.**

Also with Ford **and** General Motors was **Ernest R.Breech** who became Exec vice president and director of Ford from 1946-1955 and Chairman of the board from that date. Breech was also vice president of General Motors 1933-1942. **Raised in Austin Lodge No 850 Chicago in 1924. Soverign Grand Inspector General and 33rd degree AASR (NJ).**  
  
Charles S.Mott was Vice President of General Motors 1916-37 and Director since 1913.**A member of Central City Scottish Rite Bodies at Syracuse NY and received 33rd degree in 1941.**  
  
Without Ford and GM Germany's war production (especially in the field of tanks) would have been nothing. Sutton writes:

"In brief, there is documentary evidence that Ford Motor Company worked on both sides of World War II. If the Nazi industrialists brought to trial at Nuremburg were guilty of crimes against mankind, then so must be their fellow collaborators in the Ford family, Henry and **Edsel** Ford. However, the Ford story was **concealed** by Washington -- apparently like almost everything else that could touch upon the name and sustenance of the Wall Street financial elite". (p.89)

* IBM was another Masonic Enterprise. The notorious Thomas J.Watson was President and Director of IBM 1914-49, Chairman of the Board and Chief Executive officer 1949-56 and Chairman of the board after 1956. **Watson was raised in 1901 in Valley Lodge No 109, Rochester, New York and received the Grand Lodge 50 year service medal in 1952, and in 1954 was presented the Grand Lodge medal for distinguished achievement.**
* In "IBM and the Holocaust: The Strategic Alliance Between IBM and the Nazis," Edwin Black writes that information technology--in the form of IBM's Hollerith punch-card machines--provided the Nazis with a unique and critical tool in their task of cataloging and dispatching their **millions** of victims.

As the book's title suggests, Black maintains that IBM had a strategic alliance with the Third Reich in which it licensed and custom-designed its products for use in the machinery of the Holocaust.   
  
IBM has responded to questions about its relationship with the Nazis largely by characterizing the information **as old news.**

Dow Chemical were part of the IG Farben umbrella corporation and were suppliers of large stocks of **Magnesium** for incendary bombs and other chemicals for the production of **explosives**.  
  
Williard H. Dow  
President of Dow Chemical Co from 1930, chairman of the board 1941-47. Was also a director of **several** other Dow corporations. **Mason 32nd degree AASR and Shriner.**  
  
Leland I. Doan  
President of Dow Chemical from 1949, Vice President from 1938-49. **Mason 32nd degree AASR at Alexandria.**  
  
General Electric was JP Morgan's enterprise with extensive involvement in funding pre and post-revolutionary Russia. They also heavily funded the Nazis.  
  
Charles Edward Wilson was President of General Electric Co 1940-42 and 1944-50, Director of office of Defense mobilization 1950-52. Vice president of GE 1930-37, Exec vice president 1937-39 and then president.**Life member of Mariners Lodge No 67 New York City, in 1948 received Achievement Award of the Grand Lodge of New York.**  
  
Walter RG Baker, a veteran of General Electric since 1916, rose to directorship of **many** banks and corporations including General Electric (international); GE Supply Corp and GE Credit Corp.**Mason.**

**Owen D Young**, - Lawyer, financier, corporation officer and author of 'Young Plan' for war reparations after WW1. Counsel and Vice President of General Electric 1913-22. Chairman of the Board of GE 1922-39. Deputy Chairman of **Federal Reserve Bank of New York.** Chairman Radio Corporation of America. Chairman Advisory Council National Broadcasting Co. Director American and Foreign Power Co, NY Life Insurance Co, American Broadcasting Co. Also **Chairman Federal Reserve** Bank of New York. Also served on many national and international trade and economic committees. Heavily involved with funding Nazis and Soviets through General Electric. **Raised in Evergreen Lodge No363, and served on NY Committee of Grand Lodge Awards of the Grand Lodge of New York.**  
  
According to Hitler's financial genie, Hjalmar Horace Greeley Schacht, **and** Nazi industrialist Fritz Thyssen, it was the 1928 Young Plan (the successor to the Dawes Plan), formulated by Morgan agent Owen D. Young, that **brought Hitler to power** in 1933.  
  
Fritz Thyssen claims that, "I turned to the National Socialist Party only after I became convinced that the fight against the Young Plan was unavoidable if complete collapse of Germany was to be prevented."  
  
The difference between the Young Plan and the Dawes Plan was that, while the Young Plan required payments in goods produced in Germany financed by foreign loans, the Young Plan required monetary payments and "In my judgment [wrote Thyssen] the financial debt thus created was bound to **disrupt the entire** economy of the Reich."  
  
The Young Plan was a device to occupy Germany with American capital and pledge German real assets for a gigantic mortgage held in the United States. The ulterior motive was to increase unemployment **and fuel the rise of Hitler to power.**

**B.I.S. -- THE APEX OF CONTROL** -- This interplay of ideas and cooperation between Hjalmar Sehacht in Germany and, through Owen Young, the J.P. Morgan interests in New York, was **only one facet** of a vast and ambitious system of cooperation and international alliance for **world control**. As described by Carroll Quigley, this system was

"... nothing less than to create a **world** system of financial control, in private hands,able to dominate the political system of each country and the economy of the world as a whole."  
  
**The Nuremburg Trials were a Freemasons** free-for-all, a whitewash designed to cover their own tracks, and distract attention from more horrific events in **Masonic Soviet Russia.**

**Walter Beals  
Chief Justice of the Supreme Court of Washington** 1933-34, 1945-46 and presiding judge for the War Crimes Tribunal in Nuremberg 1946-48. **Mason and 32nd degree AASR.** [https://en.wikipedia.org/wiki/Walter\_B.\_Beals http://politicalgraveyard.com/geo/WA/masons.html](https://en.wikipedia.org/wiki/Walter_B._Beals%20%20%20%20%20http:/politicalgraveyard.com/geo/WA/masons.html)   
  
James T Brand  
Judge of military tribunal for trial of major war criminals at Nuremberg in 1947. **Mason.**  
  
Edward F Carter

Justice of supreme court of Nebraska since 1935. Served as judge on the 5th Military Tribunal, Nurnberg to try major German War Criminals in 1947 -48. Raised in Scotts Bluff Lodge No 201, Nebraska 1929. Grand Master of Grand Lodge of Nebraska in 1941. **Royal Arch Mason, Knight Templar and Shriner, 33rd degree AASR, Red Cross of Constantine, High Twelve and Eastern Star**.

Robert H Jackson

US Attorney General, US Supreme Court Justice and American prosecutor at Nuremburg war crimes trials tribunal. In 1945 he was appointed by President Truman to represent the US in negotiating with Russia, England and France on agreement for international trials of European Axis war criminals, and was also named chief of council for US, to conduct prosecution of Goering, Ribbentrop and others. **Member of Mt Moriah Lodge No 145, Jamestown, New York. Also 32nd degree AASR.**  
  
James Morris

Justice Supreme Court of North Dakota 1935-55. Judge at the major war crimes tribunal at Nuremburg in 1947-48. **Member of Bismark Lodge No 5 and 32nd degree AASR. Also Shriner and National Sojourner.**

**The evidence suggests that you cannot reach the top in business or government if you are not a Freemason.** This form of secret discrimination is a fundamental betrayal of the social contract. Why would anyone feel they owe anything to society?

The record also suggests that Freemasonry foments war to concentrate wealth and power in its hands and to degrade and demoralize humanity in advance of the New World Order.

**S** said (May 12, 2012):

an example of how a mason can claim to 'hate the jews' whilst being at one with them, The Pink Swastika demonstrates that by claiming to have outlawed homosexuality and imprisoning at most, 10,000 of an estimated 1-2 Million rampant sodomite pederasts, the heat was taken off . the fact that he and all his troops were in fact butch buggers .

Same with the Jews; by taking an anti Jewish stand, attention was deflected away from the fact that Hitler and his top handlers and aides were Jews and of course, homosexual.

Homo sexuals were effeminate like J Edgar Hoover. Same with Stalin, Hitler and Roosevelt. The British Foreign Orafice boys creamed over Stalin ... his brutish psychopathy appealed so much that they delivered the Cosacks to him on a plate whilst handing him half of Europe.

**Milton** said (May 9, 2012):

Albert Pike did say "Soon the world will come to us for its Soverigns and its Pontiffs". That may explain something but then again, i have heard of people who claim to be ex-masons who have left the lodge, even though they had attained the highest rank . Could this explain it??!!

**Jack** said (May 9, 2012):

Henry you forgot to add to your comment: " The evidence suggests that you cannot reach the top in business or government if you are not a Freemason. That today you have to be as well a homosexual pedophile."

**Clifford Shack** said (May 8, 2012):

Forgetting the funds and intrigue...according to the book, "Trading with the Enemy" by Charles Higham...Hitler's Luftwaffe (air force) couldn't get off the runway without an aviation fuel additive that could only be supplied by Rockefeller's Standard Oil. Hitler's tanks couldn't roll one millimeter without special ball bearings that were supplied by only two factories, one in Sweden and the other in Philadelphia. If not for the cooperation between Hitler's War machine and these three companies...the Illuminati could not have had their precious WWII.

<https://www.henrymakow.com/masonic_movers_shakers_of_wwii.html>

**Henry Ford Unmasked at Last!!**

**The Ford Motor Company was a subsidiary of the Standard Oil Company!!**

John D. Rockefeller—the quintessential robber baron—was a billionaire by 1910.

He was the founder of the Standard Oil Company.

Around 1910, he financed Henry Ford in order to produce the noisy air polluting gasoline engine and thus multiply his ill-gotten fortune.

In 1908, Henry Ford began mass production of the infamous gasoline air polluting car known as the Model T. Most people in the U.S. believed that automobiles would be powered by the newly developed wonder of ELECTRICITY. What most people did not realize was that the Ford Motor Company was a SUBSIDIARY of the Rockefeller owned Standard Oil Company.

In the early 20th century, National City Lines, which was a partnership of General Motors, Firestone, and Standard Oil of California, purchased many electric tram networks across the country to dismantle them and replace them with GM buses. The partnership was convicted for this conspiracy, but the ruling was overturned in a higher court. Electric tram line technologies could be used to recharge BEVs and PHEVs on the highway while the user drives, providing virtually unrestricted driving range.

"Mr. Electric" Thomas Edison ENCOURAGED Ford to produce gasoline powered vehicles!!

Thomas Alva Edison is a revered icon in the U.S. and around the world. Many credit him with developing electricity and lighting up the world. He was just another Rockefeller shill .

Edison—acting under order from his boss Rockefeller — encouraged Henry Ford in the development of the gasoline engine. As a matter of fact, Edison and Ford were very good friends for all of their adult lives.

George B. Selden was the U.S. inventor of the automobile!!

The horseless carriage or automobile was the next step in the evolution of the steam engine. By 1885, many countries, especially France and Germany, had gasoline powered automobiles.

George B. Selden filed the first patent for an internal combustion powered automobile in 1879. Selden was a Civil War veteran from Rochester, New York. He was a close friend of camera inventor, George Eastman.

Selden's **father**, Henry Selden, was chosen by Abraham Lincoln to be Vice President, but he turned it down (and in light of Lincoln's “assassination”, Henry Selden would have otherwise been the next U.S. President).

After the war, he studied engineering at **Yale**, where the great U.S. scientist J. Willard Gibbs was one of his teachers.

Adolf **Hitler** was a great admirer of Henry Ford and he modeled the Gestapo after the Ford Service Department.

This "tough guy" ran the Ford Motor Company from 1930 to the death of Ford in 1947. He TERRORIZED everybody, except old man Ford himself. He had links to all the underworld figures in Detroit.

Ford financed Hitler before the war . That is why Willow Run bomber factory never really got off the ground.

Adolf Hitler said this about his friend Henry Ford:

He (International Jew) already sees the present-day European states as will-less tools in his fist, whether indirectly through a so-called Western democracy, or in the form of direct domination by Jewish Bolshevism. But it is not only the Old World that he holds thus enmeshed, the same fate menaces the New. It is Jews who govern the stock exchange forces of the American Union. Every year makes them more and more the controlling masters of the producers in a nation of one hundred and twenty millions; only a single great man, Ford, to their fury, still maintains full independence.  (Adolf Hitler, *Mein Kampf*, p. 639).

Edsel Ford, the only son of Henry, was president of the Ford Motor Company from 1919 to 1943. As president, he was only a figurehead, as the company was run by Ford and Bennett.

He never agreed with his father's Gestapo tactics and therefore he had a timely demise.

Fascist Henry Ford would do ANYTHING to ensure a Nazi victory even to having his own son killed:

For the next two years, Sorensen says, the irascible old man hammered away at his son through Bennett, and in April of 1943 he landed the heaviest blow yet. Ford ordered Sorensen to change Edsel's attitude on several major points. Edsel was to cooperate with Bennett on all matters in general, labor discord in particular, to break up his relationship with his old friend Kanzler, and to "regain health by cooperating with Henry Ford." Sorensen was convinced that Bennett was responsible for the whole thing, but he had no choice but to pass on the father's wishes. Edsel said there was nothing left for him to do but to resign. Sorensen again dissuaded him. A month later Edsel was dead. Henry Ford was smitten with grief. (Herndon, *Ford: An Unconventional Biography of the Men and their Times*, pp.175-176).

"Doctor" Henry Ford actually told his son that he could regain his health by cooperating with Bennett.

<http://www.reformation.org/wall-st-hitler.html>

In 1940, when the Northern Masonic Jurisdiction’s Supreme Council conferred the Thirty-Third degree on him at age 77, Henry Ford (1863-1947) had been a Mason for 46 years, having been raised in Detroit’s Palestine Lodge No. 357 in 1894 at age 31.

In his series, “The International Jew,” (1920) Henry Ford did more than anyone to educate folks about the Illuminati Jewish Conspiracy. A Freemason, Ford must have known Freemasonry is a vital part…. of this conspiracy. **Yet he never mentions Freemasonry.**

Masons foment war by being on both sides of every conflict. Hitler, Stalin, FDR and Churchill were all Freemasons. Thus they grind humanity down for the NWO. Ford’s role was to build up the Nazi side for World War Two.

It seems history and current events are a charade put on by Freemasons and their Jewish Banker masters.

The Secret Masonry is setting up “our own, to all appearance, off position which in at least one of its organs [Nazis] will present what **looks like** the very antipodes to us. Our real opponents at heart will accept this **simulated** opposition as their own and will show us their cards.” (Protocols of Zion, 12.11)

In his book “My Life and Work,” published in 1922, Henry Ford includes the following comment concerning the “International Jew” :

“The work which we describe as Studies in the Jewish Question, and which is variously described by antagonists as “the Jewish campaign,” “the attack on the Jews,” “the anti-Semitic pogrom,” and so forth, needs no explanation to those who have followed it. Its motives and purposes must be judged by the work itself. It is offered as a contribution to a question which deeply affects the country, a question which is racial at its source, and which concerns influences and ideals rather than persons.

Our statements must be judged by candid readers who are intelligent enough to lay our words alongside life as they are able to observe it. If our word and their observation agree, the case is made. It is perfectly silly to begin to damn us before it has been shown that our statements are baseless or reckless. The first item to be considered is the truth of what we have set forth. And that is precisely the item which our critics choose to evade. Readers of our articles will see at once that we are not actuated by any kind of prejudice, **except it may be a prejudice in favour of the principles which have made our civilization.**

There had been observed in this country **certain streams of influence** which were causing a marked deterioration in our literature, amusements, and social conduct; business was departing from its old-time substantial soundness; a general letting-down of standards was felt everywhere.

It was **not** the robust coarseness of the white man, the rude indelicacy, say, of Shakespeare’s characters, **but** a nasty **Orientalism** [does he mean **occultism**?] which has insidiously affected every channel of expression — and to such an extent that it was time to challenge it. The fact that these influences are all traceable to one **racial** source is a fact to be reckoned with.

Our work does not pretend to say that last word on the Jew in America. It says only the word which describes his present impress on that country. When that impress is changed, the report of it can be changed . . . Our opposition is only to ideas, false ideas . . . which are sapping the moral stamina of the people. **These ideas proceed from easily identified sources, they are promulgated by easily discoverable methods and they are controlled by mere exposure.**

When people learn to identify the source and nature of these influences swirling around them, it is sufficient. Let the American people once understand that it is **not** natural degeneracy **but** calculated subversion that inflicts us, and they are safe. The explanation is the cure.

This work was taken up without personal motives. When it reached a stage where we believed the American people could grasp the key, we let it rest for the time. Our enemies say that we began it for revenge and that we laid it down in fear. Time will show that our critics are merely dealing in evasion because they dare not tackle the main question.”

—-

First Comment by Dan:

You will not find the term ‘Judeo-Freemasonry’ in Ford’s or **Fr. Charles Coughlin**’s vocabulary. Freemasonry is simply **never** mentioned once in thousands of pages and dozens of hours of radio broadcasts.

Just in case anyone is wondering, no, Ford wasn’t Catholic. He was Anglican. So denomination had nothing to do with Ford’s patronage of Fr. Coughlin.

It’s problematic that Fr. Caughlin and his bishop were so chummy with Ford and his ‘influential friends’ that **essentially established** Caughlin as the heir to the Dearborn Independent’s 900,000 subscribers.\*

If Ford was one of America’s most famous antisemites, why did the Grand Lodge bestow the coveted 33 on him in September 1940?

**Ford** was supposed to be a **pacifist**, an isolationist, and pro-Hitler. However his massive Fordwerk factory cranked out materials for German rearmament through 1940.  
Soon as war was declared he opened the largest assembly line plant in the world cranking out B-24 bombers at the rate of one per hour. B-24’s killed hundreds of thousands German civilians throughout WWII.

Ford was conferred the 33º just two months before Pearl Harbor and US declaration of war.

**Ford career seems checkered with duplicity and treachery.** When great American Masons do it, it’s called ‘pragmatism’.

Makow- Even today you hear a lot about Jews but very little about Freemasons. Why is that?

THE INTERNATIONAL JEW -- complete book -- <http://www.biblebelievers.org.au/intern_jew.htm>

In the late 1930s, **he supported some of the fascist policies of Adolf Hitler, Benito Mussolini, and Emperor Hirohito of Japan.** // Coughlin strongly endorsed Franklin D. **Roosevelt** during the 1932 Presidential election. He was an early supporter of Roosevelt's **New Deal** reforms and coined the phrase "Roosevelt or Ruin", which entered common usage during the early days of the first FDR administration. Another phrase he became known for was "The New Deal is Christ's Deal." In January 1934, Coughlin testified before Congress in support of FDR's policies, saying, "If Congress fails to back up the President in his monetary program, I predict a revolution in this country which will make the French Revolution look silly!" He also said to the Congressional hearing, "God is directing President Roosevelt." // <https://en.wikipedia.org/wiki/Charles_Coughlin>

**Shyamji Krishna Verma**

Shyamji Krishna Varma (4 October 1857 – 30 March 1930) was an Indian revolutionary fighter,[1] an Indian patriot, lawyer and journalist who founded the Indian Home Rule Society, India House and The Indian Sociologist in London. A graduate of Balliol College, Krishna Varma was a noted scholar in Sanskrit and other Indian languages. He pursued a brief legal career in India and served as the Divan of a number of Indian princely states in India.[2] He had, however, differences with Crown authority, was dismissed following a supposed conspiracy of local British officials at Junagadh[3] and chose to return to England. An admirer of Dayanand Saraswati's approach of cultural nationalism, and of Herbert Spencer

Krishna Varma moved to Paris in 1907 . the son of Krushnadas Bhanushali (Karsan Nakhua; Nakhua is the surname while Bhanushali is the community name) & Gomatibai . In 1875, Shyamji got married to Bhanumati, a daughter of a wealthy businessman of the Bhatia community and sister of his school friend Ramdas. Then he got in touch with the nationalist Swami Dayananda Saraswati, a radical reformer and an exponent of the Vedas, who had founded the Arya Samaj. He became his disciple and was soon conducting lectures on Vedic philosophy and religion. In 1877, a public speaking tour secured him a great public recognition. He became the first non-Brahmin to receive the prestigious title of Pandit by the Pandits of Kashi in 1877.[citation needed] He came to the attention of Monier Williams, an Oxford professor of Sanskrit who offered Shyamji a job as his assistant . Shyamji arrived in England and joined Balliol College, Oxford on 25 April 1879 with the recommendation of Professor Monier Williams. Royal Asiatic Society. The speech was very well received and he was elected a non-resident member of the society. In 1881 he represented India at the Berlin Congress of Orientalists. he was appointed as Diwan (chief minister) by the King of Ratlam State . After a short stay in Mumbai, he settled in Ajmer, headquarters of his Guru Swami Dayananda Saraswati, and continued his practice at the British Court in Ajmer. . He served for the Maharaja of Udaipur as a council member from 1893 to 1895, followed by the position of Diwan of Junagadh State.

It was upon Dayanand's inspiration, he set up a base in England at India House where were produced many revolutionaries like Madam Cama, Veer Savarkar, Lala Hardyal and Madan Lal Dhingra. Shyamji Krishan was also an admirer of Lokmanya Tilak and supported him during the Age of Consent bill controversy of 1890. Ordained by Swami Dayanand Saraswati the founder of Arya samaj, Shyamji Krishan Verma upon his arrival in London stayed at the Inner Temple and studied Herbert Spencer's writings in his spare time. In 1900 he bought an expensive house in Highgate. His home became a base for all political leaders of India. Lokmanya Tilak, Lala Lajpat Rai, Gopal Krishna Gokhale, Gandhi, Lenin etc., all visited him to discuss the Indian Independence Movement. Avoiding the Indian National Congress, he kept in contact with rationalists, free thinkers, national and social democrats, socialists, Irish republicans, etc.

he founded India House as a hostel for Indian students, based at 65, Cromwell Avenue, Highgate. This living accommodation for 25 students was formally inaugurated on 1 July by Henry Hyndman, of the Social Democratic Federation, in the presence of Dadabhai Naoroji, Lala Lajpat Rai, Madam Cama, Mr. Swinney (of the London Positivist Society), Mr. Harry Quelch (the editor of the Social Democratic Federation's Justice) and Charlotte Despard, the Irish Republican and suffragette. Shyamji hoped India House would incubate Indian revolutionaries and Bhikaiji Cama, S. R. Rana, Vinayak Damodar Savarkar, Virendranath Chattopadhyaya, and Lala Hardayal were all associated with it. he decided to shift his headquarters to Paris, leaving India House in charge of Vir Savarkar. He agitated for the release of Savarker and acquired great support all over Europe and Russia. shifted his headquarters to Geneva. Here the Swiss government imposed political restrictions during the entire period of World War I. He kept in touch with his contacts, but he could not support them directly. He spent time with Dr. Briess, president of the Pro India Committee in Geneva, whom he later discovered was a paid secret agent of the British government. He offered a sum of 10,000 francs to the League of Nations to endow a lectureship to be called the President Woodrow Wilson Lectureship . He offered another lectureship at the banquet given by Press Association of Geneva where 250 journalists and celebrities, including the presidents of Swiss Federation and the League of Nations.

On his death - Maratha, an English daily newspaper started by Bal Gangadhar Tilak paid tribute to him. Krishna Verma was disbarred from the Inner Temple in 1909. This decision was revisited in 2015, and a unanimous decision taken to posthumously reinstated him.

The Indian Home Rule Society (IHRS) was an Indian organisation founded in London in 1905 that sought to promote the cause of self-rule in British India. The organisation was founded by Shyamji Krishna Varma, with support from a number of prominent Indian nationalists in Britain at the time, including Bhikaji Cama, Dadabhai Naoroji and S.R. Rana,[1][2] and was intended to be a rival organisation to the British Committee of the Indian National Congress that was the main avenue of the loyalist opinion at the time. The society was foundations of the India House and, along with Krishna Varma's journal The Indian Sociologist, was the foundation of the militant Indian nationalist movement in Britain. After Krishna Varma's shift to Paris in 1907, the society gave way the secret nationalist society of Abhinav Bharat Mandal, founded by V.D. Savarkar. The society was founded amongst efforts and movements that arose to reverse the flow of authority and power from Britain to India.[3][8] along with substantial help from Bhikaji Cama. <https://en.wikipedia.org/wiki/Indian_Home_Rule_Society>

India House was a student residence that existed between 1905 and 1910 at Cromwell Avenue in Highgate, North London. With the patronage of lawyer Shyamji Krishna Varma . "India House" came to informally refer to the nationalist organisations that used the building at various times. A number of prominent Indian revolutionaries and nationalists were associated with India House, including Vinayak Damodar Savarkar, Bhikaji Cama, V.N. Chatterjee, Lala Har Dayal, V.V.S. Aiyar, M.P.T. Acharya and P.M. Bapat. In 1909, a member of India House, Madan Lal Dhingra, assassinated Sir W.H. Curzon Wyllie, political aide-de-camp to the Secretary of State for India. The network created by India House played a key part in the Hindu–German Conspiracy for nationalist revolution in India during World War I. In the coming decades, India House alumni went on to playing a leading role in the founding of Indian communism and Hindu nationalism.

India House is a large Victorian Mansion at 65 Cromwell Avenue, Highgate, North London. It was inaugurated on 1 July 1905 by Henry Hyndman in a ceremony attended by, among others, Dadabhai Naoroji, Charlotte Despard and Bhikaji Cama . In addition to being a student-hostel, the mansion also served as the headquarters for several organisations, the first of which was the Indian Home Rule Society (IHRS). The Paris Indian Society, a branch of the IHRS, was launched in 1905 under the patronage of Bhikaji Cama, Sardar Singh Rana and B.H. Godrej.[26] A number of India House members who later rose to prominence – including V.N. Chatterjee, Har Dayal and Acharya and others – first encountered the IHRS through this Paris Indian Society.[27] Cama herself was at this time deeply involved with the Indian revolutionary cause, and she nurtured close links with both French and exiled Russian socialists . Lenin's views are thought to have influenced Cama's works at this time, and Lenin is believed to have visited India House during one of his stays in London.[30][31] In 1907, Cama, along with V.N. Chatterjee and S.R. Rana, attended the Socialist Congress of the Second International in Stuttgart.

After Krishna Varma's departure, the organisation found a new leader in Vinayak Damodar Savarkar, a law student who had first arrived in London in 1906 on scholarship from Krishna Varma. Savarkar was an admirer of the Italian nationalist philosopher Giuseppe Mazzini and a protégé of the Indian Congress leader, Bal Gangadhar Tilak. He was associated with the nationalist movement in India, having founded the Abhinav Bharat Society (Young India Society) in 1906 while studying at Fergusson College in Pune (these links put him in contact with the still largely unknown Mohandas Karamchand Gandhi.) In London, Savarkar's fiery nationalist views had at first alienated the residents of India House, most significantly V.V.S. Aiyar. Over time, however, he became a central figure in the organisation. In London, Savarkar founded the Free India Society (FIS), and in December 1906 he opened a branch of Abhinav Bharat.[49][50] This organisation drew a number of radical Indian students, including P.M. Bapat, V.V.S. Aiyar, Madanlal Dhingra, and V.N. Chatterjee.[51] Savarkar had lived in Paris for some time, and frequently visited the city after moving to London.[42] By 1908, he had recruited to the organisation a number of Indian businessmen residing in Paris. During one visit, Savarkar met Gandhi again when the latter visited India House in 1906 and 1909.

Savarkar translated [Giuseppe Mazzini](https://en.wikipedia.org/wiki/Giuseppe_Mazzini)'s autobiography into [Marathi](https://en.wikipedia.org/wiki/Marathi_language) and extolled the virtues of secret societies.

India House was soon transformed into the headquarters of the Indian revolutionary movement in Britain.[15] Its newest members were young men and women in London who came from all over India. . The Free India Society had a semi-religious oath of initiation, and served as a cover for the Abhinav Bharat Society's meetings.[51] The members were predominantly Hindus. Most were students in their mid-twenties, and usually belonged to the Indian social elite, from families of millionaires, mill owners, lawyers and doctors. By 1908, the popularity of the India House group had overtaken the London Indian Society (LIS), established in 1865 by Dadabhai Naoroji and until then the largest association of Indians in London. Subsequently, India House took over the control of LIS .

**Irish** sympathiser **David Garnett** , friend of Savarkar . While he was held at Brixton Prison during the deportation hearing, an attempt was made in May 1910 by the remnant of India House to storm his prison van and free him. This plot was coordinated with help from **Irish** republicans led by **Maud Gonne**.

The arrival of B.C. Pal and G.S. Khaparde in London in 1908 further stirred the matter, since both were known to have been radical nationalist politicians in India. Following the example laid by the original India House, India Houses were opened in the United States and in Japan.[90]

Krishna Varma had built close contacts with the **Irish** Republican movement.

other organisations mirroring India House emerged. The first of these was the Pan-Aryan Association, modelled after the Indian Home Rule Society, opened in 1906 through the joint Indo-Irish efforts of Mohammed Barkatullah, S.L. Joshi and George Freeman.[1] Barkatullah himself had been closely associated with Krishna Varma during his earlier stay in London, and his subsequent career in Japan put Barkatullah at the heart of Indian political activities there. The American branch also invited Bhikaji Cama – who at the time was close to the works of Krishna Varma – to give a series of lectures in the United States. An India House, though not officially allied to the London organisation, was founded in Manhattan in New York in January 1908 with funds from a wealthy lawyer of Irish descent named Myron Phelps. Phelps admired Swami Vivekananda, and the Vedanta Society (established by the Swami) in New York was at the time under Swami Abhedananda .

New York increasingly became an important centre for the global Indian movement; Free Hindustan, a political revolutionary journal published by Taraknath Das, closely mirroring The Indian Sociologist, moved from Vancouver and Seattle to New York in 1908. Das collaborated extensively with the Gaelic American with help from George Freeman before Free Hindustan .

The arrival of Har Dayal around this time bridged the gap between the intellectual agitators and the predominantly Punjabi labour workers and migrants, laying the foundations of the Ghadar movement.[91] The movement gained new momentum after Barkatullah, on the advice of Krishna Varma and George Freeman, moved from New York to Tokyo in 1909. His work at the time also included the publication of Islamic Fraternity, which was financed by the Ottoman Empire. the revolutionaries collaborated extensively with the Irish Republican Brotherhood, Sinn Féin, Japanese patriotic societies, Ottoman Turkey and, most prominently, the German Foreign Office. The conspiracy has since been called the Hindu–German Conspiracy.[94][95] . an international counter-intelligence operation on the part of the British empire lasting nearly ten years.[97] Among the more famous recruits of this intelligence operation was W. Somerset Maugham, tasked to assassinate V. N. Chatterjee, who worked with the Berlin committee.[98] . In January 1910, John Arnold Wallinger, the Superintendent of Police at Bombay, was reassigned to the India Office in London, where he established the Indian Political Intelligence Office. Somerset Maugham, who was among Wallinger's recruits, later based some of his characters and stories on his experiences during the war.[101] Wallinger's organisation was renamed Indian Political Intelligence in 1921, and later expanded to form the Intelligence Bureau in independent India.(( The Intelligence Bureau (IB) is India's internal intelligence agency.[3] It was recast as the Central Intelligence Bureau in 1947 under the Ministry of Home Affairs. <https://en.wikipedia.org/wiki/Intelligence_Bureau_(India)> )).

From the time it was founded, India House cultivated a close relationship with socialist movements in Europe. Prominent Socialists of the time like Henry Hyndman were closely linked to the house. Cama cultivated a close relationship with French Socilaists and Russian communists. The IHRS delegation to Stuttgart in 1907 is known to have met with Hyndman, Karl Liebknecht, Jean Jaurès, Rosa Luxemburg and Ramsay MacDonald. Chatterjee moved to Paris in 1909 and joined the French Socialist Party.[103] M.P.T. Acharya was introduced to the socialist circle in Paris in 1910.[104] With the help of the socialists in Paris, notably Jean Longuet, the Paris Indian Society brought pressure on the French Government when Savarkar was rearrested at Marseille after escaping from a ship that was deporting him to India.[105] Acharya utillused press freedom in France and the socialist platform to press for Savarkar's re-extradition to France and built French public opinion in support of such moves. Under public pressure at home, the French Government conceded and made a request to Britain, which was ultimately settled in Britain's favour at the Permanent Court of Arbitration at The Hague.[105] The Paris Indian Society became one of the most powerful Indian organisations outside India at the time,[69] and grew to initiate contacts with not only French Socialists, but also those in continental Europe.[69] It sent delegates to the International Socialist Congress in August 1910, where Krishna Varma and Iyer succeeded in having a resolution passed demanding Savarkar's release and his extradition to France.[105] After World War I, ex-members of India House and erstwhile members of the Berlin Committee and the Indian revolutionary movement increasingly turned to the young Soviet Union, becoming closely associated with communism. The Berlin India Committee moved to Stockholm after the war. Led by V. N. Chatterjee, the committee wrote to Leon Trotsky to secure Bolshevik aid for the accused at the Hindu–German Conspiracy Trial.[106] Many involved in the conspiracy subsequently moved to Soviet Russia. When the Communist Party of India was founded in Tashkent in October 1920, a number of its founding members, including M. P. T. Acharya, Virendranath Chatterjee, Champakaraman Pillai and Abdul Rab, had been associated with India House or the Paris Indian Society. Individuals like Acharya attended the second congress of the Communist International. Chatterjee and Acharya later worked with the League against Imperialism. Moving to Weimar Germany after the war, Chatterjee's program of revolutionary nationalism developed into the Indian Independence Party in 1922 which won Chicherin's approval and Comintern funding.[110] Chatto later joined the German Communist party. In 1927, Chatto accompanied Jawaharlal Nehru to the Brussels Conference of the League against Imperialism. However support from Soviet Russia for Chatterjee's program waned as M. N. Roy, a Bengali revolutionary in Moscow previously of the Anushilan Samiti was considered more close to ideology of Marxism than Chatterjee's aims of nationalist revolution. Roy steadily developed the Indian Communist Party with Stalin's encouragement and support. Chatterjee and Pillai later moved to Soviet Russia where they are believed to have been shot in Stalin's purges.

A branch of the nationalist and revolutionary philosophy that arose from India House, especially from the works of V.D. Savarkar, was consolidated in India in the 1920s as an explicit ideology of Hindu nationalism. Exemplified by the Hindu Mahasabha . The Indian War of Independence is considered one of Savarkar's most influential works in developing and framing ideas of masculine Hinduism.[111] Amongst Savarkar's work during his stay at India House was a history of the Maratha Confederacy which he described as an exemplary Hindu empire (Hindu Padpadshahi).[52] Further, the Spencerian theories of evolutionism and functionalism that Savarkar examined at India House strongly influenced his social and political philosophy, and helped lay the foundations of early Hindu nationalism.[54] It charted the latter's approach to state, society and colonialism, and Spencer's doctrines led Savarkar to stress a "rationalist" and "scientific" approach to national evolution, as well as military aggression for national survival. A number of his ideas featured prominently in Savarkar's works well into his political writings and works with the Hindu Mahasabha.

Krishna Verma was disbarred from the Inner Temple in 1909. This decision was revisited in 2015, and a unanimous decision taken to posthumously re-instate him.[31] Savarkar's stay at India House is today commemorted with a blue plaque by English Heritage. Members of India House have been commemorated at various times independent India. Bhikaji Cama, Krishna Varma, Savarkar, among others have had commemorative postage stamps released by India Post. V. N. Chatterjee is commemorated at the Nehru Memorial Museum in New Delhi, where his name and photo is exhibited in a room for Indian revolutionaries. Dimitrov Museum in Leipzig housed a section on Chatterjee before it closed in 1989.

<https://en.wikipedia.org/wiki/India_House>

<https://en.wikipedia.org/wiki/Shyamji_Krishna_Varma>

Lala is not so much a surname as a sub-caste designation, within the Kayastha community, but it is generally termed as an honorific title for writers such as the word Pandit which is used for knowledgeable persons in other Hindu communities. At an early age he was influenced by Arya Samaj. He was associated with Shyam Krishnavarma, Vinayak Damodar Savarkar and Bhikaji Cama. He also drew inspiration from Giuseppe Mazzini, Karl Marx and Mikhail Bakunin. In 1905, he received two scholarships of Oxford University for his higher studies in Sanskrit: Boden Scholarship, 1907 and Casberd Exhibitioner, and award from St John's College, where he was studying. Parmanand says that Har Dayal agreed to go to the United States to propagate the ancient culture of the Aryan Race. With the personal help of Teja Singh, Tarak Nath Das and Arthur Pope and funding from Jwala Singh, a rich farmer from Stockton, he set up Guru Govind Singh Sahib Educational Scholarship for Indian students .According to Swami Rama Tirtha Lala Har Dayal was the greatest Hindu who ever came to America, a great sage and saint, whose life mirrored the highest spirituality as his soul reflected the love of the 'Universal Spirit' whom he tried to realise.[6] <https://en.wikipedia.org/wiki/Har_Dayal> <https://en.wikipedia.org/wiki/Arthur_Upham_Pope>

In 1891 she briefly joined the Hermetic Order of the Golden Dawn, a magical organisation with which Yeats had involved himself.

In 1882 her father, an army officer, was posted to Dublin. . she formed an organization called the "Irish **League**" (L'association irlandaise) in 1896. . **Her son**, Seán MacBride, was active in politics in Ireland and in the **United Nations.** He was a **founding** member of **Amnesty** **International** and its **Chairman**, and he was awarded the **Nobel** Peace Prize in 1974.

<https://en.wikipedia.org/wiki/Maud_Gonne>

The Paris Indian Society was an Indian nationalist organisation founded in 1905 at Paris under the patronage of Madam Bhikaji Rustom Cama, B.H. Godrej and S. R. Rana. The organisation was opened as a branch of the Indian Home Rule Society founded that same year in London under the patronage of Shyamji Krishna Varma.[1] The Paris Indian Society also saw active participation from Indian nationalists who at various times were associated with the India House during its short existence. This included Virendranath Chattopadhyaya, Har Dayal, M.P.T. Acharya and Vinayak Damodar Savarkar.[2][3] Other prominent Indians associated with the society included P.O. Mehta, H.M. Shah, P.C. Varma and a number of other prominent Indians in Paris at the time.[4] The Paris Indian Society, under the strong leadership of Madam Cama, developed close links with the Socialist Party and Russian socialists in exile in Paris,[1] and Cama herself attended the Socialist Congress of the Second International at Stuttgart in 1907, where seconded by Henry Hyndman,[2] she demanded recognition of selfrule for India.

At the time of V.D. Savarkar's rearrest at Marseilles following his escape during deportation from England, this socialist network was successfully able to exert pressure on the French government to press for Savarkar's extradition to France before the International Tribunal at Hague ruled in favour of Britain.

The Paris Indian Society produced the Bande Mataram from 1909, and Madam Cama later financed the Talvar to be produced in Berlin.

<https://en.wikipedia.org/wiki/Paris_Indian_Society>

The **Free India Society** was a political organization of [Indian](https://en.wikipedia.org/wiki/India) students in [England](https://en.wikipedia.org/wiki/England), committed to obtaining the independence of [India](https://en.wikipedia.org/wiki/India) from [British rule](https://en.wikipedia.org/wiki/British_Raj). It was founded by [Vinayak Damodar Savarkar](https://en.wikipedia.org/wiki/Vinayak_Damodar_Savarkar).

---- launched Britain’s first left-wing political party, the Democratic Federation, later known as the Social Democratic Federation, in 1881. He was the first author to popularise Marx’s works in English.

The son of a wealthy businessman, Hyndman was born 7 March 1842 in London. After being educated at home, he entered Trinity College, Cambridge. HE WROTE ... with a great admiration for John Stuart Mill, and later, I remember, I regarded John Morley as the coming man." . ---- He continued to write for the Pall Mall Gazette, where he praised the merits of British imperialism and criticised those advocating Home Rule for Ireland. and those who eventually joined the SDF included William Morris and Karl Marx's daughter, Eleanor Marx. However, Friedrich Engels, Marx's long-term collaborator, refused to support Hyndman's venture. -- William Morris and Eleanor Marx, left the party, forming the Socialist League. He was chairman at the International Socialist Congress held in London in 1896. He was pro-Boer during the second Boer War.[6] Hyndman continued to lead the SDF and took part in the negotiations to establish the Labour Representation Committee in 1900. However, the SDF left the LRC when it became clear that it was deviating from the objectives he had set out, and in 1911 he set up the British Socialist Party (BSP) when the SDF fused with a number of branches of the Independent Labour Party. Hyndman believed Jews were central to ‘a sinister “gold international” opposed to the “red international” of socialism’ . Hyndman upset members of the BSP by supporting the United Kingdom's involvement in World War I. The party split in two with Hyndman forming a new National Socialist Party.

<https://en.wikipedia.org/wiki/Henry_Hyndman>

**"Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man." (Principles of Ethics, Section 272). = Herbert Spencer**

Notable ideas Social Darwinism Survival of the fittest . served as Secretary of the Derby Philosophical Society, a scientific society which had been founded in 1783 by Erasmus Darwin, the grandfather of Charles Darwin. From 1848 to 1853 he served as sub-editor on the free-trade journal The Economist, . John Chapman, introduced Spencer to his salon which was attended by many of the leading radical and progressive thinkers of the capital, including John Stuart Mill, Harriet Martineau, George Henry Lewes and Mary Ann Evans (George Eliot), with whom he was briefly romantically linked. Spencer himself introduced the biologist Thomas Henry Huxley, who would later win fame as 'Darwin's Bulldog' and who remained his lifelong friend. However it was the friendship of Evans and Lewes that acquainted him with John Stuart Mill's A System of Logic and with Auguste Comte's positivism and which set him on the road to his life's work. He strongly disagreed with Comte.[9] . He also became a member of the Athenaeum, an exclusive Gentleman's Club in London open only to those distinguished in the arts and sciences, and the X Club, a dining club of nine founded by T.H. Huxley that met every month and included some of the most prominent thinkers of the Victorian age (three of whom would become presidents of the Royal Society). Members included physicist-philosopher John Tyndall and Darwin's cousin, the banker and biologist Sir John Lubbock. There were also some quite significant satellites such as liberal clergyman Arthur Stanley, the Dean of Westminster; and guests such as Charles Darwin and Hermann von Helmholtz were entertained from time to time.

His ashes are interred in the eastern side of London's Highgate Cemetery facing Karl Marx's grave.

<https://en.wikipedia.org/wiki/Herbert_Spencer>

Sir Monier Monier-Williams, KCIE (/ˈmɒniər/; né Williams; 12 November 1819 – 11 April 1899) was the second Boden Professor of Sanskrit at Oxford University, England. He studied, documented and taught Asian languages, especially Sanskrit, Persian and Hindustani. <https://en.wikipedia.org/wiki/Monier_Monier-Williams>

KCIE = The Most Eminent Order of the Indian Empire is an order of chivalry founded by Queen Victoria in 1878. <https://en.wikipedia.org/wiki/Order_of_the_Indian_Empire> **KNIGHT = SIR = FREEMASON**

Shyamji Krishna Varma was born on 4 October 1857 in Mandvi, Cutch State (now Kutch, Gujarat) as Shamji, the son of Krushnadas Bhanushali (Karsan Nakhua; Nakhua is the surname while Bhanushali is the community name), a labourer for cotton press company, and Gomatibai, In 1875, Shyamji got married to Bhanumati, a daughter of a wealthy businessman of the Bhatia community and sister of his school friend Ramdas.

He was married to Bhanumati, the daughter of a rich merchant, Seth Chhabildas Lalubhai of Bombay in 1875. Shyamji got married to Bhanumati, a daughter of a wealthy businessman Seth Shri Chahbildas Lallubhai of Bhatia community and sister of his school friend Ramdas, in 1875. In 1876, He came in touch with Swami Dayanand Saraswati, an exponent of Vedas, radical reformer, and staunch nationalist and founder of Arya Samaj. He became his disciple. [www.thearyasamaj.org/shyamjikrishnavarma\_en](http://www.thearyasamaj.org/shyamjikrishnavarma_en)

founder of the Arya Samaj, a reform movement of the Vedic dharma. . He was the first to give the call for Swaraj as "India for Indians" in 1876, a call later taken up by Lokmanya Tilak.[ President of India, S. Radhakrishnan called him one of the "makers of Modern India", as did Sri Aurobindo.

Those who were influenced by and followed Dayananda included Madam Cama, Pandit Lekh Ram, Swami Shraddhanand, Pandit Guru Dutt Vidyarthi,[7] Shyamji Krishna Varma (who established India House in England for Freedom fighters,) Vinayak Damodar Savarkar, Lala Hardayal, Madan Lal Dhingra, Ram Prasad Bismil, Mahadev Govind Ranade, Ashfaq Ullah Khan,[8] Mahatma Hansraj, Lala Lajpat Rai,[9][10] and others. His father was Karshanji Lalji Kapadi, and his mother was Amrutbai. Dayananda Saraswati is most notable for influencing the freedom movement of India. His views and writings have been used by different writers, including Shyamji Krishna Varma, who founded India House in London and guided other revolutionaries was influenced by him; Subhas Chandra Bose; Lala Lajpat Rai; Madam Cama; Vinayak Damodar Savarkar; Lala Hardayal; Madan Lal Dhingra; Ram Prasad Bismil; Mahadev Govind Ranade;[8] Swami Shraddhanand; S. Satyamurti; Pandit Lekh Ram; Mahatma Hansraj; Rajiv Dixit; and others. He also had a notable influence on Bhagat Singh.[34] Singh, after finishing primary school, had joined the Dayanand Anglo Vedic Middle School, of Mohan Lal road, in Lahore.[35] . The places Dayanand visited during his life were often changed culturally as a result.[citation needed] Jodhpur adopted Hindi as main language, and later the present day Rajasthan did the same.[37] Other admirers included Swami Vivekananda,[38] Ramakrishna,[39] Bipin Chandra Pal,[40] Vallabhbhai Patel,[41] Syama Prasad Mookerjee, and Romain Rolland, who regarded Dayananda as a remarkable and unique figure.[42] American Spiritualist Andrew Jackson Davis described Dayanand's influence on him, calling Dayanand a "Son of God", and applauding him for restoring the status of the Nation.[43] Sten Konow, a Swedish scholar noted that Dayanand revived the history of India.[44] Others who were notably influenced by him include Ninian Smart, and Benjamin Walker.[45]

<https://en.wikipedia.org/wiki/Dayananda_Saraswati>

The movement became popular in the 1880s and thereafter, attracting the support from the Arya Samaj founder Swami Dayananda Saraswati in the late 19th century,[7] and from Mahatma Gandhi in the early 20th century.[8] <https://en.wikipedia.org/wiki/Cow_protection_movement>

[**https://stjohnslodgedc.org/famous-masons**](https://stjohnslodgedc.org/famous-masons)

<http://freemasonry.bcy.ca/textfiles/famous.html>

**Maskelyne's Fraud of Theosophy Exposed** [**https://www.catholicculture.org/culture/library/view.cfm?recnum=9082**](https://www.catholicculture.org/culture/library/view.cfm?recnum=9082)

[https://spartacus-educational.com/PRmacdonald.htm http://vrijmetselaarsgilde.eu/Maconnieke%20Encyclopedie/RMAP~1/ritualenGO/legacy.html http://www.intmensorg.info/msn.htm https://en.wikipedia.org/wiki/Arthur\_Balfour](https://spartacus-educational.com/PRmacdonald.htm%20http:/vrijmetselaarsgilde.eu/Maconnieke%20Encyclopedie/RMAP~1/ritualenGO/legacy.html%20http:/www.intmensorg.info/msn.htm%20%20%20https:/en.wikipedia.org/wiki/Arthur_Balfour)

<https://en.wikipedia.org/wiki/Michael_O%27Dwyer>

While terrorism can never be condoned or endorsed, it is necessary to recognize that the actions of the Chafekar brothers of Maharashtra, Shamji Krishna Verma, Lala Hardayal, Virendranath Chatapadhyaya, Rash Behari Bose, Babu Arvind Ghosh, Khudiram Bose, Ulhaskar Datta, Madalal Dhingra, Kanhere, Bhagat Singh, Rajguru, Sukhdeo, and Chadrashekhar Azad were all done in response to government-sponsored terrorism under the yoke of foreign occupation. There is a subtle distinction to be made between pro-independence freedom-fighters and “terrorists”. Bhagat Singh successfully disrupted the proceedings of the Legislative Assembly in the 1929 bombing incident. Does this make him a “terrorist” or a pro-independence freedom fighter?

While studying at Lahore he was influenced by the Hindu reformist movement of Swami Dayanand Sarasvati, became a member of existing Arya Samaj Lahore (founded 1877) and founder editor of Lahore-based Arya Gazette. <https://en.wikipedia.org/wiki/Lala_Lajpat_Rai>

He also remained President of Servants of the People Society (Lok Sevak Mandal), a social service organisation founded by Lala Lajpat Rai, in 1921 He was fondly called Rajarishi by Mahatma Gandhi. <https://en.wikipedia.org/wiki/Purushottam_Das_Tandon>

Gandhi conferred upon Gupta the title of "Rashtra Ratna – Jewel of the Nation". <https://en.wikipedia.org/wiki/Shiv_Prasad_Gupta>

[https://theosophy.wiki/en/Radiant\_Matter www.cwlworld.info/pw\_article\_sept03.pdf https://www.chemistryworld.com/opinion/clairvoyant-chemistry/5984.article https://www.jstor.org/stable/41702178?seq=1#page\_scan\_tab\_contents](https://theosophy.wiki/en/Radiant_Matter%20www.cwlworld.info/pw_article_sept03.pdf%20https:/www.chemistryworld.com/opinion/clairvoyant-chemistry/5984.article%20%20%20https:/www.jstor.org/stable/41702178?seq=1#page_scan_tab_contents)

[http://aas2.asian-studies.org/EAA/EAA-Archives/13/2/800.pdf](http://aas2.asian-studies.org/EAA/EAA-Archives/13/2/800.pdf%20%20%20%20)

<https://ashbrook.org/wp-content/uploads/2012/06/2010-Brown.pdf>

<https://www.theosophyforward.com/articles/theosophy/2338-theosophy-and-freemasonry>

<https://www.universalfreemasonry.org/en/masonic-theosophy-freemasonry>

<http://www.anandgholap.net/Hidden_Life_In_Freemasonry-CWL.htm>

<https://theosophy.world/encyclopedia/freemasonry>

Mussolini message to future revealed under Rome obelisk <https://www.bbc.com/news/world-europe-37230455> This only modern obelisk in Rome was erected by Mussolini **himself** and bears the words "MVSSOLINI DVX" („**Mussolini**, the **Leader**") and the marking of the Italian Fascists. This "Obelisco di Mussolini" stands in the centre of the Foro Italico, which was originally known as the Foro Mussolini. <https://www.tracesofwar.com/sights/8338/Obelisk-for-Mussolini.htm>

List of obelisks in Rome <https://en.wikipedia.org/wiki/List_of_obelisks_in_Rome>

The ‘Secret’ Mussolini Message That Lies Underneath A 300-Ton Obelisk In Rome <https://www.realmofhistory.com/2017/02/14/secret-mussolini-message-obelisk-rome/>

<https://www.encyclopedia.com/people/history/italian-history-biographies/benito-mussolini>

Following the March on Rome, he **appointed** Benito Mussolini as Prime Minister and later deposed him in 1943 during World War II. By midday on 30 October, Mussolini had been appointed President of the Council of Ministers (Prime Minister), at the age of 39, **with no previous experience of office, and with only 32 Fascist deputies in the Chamber.**  On 30 March 1938, the Italian Parliament established the rank of First Marshal of the Empire for Victor Emmanuel **and** Mussolini. // Sovereign Military Order of Malta: Bailiff Grand Cross of Honour and Devotion, 10 February 1891 // **United Kingdom: Order of the Garter, Stranger Knight**, 3 August 1891 (expelled in 1941) Royal Victorian Chain, 18 November 1903 (expelled in 1941) Order of the Bath, Honorary Grand Cross, 1916 (expelled in 1941) Vatican City: Holy See: Supreme Order of Christ, Knight, 2 January 1932 <https://en.wikipedia.org/wiki/Victor_Emmanuel_III_of_Italy>

<https://www.britannica.com/biography/Victor-Emmanuel-III>

**ORDER OF THE GARTER** <https://pubastrology.files.wordpress.com/2019/02/new-world-order-of-the-knights-of-the-garter-v1_7.pdf>

<https://pubastrology.com/new-world-order-of-the-knights-of-the-garter/>

<https://pubastrology.files.wordpress.com/2018/05/new-world-order-of-the-knights-of-the-garter-v0_7.pdf>

<https://pubastrology.files.wordpress.com/2018/04/new-world-order-of-the-knights-of-the-garter-v0_2.pdf>

<https://pubastrology.files.wordpress.com/2018/05/new-world-order-of-the-knights-of-the-garter-v0_9.pdf>

<https://pubastrology.files.wordpress.com/2018/12/New-World-Order-of-the-Knights-of-the-Garter-v1_4.pdf>

<https://pubastrology.files.wordpress.com/2019/02/new-world-order-of-the-knights-of-the-garter-v1_8.pdf>

<http://totalrehash.com/new-world-order-of-the-knights-of-the-garter-the-last-leg-of-the-march-to-tyranny/>

<https://fabpedigree.com/pedix/peixgart.htm>

Eustace Mullins observes, “On July 27, 1844, (Giuseppe) **Mazzini** said, “**Rothschild** could be King of France if he so desired.” [http://snippits-and-slappits.blogspot.com/2009/09/mullins-nwo-11.html https://jewise.wordpress.com/the-world-order-a-study-in-the-hegemony-of-parasitism/](http://snippits-and-slappits.blogspot.com/2009/09/mullins-nwo-11.html%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20https:/jewise.wordpress.com/the-world-order-a-study-in-the-hegemony-of-parasitism/)

Giuseppe Mazzini and the Religion of Nationalism <https://www.youtube.com/watch?v=HHVKz2C3s8U>

**POPE & MUSSOLINI** <http://www.davidkertzer.com/books/pope-and-mussolini>

<http://www.davidkertzer.com/books/pope-and-mussolini/reviews>

**How Major Magazines Covered the Rise of Dictators** <https://archive.attn.com/stories/13845/how-western-magazines-covered-the-rise-of-fascism>

<https://www.marxists.org/archive/pankhurst-richard/2007/03/x01.htm>

**'Pope And Mussolini' Tells The 'Secret History' Of Fascism And The Church** <https://www.npr.org/2015/04/24/401967360/pope-and-mussolini-tells-the-secret-history-of-fascism-and-the-church> Lateran Treaty, also called Lateran Pact of 1929, treaty (effective June 7, 1929, to June 3, 1985) between Italy and the Vatican. It was signed by Benito Mussolini for the Italian government and by cardinal secretary of state Pietro Gasparri for the papacy and confirmed by the Italian constitution of 1948. <https://www.britannica.com/event/Lateran-Treaty>

**How the Vatican built a secret property empire using Mussolini's millions**

Papacy used offshore tax havens to create £500m international portfolio, featuring real estate in UK, France and Switzerland . Few passing London tourists would ever guess that the premises of Bulgari, the upmarket jewellers in New Bond Street, had anything to do with the pope. Nor indeed the nearby headquarters of the wealthy investment bank Altium Capital, on the corner of St James's Square and Pall Mall. But these office blocks in one of London's most expensive districts are part of a surprising secret commercial property **empire** owned by the Vatican. Behind a **disguised** offshore company structure, the church's international portfolio has been built up over the years, **using cash originally handed over by Mussolini in return for papal recognition of the Italian fascist regime in 1929.** …. The surprising aspect for some will be the lengths to which the Vatican has gone to preserve secrecy about the **Mussolini** millions. The St James's Square office block was bought by a company called British Grolux Investments Ltd, which also holds the other UK properties. Published registers at Companies House do **not** disclose the company's true ownership, **nor** make any mention of the Vatican. Instead, they list **two** **nominee** shareholders, both prominent Catholic bankers: John Varley, recently chief executive of **Barclays Bank**, and Robin Herbert, formerly of the **Leopold Joseph** merchant bank.

Research in old archives, however, reveals more of the truth. Companies House files disclose that British Grolux Investments inherited its entire property portfolio after a reorganisation in 1999 from two **predecessor** companies called British Grolux Ltd and Cheylesmore Estates. The shares of those firms were in turn held by a company based at the address of the JP Morgan bank in New York. **Ultimate** **control** is recorded as being exercised by a Swiss company, Profima SA. British **wartime** records from the National Archives in Kew complete the picture. **They confirm Profima SA as the Vatican's own holding company**, accused at the time of "engaging in activities contrary to Allied interests". Files from officials at Britain's Ministry of Economic Warfare at the end of the war criticised the pope's financier, Bernardino Nogara, who controlled the investment of more than £50m cash from the **Mussolini** windfall. Nogara's "shady activities" were detailed in intercepted 1945 cable traffic from the Vatican to a contact in Geneva, according to the British, who discussed whether to blacklist Profima as a result. "Nogara, a Roman lawyer, is the Vatican financial agent and Profima SA in Lausanne is the Swiss holding company for certain Vatican interests."

The Mussolini money was dramatically important to the Vatican's finances. John Pollard, a Cambridge historian, says in **Money and the Rise of the Modern Papacy**: "The papacy was now financially secure. It would never be poor again." From the outset, Nogara was innovative in investing the cash. In 1931 records show he founded an offshore company in Luxembourg to hold the continental European property assets he was buying. It was called Groupement Financier Luxembourgeois, hence Grolux. Luxembourg was one of the first countries to set up tax-haven company structures in 1929. The UK end, called British Grolux, was incorporated the following year. When war broke out, with the prospect of a German invasion, the Luxembourg operation and ostensible control of the British Grolux operation were moved to the US and to neutral Switzerland. The Mussolini investments in Britain are currently controlled, along with its other European holdings and a currency trading arm, by a papal official in Rome, Paolo Mennini, who is in effect the pope's merchant banker. Mennini heads a special unit inside the Vatican called the extraordinary division of APSA – Amministrazione del Patrimonio della Sede Apostolica – which handles the so-called "**patrimony** of the Holy See". According to a report last year from the Council of Europe, which surveyed the Vatican's financial controls, the assets of Mennini's special unit now exceed €680m (£570m). While secrecy about the **Fascist origins** of the papacy's wealth might have been understandable in wartime, what is less clear is why the Vatican subsequently continued to maintain secrecy about its holdings in Britain, even after its financial structure was reorganised in 1999. <https://www.theguardian.com/world/2013/jan/21/vatican-secret-property-empire-mussolini>

**Amschel Mayer Rothschild, Giuseppe Mazzini, Albert Pike**

In 1773, Amschel Mayer **Rothschild**, during the presentation of his "plan" for a **World** **Government** to a group of Jewish financiers, at the 16th point of the program, concerning the infiltration of **Freemasonry**, said that: "their purpose was that to exploit the advantages offered by the Masonic secret. He stated that they could organize their "Grand Orient" Lodges, inside the Blue Mas-soneria, in order to continue their subversive activities and hide the true nature of their work ... He said that all affiliated members to the Lodges of the Greater East they had to be used for proselytism and for the diffusion of their atheist-materialistic ideology among the Goyim ...

Guy Carr, in his book: "Pawns inthe game", about the Lodges of the "Grande Oriente", writes:

"In 1776, Weishaupt organized the Illuminati to implement the plot. The word "Illuminati" comes from Lucifer and means "those who have light". With the lie that the goal was **to lead to a** Single Government and to enable men of **proven** mental ability to govern the world, they recruited two thousand followers. These included the most intelligent men in the fields of arts and letters, education, science, finance and industry. He then founded, Lodges of the "Grand Orient" as their **secret seats**. (...)"2.

"In 1829, the Illuminati had a meeting in New York, whose speaker was their British member named **Wright**. The participants were informed that the Illuminati intended to bring together the groups of nihilists and atheists with other subversive organizations in a single international organization called: Communism. This destructive force had to be used to make it possible for the Illuminati to stir up future wars and revolutions. Clinton Roosevelt (a direct ancestor of FD Roosevelt), Horace Greeley and Chas. Dana created a Committee to raise funds, which then financed Karl Marx and Engels in the drafting of "Il Capitale" and the "Communist Manifesto".

"In 1830, Weishaupt died.

«In 1834, the Italian Giuseppe **Mazzini** was selected by the Illuminati to direct their world revolutionary program; assignment which he held until his death (1872).

In 1840, General Albert Pike was placed under the influence of **Mazzini** (...). Between 1859 and 1871 Pike and Mazzini elaborated a plan of revolutions and three world wars that would bring the Illuminati conspiracy to its final stage at the end of the 20th century.

"When the Illuminati and the Lodges of the" Grande Oriente "became suspicious because of the revolutionary activities of Mazzini in Europe, Pike and Mazzini, in 1870, organized the" Palladic Rite ".

"When Mazzini died, in 1872, Pike replaced him with his right arm, Adriano Lemmi, Grand Master of the Lodges of the" Great Orient "of Italy.

"In 1925, His Eminence Cardinal Caroy Rodriguez, archbishop of Santiago, Chile, published a book **"The Mystery Unveiled of Freemasonry "**, to expose how the Illuminati, Satanists and Luciferians had imposed their control on secret societies. The enormous amount of documentation he produced served to prove that not even at the 32nd and 33rd degrees of the Ancient and Accepted Scottish Rite did the Masons know the true secrets of the Lodges of the "Grande Oriente" and of those of the "Palladic Rite" of Giuseppe **Mazzini** and Albert Pike »4.

Guy Carr, "Pawns in the game"

Hitler was supported/controlled by a freemason (Hjalmar Schacht) who then was was supported/controlled by the Hamburg Jewish banker Max Warburg to work under him, all the while ranting against Jews and freemasons . "Beginning in 1933, Max Warburg served directly under Hjalmar Schacht on the board of the Reichsbank, under the Nazi regime, before emigrating in 1938."

***THE JEWISH TRIBUNE****, New York, Oct. 28, 1927, Cheshvan 2, 5688, Vol. 91, No. 18:  “Masonry is based on Judaism.  Eliminate the teachings of Judaism from the Masonic ritual and what is left?”*

***LE SYMBOLISM****, July, 1928:  “The****most important duty****of the Freemason must be to****glorify the Jewish Race****, which has preserved the unchanged divine standard of wisdom.  You must rely upon the Jewish race to dissolve all frontiers.”*

***AN ENCYCLOPEDIA OF FREEMASONRY****,**Philadelphia, 1906:  “Each Lodge is and must be a symbol of the Jewish temple; each Master in the Chair, a representative of the Jewish King; and every Mason a personification of the Jewish workman.”*

***MANUAL OF FREEMASONRY****, by Richard Carlile:  “The Grand Lodge Masonry of the present day is wholly Jewish.”*

***Rabbi Br. Isaac Wise, in The Israelite of America,****March 8, 1866:  “Masonry is a Jewish institution whose history, degrees, charges, passwords and explanations are Jewish from beginning to end.”*

***Benjamin Disraeli, Jew, Prime Minister of England****, in****The Life of Lord George Bentick:****“At the head of all those secret societies, which form provisional governments, men of the Jewish race are to be found.”*

***LATOMIA****, a German Masonic journal, Vol. 12, July 1849, Page 237: “We cannot help but greet* ***socialism (Marxism – Communism****) as an excellent comrade of* ***Freemasonry*** *for ennobling mankind, for helping to further human welfare.  Socialism and Freemasonry, together with Communism are sprung from the same source.”*

***BERNARD STILLMAN****, Jew, in****Hebraic influences on Masonic Symbolism****, 1929, quoted****The Masonic News****, London:  “I think I have proved sufficiently that Freemasonry, as what concurs symbolism, lays entirely on a formation which is essentially Jewish.”*

***O.B. Good****, M.A. in****The Hidden Hand of Judah****, 1936:  “The influence of the Jewish Sanhedrin is today more powerful than ever in Freemasonry.”*

***JEWISH ENCYCLOPEDIA****, 1903, Vol, 5, page 503:  “The technical language, symbolism and rites of Freemasonry are full of Jewish ideas and terms . . . In the Scottish Rite, the dates on official documents are given according to the era and months of the Jewish calendar, and use is made of the Hebraic alphabet.”*

***B’NAI B’RITH MAGAZINE****, Vol. 13, page 8, quoting rabbi and mason Magnin:  “The B’nai B’rith are but a makeshift.  Everywhere that Freemasonry can admit that it is Jewish in its nature as well as in its aims, the ordinary lodges are sufficient for the task.*

*B’nai B’rith form a super-Masonic lodge where no “Gentiles” are admitted.*

***TRANSACTIONS OF THE JEWISH HISTORICAL SOCIETY****Vol. 2, p 156: “The Coat of Arms used by the Grand Lodge of England is entirely composed of Jewish symbols.”*

**Salt = Moon = feminine**

Matter is a combination of Salt, Mercury and Sulphur, or the fixed and the volatile. <http://www.symbolisms.net/androgyny.html>

Gandhi had pictures of jesus , Tolstoy & annie besant in his room . and he said he was very influenced by tolstoy’s -- sermon on the mount .

The role of salt in the Bible is relevant to understanding Hebrew society during the Old Testament and New Testament periods. <https://en.wikipedia.org/wiki/Salt_in_the_Bible>

Salt and light are images used by Jesus in the Sermon on the Mount, one of the main teachings of Jesus on morality and discipleship. <https://en.wikipedia.org/wiki/Salt_and_light>

COMMON SALT - NaCl .The molecule of common Salt, NaCl, is composed of one atom of sodium and one atom of chlorine ..... and explanation in [https://en.wikipedia.org/wiki/Occult\_Chemistry](https://en.wikipedia.org/wiki/Occult_Chemistry%20www.anandgholap.net/AB_CWL_Occult_Chemistry.htm%20%20%20%20www.gutenberg.org/files/16058/16058-8.txt)

[www.gutenberg.org/files/16058/16058-8.txt](http://www.gutenberg.org/files/16058/16058-8.txt)

[www.anandgholap.net/AB\_CWL\_Occult\_Chemistry.htm](http://www.anandgholap.net/AB_CWL_Occult_Chemistry.htm)  **its occult chemistry .no one has seen any atom …**

Hermetic Seal of Light (Quintessence) This symbol, often referred to as the synthesis of alchemy or the Hermetic Seal, hearkens back to ancient Pythagorean philosophy, wherein the **square, circle**, the and the **triangle** are the emblems of the **material body, the soul, and the spirit**, the three elements believed to be necessary for alchemical transformation. Alchemically, these are **Mercury, Salt, and Sulfur**. In Atalanta Fugiens, the alchemical text -- it is written, “Make of man and woman a circle; thence a square; thence a triangle; form a circle, and you will have the Philosopher’s Stone,” a hidden geometrical formula for creating an octave and a golden rectangle. <http://symboldictionary.net/?p=1107>

**The Three Principles**

* **Sulphur** - **Sulphur** is the "Active" **principle** of things. It is considered a "masculine" force. ...
* **Mercury** - **Mercury** is known as the "Neutral" **principle** of things. ...
* **Salt** - **Salt** is much more commonly interacted with by modern man than the other two **alchemical** "**principles**" of this set of knowledge.

## *Salt*

Lastly, Salt symbolizes the physical body and matter through which the soul and its life force works. It is base matter, the element of Earth and Water. Salt is the constrictive force, the **opposite** of Sulfur, and displays the process of condensation and crystallization in chemistry. This alchemical substance represents matter in a complete form without division. Regarding its symbol, the horizontal line within its infinite circle within represents time, limitation and life within the context of the eternal spirit.

<http://www.evolveandascend.com/2017/07/07/the-three-alchemical-principles/>

Alchemical Sulfur, Mercury and Salt in Western Occultism <https://www.thoughtco.com/alchemical-sulfur-mercury-and-salt-96036>

Alice Bailey <https://alliancesforhumanity.com/Bailey.pdf>

Since Paracelsus  (1493-1541), **salt** has played a role in alchemy as the physical “body” which remains after combustion, the corporeal substance that survives death to reinaugurate new life. It was both ‘corruption and preservation against corruption’ (Dorn); both the ‘last agent of corruption’ and the ‘first agent in generation’ (Steeb). [2] As such, the alchemical salt functions as the fulcrum of death and revivification. The idea that the agent, instrument and patient of the alchemical process are not separate entities but aspects of one reality prefigures the significance accorded in this study to ‘the Hermetic problem of salt’. Just as in chemistry a salt may be defined as the product of an acid and a base, alchemically, salt is the integral resolution to the primordial polarities embodied in the mineral *symbolique*of cinnabar (HgS), the *salt*of sulphur and mercury. In the alchemy of René Adolphe Schwaller de Lubicz (1887-1961), **salt forms the equilibrium between an active function (sulphur, divinity, *peras*) and its passive resistance (mercurial substance, *prima materia,*the *apeiron*),** aspects which are latently present in the primordial (pre-polarised) unity, but crystallised into physical existence as “salt”. With Schwaller’s concept, one is dealing with a juncture of the metaphysical and proto-physical. As will be seen, however, this also inheres in the body as a fulcrum point of death and palingenesis.

 ‘Salt arises from the purest sources, the sun and the sea’.—Pythagoras

In order to understand **the** **nature of alchemical salt** one must first understand the nature of common salt. In doing this, however, it is soon realised that **salt is anything but common;** like many everyday things, salt is so familiar that its singular peculiarity is taken for granted. Visser, in an extraordinary study of the elements of an ordinary meal, aptly encapsulates the cultural purview of salt in the following words:

Salt is the only rock directly consumed by man. It corrodes but preserves, desiccates but is wrested from the water. It has fascinated man for thousands of years not only as a substance he prized and was willing to labour to obtain, but also as a generator of poetic and of mythic meaning. The contradictions it embodies only intensify its power and its links with experience of the sacred. [4]

European languages derive their word ‘salt’ from Proto-Indo-European \**sāl*- (\**sēl*-) reflected directly in Latin as *sal*, ‘salt, salt water, brine; intellectual savour, wit’, Greek *hals*, ‘salt, sea’ (cf. Welsh *halen*) and in Proto-Germanic as \**saltom* (Old English *sealt*, Gothic *salt*, German *Salz*). In addition to its mineral referent, *sal*also gives rise to a number of cognates that help crystallise its further semantic and symbolic nuances. *Saltus*, *saltum*, ‘leap’, derives from the verb *salio*, ‘leap, jump, leap sexually’, whence *Saliī*, ‘priests of Mars’ from the ‘primitive rites (practically universal) of dancing or leaping for the encouragement of crops’; [5] *saltāre*, ‘dance’, *salmo*, ‘salmon’ (leaping fish), (*in*)*sultāre*, (‘insult’, literally ‘leap on, in’; figuratively, ‘taunt, provoke, move to action’), all from Indo-European \**sēl*-, ‘move forth, start up or out’, whence Greek ἁλλομαι, άλτo, ἁλμα (*hallomai*, *halto*, *halma*),‘leap’; Sanskrit *ucchalati*(\**ud-sal-*), ‘starts up’. [6] Importantly for the alchemical conception, alongside ‘leap’ one finds the meanings at the root of English ‘salve’ (balm, balsam), derived from Indo-European \**sel-p*-, \**sel-bh*-, and giving rise to Cyprian *elphos* (butter), Gothic *salbōn*, Old English *sealfian*; in Latin: *salus*, ‘soundness, health, safety’; *salūbris*, ‘wholesome, healthy’; *salūtāre*, ‘keep safe, wish health, salute’; *salvus*, ‘safe, sound’; *salvēre*, ‘be in good health’; *salvē*, ‘hail!’; cf. also \**sēl-eu*-; Avestan *huarva*, ‘whole, uninjured’; Sanskrit *sarva*-, *sarvatāti*, ‘soundness’ and Greek ὁλοειται, ὁλος (*holoeitai*, *holos*), ‘whole’. These meanings are further connected to *solidus*, *sollus*, *sōlor*, with an ultimate sense of ‘gathering, compacting’, hence ‘solidity’. [7]

In addition to its salvific, balsamic and holistic aspect, which must be regarded as the meaning most central to the alchemical perception, the significance of salt as both ‘leap’ and ‘solidity’ must also be recognised as integral. In particular, it pertains to Schwaller’s conception of salt as the fixed imperishable nucleus (*solidus*) regarded as the hidden mechanism underpinning the ontological ‘leaps’ or mutations of visible evolution (contra the Aristotelian dictum, *natura non facit saltum*, ‘nature does not proceed by a leap’). [8] For Schwaller, the seemingly disconnected leaps of biological mutation are in fact bound by a hidden harmony grounded in the saline alchemical nucleus.

Although it is the intention of this study to explore the deeper meaning of salt in the work of Schwaller de Lubicz—alchemically configured as the determiner of an entity’s form—**a number of studies have pointed to the crucial role of salt as a significant shaper of civilisation.** [9] Perhaps the earliest point of departure for this is the fact that salt only rises to especial prominence with the emergence of an agricultural economy. Salt intake, initially bound to blood and meat, had to be supplemented. [10]

Comments Darby:

When man first learnt the use of salt is enshrouded in the mists of the remotest past. Parallel to the Ancient Greek’s ignorance of the seasoning, **the original Indo-Europeans and the Sanskrit speaking peoples had no word for it.** This apparent lack of salt-craving in early people could have been a result of their reliance on **raw or roasted meat**. Later, when with the invention of boiling the sodium content of meat was reduced, and when the shift to an **agricultural economy introduced vegetables in increasing amounts**, sodium chloride became a basic need to provide an adequate sodium intake and, **more important still, to counterbalance** the high potassium content of plants. [11]

Commodity histories show that **salt was not always the easily available resource it is today**; it had to be striven for; it required effort and ingenuity (perhaps even *wit*). **It created trade and war;** it was used as pay and exploited as a tax. **Nor did** salt have the current stigma of being an **unhealthy** excess (a problem symptomatic of modern surfeit). [12] Quite to the contrary, salt was typically a sign of privilege and prestige. ‘Salt like speech is essentially semiotic’,

Adshead remarks; ‘As such it could convey a variety of meanings, of which the clearest in early times was social distance: high cooking, low cooking, above and below the salt’. [13] Considerations such as these help contextualise many of the ancient values surrounding salt, some of which have become proverbial. In the *New Testament*, for instance, but also elsewhere, the sharing of salt (often with bread at a table), represented a deep bond of trust, of communal solidarity, while the spilling of it was considered a grave *faux pas*. [14] Indeed, if salt was as freely available for liberal exploitation as it is today, such ethical and social implications would scarcely carry any weight at all.

Most of salt’s social meanings reflect its deepest functional value as a *preservative.*Just as salt keeps the integrity of plants and meats intact, **so salt was seen to keep the integrity of a body of people together.** As a prestige substance that could preserve food through the death of winter and bind people in communal solidarity, salt was highly regarded; during Roman times, salt even became a form of currency, whence our word ‘**salary’ (from Latin *salārium,*‘salt money’**) after the Roman habit of paying soldiers in pieces of compressed salt (hence the phrase: ‘to be worth one’s salt’). [15] Because of its integrating character, **salt bridges opposites. Paradoxically**, however, the more one attempts to pin salt down in a strictly rational manner, the more the contradictions it embodies abound.

‘There are totally different opinions concerning salt’, writes Plutarch (c. 46–120 CE), [16] who preserves a number of contemporary beliefs, including the view that salt possesses **not only preservative qualities, but animating and even generative power**:

Some include salt with the most important spices and healing materials, calling it the real ‘soul of life’, and it is supposed to possess such nourishing and enlivening powers that mice if they lick salt at once become **pregnant**. [17]

Consider also whether this other property of salt is not divine too […] As the soul, our most divine element, preserves life by preventing dissolution of the body, just so salt, controls and checks the process of decay. This is why some Stoics say that the sow at birth is dead flesh, but that the soul is implanted in it later, like salt, to preserve it […] **Ships** carrying salt breed an infinite number of rats because, according to some authorities, the female conceives without coition by licking salt. [18]

The connection of salt to the soul, a balsam to the body, will be explored in more detail when the alchemical contexts of salinity are examined. Its fertilising, generative power, on the other hand, bears obvious comparison to salt’s **known capacity to stimulate the growth of the earth**—a leavening function extended to the role of the Apostles in the Christian Gospels: ‘Ye are the salt of the earth’. [19] And **yet too much salt will make the earth sterile.**

In ancient times, offerings to the gods were made with salt among the Israelites: ‘with all thine offerings thou shalt offer salt’, [20] but without salt among the Greeks: ‘mindful to this day of the earlier customs, they roast in the flame the entrails in honour of the gods **without** adding salt’. [21] The **Egyptian** priests favoured rock salt in sacrifices as purer than sea salt; [22] and yet ‘one of the things **forbidden** to them is to set salt upon a table’; [23] they ‘**abstain** completely from salt as a point of religion, even eating their bread unsalted’. [24] Although the Egyptians ‘never brought salt to the table’, **Pythagoras**, who according to the doxographic traditions studied in the Egyptian temples, tells us that:

It should be brought to the table to remind us of what is right; for salt preserves whatever it finds, and it arises from the purest sources, the sun and the sea. [25]

The understanding of salt as a product of **sun and sea**, i.e. of **fire and water**, *ouranos*and *oceanos*, touches on its broader esoteric **and** cosmological implications, not all of which were peculiar to Pythagoras. [26] These aspects become **central** in alchemy, where, as will be seen, salt acts as the **earthly ligature between fire (sun) and water (sea), the arcane** substance whose patent ambiguities stem from its role as embodiment and juncture of opposites: purity and impurity, eros and enmity, wetness and desiccation, fertility **and** sterility, love and strife. One thing that the present discussion of the mythological and historical aspects of salt hopes to emphasise is that **none** of these ideas are really born of speculation or abstraction; rather, they are all intimately linked to the basic phenomenology of the substance itself.

Above all, salt is ambiguous. While some of these ambiguities may be attributed to the unevenness of the sources, and while some points of contradiction may be cleared up upon closer examination (the **negative** Egyptian views on salt, for instance, mainly seem to apply to times of ritual fasting), this does not eclipse the overarching sense that **salt, by its very nature, defies strict definition.**

From numerous ancient sources describing the nature of salt, one arrives at the view that salt’s piquant effect was seen to extend beyond the sensation on the tongue. [27] **Salt stimulated not only the appetite but desire in general.** [28] And because desire polarises the religious impulse more than anything else—a path of liberation to some, a hindrance to others—it is understandable why the Egyptians, according to **Plutarch**, ‘make it a point of religion to **abstain** completely from salt’. [29] Equally, one can understand how **salt, as an aphrodisiac**, was connected specifically to the **cult of Aphrodite,** the goddess of desire par excellence. As Plutarch notes, the stimulating nature of eroticism evoked by the **feminine** is expressed using the very language of salt:

For this reason perhaps, feminine beauty is called ‘**salty’** and ‘piquant’ when it is not passive, nor unyielding, but has charm and provocativeness. I imagine that the poets called Aphrodite ‘born of brine’ […] by way of alluding to the generative property of salt. [30]

Plutarch is referring to a tradition preserved by Hesiod, which will be looked at presently, but before the origin of the ‘brine-born’ **goddess** is examined, it is worth noting that our own language still preserves this deep association between salt **and** provocative beauty. Latin sal lies, phonetically and semantically, at the root of words such as salsa and sauce (both meaning ‘salted’), whence the deep connection between sexuality and food implicit in the habit of referring to provocative objects of desire as ‘saucy’ or ‘sassy’ (both derivations of sal). And so the most stimulating flavours—the saltiest, those that make us salivate—are the ones most readily appropriated to express our desire.

**GODDESS OF SALT** [www.sacred-texts.com/ame/lol/lol236.htm](http://www.sacred-texts.com/ame/lol/lol236.htm) Huixtocihuatl-Goddess of Salt [www.historynaked.com/huixtocihuatl-goddess-salt/](http://www.historynaked.com/huixtocihuatl-goddess-salt/) In Aztec religion, Huixtocihuatl (or Uixtochihuatl, Uixtociuatl) was a fertility goddess who presided over salt and salt water. <https://en.wikipedia.org/wiki/Huixtocihuatl> <https://en.wikipedia.org/wiki/Salacia>

The ancient **etymology** of Aphrodite as ‘brine-born’ (from aphros, ‘sea-spume’) is deeply mired not only in desire but also enmity, the **twin** impulses that Empedocles would call ‘Love and Strife’ (Philotēs kai Neikos). [31] Aphrodite, one learns, is born from the primordial patricide (and perhaps a crime of passion). Hesiod’s Theogony tells us how the goddess Gaia (Earth), the unwilling recipient of the lusts of Ouranos (Heaven), incites the children born of this union against their hated father. Not without Oedipal implications, Cronus rises surreptitiously against his progenitor and, with a sickle of jagged flint, **severs** his father’s genitals:

And so soon as he had cut off the members with flint and cast them from the land into the surging sea, they were swept away over the main a long time: and a white foam (aphros) spread around them from the immortal flesh, and in it there grew a maiden. […] Her gods and men call Aphrodite, and the foam-born goddess […] because she grew amid the foam. [32]

As will be seen, these two primordial impulses prove pivotal to the alchemical function of salt that is met in Schwaller—the determiner of all affinities and aversions. And if Aphrodite is connected to salt’s desire-provoking aspect, it will come as no surprise to find that her ultimate counterpart was associated with just the opposite: war and strife. As is well known, Aphrodite is paired with Ares among the Greeks (as Venus is to Mars among the Romans), but the origins of her cult are intimately bound to Ancient Near Eastern origins; [33] moreover, in her Phoenician incarnation (Astarte), she embodies **not only** eros and sexuality, but war and strife. Presumably because of these traits, the Egyptian texts of the early Eighteenth Dynasty saw fit to partner her with their own untamed transgressor god, Seth-Typhon—a divinity who, like Aphrodite, was associated **specifically** with sea-salt and sea-spume (aphros). [34]

‘Sea’, writes Heraclitus, ‘is the most pure and the most polluted water; for fishes it is drinkable and salutary, but for men it is undrinkable and deleterious’. [35] For the Egyptians, anything connected with the sea was, in general, evaluated **negatively**. Sea-salt in particular was regarded as impure, the ‘spume’ or ‘foam’ of Typhon (ἀφρος τυφωνις, aphros typhōnis). [36] Plutarch explains this by the fact that the Nile’s pure waters run down from their source and empty into the unpalatable, salty Mediterranean. [37] This natural phenomenon takes on cosmological ramifications: because of the southern origin of the life-giving Nilotic waters, south became the direction associated with the generative source of all existence; north on the other hand—culminating in the Nile delta where the river is swallowed by the sea—was regarded as the realm in which the pure, living waters were annihilated by the impure, salty waters.

Comments Plutarch:

For this reason the priests keep themselves aloof from the sea, and call salt the ‘spume of Typhon’, and one of the things forbidden to them is to set salt upon a table; also they do **not** speak to pilots; because these men make use of the sea, and gain their livelihood from the sea […] This is the reason why they eschew fish. [38]

While **sea salt** was avoided, salt in **rock** form was considered quite pure: Egyptian priests were known to access mines of rock salt from the desert Oasis of **Siwa**. [39]

Arrian, the third century BCE? historian, remarks:

There are natural salts in this district, to be obtained by digging; some of these salts are taken by the priests of Amon going to Egypt. For whenever they are going towards Egypt, they pack salt into baskets woven of palm leaves and take them as a present to the king or someone else. Both Egyptians and others who are particular about religious observance, use this salt in their sacrifices as being purer than the sea-salts. [40]

Thus, like the arid red desert and the fertile Nilotic soil, the briny sea was contrasted with the fresh waters of the Nile to oppose the foreign with the familiar, the impure with the pure, and, ultimately, the Sethian with the Osirian. So too, sea salt and rock salt.

The **deeper** implications of the Typhonian nature of seawater emerge in the Greek Magical Papyri where the Egyptian deity Seth-Typhon is found taking on many of the epithets typically accorded by the Greeks to Poseidon: ‘mover of the seas great depths’; ‘boiler of waves’; ‘shaker of rocks’; ‘wall trembler’, etc.—all intimating the vast, destructive powers deriving from the ocean’s primal depths. This numinous power must be understood as the potency underpinning the materia magica prescribed in the invocations to Seth-Typhon, where, among other things, one finds the presence of seashells or seawater in Typhonian rituals. [41] One does not have to look far before one realises that magic employing shells from the salt-sea forms part of a wider genre within the magical papyri—spells that have the explicit aim of effecting intense sexual attraction. The role of Typhon in such spells is clear: he is invoked to effect an affinity so strong that the person upon whom this agonistic and erotic magic is used will suffer psychophysical punishments (e.g. insomnia: ‘give her the punishments’; ‘bitter and pressing necessity’, etc.) until their desire for the magician is physically consummated. [42]

Interestingly, the premiere substance sympathetic to Seth-Typhon was iron: the metal most drastically corrupted by salt. Moreover, iron and salt-water are the primary constituents of human blood, a microcosmic recapitulation of the primordial salt ocean (mythologically conceived: the cosmogonic waters; evolutionarily conceived: the marine origin of species). Blood is the symbol par excellence for intense passion, and its two poles are love and war, a fact which precisely explains Seth-Typhon’s overwhelming functions in the magical papyri: eros and enmity. Again, it is no surprise that intense sexual attraction (desire, affinity, union) and intense hatred (repulsion, aversion, separation) evoke Empedocles’ principles of ‘Love and Strife’—the very functions governing the unification and separation of the four elements. Moreover, the connection of Seth with redness, blood, eros, war and the like equates with everything that the Indian sages placed under the rubric of rajas, the excited passions, which, as has been seen, are distinctly associated with the stimulating power of salt. [43] Be that as it may, the same divine energeia fed and informed the functions of the Greek and Roman war gods, Ares and Mars, both of whom take the association with iron in the scale of planetary metals, as did Seth-Typhon among the Egyptians.

**Seth** is not only connected to salt, but to the power of the **bull’s** thigh, the instrument by which the gods are ritually killed and revivified. Here the connection of Seth to the power of the thigh suggests the pivotal role played by this god in the quintessentially alchemical process of death and rebirth, of slaying and nourishment.

In the middle ages, the meaning of the term ‘salt’ was widened to include substances that were seen to resemble common salt (e.g. in appearance, solubility and so forth). [44] Chemically speaking, a salt is a neutralisation reaction between an acid and a base. The two have a natural affinity for each other, one seeking to gain an electron? (the acid), the other seeking to lose one (the base). When this occurs, the **product** is a salt. While more complex chemical definitions of salt can be given, this one, advanced by Guillaume Francois Rouelle in 1744, [45] allows one to perceive the broader principles that motivated the **alchemists** to select salt as the mineral **image** of the interaction of sulphur **and** mercury (cinnabar, HgS, a salt in the chemical sense formed from sulphur and mercury).

As Mark Kurlansky points out:

It turned out that **salt** was once a microcosm for one of the oldest concepts of nature and the order of the universe. From the fourth century BC Chinese belief in the forces of yin **and** yang, to most of the worlds religions, to modern science, to the basic principles of cooking, there has always been a belief that two opposing forces find completion—one receiving a missing part and the other shedding an extra one. A **salt is a small but perfect thing**. [46]

The chemical definition opens up the conception of salt beyond that of mere sodium chloride. Chemically, the coloured oxides and other reactions of metals—of especial significance to the alchemical perception—are often salts (the metal itself taking the role of base; oxygen the acid). [47] Alchemically, or at least proto-chemically, because the reactions of metals were coloured, they were important signifiers of the metal’s nature, often seen as an index of its spirit or tincture (ios, ‘tincture, violet/purple’). The **seven** planetary metals were often signified by their coloured salts or oxides: e.g. lead is white; iron, red (rust); copper is blue/green; silver is black. Gold remains pure (unreacting) but its tincture was identified with royal purple (seen in the red-purple colour of colloidal gold, gold salts, ruby glass etc.)

Although the purview of hieratic alchemy was far wider than mere proto-chemistry, chemical and technical processes were undeniably integral to the alchemists’ savoir-faire. As such it is no surprise to find salts of various kinds figuring in the earliest strata of alchemical writings, East and West. In the Greek “proto-chemical” texts that Marcellin Berthelot brought together under the rubric of alchemy, several different salts are distinguished and listed in the registers alongside the lists of planetary metals and other chemically significant minerals. In addition to salt (halas), one finds common salt (halas koinon) and sal ammoniak (halas amoniakon). [48] More importantly, however, is the significant prefiguration of the tria prima and tetrastoicheia (four element) relationship that is found in Olympiodorus (late fifth century CE). [49] Olympiodorus depicts an ouroboric serpent to which some important symbolic nuances are added. In addition to the usual henadic (unitary) symbolism of this ancient motif, the text displays its serpent with four feet and three ears. The glosses to the image inform us that ‘the four feet are the tetrasōmia’ (the four elemental bodies) while the three ears are ‘volatile spirits’ (aithalai). As will be seen in the balance of this study, this relationship of unity to duality, duality to trinity, and trinity to quaternary is pivotal to the Hermetic physics that Schwaller would attempt to convey in terms of an alchemical Farbenlehre (cf. the Pythagorean tetraktys).

The four elemental bodies have been interpreted as lead, copper, tin and iron, (Pb, Cu, Sn, Fe), while the three sublimed vapours have been identified with sulphur, mercury and arsenic (S, Hg, As). [50] Although salt is not included in this depiction, what is significant is that here one finds the exact framework in which salt would later be situated as one of the three principles (tria prima: sulphur, mercury, salt) alongside the four Empedoclean elements (tetrastoicheia: fire, air, water, earth); here salt may be seen to replace arsenic due to its more integral relationship to sulphur and mercury in the form of cinnabar (mercuric sulphide, HgS): **the salt  of mercury and sulphur.** In regards to the metaphysical and cosmological nuances of the symbolism, it may be noted that the three ears are outside the circle while the four legs are inside, a fact that coheres with the view of the trinity as creative and therefore standing outside of creation, while the four elements, being created, are circumscribed within (cf. the distinction in Neoplatonism between hypercosmic and encosmic forces, or in Eastern Orthodox theology between uncreated and created energies). [51] The **distinct relation of salt to the body and** the elements may account for the cross-like sign it takes in the Greek manuscripts.

In **Arabic alchemy**, salt figures most prominently in an alchemical text that became influential in the West via its Latin translation: The Book of Alums and Salts (Arabic: al qawl fīl ‘l-milh, ‘**a tradition on salt’**; Latin: Liber de aluminibus et salibus). [52] This text appears to be a practical handbook describing various substances and operations, such as alum, different kinds of salt (including the use of alkaline and ammoniac salts), the preparation of arsenic for laboratory use, the comparison of arsenic and sulphur, as well as the features of silver, tin, lead, iron, copper and glass. [53] **Contrary** to the habit of many scholars of alchemy to attribute the sulphur-mercury-salt theory to Paracelsus, the triad in fact emerged as an alchemical motif **before** Paracelsus. As both Eberly and Haage inform us, it was Abu Bakr Muhammad Zakariyya Ar-Razi (d. 925) [54] who added the **third principle of salt** to the primordial alchemical principles (sulphur and mercury) inherited from Greek antiquity (implicit in the exhalation theory of metallogenesis), and already existing in Jabir’s system. [55] This and related traditions must be recognised as clear precursors to Paracelsus’s conception of the tria prima. Comments Eberly:

Razi had an extremely well equipped laboratory and followed all of the essentials of Jabir’s systems. In one area in particular, he expanded upon Jabir’s theory. Razi added a third principle, philosophically representing Spirit [Sulphur] as Mind, and Mercury as Soul, while adding Salt as the principle of crystallization or body. […] Razi’s descriptions of alchemical processes were closely studied and put into practice by later European alchemists including Nicolas Flamel and Paracelsus. [56]

In the earliest strata of medieval hermetic texts, such as the Turba Philosophorum and Rosarium Philosophorum, salt is already accorded an abundance of alchemical significations. [57] In the Turba, salt water and sea water are synonyms for the aqua permanens. [58] In the Rosarium, Senior tell us that **mercurius is made from salt:** ‘First comes the ash, then comes the salt, and from that salt by diverse operations the Mercury of the Philosophers’. [59] Arnaldus de Villanova (1235?-1313) reveals that ‘Whoever possesses the salt that can be melted, and the oil that cannot be burned, may praise God’. [60] (The idea of salt in connection to an oil that cannot be burned will be seen to persist in de Lubicz’s alchemical texts). Salt is both the ‘root of the art’ and ‘the soap of the sages’ (sapo sapientum) and is described as ‘bitter’ (sal amarum). [61] Perhaps the most interesting signification in the Rosarium, in light of the role salt would take as the pivot of death and revivification, is the description of salt as ‘the key that closes and opens’. [62]

Here one begins to meet the same duality of function that gives salt its inherent ambiguity. However, its identification with the function of a key (clavis) helps considerably in conceiving salt with more clarity. The Gloria Mundi would later reveal that salt ‘becomes impure and pure of itself, it dissolves and coagulates itself, or, as the sages say, locks and unlocks itself’. [63] Here one gains a good intimation of the function that salt would be later accorded in the traditions that emerge in Schwaller. Perhaps the most concise encapsulation, in relation to the idea of salt as the pivot of death and palingenesis, is Johan Christoph Steeb’s remark that sal sit ultimum in corruptione, sed & primum in generatione, ‘salt is the last in corruption and the first in generation’. [64]

As has been mentioned, the keynote of alchemical precept and praxis pertaining to salt was struck by Theophrastus Bombastus von Hohenheim, alias Paracelsus (1493–1541). Although it is important to recognise that the essential structure of the tria prima was already in place before Paracelsus (indeed, it is inherent to the composition of cinnabar), it is undeniable that the triad of sulphur, mercury and salt is raised by Paracelsus to a previously unparalleled prominence.

Of course, Paracelsus was hardly one to follow ancient authorities merely at their word. Indeed, it is imperative to recognise from the start that Paracelsus learnt much of his knowledge about minerals directly from the mines. While Paracelsus travelled widely, he lived and worked chiefly in southern Germany, Austria and Switzerland. If anywhere is to be regarded as “Paracelsus country”, it is the Alpine regions of Salzburg and its surrounds. Now, Salzburg, as its name (‘salt mountain’) attests, has long been the chief source of sodium for the surrounding regions: that is to say, rock salt, mined from the mountains, not sea salt. To this day in Austria and southern Germany common table salt is sold in an iodised form (Jodsalz) because its rock form, which is pure sodium, lacks the beneficial “impurities” that accrue to sea salt (iodine being an essential nutritional mineral).

In Paracelsus’ writings, the tria prima are often compared to the three aspects that are present during the process of combustion (i.e. fire, smoke, ash): ‘Whatever burns is sulphur, whatever is humid is mercury, and that **which is the balsam of these two is salt’**. [65] Paracelsians also employed the tria prima to represent the composition of the human microcosm: spirit (mercury), soul (sulphur) and **body (salt)**, and this correlation was extended to some extent to the Christian trinity: father (sulphur), holy spirit (mercury), **son (salt)**. [66] ‘In this manner’, states Paracelsus, ‘in three things, all has been created […] namely, in salt, in sulphur, and in liquid. In these three things all things are contained, whether sensate or insensate […] So too you understand that in the same manner that man is created [in the image of the triune God], so too all creatures are created in the number of the **Trinity**, in the number **three’**. [67]

Given the foregoing, it is tempting to oversimplify the meaning of salt as the “physical body”, **but if this were the case, if salt was merely representative of corporeality, any** mineral could have served the function of “body”. It does not answer the question: why salt? One key to answering this question—while also avoiding the narrow bind of oversimplification—lies in Schwaller’s observation that **salt is the ‘foundation and support of the body**’ and the ‘guardian of form’. [68] This is underscored by the fact that Paracelsus describes **salt as a balsam:**

God, in his goodness and greatness, willed that man should be led by Nature to such a state of necessity as to be **unable** to live naturally without natural **Salt**. Hence its necessity in all foods. Salt is the balsam of Nature, which drives away the corruption of the warm Sulphur with the moist Mercury, out of which two ingredients man is by nature compacted. Now, since it is necessary that these prime constituents should be nourished with something like themselves, it follows as a matter of course that man must use ardent foods for the sustenance of his internal Sulphur; moist foods for nourishing the Mercury, and salted foods for keeping the Salt in a faculty for building up the body. Its power for conservation is chiefly seen in the fact that it keeps dead flesh for a very long time from decay; hence it is easy to guess that it will still more preserve living flesh. [69]

Moreover, in German, Balsam possesses the meaning of something that **heals or preserves,** and it is easy to see how this balsamic function is specific to salt, a substance which is still used widely to preserve the flesh of plants and animals. Indeed, salt is a salve (from Latin sal), and it is worth noting in this connection that Balsam forms the German word for mummification (Balsamierung, ‘em-balm-ing’), and that one of the main substances used by the Egyptians for preserving their mummies was a salt (natron), which served as an anhydrous (drying) agent, desiccating the flesh and therefore preventing putrefaction. [70] Once again, the **function of salt is to preserve**, and yet at the same time, salt also corrodes or is corrosion. [71]

**Quite apart** from common table salt, or any other purely chemical salt for that matter, the medieval alchemists refer to the ‘**Salt of the Philosophers’ or ‘Salt of the Sages’** (Sal Sapientie). One thing that distinguishes what is often designated as “our Salt”—i.e. “**philosophical salt**”—from common chemical salts is the fact that it is seen to possess the ability to preserve **not** plants but metals. Basil Valentine, in Key IV of his Zwölf Schlüssel, states:

Just as salt is the great preserver of all things and protects them from putrefaction, so too is the salt of our magistry a protector of metals from annihilation and corruption. However, if their balsam—their embodied saline spirit (eingeleibter Salz-Geist)—were to die, withering away from nature like a body which perishes and is no longer fruitful, then the spirit of metals will depart, leaving through natural death an empty, dead husk from which no life can ever rise again. [72]

Once again, through its dual nature—preserving and corrupting—a fundamental ambivalence adheres to the reality embodied in salt. And yet, the key to salt resides in its ultimately integrating function. It is the clavis which binds and unbinds, preserves and corrupts. It itself does not undergo the process which it enacts, embodies or disembodies. Importantly, however, as one learns from Schwaller, **salt acts as the permanent mineral “memory” of** this eternal process of generation and corruption.

Perhaps **the most interesting and influential synthesis** of esoteric theological and cosmological ideas on salt are those that crystallise in the tradition of **Jacob Boehme,** where salt emerges as a spiritual-material integrum central to a trinitarian theosophia. Here one learns that earthly or material salt recapitulates a heavenly potency called by Boehme salliter; this **heavenly salt** is an explosive force of light and fire likened to gunpowder (sal-nitre, cf. Paracelsus’ ‘terrestrial lightning’). [73] For Boehme, this heavenly and earthly salt are indicated by the two “halves” of the conventional salt symbol, which resemble two hemispheres, one turned upon the other (one “giving” and the other “receiving”). These theories reach a magnificent depth of expression in **Georg von Welling**’s Opus Mago-Cabbalisticum et Theosophicum(1721). Welling (1655–1727), an alchemist for whom the books of theology and nature were thoroughly complementary, worked as a director of mining in the town of Baden-Durlach (a position that allowed him to explore his extensive knowledge and passion for both the practicalities and the mysteries of geology). His monumental Opus Mago-Cabbalisticum explores how the rich relationship of salt as fire/air/sulphur on one hand, and water/earth/mercury on the other, is played out in all its intricacies to convey the mysterious dynamic of the fire-water juncture embodied in heavenly and earthly salt (Welling uses the Hebrew term for heaven, schemajim, literally, ‘fire-water’ alongside the **superimposed** alchemical triangles of fire and water to form the Star of David). In his initial chapters, Welling describes the **common symbol of salt as a ‘cubical’ figure and thus** the figure of an ‘earthly body’; ‘its form is diaphanous or transparent, like glass’; it is ‘malleable and fluid and all bodies penetrate it with ease’. ‘Its taste is sour or acidic and a little astringent’; it is of a ‘desiccating nature and character’; moreover, it is ‘cooling’ and yet ‘in its interior there is a natural or genuine fire’. [74]

As **Magee** has demonstrated, **hermetic** influences in general, **and** Paracelsian and Boehmian ideas in particular, fed into and informed the work of G. W. F. **Hegel**. ‘According to an ancient and general opinion’, writes **Hegel**, ‘each body consists of four elements. In more recent times, Paracelsus has regarded them as being composed of mercury or fluidity, sulphur or oil, and salt, which Jacob Böhme called the great triad’. To this, **Hegel** adds: ‘It should not be overlooked […] that in their essence they contain and express the determinations of the Concept’. According to Magee, this admission is highly significant, for Hegel is saying that ‘if the alchemical language of Paracelsus, Böhme, and others is considered in a nonliteral way, its inner content is, in essence, identical to his system’ (i.e. the ‘determinations of the Concept’). [75]

Interestingly, despite Boehme’s known influence on mainstream academic philosophers such as **Schelling** and Hegel, it is Nietzsche’s Zarathustra that emerges from the modern German academic tradition with the most abiding insights into the phenomenon of **salt**. Curiously, although it possesses no apparent connections to esoteric or alchemical discourse, Zarathustra as a whole is nevertheless pervaded with a pronounced Hermetic ambiance; somehow, Nietzsche’s remarks on salt penetrate right to the heart of its mysterium. At the end of book three, Zarathustra not only speaks of **salt** as binding opposites, but also connects this to a desire for **eternity** which cannot be satisfied through simple procreation:

Salt as the redeeming juncture of **opposites** is framed by Nietzsche in terms that evoke the themes of autonomous morality expressed in his Jenseits von Gut und Bösen. Running deeper, however, is the surprising **link** that Nietzsche makes between salt and a desire for eternity that cannot be met through procreation; here one recognises not only the Indo-European ‘path of the fathers’ versus the ‘path of the gods’, but also the two paths in alchemy known as la voie humide and la voie sèche—the wet and the dry ways. **Nietzsche** taps directly into the crux of the human œuvre. Genetic/hereditary continuity, i.e. continuity of and through the species, does not satisfy the soul’s desire for eternity; only the desire that is fixed in the **salt**, deep in the bones, has the capacity to survive biological generation and corruption. Nietzsche’s love for eternity expresses the same reality that Schwaller articulated in terms of the saline nucleus in the femur: the path of eternity, palingenesis and resurrection, hinges upon a fixed mineral salt.

**Unity manifests itself as Trinity**. It is the “creatrix” of form, but still not form itself; form emerges through movement, that is, Time and Space. [77]  
—Schwaller de Lubicz

Schwaller’s understanding of the tria prima as the creatrix of form is essentially consonant with the trinitarian conceptions of Egyptian (and **later** Pythagorean) cosmogonic theology. Here, the creator’s divine hypostases—**Hu, Sia and Heka**—manifest as the extra- or hyper-cosmic **forces that exist before  creation**; they are the forces necessary to the establishment of creation **rather** than creation per se. This may be compared to the identical conception that emerges in Iamblichean theurgy, which distinguishes between hypercosmic and encosmic divinities, or the same essential principles as carried through into the trinitarian theology of Eastern Orthodoxy, which distinguishes between uncreated and created energies. Beyond these general point of orientation, Schwaller’s hermetic metaphysics accorded the tria prima some very specific characteristics:

**The Trinity, that is to say the Three Principles, is the basis of all reasoning**, and this is why in the whole “series of **genesis**” it is necessary to have all [three] to establish the foundational Triad that will be[come] the particular Triad. It includes first of all an abstract or nourishing datum, secondly a datum of measure, rhythmisation and fixation, and finally, a datum which is concrete or fixed like seed. This is what the **hermetic** philosophers have transcribed, concretely and symbolically, by Mercury, Sulphur and Salt, playing on the metallic appearance in which metallic Mercury plays the role of nutritive substance, Sulphur the coagulant of this Mercury, and Salt the **fixed** **product** of this function. In general, everything in nature, **being a formed Species, will be Salt.** Everything that coagulates a nourishing substance will be Sulphur or of the nature of Sulphur. Everything that is coagulable will be Mercury, whatever its form. [78]

The image of coagulation—with Sulphur as the coagulating agent, Mercury as the coagulated substance, and Salt as the resulting form—is used repeatedly by Schwaller. [79] The formal articulation of this idea, as published in his mature œuvre, connects the motif to the embryological process:

**In biology, the great mystery** **is** the existence, in all living beings, of albumin or albuminoid (proteinaceous) matter. One of the albuminoid substances is coagulable by heat (the white of the egg is of this type), another is not. The albuminoid substance carrying the spermatozoa is of this latter type. The albuminoid sperm cannot be coagulated because it carries the spermatozoa that coagulate the albuminoid substance of the female ovum. As soon as one spermatozoon has penetrated the ovum, this ovum coagulates on its surface, thus preventing any further penetration: fertilisation has occurred. (In reality, this impenetrability is not caused by a material obstacle, the solid shell, but by the fact that the two equal energetic polarities repel one another). The spermatozoon therefore plays the role of a “vital coagulating fire” just as common fire coagulates the feminine albumin. This is the action of a masculine fire in a cold, passive, feminine environment. Here also, there are always material carriers for these energies, but they manifest the existence of an energy with an active male aspect and a passive female aspect that undergoes or submits to it. Ordinary fire brutally coagulates the white of an egg, but the spermatozoon coagulates it gently by specifying it into the embryo of its species. This image shows that the potentiality of the seed passes to a defined effect through the coagulation of a passive substance, similar to the action of an acid liquid in an alkaline liquid, which forms a specified salt. Now the sperm is no more acid than the male albumin, but it plays in the animal kingdom [animalement] the same role as acid; ordinary fire is neither male nor acid and yet it has a type of male and acid action. This and other considerations incline the philosopher to speak of an Activity that is positive, acid and coagulating, without material carrier, and of a Passivity, a substance that is negative, alkaline, and coagulable, also without material carrier. From their interaction results the initial, not-yet-specified coagulation, the threefold Unity, which is also called the “Creative Logos” (Word, Verbe) because the Logos, as speech, only signifies the name, that is, the definition of the “specificity” of things. [80]

To salt as the mean term between the agent and patient of coagulation, he occasionally adds other revealing expressions, such as the following:

In geometry, in a triangle, the given line is Mercury, the Angles are Sulphur, and **the resultant triangle is Salt.** [81]

Whereas here, Schwaller identifies Salt with a ‘datum’ or ‘given’ which is ‘fixed like seed’ (une donnéeconcrète ou fixée comme semence), elsewhere he identifies the active, sulphuric function with that of the seed (semence). What this means is that the neutral saline product, once formed, then acts in the sulphuric capacity of a seed and ferment, but also foundation:

It can only be a matter of an active Fire, that is, of a seminal “intensity”, like the “fire” of pepper, for example, or better: the “fire” of either an organic or a catalysing ferment. The character of all the ferments, i.e. the seeds, is to determine into Time and Space a form of nourishment—in principle without form; clearly, therefore, it plays a coagulating role. The coagulation of all “bloods” is precisely their fixation into the form of the species of the coagulating seed, the coagulation being, as in other cases, a transformation of an aquatic element into a terrestrial or solid element, without desiccation and without addition or diminution of the component parts. [82]

In the identification of both sulphur and salt as semence, one discerns a specific coherence of opposites that, in elemental terms, is described by the expression ‘Fire of the Earth’. The **salt** is described in the passage quoted above as a **seed** (semence). This seed “becomes” seed again through the process of tree and fruit (growth, ferment, coagulation). It is at once a beginning and a finality (prima and ultima materia). The reality described is non-dual. Beginning and end partake of something that is not describable by an exclusively linear causality; and yet it is seen to “grow” or “develop” along a definite “line” or “path” of cause and effect; at the same time it partakes of a cyclic or self-returning character; and yet, for Schwaller, it is not the circle but the spherical spiral that provides the true image of its reality: a vision which encompasses a punctillar centre, a process of cyclic departure and return from this centre (oscillation), as well as linear “development”, all of which are merely partial descriptors of a more encompassing, and yet more mysterious, reality-process. The fundamental coherence of this vision to the Bewußtwerdungsphänomenologie of Jean Gebser (1905–1973) consolidates the significance of Schwaller’s perception for the ontology of the primordial unity which is at once duality and trinity. For Gebser, consciousness manifests through point-like (vital-magical), polar-cyclic (mythic-psychological) and rectilinear (mental-rational) ontologies, each being a visible crystallisation of the ever-present, invisible and originary ontology which unfolds itself not according to exclusively unitary, cyclic or linear modalities of time and space, but according to its own innate integrum.

Thus there is no contradiction in finding the presence of fiery sulphur in the desiccating dryness of the salt, for it is precisely in the one substance that the sulphuric seed (active function) and saline seed (fixed kernel) cohere. The fixed, concrete seed-form (itself a coagulation of mercury by sulphur) contains the active sulphuric functions (the coagulating rhythms) which it will impose upon the nutritive mercurial substance (unformed matter). ‘One nature’, as a Graeco-Egyptian alchemical formula puts it, ‘acts upon itself’.

Among the various perspectives that have been surveyed on the nature and the principles inherent to salt, it is perhaps the **Pythagorean statement—‘salt is born from the purest sources, the sun and the sea’**—that pertains most directly to the deeper meaning of Schwaller’s hermetic phenomenology. Salt for Schwaller was placed in a septennial relationship comprising the tria prima and the four elements. Elementally, salt was situated by Schwaller at the end of a progression beginning with fire and air and ending in water and earth. Fire and air form a triad with sulphur; air and water form a triad with mercury; water and earth form a triad with salt. But salt was also understood to join the end of this progression to a new beginning, to a new fire/sulphur, exactly as the octave recapitulates the primordial tonos in musical harmony. For Schwaller, it was precisely this ‘juncture of abstract and concrete’ (fire and earth) that was identified with the formation of the philosopher’s stone (or at least the key to the formation of the philosopher’s stone):

In this configuration (which prefigures the discussion of de Lubicz’s colour theory undertaken elsewhere), one begin to see the **hermetic “problem” of salt, i.e. its mysterium.** Salt partakes of something that stands between water and fire (Pythagoras’ ‘purest sources’) in a way that is intimately related to earth, to which it imparts its dryness. Here one finds an imbroglio that suggests at once an element and a principle. Its connection to fire is felt in the hermetic associations of the elements (the sulphuric triad, fire and air, is characterised by heat; the mercurial triad, air and water, is characterised by humidity or wetness, while the saline triad, water and earth, is characterised by coldness; however, it salt's *dryness—*its desiccating quality—can only come from fire. Visser’s remarks, once again, prove cogent and penetrating:

Salt, once isolated, is white and glittering. It is the opposite of wet. You win it by freeing it from water with the help of fire and the sun, and it dries out flesh. Eating salt causes thirst. Dryness, in the pre-Socratic cosmic system which still informs our imagery, is always connected with fire, heat, and light. [83]

Thus, **inherent** to salt is an equal participation in fire, sulphur and heat (+) and water, mercury, and wetness (–), such that it may be analogised with a chemical neutralisation reaction in which the positive and negative values become electrically equalised. This neutral condition is for Schwaller the very ground of being in which we are existentially and phenomenologically situated (‘everything in nature, being a formed Species, will be Salt’). Thus, to see existence—reality as we know it—as a neutralisation reaction between an active sulphuric function (*divinity, logos, eidos*) and passive mercurial substance (*prima materia*), to perceive the coagulating sulphur and the nourishing mercury through the “cinnabar” of all things, this is to “find” the philosopher’s stone. It is fundamentally, for Schwaller, a metaphysics of perception.

In sum, Schwaller’s alchemy is a non-dual spiritual alchemy. What is meant by this is that Lubiczian alchemy is not a dualistic spiritual alchemy that dismisses the physical or physiological aspects of the alchemical tradition as somehow inferior or irrelevant to the purely spiritual aspects of the alchemical purview. In other words, it is not an alchemy that can be subsumed under the dualistic spiritual interpretation of Atwood (which became largely normative in esoteric circles throughout the Nineteenth and Twentieth centuries) or the **psychological** interpretation of Silberer and Jung, which views the material aspect of alchemy as merely a “screen” for the projection of the soul’s archetypal dramaturgy. Schwaller’s alchemy grows from the milieu of Parisian alchemists surrounding Fulcanelli, who were deeply immersed in the practical, laboratory aspects of the work, but who were ultimately seeking the verification not of material but spiritual processes. The Parisian alchemists of the *fin-de-siècle*and the early Twentieth century looked not to Atwood (et al.), but to the texts of Basil Valentine, Nicolas Flamel, and later, Cyliani, as exemplars of the alchemical tradition. For Schwaller, these seemingly bewildering texts not only masked a distinct laboratory process (a fact that has been increasingly recognised by scholars through specific studies of Early Modern alchemists such Newton and Philalethes), but ran deeper still: behind the operative process and the physical manipulations, these texts preserved (and required) a method of perception based on struggle and breakthrough that mirrored the perceptual effort necessitated in the reading of the symbolic language of nature herself (hence the importance of the idea of the *liber naturae,*the ‘book of nature’ along with its *signatura*). It was precisely this effort to think according to a deeper symbolic imperative that gave Schwaller the *clavis hermeneutica*to the text of the Pharaonic temple. While scholars see the idea of a monolithic esoteric, Hermetic or alchemical tradition as historically problematic, merely an identity construct, Schwaller saw the breakthrough to the perception of an actual ontological reality that eludes a purely quantitative epistemology as the true test of a Hermetic adept. For Schwaller, the perception of this reality, at once abstract and concrete, the very bedrock of existence, at once material and spiritual, did not need a historical transmission because it was ever-present, therefore perennially available to human perception. To “discover” this ontological bedrock was equivalent to “finding” the stone, which was seen more as the process underpinning and embodied in materiality *per se*—**the mineral kingdom being regarded as the first material manifestation of spirit—than as** a peculiar piece of isolatable matter. For Schwaller it was this fundamental mode of reality-apperception, rather than rigid points of technical or doctrinal exegesis, that formed the true hidden current of continuity within the hermetic tradition, indelibly marking all “good” texts and adepts. But it also had a material application or proof, and this formed the *experimentum crucis*(and here it should be noted that the term *experimentum*, in Latin as in French, means **both** experiment **and** experience). Alchemy for Schwaller thus centred on a metaphysics of perception but also a material proof that this perception was germane to the very structure of matter and existence as we known it.

Having surveyed the ambivalent yet ultimately integrating symbolism of salt, we are now in a position to understand the Hermetic application of this principle to the aims of hieratic alchemy: the transmutation of the physical corpus into an immortal resurrection body: an act of spiritual concretion in which the body is spiritualised and the spirit corporified. **The deeper valences of alchemy thus unfold as both a material and a spiritual process, and** become comprehensible as a form of theurgic apotheosis and demiurgy. As the words of the sixth century Syrian theurgist, Iamblichus, make clear, the decidedly *anagogic* nature of the divine energies (*theon ergon*) emerge as central to the metaphysics of perception:

[T]he presence of the Gods gives us health of body, virtue of soul and purity of mind. In short, it elevates everything in us to its proper principle. It annihilates what is cold and destructive in us, it increases our heat and causes it to become more powerful and dominant. It makes everything in the soul consonant with the *Nous*[mind, consciousness]; it causes a light to shine with intelligible harmony, and it reveals the incorporeal as corporeal to the eyes of the soul by means of the eyes of the body. [84]

The idea of the fixed alchemical salt finds its most significant forebears in the concept of the *corpus resurrectionis*. [85] In this respect, Schwaller is one of the few modern (Western) alchemists to possess what Corbin, in reference to Jaldakī, called a ‘very lucid consciousness of the spiritual finality and of the esoteric sense of the alchemical operation accomplished on sensible species’. [86] This spiritual finality, in the metaphysical purview of Islamic illuminationist theosophy, is no less than the creation of a resurrection body (*corpus resurrectionis*). In Schwaller’s alchemy one sees very clearly that all the intensifications made on material species occur through an inscription on the entity’s indestructible nucleus (alchemically, a mineral salt); because this nucleus is the foundation of the body, the more intensifications it experiences, the more its essential (primordial but also future) body will approach the perfect equilibrium of an indestructible (and paradoxically, incorporeal) physical vehicle until the point is reached where, ultimately, luminous consciousness itself becomes its own perfect body. Thus, the abstract and the concrete, the volatile and the fixed, are ultimately conjoined through a process of intensification registered permanently in the being’s incorruptible aspect—the salt in the bones or ashes (cf. the Hebrew *luz*or *os sacrum*).

What is the nature of this spiritual body? In a remark by Saint Gregory the Sinaite, the spiritual body is equated with the process of *theōsis* (deification) and thus becomes amenable to a theurgical interpretation:

The incorruptible body will be earthly, but without moisture and coarseness, having been unutterably changed from animate to spiritual, so that it will be both of the dust and heavenly. *Just as it was created in the beginning, so also will it arise, that it may be conformable to the image of the Son of Man by entire participation in deification*. [87]

The matter of the spiritual body is clearly nondual (‘both of dust and heavenly’). Robert Avens, in a preface to a discussion of Corbin and Swedenborg’s contributions to the understanding of the spiritual body, helps situate the deeper meaning that pertains to the “matter” of the resurrection body:

It seems clear, then, that whatever Paul might have meant by the expression “spiritual body”, he did not mean that the resurrected bodies were numerically identical with the earthly bodies—a view that was advocated by most writers for the Western or Latin church. The crucial question in all speculations of this kind has to do with Paul’s treatment of “matter”. We are naturally perplexed with the notion of a body that is composed of a material other than physical matter. Probably the best that can be said on this score is that Paul had chosen a middle course between, on the one hand, a crassly materialistic doctrine of physical resurrection (reanimation of a corpse) and, on the other hand, a dualistic doctrine of the liberation of the soul from the body. [88]

Thus, the resurrection body, like the alchemical salt, forms a paradoxical ligature between transcendence and concretion, metaphysics and physics, spirit and body. While orthodox theologians such as Seraphim Rose draw on this and other passages to emphasise the Patristic doctrine that the body of Adam, the body that one will return to in resurrection, was (and is) different to one’s current, corruptible body, the ultimate nature of the “matter” of the resurrection body must remain a mystery. In this respect, Gregory of Nyssa’s remarks, from a treatise entitled ‘On the Soul and Resurrection’ may perhaps be taken as final:

The true explanation of all these questions is stored up in the treasure-houses of Wisdom, and will not come to the light until that moment when we shall be taught the mystery of Resurrection by the reality of it. […] to embrace it in a definition, we will say that the Resurrection is “the reconstitution of our nature in its original form”. [89]

The original form he refers to is, of course, the Adamic, i.e. adamantine body, with obvious parallels to the Indo-Tibetan *vajra* (diamond) body. As Rose emphasises, the only thing that is certain is that the resurrection body will be different from its current, i.e. corruptible, form. As to whether it is “spirit” or “matter”, or a nondual state that embraces yet supersedes both (per Corbin’s *mundus imaginalis*, which spiritualises bodies and embodies spirit), it is perhaps best to remain apophatic.

As C. F. D. Moule notes, however, the somewhat ambiguous relationship between the mortal and incorruptible bodies may well inhere in the fact that transmutation between them was possible: for Moule, the Pauline resurrection theology was ‘perhaps wholly novel and derived directly from his experience of Christ—namely, that matter is to be used but transformed in the process of obedient surrender to the will of God’. ‘Matter is not illusory’, continues Moule; it is ‘not to be shunned and escaped from, nor yet exactly destined to be annihilated […] Rather, matter is to be transformed into that which transcends it’. [90] These remarks approach the essence of the (nondual) alchemical *œuvre*in a way that confirms what one may call its theurgic and perhaps even tantric sense insofar as it recognises and embraces thebody and matter as  vehicles or foundations for liberation. In short, macrocosmically and microcosmically, **material substance becomes a spiritual vehicle and** instrument.

<http://www.aaroncheak.com/hermetic-problem-of-salt>

**Magical Properties of Salt** - Protection, Purification, Healing . On the magic uses of salt for spells, protection, purification and healing. Salt, as in ordinary household salt, is a powerful absorber of **psychic** energy. It doesn't channel this energy but absorbs it and holds it instead and it is this **central** property which accounts for its many different uses in magic. Here is a list of magic uses for salt plus some easy salt spells for clearing, protection and purification. . The Magical Properties Of Salt Without exception, **every civilisation** on Earth has very similar ideas about the magical properties of salt - namely that it absorbs psychic energy and binds it into its own structure. From the **Roman** Catholic rite of preparing holy water, which contains both water and salt to the **Indian** custom of using salt on wounds to draw away unhealthy spirits, and with evidence that salt has been used in just that way for as long as humans have employed magic. <https://magic-spells-and-potions.com/magical_properties_of_salt_protection_purification_healing.htm>

Salt is normally used as the **physical representation of the circle,** it is used in cleansing solutions for tools, it’s used to protect against anything that goes bump in the night, but why is it used for all of these things? Well, think about it. Salt is a natural dessicating agent (it sucks up the water), and it’s one of the strongest dessicants you have available to you. It’s why slugs die when they get salt on them, it’s why salt is used to preserve things. It is sucking up the water. On the other hand, it also sucks up oil or iron or pretty much anything else. It is a natural oxidizer as well, which means that it makes things rust or corrode. The final scientific reason for its use in magick is because of its unique ability to transmit electricity. It is one of the strongest **conductors** known to man, and that is one of the main uses that the body has for various salts. So, we put all of these together and what do we have? A substance that transmits energy easily, absorbs all types of energy from the environment, and can break down most metals (brings it to a more natural state). How does this affect the magick that we do? Well, salt would be a great way to clean a new tool or cleanse someone after they’ve been covered in bad energy from a bad day at work or a bad experience, which is why salt baths are so recommended. It would also be a great way to ground yourself because it pulls energy from its surroundings, even good energy. It also would work very well as a battery of sorts because it pulls energy, but it is not all that difficult to pull the energy back out. Just beware not to ever be negative around your salt battery because it will soak up that negative energy. On the other hand, it is horrible for a physical representation of the witch’s circle due to it’s natural affinity for loose energy. It will pull the energy from the circle and hold it. Unless you make sure to draw all of the energy out of the salt before your release, you will lose energy to the salt and will gain almost nothing from using it. It’s also a horrible way to protect your house or self from negative entities. Unless the entities are simple parasites, they won’t be harmed in the least by the salt. Whatever you use, whether it’s lilac or iron nails, it must be something that makes the area extremely uncomfortable for that particular entity which means that there’s no end-all be-all for entity protection, and from my experience, salt is probably the least effective measure you could try. Think about it like this, vampires supposedly don’t like garlic, but werewolves have no problem eating a man covered in garlic. So garlic might be effective against a vampire problem but wouldn’t have any effect on the werewolf. It’s exactly the same thing when dealing with unknown entities. If you wanted to keep parasites out, salt would be great, but if you wanted to keep one of the fey out, you’d need some iron. Do some research and don’t assume that a salt circle will work. If you’ve got specific information on something and don’t know what to do, put a comment down and I’ll try to help as best I can. And finally, please don’t keep salt near your altar unless you are using it as a battery and have a way to open it and close it from influencing any of your other workings because it will absolutely make your workings less effective. <https://magickfortherealworld.wordpress.com/2011/01/15/why-you-shouldnt-use-salt/>

Many different magical traditions call for the use of salt in spells and ritual. For centuries, it’s been known as a very magical – and also very valuable – ingredient. But why is salt such a magical item? Let’s look at some of the history behind the use of salt in magic, and some of the ways it’s commonly used in folklore and legend.

How Salt Became Prevalent Mark . Kurlansky’s book ​"Salt: A World History" ​does a great job of summarizing how salt became as widely used as it is. Salt was actually pretty important in the grand scheme of human civilization. In the early days of mankind—or at least the days prior to industrialization—the process of harvesting salt was time-consuming and labor intensive. This meant that salt was a pretty valuable commodity, and **only rich people** could afford it. The Romans actually paid their soldiers with salt, because it was so important for things like food preservation. In fact, the word “salary” has its root in the Latin word for salt. So, in addition to being a pretty important – and pricey – bit of the material aspects of human living, salt began to find its way into the metaphysical and spiritual realm. It appears several times in the **Old Testament**, most notably in the book of Genesis, in which Lot’s wife (who doesn’t appear to have a name of her own) is turned **into a pillar of salt** after disobeying God’s commands. In many Eastern belief systems, such as **Buddhism and Shintoism**, salt is used both as a purifier and to repel evil. Salt Used in Folk Magic-- Around the World Folklorist Robert Means Lawrence, in his 1898 book​ "The Magic of the Horseshoe," looks at some of the ways salt is used in folk magic around the globe. In parts of Germany, Normandy, and Scotland, salt is used in or around a butter churn to keep **witches** from souring the butter or harming the cow from which the cream was obtained. Irish folk remedies include the use of salt, combined with a recitation of the Lord’s Prayer, to cure those who might have been “fairy-struck.” A similar story comes from Bavaria and Ukraine, in which salt is used to determine if a child is **bewitched**. Egyptian caravans setting out on a journey across the desert used to perform a ritual that involved burning salt on hot coals. This was done to ensure that evil spirits wouldn’t get in the way of the travelers. Often, salt is used in purification spells. It can be incorporated into smudging and asperging, and in some NeoWiccan traditions, it is used on the altar to represent the element of earth. It should be noted that some groups **associate salt with water, because** of its origins in the sea. Black salt, which is a blend of regular salt and other ingredients, is used in protection **magic** in some traditions. Salt in Modern Folk Magic .Salt has maintained its usefulness in modern folk magic traditions as well. Vance Randolph writes in ​"Ozark Magic and Folklore" of a number of mountain beliefs regarding the use of salt. If someone spills the salt at dinner, it means a violent family quarrel is on the way. It’s considered bad luck to lend salt to someone because that can lead to a feud between the borrower and the lender. A good way to avoid this problem is if you get a cup of salt from someone, pay it back with sugar or molasses instead. Interestingly, in parts of northern England and Scotland, it is also seen as bad luck to lend salt, mostly because the person borrowing it can use it as a magical link to curse you. Salt can also be used to detect the presence of witches: in the Ozarks, it is believed that witches don’t eat much salt, so if someone complains about food being too salty, she might be regarded with suspicion. There is also a tale that bewitched cattle will not touch salt. Many areas include salt as part of local superstition - perhaps the best-known bit of advice is that if you spill salt, you should throw a bit of it over your shoulder. This either brings good luck or keeps evil at bay, depending on which source you consult. More Uses of Salt in Magic and Folklore Make a Witch Bottle: Salt can be used as an ingredient in a witch bottle for protection. Offerings to the Gods: Salt is sometimes left as an offering to a deity. House Cleansing Ceremony: Use salt as part of a seasonal metaphysical cleansing. Perform a Self Dedication Ritual: Incorporate salt into rituals and ceremonies. <https://www.thoughtco.com/salt-folklore-and-magic-2562502>

The best type of salt to use for magick and [potion](http://www.witchipedia.com/def:potion)-making is either sea salt or kosher salt.

A dish of salt is often used to represent the element  [Earth](http://www.witchipedia.com/element:earth)  on an altar.

Salt is said to absorb energy. It can be sprinkled around an area to absorb negative energy, swept up, and discarded. A ritual bath with salt in the water, or salt applied directly to the skin, often mixed with an oil for comfort, and then washed down the drain can be used to help an individual rid him/herself of negative energy as well.

Two types of black salt Black salt is a common term that is applied to two different salt-related products. Black lava salt, and Himalayan black salt. Black Lava Salt Black Lava Salt is sea salt combined with activated charcoal. Black lava salt is used in magick to absorb and trap negative energies. Salt is used by many to absorb energy, and charcoal is well known to absorb toxins, so the two make a natural paring. You can make your own black salt by powdering chunks of food grade activated charcoal with your mortar and pestle and then mixing that with coarse sea salt crystals (non-iodized). The charcoal will coat the salt crystals and you can blow away the excess. Black Lava Salt for Healing Black Lava Salt is used medicinally to absorb and flush toxins from the body. Black Lava Salt for **Magick.** Magickally, black lava salt can be scattered around an area to absorb toxic energies. It must be swept up and discarded afterward in order to dispose of the absorbed energies. There are several additional recipes for black salt available online, some suggest using dye, the scrapings from the bottom of your cauldron or other cast iron pan, especially one used over an open fire, ashes from your fire pit, and lampblack. Any of these recipes are suitable if and only if you will not be using your black salt internally. Ashes that result from the burning of particular herbs can give your black salt particular qualities. Uncrossing herbs are often burned to create black salt for removing spells. A mixture of equal parts salt and ground black pepper is also used as "black salt" in some recipes, but this combination has more of a warding action versus the absorbing action of the charcoal/salt combination and I have seen many recipes that call for black salt and black pepper used this way. Toss this salt/pepper combination in the path of an enemy, or sprinkle it into his footprints to encourage him to go away and never return. To rid your home of unwanted energies, sprinkle black salt around your house and then sweep it out the door. Do this right after someone you don't want returning walks out the door, to ensure he never comes back. Black salt is an ingredient in a variety of curses, especially mixed with black pepper, graveyard dirt or added to war water, most usually to cause an enemy to leave, move away, quit a job, etc. [www.witchipedia.com/mineral:black-salt](http://www.witchipedia.com/mineral:black-salt)

**The Magic of Salt**. An investigation of the **esoteric** meaning and hidden properties of salt. Introduction In chapter 11 of Occult Enigmas by J Michaud PhD., the author answers the question **'Why is Salt chosen to represent the basic element?**'

King James Version. Salt in the Bible . Salt is mentioned no less than **64** times in the Bible. We first encounter it in reference to the destruction of Sodom and Gomorrah when Lot's wife is turned into a pillar of salt. "But his wife looked back from behind him, and she became a pillar of salt" (Genesis 19:26). The artist, Gustave Doré, whose inspired artwork adorns so many of our articles, has captured this moment in the illustration accompanying our article. Lot's wife is among the least convincing of a large cast of unconvincing characters in the Old Testament, who is not even given a name! She, like many (but not all) of her fellow actors in the Semitic fairy-tales which make up much of the Pentateuch attributed to Moses, is **simply a convenient symbol chosen to conceal various occult laws, facts and principles**. This seemingly odd incident, which is usually interpreted by theologians and laity alike as a punishment from 'god' for disobeying his commands, **is actually a complex allegory.** Salt, as we shall see later, is a crystalline structure, every grain of which forms a **perfect cube**. When a cube is **unfolded** its six faces form a cross, four squares for the upright part and three squares for the cross-bar, making **seven** in all when the central square is counted twice; a most significant number indeed, as we may read in Vision 7 of The Golden Star by J Michaud PhD: "Four is the symbol of the Universe in its potential state, or Chaotic Matter; and it requires spirit to permeate it actively. In other words, the Triangle has to quit its one-dimensional quality and spread across that matter, thus forming a manifested basis on the three-dimensional space, so that the Universe shall manifest intelligently." The vertical faces of the unfolded cube also form a pillar producing the number four. If we express these numbers in four rows by a series of dots we obtain the famous **Tetractys of Pythagoras:** 1, 2, 3, 4, whose sum adds up to 10, the perfect number of the manifested Universe. We then see that far from being a punishment inflicted by the vengeful god of the Old Testament, the turning of Lot's wife into a pillar of salt symbolises the liberation of the essence of man (or woman)—the Higher Self—from the bonds of the flesh, and its transformation into a higher state—in the case of Lot's wife, death. But this is the death of the material form, not of the salt—or spirit—which animated it, which is once more free. Remember: Lot's wife looked back from behind her husband. In other words, she turned her face, not to Sodom and Gomorrah, as a literal reading of the verse suggests, but back to her Heavenly home, from whence she had come to begin her long cycle of incarnations in a human body. All this lies concealed in the allegory of the transformation into pillar of salt! No wonder the poet Blake gazed in wonderment at a grain of sand (also a crystalline, cubic form) when he uttered the famous lines: "To see a World in a Grain of Sand And a Heaven in a Wild Flower Hold Infinity in the palm of your hand And Eternity in an hour." Once we recognise that salt has a deeper meaning over and above its common connotation as an article of food or chemical element, the following verses from the Bible begin to reveal something of their hidden sense. In Job 6:6 we may read: "Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?", whilst Leviticus 2:13 tells us: "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt." Note the use of the word 'covenant' here, meaning a compact or agreement. In other words, we are commanded to infuse the spirit of goodness into our thoughts and actions so that we may honour the God who made us and fulfil His purposes, not our own. Ezekiel 43:24 states: "And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up before a burnt offering unto the Lord." The theme of salting what we offer unto God is continued in the New Testament in Mark 9:49. "For every one shall be salted with fire, and every sacrifice shall be salted with salt." Mark 9:50 also tells us that: "Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves and have peace one with another." The mention of fire in connection with salt by Mark at once tells us that we are dealing not with the physical, material salt we put on our breakfast egg, but with its spiritual essence. **Occult science** teaches that there is a **mysterious fire in everything, but not t**he fire we know on earth. In The Golden Star, mentioned earlier, we may read that: "Deity is an arcane, living or moving Fire, and the eternal witnesses to this unseen Presence are Light, Heat and Moisture; this trinity including, and being the cause of, every phenomenon in Nature. All the great doctrines teach that the one infinite and unknown Essence exists from all eternity, and is either passive or active in regular and harmonious successions." Is this not 'magic' of the right sort? What greater magic can there be than to explore the wonders of creation with a seeing eye and an understanding heart and so draw closer to the mind of God, who is the greatest Magician of all? So we may say that salt is a symbol of that Holy Flame which vivifies all living beings, from atoms to angels, from the smallest bacterium to man. But it is much else too, as we have also seen. In fact, as you are probably realising, it would be possible to write a very large book about salt and still not cover all its possible properties and hidden meanings. As we have neither the time nor the inclination to write such a book we must be content with this brief survey of this magical substance, hoping that it will stimulate the salt in you, to investigate the subject further in your own way and in your own time. Before you do so—if you should choose to do so, which would be an excellent thing—we must complete our survey of the references to salt in the Bible. In Ezekiel 47:11 we find: "But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt", whilst Zephaniah 2:9 speaks about: "A salt land, a barren land." Oh dear! What have we here? Just when you may have thought that we had 'nailed' salt as it were, and now know all about it, the Bible throws a spanner our way by telling us that too great a quantity of salt is not considered good. Yet in the book of Ezra the partaking of salt is considered a bond of friendship and "the waters of Jericho were healed with salt" and in Judges 9:45 we read: "The city is taken and saved with salt." So whilst salt purifies, disinfects, cleanses and heals, we all know not to rub salt into a wound, whether literally or metaphorically. As we learned earlier, a pure grain of salt is a **perfect cube and** contains within itself a mathematically balanced equation of **every** Universal Principle. By **analogy**—if "ye are the salt of the Earth," you are the pure of the earth, therefore contain within yourselves all the powers of the Universe—perfectly balanced, as we saw earlier. Most of you will remember the verse from the **Sermon on the Mount** in Matthew 5:13, where it says: "Ye are the salt of the earth, but if the salt have lost his savour wherewith shall it be salted. It is thenceforth good for nothing but to be cast out and to be trodden under the foot of men." Many men and women have lost the savour, or we might say—saviour—of the salt within them, and suffer accordingly, whether in this life, or the life to come through their enslavement to material things, concerns and desires, to the detriment of the spiritual progress they might have made if they had put a little more Salt into their lives. Clearly, one can have too much salt as well as too little, both in a **metaphysical** sense as well as materially, as the health police are continually telling us! Or we may put it another way by saying that matter without spirit is lifeless and inert, but spirit without matter to act upon is impotent. This sheds yet further light on **the complex symbolism** of salt which cannot be pigeon-holed into a few trite sentences, nor boiled down to a series of infallible statements as so many students of occult science imagine, or would like, to save them the trouble of having to think for and by themselves! Salt is also an article of great historical and ethnological importance. **Homer called it "divine."** It has been, and is still, used as a measure of value in many transactions. ……….Here we have an analogy between the lower and Higher Selves, one negative, the other positive, drawn together for the purpose of evolution, each giving something of itself to the other and gaining something from the union that they did not have before. **Paracelsus** called salt "the centre of water wherein metals ought to die." If we regard the Higher Self of the evolved man or woman **as the 'salt'** which both purifies and transmutes the lower self into, if not gold, then something more refined than the base metal of which it is made, we begin to see what Paracelsus was hinting at. You will remember that we referred earlier to salting our offerings to God, by which is meant that we should infuse all our life, light and love into all that we do. Just as the waters of the ocean are salt, and our **blood** is salt, **so is salt the health-giving quality of the great river of life,** the basic element from which all that exists has come into being. You will now see that the student who asked why salt was chosen to represent the basic element was not wrong after all, for that is just what it is, if we regard it from the standpoint of occult, rather than material science. This is the salt which is the quintessence of the Alkahest of the **alchemists**; it is the solvent in which the baser elements are transmuted. In man, the metals are the passions and baser elements of our lower self. When we apply the Divine solvent to them they die and the spiritual life in us is regenerated. This regeneration is effected by the Philosopher's Stone, which is why the Bible tells us that: "To him that overcometh, I will give a white stone," which is a seminal, **spiritual** Salt, "the centre of water, wherein metals ought to die", as Paracelsus tells us. Pope, in his translation of the Homer's Iliad, says: "Then, when the languid flames at length subside, He strows a bed of glowing embers wide, Above the coals the smoking fragments turns. And sprinkles sacred salt from lifted urns." Here we have several **concealed** references to the transmutation of the passions and baser elements of the lower self (the languid flames) by the application of **the spiritual salt** of the Higher Self. The 'lifted urns' also remind us of the need to look up to the realms of Light, if we wish to attune with all that is good, true and pure, rather than dwelling among the 'smoking fragments' of our base desires.

Both the Greeks and Romans mixed salt with their sacrificial cakes, as a necessary concomitant of the sacrifice, not a mere adjunct. Thus in the Ferialia, or offering to appease the souls of the dead celebrated on 21 February when no animal was slain, it was said: "The Mane's rights expenses shall supply The richest sacrifice is piety. With vernal garlands a small Tile exalt, A little flour and little grain of salt." That the flour and salt were both designed as propitiatory offerings to redeem them from the vengeance of the malevolent infernal gods may be proved from a similar custom in the **Lemuralia**, another festival similar to the Ferialia, where beans were flung instead of the flour and salt; and when flung, the person says: "And with these beans I me and mine redeem." These customs have persisted into modern times, proving, if proof were needed, that humanity does not change very much with the passing millennia, if at all. Modern witches still employ similar rituals to the Romans to ward off evil spirits by the sprinkling of salt, of which the following is a typical example: "Any unwanted spirits and entities, please leave now. Any evil or negative energies or presences, please leave this space. You don't belong here. I am sending you home. Go back whence you came. Please leave NOW. Only light and healing energy is allowed in this room. Thank you." We particularly like the 'thank you' at the end of this spell, though whether such politeness is appreciated by the 'evil spirits' the spell is meant to drive away, we should not like to say! But as we said we would not discuss **salt spells** in our introduction, we must stop there.

………… There are nations to whom salt was an almost sacred symbol, there are others—Egypt, for instance—to whom it was a common metaphor for calamity and desolation.

Some writers believe that da Vinci's picture of the Last Supper, in which Judas Iscariot is represented as overturning the salt, **is the real origin of the salt superstition, but as you can read in our afterword, it is infinitely older than** the Christian religion. We have now seen where such a simple question as: 'Why is salt chosen to represent the basic element?' can lead to when we attempt to answer it as fully as possible. We hope you will also see why we chose the title 'the Magic of Salt' for this article, for there are few substances fraught with **deeper significance or hidden meanings** than this common condiment we all take for granted. Of course, there are other kinds of salt too, and we cannot resist mentioning a few of our personal favourites before we conclude this investigation. There is the kind of salt we take a pinch of when we are highly sceptical of something we hear or read, though we do hope this is not something you will wish to do in response to this article! That kind of salt is of the earth. There is another kind—when a man, snoring with his mouth wide open on the seashore after dinner, and oblivious of the incoming tide, suddenly has a mouthful fresh from the Atlantic! That kind is of the sea. There is also a salt that makes one slide down the banisters early in the morning and we especially recommend this to those of our readers who are apt to take life too seriously. [www.occult-mysteries.org/magic-of-salt.html](http://www.occult-mysteries.org/magic-of-salt.html)

Salt is a preservative linked to luck and protection against evil. Salt superstitions have a long history going back to ancient times. Salt is essential to health, as well as a preservative of food, and in ancient times it was **more valuable than gold. roman soldiers were often paid in salt**; hence the phrase that someone is “worth his salt.” The word salary is derived from salt. Sharing a person’s salt is symbolic of establishing a deep bond between people. When a new home was occupied, salt was often one of the **first** things to be brought across the threshold in order to drive away evil influences and establish good energy and luck. A pinch of salt was sprinkled before any job or task in order to ensure the same. Salt was used in **divination**. At **Halloween**, every person in a house turned over a thimbleful of salt upon a platter. Whoever’s pillar fell apart by the next day would die within a year. At **Christmas**, omens for the coming year were read from the dryness or moistness of salt. Because of the high value of salt, spilling it has long been considered bad luck. To counter the bad luck, spilt salt should be thrown over the left shoulder, for that is where evil spirits can be found lurking. Spilling salt can make a person vulnerable to the **Devil**. In Fairy lore, spilt salt should be thrown into the home fire so that the household brownies can lick it. In **Christianity**, salt is symbolic of incorruptibility, eternity and divine wisdom. Early Christians began using salt in christenings and baptisms as a purification and protection. **Church** sites were consecrated with salt and holy water. The **Catholic** ritual of the benediction of salt and water ensures physical health. Oaths sometimes were taken on salt instead of the **Bible**.

Demon and witch lore. As a preservative, salt is contrary to the nature of Demons, who are intent upon corrupting and destroying. Salt is sometimes thrown at weddings, to preserve marital happiness and also to repel evil spirits who might be intent upon wreaking havoc with the newlyweds. Salt was placed in **coffins** as a preservative for the soul after death and to protect it against assaults by evil spirits. Salt was used in **pagan** sacrifices. It was placed in the cribs of infants to protect them against evil spirits. Salt and salted water, especially blessed, are used to cleanse premises believed to be infested by Demons. Salted water is washed around mirrors, windows and doorways and sometimes washed over entire walls and ceilings. Witches as well as Demons are repelled by salt. In medieval times, it was believed that witches and the animals they bewitched were unable to eat anything salted. Inquisitors who interrogated accused witches were advised by Demonologists to first protect themselves by wearing a sacramental Amulet made of salt consecrated on Palm Sunday and blessed herbs, pressed into a disc of blessed wax. One means of torturing accused **witches** was to force-feed them heavily salted food and deny them water. An old recipe for breaking an evil spell calls for stealing a tile from a witch’s roof, sprinkling it with salt and urine and then heating it over fire while reciting a Charm. Such antidotes were still in use in modern times in rural parts of Europe to remove spells from stables and homes and to cure illness. In American Ozark lore, women who complain of food being too salty are suspected of being **witches**. One Ozark way to detect a witch is to sprinkle salt on her chair. If she is a witch, the salt will melt and cause her dress to stick to the chair. Salt neutralizes the Evil Eye cast by witches. Magic. Salt is used in spells and magical rituals as a representative of the element of earth. It also purifies and defines magical boundaries. For example, salt might be sprinkled around a Magic circle as an added protection. Alchemy. In alchemy, all things, including the four elements, are composed of a divine trinity that includes salt, mercury and sulphur. Salt represents the body, female and earth aspects, and was a crucial ingredient in alchemic recipes for making gold. One 17th-century formula for potable gold, believed to be an antidote for poison, a curative of heart disease and a repellent of the Devil, included gold, salt, red wine vinegar, the ashes of a block of tin burnt in an iron pan, wine and honey. FURTHER READING : Cahill, Robert Ellis. Strange Superstitions. Danvers, mass.: Old Saltbox Publishing, 1990. Radford, E. and M.A. The Encyclopedia of Superstitions. Edited and revised by Christina Hole. New York: Barnes & Noble, 1961. <http://occult-world.com/magic/salt/>

Also known as **Witch's** Salt. Our **Black Salt** (Sal Negra) is sprinkled to protect yourself from **witchcraft**  and evil enemies.

SALT UNCONGENIAL TO WITCHES AND DEVILS.

Grimm remarks that salt is not found in witches' kitchens, nor at devils' feasts, **because** the Roman Catholic Church has taken upon herself the hallowing and dedication of this substance. Moreover, in as much as Christians recognize salt as a wholesome and essential article of diet, it seems plausible enough that they should regard it as unsuitable for the use of devils and witches, two classes of beings with whom they have no particular sympathy. Hence perhaps the familiar saying that "the Devil loveth no salt in his meat." Once upon a time, according to tradition, there lived a German peasant whose wife was a witch, and the Devil invited them both to supper one fine evening. All the dishes lacked seasoning, and the peasant, in spite of his wife's remonstrances, kept asking for salt; and when after a while it was brought, he remarked with fervor, "Thank God, here is salt at last," whereupon the whole scene vanished. The abbot Richalmus, who lived in the old German duchy of Franconia in the twelfth century, claimed, by the exercise of a special and extraordinary faculty, to be able to baffle the machinations of certain evil spirits who took special delight in playing impish tricks upon churchmen. They appear, indeed, to have sorely tried the patience of the good abbot in many ways, as, for example, by distracting his thoughts during Mass and interfering with his digestion, promoting discords in the church music, and causing annoyance by inciting the congregation to cough in sermon time. Fortunately he possessed three efficient weapons against these troublesome creatures, namely, the sign of the cross, holy water, and salt. "Evil spirits," wrote the abbot, "cannot bear salt." When he was at dinner, and the Devil had maliciously taken away his appetite, he simply tasted a little salt, and at once became hungry. Then, if soon afterwards his appetite again failed him, he took some more salt, and his relish for food speedily returned. In Hungarian folk-lore, contrary to the usual opinion, evil personages are fond of salt, for at those festive gatherings described in old legends and fairy tales, where witches and the Devil met, they were wont to cook in large kettles a stew of horse-flesh seasoned with salt, upon which they eagerly feasted. Hence appears to have originated the popular notion current among the Magyars that a woman who experiences a craving for salt in the early morning must be a witch, and on no account should her taste be gratified. Once upon a time, says tradition, a man crept into a witch's tub in order to spy upon the proceedings at a meeting of the uncanny sisterhood. Shortly thereafter the witch appeared, saddled the tub, and rode it to the place of rendezvous, and on arriving there the man contrived to empty a quantity of salt into the tub. After the revels he was conveyed homewards in the same manner, and showed the salt to his neighbors as proof positive that he had really been present at the meeting. Sometimes, however, salt is used in Hungary as a protection against witches. The threshold of a new house is sprinkled with it, and the doorhinges are smeared with garlic, so that no witch may enter. The peasants of Russian Esthonia are aware of the potency of salt against witches and their craft. They believe that on St. John's Eve witch-butter is maliciously smeared on the doors of their farm-buildings in order to spread sickness among the cattle. When, therefore, an Esthonian farmer finds this obnoxious butter on his barn-door or elsewhere, he **loads his gun with salt and shoots the witch-germs away.**

The **Hindus** have a theory that malignant spirits, or Bhuts, are especially prone to molest women and children immediately after the latter have eaten confectionery and other sweet delicacies. Indeed, so general is this belief that vendors of sweetmeats among school-children provide their youthful customers each with a pinch of salt to remove the sweet taste from their mouths, and thus afford a safeguard against the ever-watchful Bhuts. [www.sacred-texts.com/etc/mhs/mhs33.htm](http://www.sacred-texts.com/etc/mhs/mhs33.htm)

# III. THE LATIN WORD "SAL"

Owing to the importance of salt as a relish, its Latin name sal came to be used metaphorically as signifying a savory mental morsel, and, in a general sense, wit or sarcasm. It was formerly maintained by some etymologists that this word had a **threefold** meaning according to its gender. Thus, when masculine, it has the above signification, but when feminine it means the sea, and only when neuter does it stand for common salt. The characterization of **Greece as "the salt of nations"** is attributed to Livy, and this is probably the **origin** of the phrase "Attic salt," meaning delicate, refined wit. The phrase cum grano salis may signify the grain of common sense with which one should receive a seemingly exaggerated report. It may also mean moderation, even as salt is used sparingly as a seasoner of food.

Among the ancients, as with ourselves, Sol and sal, the Sun and salt, were known to be two things essential to the maintenance of life.

Soldiers, officials, and working people were paid either wholly or in part in salt, which was in such general use for this purpose that any sum of money paid for labor or service of whatever kind was termed a salarium, or salary, that is, the wherewithal to obtain one's salt.

**Pliny** remarked that salt was essential for the complete enjoyment of life, and in confirmation of this statement he commented on the fact that the word **sales** was employed to express the pleasures of the mind, or a keen appreciation of witty effusions, and, therefore, was associated with the idea of good fellowship and mirth.

A certain **mystic** significance has been attributed to the three letters composing the word "sal." Thus, the letter S, standing alone, represents or suggests two circles united together, the sun and the moon. It typifies, moreover, the union of things divine and mundane, even as salt partakes of the attributes of each. A, alpha, signifies the beginning of all things; while L is emblematic of something celestial and glorious. S and L represent solar and lunar influences respectively, and the trio of letters stand for an essential substance provided by God for the benefit of his people. In a curious treatise on salt, originally published in 1770, the writer launches forth in impassioned style the most extravagant encomiums upon this substance, which he avers to be the quintessence of the earth. Salt is here characterized as a **Treasure of Nature,** an **Essence of Perfection**, and the Paragon of Preservatives. Moreover, whoever possesses salt thereby secures a prime factor of human happiness among material things.

The French people employ the word "salt" metaphorically in several common expressions. Thus, in speaking of the lack of piquancy or pointedness in a dull sermon or address, they say, "There was no salt in that discourse." And of the brilliant productions of a favorite author they remark, "He has sprinkled his writings with salt by handfuls." In like manner they use the term un epigramme salé to denote a cutting sarcasm or raillery. Very apt also is the following definition by an old English writer: "Salt, a pleasaunt and merrie word that maketh folks to laugh and sometime pricketh." The expression "to salt an invoice" signifies to increase the full market value of each article, and corresponds to one use of the French verb **saler**, to overcharge, and hence to "fleece" or "pluck." Thus the phrase Il me l'a bien salé means "He has charged me an excessive price."

# IV. SALT EMPLOYED TO CONFIRM AN OATH

In the records of the Presbytery of Edinburgh, under date of September 20, 1586, is to be found the following description of an oath which Scotch merchants were required to take when on their way to the Baltic:--

Certan merchantis passing to Danskerne (Denmark) and cuming neir Elsinnure, chusing out and quhen they accompted for the payment of the toill of the goods, and that depositioun of ane othe in forme following, viz: Thei present and offer breid and salt to the deponer of the othe, whereon he layis his hand and deponis his conscience and sweiris.

**Gypsies** likewise sometimes use bread and salt to confirm the solemnity of an oath. An example of this is recorded in the "Pesther Lloyd " of July 1, 1881. A member of a gypsy band in western Hungary had been robbed of a sum of money, and so informed his chief, who summoned the elders of the camp to a council. On an upright cross formed of two poles was placed a piece of bread sprinkled with salt, and upon this each gypsy was required to swear that he was not the thief. The real culprit, refusing to take so solemn an oath, was thus discovered.

Among the **Jews** the covenant of salt is the most sacred possible. Even at the present time, Arabian princes are wont to signify their ratification of an alliance by sprinkling salt upon bread, meanwhile exclaiming, "I am the friend of thy friends, and the enemy of thine enemies." So likewise there is a common form of request among the Arabs as follows: "For the sake of the bread and salt which are between us, do this or that."

In the East, at the present day, compacts between tribes are still confirmed by salt, and the most solemn pledges are ratified by this substance.

**During the Indian mutiny of 1857 a chief motive of self-restraint among the Sepoys was the fact that they had sworn by their salt to be loyal to the English queen.**

The antiquity of the practice of using salt in confirmation of an oath is shown in the following passage from an ode of the Greek lyric poet Archilochus, who flourished during the early part of the seventh century B. C.:--

Thou hast broken the solemn oath, and hast disgraced the salt and the table.

In the year 1731 the Protestant miners and peasants inhabiting the "salt exchequer lands," prior to their banishment from the country by Leopold, Archbishop of Salzburg, held a meeting in the picturesque village of Schwarzach, and "solemnly ratified their league by the ancient custom of dipping their fingers in salt." The table at which this ceremony took place, and a picture representing the event, are still shown at the Wallner Inn, where the meeting was held.

# V. SALT-SPILLING AS AN OMEN

The widespread notion that the spilling of salt produces evil consequences is **supposed to have originated** in the tradition that **Judas** overturned a salt-cellar at the Paschal Supper, as portrayed in Leonardo da Vinci's painting. But it appears **more** **probable** that the belief is due to the sacred character of salt in **early** times. Any one having the misfortune to spill salt was formerly supposed to incur the anger of all good spirits, and to be rendered susceptible to the malevolent influences of demons. When, in oriental lands, salt was offered to guests as a token of hospitality, it was accounted a misfortune if any particles were scattered while being so presented, and in such cases a quarrel or dispute was anticipated.

Bishop Hall wrote, in 1627, that when salt fell towards a superstitious guest at dinner, he was wont to exhibit signs of mental agitation, and refused to be comforted until one of the waiters had poured wine in his lap. And in Gayton's "Art of Longevity" we find these lines:--

I have two friends of either sex, which do eat little salt or none, yet are friends too; of both which persons I can truly tell, they are of patience most invincible; whom out of temper no mischance at all can put; no, if towards them the salt should fall.

The Germans have a saying, "Whoever spills salt arouses enmity," and in some places the overthrow of a salt-cellar is thought to be the direct act of the Devil, the peace-disturber. The superstitious Parisian, who may have been the unfortunate cause of such a mishap, is quite ready to adopt this view, and tosses a little of the spilled salt behind him, in order, if possible, to hit the invisible Devil in the eye, which, temporarily at least, prevents him from doing further mischief. This is probably a relic of an ancient idolatrous custom; and salt thus thrown was formerly a kind of sop to Cerberus, an offering to pacify some particular deity. In like manner the natives of Pegu, a province of British Burmah, in the performance of one of their rites in honor of the Devil, are wont to throw food over their left shoulders to conciliate the chief spirit of evil.

When salt was spilled at table the pious Roman was wont to exclaim, "May the gods avert the omen!" and the modern Sicilian in such a case, invokes "the Mother of Light."

Among the Greeks it was customary to present salt to the gods as a thank-offering at the beginning of every meal. Louis Figuier, in "Les merveilles de l'industrie," places these three happenings in the category of ominous mishaps in a Grecian household:(1) the omission of a salt-cellar from among the furnishings of a dinner-table; (2) the falling asleep of one of the guests at a banquet, before the removal of the salt-cellar to make place for the dessert; (3) the overturning of this important vessel. It seems evident, therefore, that the origin of the belief in the ominous character of salt-spilling is of far greater antiquity **than** is popularly supposed; and Leonardo da Vinci, in portraying Judas as upsetting a salt-cellar, probably had in mind the already well-known portentous significance of such an act. But some observers have failed to discover any trace of a salt-cellar in the original Cenacolo on the refectory wall of the Milanese convent. In the well-known engraving by Raphael Morghen, however, the overthrown salt-cellar is clearly delineated, and the spilled salt is seen issuing from it. An animated discussion on this moot-point enlivened the columns of "Notes and Queries" some years ago.

The following passage is to be found in a work entitled "Hieroglyphica, a Joanne Valeriano" (1586), being a treatise on ancient symbols:--

Alioqui sal amicitiae symbolum fuit, durationis gratia. Corpora enim solidiora facit et diutissime conservat. Unde hospitibus ante alios cibos apponi solitum, quo amicitiae firmitas ac perseverantia significetur. Quare plerique ominosum habent si sal in mensam profundi contigerit. Contra vero faustum si vinum atque id merum effusum sit.

Which has been rendered into English as follows: "Salt was formerly a symbol of friendship, because of its lasting quality. For it makes substances more compact and preserves them for a long time: hence it was usually presented to guests before other food, to signify the abiding strength of friendship. Wherefore many consider it ominous to spill salt on the table, and, on the other hand, propitious to spill wine, especially if unmixed with water."

In Gaule's "Magastromancer" (1652), overturning the salt is mentioned in a list of "superstitious ominations." According to a popular Norwegian belief, one will shed as many tears as may suffice to dissolve the quantity of salt which he has spilled; and in east Yorkshire, also, every grain of spilled salt represents a tear to be shed. Moreover, saltness has been thought to be an essential attribute of tears, and this intimate connection between the two may have given rise to some of the many superstitions connected with salt. In Bucks County, Pennsylvania, in order to avert ill-luck after salt has been spilled, one should not only toss a pinch of the spilled salt over the left shoulder, but should also crawl under a table and come out on the opposite side.

In New England the gravity of salt-spilling as an omen, its deplorable severance of friendship's ties, and the necessity for prompt remedial measures, are all fully recognized.

And here the deft toss of the spilled particles over the left shoulder is not always adequate; for in order thoroughly to break the spell, these particles must be thrown on the stove.

Gypsies have a saying, "The salt of strife has fallen."

From the idea of the desecration of a sacred substance, to which allusion has been made, doubtless arose the remarkable superstition that, as a penalty for spilling salt, one must wait outside the gate of Paradise for as many years as there are grains of salt spilled.

In the Lansdowne MSS. 231 (British Museum) occurs this passage:--

The falling of salt is an authentic psagemt of ill-luck, nor can every temper contemn it; nor was the same a grall pgnostic among the ancients of future evil, but a pticular omination concerning the breach of friendship. For salt as incorruptible was ye symbole of friendship, and before ye other service was offered unto yeir guests. But whether salt were not only a symbol of friendship wh man, but also a fig. of amity and recociliation wh God, and was therefore offered in sacrifices, is an higher speculation.

# VI. HELPING TO SALT AT TABLE

In the northern counties of England, and indeed quite generally in Anglican communities, it is reckoned unlucky to be helped to salt at table, and this idea has found expression in the popular couplet, "Help me to salt, help me to sorrow." In a small volume entitled "The Rules of Civility" (London, 1695), translated from the French, and quoted in "Brand's Popular Antiquities," is the following passage:--

Some are so exact they think it uncivil to help anybody that sits by them either with salt or brains. But in my judgment that is a ridiculous scruple, and if your neighbor desires you to furnish him (with salt), you must either take out some with your knife and lay it upon his plate, or if they be more than one, present them with the salt that they may furnish themselves.

In Russia there is a superstitious prejudice against helping one's neighbor to salt at table on account of the liability to quarrels thereby incurred. For in so doing one is thought to have the air of implying, "Well, you have received your allowance of salt, now go away." But if in proffering the salt one smiles amicably, all danger of a quarrel is happily averted, and the act is wholly relieved of its ominous character.

The simple expedient of a second help is commonly regarded as equally effective for this purpose, but it is difficult to imagine whence was derived the alleged potency of such an antidote, which is contrary to the **Pythagorean** theory of the divine character of unity and the **diabolical** attributes of the number two.

In many lands, however, it is only common courtesy to help a friend to salt at table; but in Italy this delicate attention was formerly thought to be a mark of undue familiarity, and, when salt was offered by one gentleman to the wife of another, it was a sufficient cause for jealousy and even quarrel.

# VII. SALT AS A PROTECTION TO YOUNG INFANTS

The mediaeval Roman Catholic custom of using salt to protect infants from evil prior to their baptism is frequently alluded to in early romantic literature. In an ancient ballad entitled "The King's Daughter," the birth of a child occurs under circumstances which prevent the administration of the rite of baptism. The mother, therefore, exposes the baby in a casket, and is careful to place by its side salt and candles. The words of the ballad are:--

The bairnie she swyl'd in linen so fine,  
In a gilded casket she laid it syne,  
Mickle saut and light she laid therein,  
Cause yet in God's house it had'na been.'

Mr. William G. Black, in his work on Folk-Medicine, says that in some districts of Scotland it was formerly a custom, previous to baptism, to carry some salt around the child "withershins," or backwards,--a procedure which was believed to protect the child from evil during its oftentimes long journey from the house to the church where the ceremony was to be performed. In Marsala the relatives of a new-born child do not sleep the first night, for fear of the appearance of witches. Indeed, a watch is often kept for many nights, or until the child's baptism. A light burns in the room constantly, and an image of some saint is fastened upon the house-door. A rosary and a raveled napkin are attached to the image, and behind the door are placed a jug of **salt and a broom**. When a witch comes and sees the saint's image and the rosary, she usually goes away at once; but even if these talismans are wanting, the salt, napkin, and broom afford adequate protection. For any witch before entering must count the grains of salt, the threads of the napkin's fringe, and the twigs of which the broom is made. And she never has time enough for these tasks, because she cannot appear before midnight, and must hide herself before the dawn.

This popular belief in the magical power of salt to protect infants from evil, especially in the period between birth and baptism, is exemplified in the following allusion to a foundling in a metrical "History of the Family of Stanley," which dates from the early part of the sixteenth century (Harleian MSS. 541, British Museum): "It was uncrisned, seeming out of doubt, for salt was bound at its neck in a linen clout."

In Sicily, too, it is sometimes customary for the priest to place a little salt in the child's mouth at baptism, thereby imparting wisdom. Hence the popular local saying in regard to a person who is dull of understanding, that the priest put but little salt in his mouth. A similar usage is in vogue in the district of Campine in Belgium. The use of salt at baptism in the **Christian** Church dates from the fourth century. It was an early practice to place salt, which had been previously blessed, in the infant's mouth, to symbolize the counteraction of the sinfulness of its nature.

So, too, in the baptismal ceremonies of the Church of England in mediaeval times, salt, over which an exorcism had been said, was placed in the child's mouth, and its ears and nostrils were touched with saliva,--practices which became **obsolete** at about the time of the reign of Henry VIII.

An octagonal font of the fifteenth century, in St. Margaret's Church, Ipswich, Suffolk, has upon one of its sides the figure of an angel bearing a scroll, on which appears a partially illegible inscription containing the words **Sal et Saliva.**

Thomas Ady, in "A Perfect Discovery of Witches" (London, 1661), says that holy water, properly conjured, was used to keep the Devil in awe, and to prevent his entering churches or dwellings.

With such holy water Satanic influences were kept away from meat and drink, and from "the very salt upon the table."

In the Highlands of Scotland, instead of using salt as an amulet for the protection of young babies, it was customary for watchers to remain constantly by the cradle until the christening. For it was believed that spiteful fairies were wont to carry off healthy infants, leaving in their stead puny specimens of their own elfish offspring;--and **infants thus kidnapped were sometimes kept in fairyland for seven years.** This well-known popular belief gave rise to the word "changeling," which signifies a "strange, stupid, ugly child left by the fairies in place of a beautiful or charming child that they have stolen away." And inasmuch as baby elves were invariably stunted and of feeble intellect, all idiotic and dwarfish children were thought to be changelings.

# VIII. SALT AS A MAGICAL SUBSTANCE

The natives of Morocco regard salt as a talisman against evil, and a common amulet among the Neapolitan poor is a bit of rock-salt suspended from the neck. The peasants of the Hartz Mountain region in Germany believe that three grains of salt in a milk-pot will keep witches away from the milk; and to preserve butter from their uncanny influences, it was a custom in the county of Aberdeen, Scotland, some years ago, to put salt on the lid of a churn. In Normandy, also, the peasants are wont to throw a little salt into a vessel containing milk, in order to protect the **cow** who gave the milk from the influences of witchcraft.

Peculiar notions about the magical properties of salt are common among African Americans . Thus in some regions a new tenant will not move into a furnished house until all objects therein have been thoroughly salted, with a view to the destruction of witch-germs. Another example of the supernatural attributes ascribed to salt is the opinion current among uneducated people in some communities of its potency in casting a spell over obnoxious individuals. For this purpose it is sufficient either to sprinkle salt over the sleeping form of an enemy, or on the grave of one of his ancestors. Another kind of **salt-spell** in vogue in the south of England consists in throwing a little salt into the fire on three successive Friday nights, while saying these words:

It is not this salt I wish to burn,  
It is my lover's heart to turn;  
That be may neither rest nor happy be,  
Until he comes and speaks to me.

On the third Friday night the disconsolate damsel expects her lover to appear. Every one is familiar with the old saying, "You can catch a bird with your hand, if you first put some salt on its tail." This quaint expression has been thought to imply that, if one can get near enough to a bird to place salt on its tail, its capture is an easy matter. The phrase, however, may be more properly attributed to a belief in the magical properties of salt in casting a spell over the bird. Otherwise any substance mioht be equally effective for the purpose of catching it. The writer remembers having read somewhere an old legend about a young man who playfully threw some salt on the back of a witch sitting next to him at table, and the witch thereupon acquired such an increase of avoirdupois that she was unable to move until the young man obligingly brushed away the salt.

The ancient Teutons believed that the swift flight of birds was caused by certain powerful spirits of the air. Now salt is a foe to ghostly might, imparts weight to bodies, and impedes their motion; therefore the rationale of its operation when placed upon a bird's tail is easily intelligible.

In the Province of Quebec French Canadians sometimes scatter salt about the doors of their stables to prevent those mischievous little imps called **lutins** from entering and teasing the horses by sticking burrs in their manes and tails. The lutin or **gobelin** is akin to the Scandinavian household spirit, who is fond of children and horses, and who whips and pinches the former when they are naughty, but caresses them when good. In Marsala, west Sicily, a horse, mule, or donkey, on entering a new stall, is thought to be liable to molestation by fairies. As a precautionary measure, therefore, a little salt is placed on the animal's back, and this is believed to insure freedom from lameness, or other evil resulting from fairy spite. Common salt has long enjoyed a reputation as a means of procuring disenchantment. It was an ingredient of a salve "against nocturnal goblin visitors" used by the Saxons in England, and described in one of their ancient leech-books; while in the annals of folk-medicine are to be found numerous references to its reputed virtues as a magical therapeutic agent. In Scotland, when a person is ailing of some affection whose nature is not apparent, as much salt as can be placed on a sixpence is dissolved in water, and the solution is then applied three times to the soles of the patient's feet, to the palms of his hands, and to his forehead. He is then expected to taste the mixture, a portion of which is thrown over the fire while saying, "Lord, preserve us frae a' skaith."

The Germans of Buffalo valley in central Pennsylvania believe that a boy may be cured of homesickness by placing salt in the hems of his trousers and making him look up the chimney.

In **India** the natives rub salt and wine on the affected part of the body as a cure for scorpion bites, believing that the success of this treatment is due to the supernatural virtue of the salt in searing away the fiends who caused the pain. An ancient **Irish** charm of great repute in cases of suspected "fairy-stroke" consisted in placing on a table three equal portions of salt in three parallel rows. The would-be magician then encircles the salt with his arm and repeats the Lord's Prayer thrice over each row. Then, taking the hand of the fairy-struck person, he says over it, "By the power of the Father and of the Son and of the Holy Spirit, let this disease depart and the spell of evil spirits be broken." Then follows a solemn adjuration and command addressed to the supposed demon, and the charm is complete.

In Bavaria and the Ukraine, in order to ascertain whether a child has been the victim of bewitchment, the mother **licks** its forehead; and if her sense of taste reveals thereby a marked saline flavor, she is convinced that her child has been under the influence of an evil eye.

In the Swiss canton of Bern a person is believed to be amply fortified against all kinds of spiritual enemies by the simple expedient of carrying a piece of fresh bread and a psalm-book in the right and left coat pockets respectively, provided one is careful to have some rock-salt either in each vest pocket, or inside a briarwood cane upon which three crosses have been cut. In Bohemia a mother seeks to protect her daughter from evil glances by placing a little bread and salt in her pocket; and when a young girl goes out for a walk the mother sprinkles salt on the ground behind her, so that she may not lose her way.

Holy water has been employed in the religious ceremonies of many peoples as a means of purifying both persons and things, and also to keep away demons. Sprinkling and washing with it were important features of the Greek ritual.

The holy water of the Roman Catholic Church is prepared by exorcising and blessing salt and water separately, after which the salt is dissolved in the water and a benediction pronounced upon the mixture. In the Hawaiian ritual, sea-water was sometimes preferred.

A Magyar house-mistress will not give any salt to a woman who may come to the door and ask for it in the early morning, believing that any such would-be borrower is surely a witch; but in order to keep away all witches and hags, she strews salt on the threshold. On St. Lucien's Day neither salt nor fire must be taken out of the house.

Among the Japanese, the mysterious preservative qualities of salt are the source of various superstitions. The mistress of a household will not buy it at night and when purchased in the daytime a small quantity is thrown into the fire in order to prevent discord in the family, and to avert misfortune generally.

In Scotland salt was formerly in high repute as a charm, and the salt-box was the first chattel to be removed to a new dwelling. When Robert Burns, in the year 1789, was about to occupy a new house at Ellisland, he was escorted on his route thither along the banks of the river Nith by a procession of relatives, and in their midst was borne a bowl of salt resting on the family Bible.

In some places in the north of England the giving away of salt is a dangerous procedure; for if the salt thus given comes into the possession of an evil-wisher, it places the donor entirely in the power of such a person.

In upper Egypt, previous to the setting out of a caravan, it is customary for the native women to throw salt on burning coals, which are carried in earthen vessels and set down before the different loads. While so doing they exclaim, "May you be blessed in going and coming," and such incantations they believe render inert all the machinations of evil spirits.

# IX. MISCELLANEOUS REMARKS ON SALT

Among the peasants of the Spanish province of Andalusia the word "salt" is synonymous with gracefulness and charm of manner, and no more endearing or flattering language can be used in addressing a woman, whether wife or sweetheart, than to call her "the salt-box of my love." The phrase "May you be well salted" is also current as an expression of affectionate regard.

Scotch fishermen have a traditional custom of salting their nets "for luck, and they also sometimes throw a little salt into the sea "to blind the fairies."

In the Isle of Man the interchange of salt is regarded as indispensable to every business transaction, while Manx beggars have even been known to refuse an alms if proffered without it.

In Syracuse, Sicily, salt has won distinction as a symbol of wisdom through a curious misinterpretation of the words sedes sapientiae of the so-called Lauretane litany; these words becoming in the mouths of the people sale e sapienza, salt and wisdom.

Salt and bread, representing the necessaries of life, are the first articles taken into the dwelling of a newly married pair in Russia. And in Pomerania, at the close of a wedding breakfast, a servant carries about a plate containing salt, upon which the guests place presents of money.

In olden times bread and salt were reckoned the simplest and most indispensable articles of diet, and were offered to guests as a guarantee of hospitality and friendliness. The universal reputation of salt as a symbol of good-will is shown in the proverbs and current sayings of many nations. Cicero, in his treatise on Friendship, wrote that age increased the value of friendships, even as it improved the quality of certain wines; and he added further that there was truth in the proverb, "Many pecks of salt must be eaten together to bring friendship to perfection."

Inasmuch as salt is a necessary and wholesome article of diet, a generous use of it is reckoned beneficial. Evan Marlett Boddy, F. R. C. S., in his "**History of Salt**," p. 78, comments with some asperity on the custom, prevalent at the tables of English gentlefolk, of placing salt in the tiniest receptacles, as if it were a most expensive substance. He regards it as anything but edifying "to see the host and his guests, in the most finical, grotesque manner, help themselves to the almost infinitesimal quantities of salt, as if it were a mark of good breeding and delicacy." On the contrary, he continues, **such stupid customs of "good society" are truly indicative of mental weakness and profound ignorance.**

In a treatise on the "**Dignity and Utility of Salt**," by Jean de Marcounille Percheron, Paris, 1584, this mineral is likened in value to the four elements recognized by the ancients,--earth, air, fire, and water; and indeed, on account of its importance for the maintenance of health in the animal economy, salt has been termed a "**fifth** element." So highly did the Thracians of old prize this commodity that they bartered slaves in exchange for it, whence originated the phrase Sale emptum mancipium.

The Egyptian geographer, Cosmas, stated that a salt currency was in use in Africa in the sixth century; and Marco Polo wrote that salt was a common medium of exchange among certain Asiatic peoples in the thirteenth century. In Tibet, for example, pieces of salt shaped in a mould, and weighing about half a pound each, served as small change; eighty such pieces were equal in value to a saggio of fine gold, corresponding to the Roman solidus, worth about three dollars. Salt was, moreover, used as money at this time in Yun-Nan and other provinces of southwestern China.

Felix Dubois, in his "Timbuctoo the Mysterious," p. 123, comments on the rarity of salt in the interior of the Soudan, and says that it is the most valuable commodity of that region, the true gold of the Soudanese. The bulk of the salt supply of Timbuctoo comes from the salt mines of Taudeny, which are situated in the great Sahara desert, some three hundred miles away to the north. Here the salt is found in abundance beneath a scanty layer of sand, and is dug up in lumps and fashioned into blocks. Small pieces of this rock-salt are useful to the traveler as money, and are readily accepted as such by the Soudanese merchants.

The camels of southern Mongolia require a certain amount of salt in order to remain in good condition. Instinctively, therefore, they browse upon the saline efflorescence which is found on the grassy plains or steppes of Asia. Baron Humboldt, in his "Aspects of Nature" (Berlin, 1808), wrote that these plains were covered with juicy, evergreen soda plants; and that many of them glistened from afar with flakes of exuded salt, which much resembled newly fallen snow. When camels do not find this efflorescence, they sometimes show their craving for its saline flavor by taking white stones in their mouths, supposing them to be lumps of salt.

Owing to the **universality** of its use, salt has been termed the "**cosmopolitan** condiment." The craving for this substance is not confined to man, but is shared by the lower animals, and its hygienic value for horses and cows is well known. **Wild animals travel long distances over deserts and prairies, or through swamps and jungles, to reach "salt-licks**."

It may be that this natural craving for salt, which is common to man and beast, may have suggested a custom of etiquette in Abyssinia. For when a native of that country desires to pay an especially delicate attention to a friend or guest, he produces a piece of rocksalt, and graciously permits the latter to lick it with his tongue; a custom not a whit more ridiculous than the ceremonious offering of snuff and the social sneeze of modern civilization.

In certain portions of the Dark Continent salt is esteemed a great luxury, and is relished by native children quite as keenly as candy in more favored lands.

In the region of Accra, on the coast of Guinea, salt is **said to rank next to gold in value**; and according to Mungo Park, among the Mandingos and Bambarras, west African tribes, whose members are **unusually intelligent,** the phrase, "flavoring one's food with salt," implies the possession of wealth.

The Namaquas, inhabitants of the Hottentot country, share so little the sentiments of their neighbors regarding salt that they consider it a superfluous article having no value whatever.

About the year 1830 there appeared in England a volume by a certain Doctor Howard, with the following curious title: "**Salt, the forbidden fruit or food;** and the chief cause of diseases of the body and mind of man and of animals, as taught by the ancient Egyptian priests and wise men and by scripture, in accordance with the author's experience of many years."

As may well be imagined from its title, this book treats of salt as a most obnoxious substance, abstinence from which as an article of diet is essential to the maintenance of health.

The use of salt as an article of food was, moreover, thought to render one irascible and melancholic, and in illustration of this view may be quoted the following passage from "Euphues and his England," by John Lyly, Maister of Arte (1580):--

In sooth, gentlemen, I seldome eate salte for feare of anger, and if you give me in token that I want wit, then will you make cholericke before I eate it; for women, be they never so foolish, would ever be thought wise.

I staied not long for mine answer, but as well quickened by her former talke as desirous to cry quittance for her present tongue, said thus: "If to eat store of salt, cause one to fret; and to have no salt, signifies lack of wit, then do you cause me to marvel, that eating no salt, you are so captious; and loving no salt, you are so wise, when indeed so much wit is sufficient for a woman, as when she is in the raine can warne her to come out of it."

In a recent article in the "Journal of Hygiene," the writer affirms that the general belief in the necessity of the use of salt for the maintenance of health is mischievous; for many people, in their zeal to make the most of a good thing, are wont to eat salt as a seasoner of all kinds of food. Thus an abnormal craving for the saline flavor is acquired and the condiment is used in excess, thereby unduly taxing the secretory organs, whereas in reality but a small quantity of salt is requisite. Persons addicted to the so-called "salt habit" have a perverted taste, and are naturally total failures as epicures; for how can any one assume to be a dainty feeder who disguises the true flavor of every dish, and whose palate refuses to be tickled by the choicest morsels, unless these smack strongly of salt?

But even in our times the use of salt as a relish is sometimes deprecated as unnecessary, if not positively harmful. Thus it is argued that this substance arrests or retards the physiological processes of disintegration and renewal of the cells? which compose the tissues of the living body, processes essential to the maintenance of life and health.

A recent advocate of this theory maintains that the fondness for salt shown by some domesticated animals is due to an **acquired** taste rather than to an instinctive craving; for dogs and cats easily grow to like such artificial products as ice-cream and beer. As to the occasional visits of wild animals to salt-licks, the fact that such visits are comparatively infrequent has been thought to prove that these animals periodically require the medicinal effects of saline waters, on the same principle which leads people of wealth and fashion to visit certain spas of Europe or America. The writer above mentioned suggests that, whereas each article of food has its own individual flavor, the addition of salt makes them all taste **alike**. And if an inveterate user of salt will forego this favorite condiment for a month, he will then for the first time be enabled properly to appreciate the true flavors of meats and vegetables.

In the "Revelations of Egyptian Mysteries," by Robert Howard, the use of salt as a relish is characterized as an infringement of that law of nature which forbids animals to partake of mineral substances as food. History may, indeed, vouch for the antiquity of the custom, but can furnish no proof of its propriety. Indeed, the writer alleges in the above work that salt is a most pernicious substance, and the direct cause of many ills.

The idea conveyed by the phrase, "Enough is as good as a feast," applies in full force to the use of salt as a condiment, for an excess of this substance in one's food certainly spoils its flavor.

# X. THE SALT-CELLAR

The rhetorician Arnobius, in his work "Disputationes contra Gentes," wrote that the pagans were wont to sanctify or hallow their tables by setting salt-cellars thereon. For owing to the fact that salt was employed at every **sacrifice** as an offering to the gods, and owing moreover to its reputed divine attributes, receptacles containing salt were also held sacred.

Indeed, the salt-cellar partook of the nature of a holy vessel, associated with the temple in general, and more particularly with the altar.

**Pythagoras** said that salt was the emblem of justice; for as it preserves all things and prevents corruption, so justice preserves whatever it animates, and without it all is corrupted. He therefore directed that a saltcellar should be placed upon the table at every meal, in order to remind men of this emblematic virtue of salt.

The Romans considered salt to be a sacred article of food, and it was a matter of religious principle with them to see that no other dish was placed upon the table before the salt was in position. A shell served as a receptacle for salt on the table of the Roman peasant, but at the repast of the wealthy citizen the silver salt-cellar, which was usually an heirloom, was placed in the middle of the table; and the same custom prevailed in England in mediaeval times.

In a work entitled "Antiquitates Culinarim," compiled by the Rev. Richard Warner, London, 1791, are to be found, reprinted from an old paper-roll, elaborate directions for the preparation of the banquet-table on the occasion of a great feast at the enthroning of George Neville as Chancellor of England and Archbishop of York in the sixth year of Edward the Fourth, A. D. 1466.

After the laying of the "chiefe napkin," the officials of the king's household charged with such duties were directed to bring salt, bread, and trenchers, and to "set the salt right under the middest of the cloth of estate."

Minute directions follow regarding the proper disposition of the trenchers, knives, spoons, and bread, and their exact relations to the salt, which was treated with special deference throughout the ceremony.

The Hon. Horace Walpole published an account of the formalities observed at the "setting" of Queen Elizabeth's dinner-table, as described by a German traveler who was present on such an occasion. After the table-cloth had been spread two gentlemen appeared, one bearing a rod and the other having a salt-cellar, a plate, and bread. After kneeling three times with the utmost reverence, they placed these three articles upon the table and withdrew. Later in the ceremony came an unmarried lady dressed in white silk, and a matron carrying a tasting-knife. The former, having thrice prostrated herself, approached the table in the most graceful manner, and rubbed with bread and salt the plates provided for the guests. After this the yeomen of the guard, clad in scarlet, and each with a golden rose upon his back, entered bare-headed, bringing a course of four-and-twenty dishes. In the households of the English nobility a similar custom prevailed.

The custom of placing salt upon the table before all else is thought to have originated in the ancient conception of this substance as the symbol of friendship; and indeed no banquet, however elaborate, was complete without it. The salt was, moreover, the last article to be removed from the hospitable board.

It was as though our forefathers thereby intended that the guests, seeing salt on the table, might realize that they were "invited in love and were loved before they came;" and the fact that it was allowed to remain after the other dishes had been removed might serve to remind them that while feasts, like many other good things, come to an end, love and friendship may be perpetual.

Macrobius wrote, in the fifth century A. D., that the ancients did not consider themselves as either welcome or safe at a banquet unless the salt and the shrines of their gods were placed upon the table; the former indicating a cordial greeting, and the latter being a guarantee of protection.

The ancient "Boke of Keruynge" says: "Than set your salt on the ryght syde where your soverayne shall sytte, and on ye lefte syde the salte set your trenchours."

Mediaeval salt-cellars were often elaborate pieces of silver. In Paul Lacroix's Manners, Customs, and Dress during the Middle Ages are illustrations of an enameled silver salt-cellar with six facings, representing the labors of Hercules, which was made at Limoges for the French king, Francis I., in the early part of the sixteenth century. At Corpus Christi College, Cambridge, England, is preserved an elegantly wrought silver and golden salt-cellar which belonged to Matthew Parker, who was appointed Archbishop of Canterbury in 1558.

In the "Art Journal" (vol. xxxix. 1887) is a description of the state salt-cellar of Mostyn Hall, Flintshire, North Wales, which had been recently discovered in an ancient chest. This magnificent piece of plate, which bears the London date-mark 1586-87, is eighteen and one half inches in height and of cylindrical form, surmounted by a vase, and richly ornamented with groups of fruit, foliage, animals, and birds.

In mediaeval England the chief salt-cellar was sometimes in the form of a silver ship, thus suggesting both the briny deep and the craft which sails thereon.

King Henry III. ordered twenty silver salts in the year 1243.

In the room containing the crown jewels, in the Tower of London, are to be seen eleven magnificent golden salt-cellars, the oldest dating from the reign of Elizabeth. Of these the so-called state salt-cellar, which is a model of the White Tower, was presented by the city of Exeter to King Charles II., and was used at coronation banquets.

Descriptions and illustrations of old English saltcellars of different epochs are to be found in a volume entitled "Old English Plate," by Wilfred Joseph Cripps, M. A., F. S. A., London, 1886; and in "Old Plate," by J. H. Buck, New York, 1888. In the former work mention is made of a magnificent salt-cellar, "in the form of an olifaunt," the property of John, Earl of Warrenes, in 1347; and another, "in the shape of a dog," belonging to Edmund Mortimer, Earl of March, in 1380.

From an early period until the close of the seventeenth century, the rank of guests at a banquet in wealthy households, as in the halls of country squires, in England, was indicated by the situation of their places at table with reference to the massive silver centre-pieces which contained the salt, sometimes called the "salt-vat" or "salt-foot."

At the head of the table, which was called the board's end, and "above the salt," sat the host and his more distinguished guests; and during the reigns of Henry VII. and VIII. it was enjoined upon the ushers to see that no person occupied a higher place than he was entitled to. Probably no penalty was imposed upon guests who unwittingly selected a more honorable seat than their rank warranted, other than removal to a lower position. But in the less civilized era of the eleventh century, the laws of King Canute provided that any person sitting at a banquet above his position should be "pelted out of his place by bones, at the discretion of the company, without the privilege of taking offense."

In a book called "Strange Foot-Post, with a Packet full of Strange Petitions," by Nixon (London, 1613), the author says in reference to a poor scholar:--

Now, as for his fare, it is lightly at the cheapest table, but he must sit under the salt, that is an axiome in such places; then having drawne his knife leisurably, unfolded his napkin mannerly after twice or thrice wiping his beard, if he have it, he may reach the bread on his knife's point.

The "Babees Book" (1475) says: "The salt also touch not in his salere with nokyns mete, but lay it honestly on the Trenchoure, for that is curtesy;" and the "Young Children's Book" (1500) contains this passage: "It was not graceful to take the salt except with the clene knyfe; far less to dip your meat into the salt-cellar."

Joseph Hall, in his "Satires" (1597), speaking of the conditions imposed by a gentle squire upon his son's tutor, says that the latter was required to sleep in a trundle-bed at the foot of his young master's couch, and that his seat at table was invariably "below the salt."

Again, in a volume of "Essayes," by Sir William Cornwallis (1632), occurs the following:--

There is another sort worse than these, that never utter anything of their owne, but get jests by heart, and rob bookes and men of prettie tales, and yet hope for this to have a roome cibove the salt.

The following passage from Smyth's "Lives of the Berkeleys" refers to Lord Henry Berkeley, who dwelt in Caludon Castle, near Coventry, in Warwickshire, in the latter part of the sixteenth century, and may serve to illustrate the importance of the central salt-cellar as a boundary:--

At Christmas and other festivals when his neighbors were feasted in his hall, he would, in the midst of their dinner, rise from his own, and going to each of their tables, cheerfully bid them welcome; and when guests of honor and high rank filled his own table, he seated himself at the lower end; and when such guests filled but half his board and those of meaner degree the other half, he would take his own seat between them in the midst of his long table near the salt, which gracious considerate acts did much to gain the love that his people had for him.

And in commenting on this passage a recent writer remarks that his haughty wife, Lady Katherine, highborn and beautiful and clever though she was, could hardly be imagined as sitting "below the salt," out of consideration for the feelings of an inferior.

In the houses of well-to-do farmers among the Scottish peasantry in the latter part of the eighteenth century, a linen cloth was sometimes spread over the upper portion of the dinner-table, where sat the farmer and the members of his family. Quite commonly, however, a chalk-line divided this end of the board from the lower portion where the hired laborers were seated; and in the more pretentious households the salt-dish served as a boundary.

In "Nares' Glossary," vol. ii. p. 763, under the heading "Above or Below the Salt," the writer comments on the invidious distinctions formerly made between guests seated at the same table, and quotes as follows from Ben Jonson's "Cynthia's Revels" in reference to a conceited fop:--

His fashion is not to take knowledge of him that is beneath him in clothes; he never drinks below the Salt.

The Innholders Company still adheres to the custom of indicating rank and social position at table by means of a handsome salt-cellar of the time of James I., to which is assigned the responsible function of dividing, the Court from the Livery at the Livery dinners; the latter occupying the seats corresponding to those of the retainers in the old-time baron's hall.

Among the Puritans in New England "the salt-cellar was the focus of the old-time board." Our ancestors brought with them from beyond the sea, not only the ideas regarding table etiquette prevalent in the old country, but also such tangible vanities as silver plate. Miss Alice Morse Earle, in her book on the "Customs and Fashions of Old New England," says that the "standing salt" was often the handsomest article of table furniture, and mentions among the belongings of Comfort Starr, of Boston, in 1659, a "greate silver-gilt double salt-cellar." Early in the eighteenth century these ponderous silver vessels were superseded by the little "trencher salts," of various patterns, which are still in use.

# I. ORIGIN AND HISTORY

THE origin of the use of common salt as a condiment is hidden in the mazes of antiquity. Although we have no evidence that this important article of diet was known to the antediluvians, there is still abundant proof that it was highly esteemed as a seasoner of food long before the Christian era. In a Greek translation of a curious fragment of the writings of the semi-fabulous Phoenician author, Sanchoniathon, who is said to have lived before the Trojan war, the discovery of the uses of salt is attributed to certain immediate descendants of Noah, one of whom was his son Shem.

From the mythical lore of Finland we learn that Ukko, the mighty god of the sky, struck fire in the heavens, a spark from which descending was received by the waves and became salt. The Chinese worship an idol called Phelo, in honor of a mythological personage of that name, whom they believe to have been the discoverer of salt and the originator of its use. His ungrateful countrymen, however, were tardy in their recognition of Phelo's merits, and that worthy thereupon left his native land and did not return. Then the Chinese declared him to be a deity, and in the month of June each year they hold a festival in his honor, during which he is everywhere eagerly sought, but in vain; he will not appear until he comes to announce the end of the world.

Among the Mexican Nahuas the women and girls employed in the preparation of salt were wont to dance at a yearly festival held in honor of the Goddess of salt, Huixtocihuatl, whose brothers the rain-gods are said, as the result of a quarrel, to have driven her into the sea, where she invented the art of making the precious substance.

The earliest Biblical mention of salt appears to be in reference to the destruction of Sodom and Gomorrah. (Genesis xix. 24-26.) When King Abimelech destroyed the city of Shechem, an event which is believed to have occurred in the thirteenth century B.C., he is said to have "sowed salt on it," this phrase expressing the completeness of its ruin. (Judges ix. 45.) It is certain that the use of salt as a relish was known to the Jewish people at a comparatively early period of their history. For in the sixth chapter of the Book of Job occurs this passage: "Can that which is unsavoury be eaten without salt?"

In Eastern countries it is a time-honored custom to place salt before strangers as a token and pledge of friendship and good-will. The phrase "to eat some one's salt" formerly signified being in that person's service, and in this sense it is used in the Book of Ezra, iv. 14, where the expression, " we have maintenance from the king's palace," means literally, " we are salted with the salt of the palace," which implies being in the service of the king. And from the idea of being in the employment of a master, and eating his salt, the phrase in question came to denote faithfulness and loyalty.

As an instance of the superstitious reverence with which salt is regarded in the East, it is related that Yacoub ben Laith, who founded the dynasty of Persian princes known as the Saffarides, was of very humble origin, and in his youth gained a livelihood as a freebooter. Yet so chivalrous was he that he never stripped his victims of all their belongings, but always left them something to begin life with anew.

On one occasion this gallant robber had forcibly and by stealth entered the palace of a prince, and was about departing with considerable spoil, when he stumbled over an object which his sense of taste revealed to be a lump of salt. Having thus involuntarily partaken of a pledge of hospitality in another man's house, his honor overcame his greed of gain and he departed without his booty.

Owing to its antiseptic and preservative qualities, salt was emblematic of durability and permanence; hence the expression **"Covenant of Salt."** It was also a symbol of wisdom, and in this sense was doubtless used by St. Paul when he told the Colossians that their **speech should be seasoned with salt**.

**Homer called salt divine, and Plato described it as a substance dear to the gods.**

Perhaps the belief in its divine attributes may have been a reason for the employment of salt as a **sacrificial** offering by the Hebrews, Greeks, and Romans, all of whom, moreover, regarded it as an indispensable relish.

**Plutarch** said that without salt nothing was savory or toothsome, and that this substance even imparted an additional flavor to wines, thus causing them "to go down the throat merrily." And the same writer remarked that, as bread and salt were commonly eaten together, **therefore** Ceres and Neptune were sometimes worshiped together in the same temple.

Salt is the common name for the mineral **halite**. The name comes from the Greek **halos** “salt, sea” and the suffix “ite”, derived from the Greek lithos, “stone” It is pronounced “hay-light”. Traditionally used for physical well being, vitality, and longevity The metaphysical properties of salt are derived from a wide range of influences like its functions in the body, cooking, and industry, its association with the ocean and Moon, and its uses cross culturally. 1: Life, Death, and Rebirth: The liquids in the body like **blood** carry a memory of the ocean. They have a chemical makeup similar to seawater, although the exact proportion of minerals is different. Salt reminds us of the **origin** of life. Salt is also necessary for life, used by the nerves, digestive system, and for fluid regulation, but too much brings death instead. For example, conquered enemies may have had their land “salted” in antiquity, salt spread over their soil, to discourage reconstruction because of crop failure. However this harsher quality of salt may also be harnessed for “beneficial destruction”. Salt is used to preserve food and clean wounds because it discourages the growth of microorganisms. Because of its traditional medicinal uses and connection to the origins of life, salt is said to support physical well being, vitality, and longevity. It also has more metaphorical associations with life and death. Water often represents spirit. Because salt dissolves in water but may later precipitate out as new crystals, salt symbolizes both the body and its rebirth, resurrection, and immortality. Similarly salt water is a common tool in the metaphysical community to return people, places, and objects to energetic wholeness. Just as it dissolves in water but can later recrystallize, salt represents the **alchemical** process of things being broken down into their individual elements, purified, and **returned** integrated to the whole. 2: The Ocean, Moon, and the Feminine: Deposits of rock salt were created by the evaporation of shallow seas millions of years ago. Because of this literal connection to the ocean and the **Moon, the classical ruler of all water,** salt is given qualities culturally associated with the “**feminine**” like balancing the emotions, intuition, and altered states like dreaming. Because of its age, salt that is **mined** rather than evaporated from sea water is associated with deeper emotional patterns, like those rooted in our childhood, the past, or past lives. Rock salt usually contains trace amounts of other minerals, especially gypsum (selenite), another mineral closely associated with the Moon. Lunar substances like salt and selenite are said to support personal growth, bless the home, and help individuals spiritually harness the cycles of the Moon. 3: The Cube of Earth, Manifestation, and Anchoring Spiritual Energies: **Although** it comes from the sea, **salt is an ancient symbol of the Earth instead because of the cubic growth of its crystals.** The cube is a symbol of stability, equality, and the material world, often paired with a celestial sphere. A cube or groups of cubes were often the model for **temples**, altars, and thrones historically. It expands the symbolism of the square, representing things like the four directions, to six, because of its six faces. Six based geometric figures like the hexagram (Star of David) symbolize the **union of opposites** like male/female, **the six directions** (East, South, West, North, Above, and Below), **and concepts like the six days of Creation in the Bible**. Because of salt’s relationship to the **cube**, it is associated not only with grounding but manifestation and anchoring spiritual energies into the material world, **mirroring cosmology like sacred architecture.**

4: Incorruptibility, Purification, and Protection: Salt represents the Divine and our own spiritual development because of its incorruptibility. It does not spoil and prevents other things from spoiling. Because of its preservative qualities and association with holiness, salt is cross culturally used for purification, spiritual protection, and releasing unwanted influences. Many religions use salt against “spiritual decay” by sprinkling it, creating circles, lines, or piles of it, and adding it to holy water. 5: Abundance, Hospitality, and the Sanctity of the Table: Like all former luxury goods, salt continues to carry the signature of abundance. It was once so precious that your proximity to it at meals revealed your social standing. Nobility were seated “above the salt”, closer to the head of the table. Cross culturally the sharing of salt, especially the sharing of salt and bread, became a symbol of hospitality, friendship, and mutual respect between guest and host. Those who had shared salt together should not harm one another. Salt became associated with peace, domestic harmony, and the sanctity of the shared table. Many cultures in antiquity, from the Greeks to the Jews, added salt to their offerings. This not only purified them spiritually, it adapted a custom for honored guests to show respect to the Divine. Salt came to symbolize a renewal of one’s relationship to God. 6: Colored Salts and Specific Chakras: Salt may be colored by trace inclusions of other minerals or deformations of its crystal structure that change the way light passes through it. Contemporary **metaphysical** sources associate these colored varieties of salt with the chakras that correspond to them in color. Because of salt’s association with the ocean and emotions, they are also said to balance feelings attributed to those chakras. For example, modern sources say **pink halite** is connected to the heart chakra and balances feelings related to love, self worth, and one on one relationships.

<https://blog.etemetaphysical.com/salt/>

<http://www.gandhiashramsevagram.org/gandhi-letters-part-2/occult-sciences.php>

**Gandhi’s** relationship with the occult and how he believed there was only 1 true religion . “The soul of religions is one, but it is encased in a multitude of forms. The latter will endure to the end of time. Wise men will ignore the outward crust and see the same soul living under a variety of crusts. … Truth is the exclusive property of no single scripture. We may call ourselves Christians, Hindus or Mohammedans. Whatever we may be, beneath that diversity there is a oneness which is unmistakable and **underneath many religions there is also one religion.”** Gandhi .

Gandhi also had some controversial beliefs when it came to religion and was a follower of Madame Blavatsky’s Theosophy which states “There is no religion higher than Truth.” and that behind all religion there is one ultimate true religion. <https://truththeory.com/2017/12/19/hidden-occult-life-gandhi/>

<http://anonymous-news.com/hidden-occult-life-gandhi/>

**GANDHI LEARNED HINDUISM FROM BLAVATSKY’S OCCULT THEOSOPHY**  . There is a strong occult connection to his life of social justice, due to the efforts of Madame Helena Blavatsky and Annie Besant of the Theosophical Society.

Blavatsky moved to London. There she founded the Blavatsky Lodge and was visited by Mohandas K. Gandhi. He spoke of Blavatsky as being a major catalyst for his ideas, and while he was living in South Africa, Gandhi kept a picture of Annie Besant, Blavatsky’s successor, on his office wall. Besant was a compelling orator, and a speech she gave at Trafalgur Square in London was partially responsible for the Bloody Sunday of 1887, during which police clashed with protesters of the **Irish National League** and the **Socialist Democratic Federation**.. Eventually she joined the Theosophical Society after writing a review on one of Blavatsky’s books and subsequently interviewing her. She found socialism and economics lacked a spiritual aspect, and found Theosophy filled that void. With her history in politics and newfound appreciation for Theosophy, she became involved in Indian politics, launching the foundation of the Indian Home Rule Movement in 1916. She became a member of the Indian National Congress and fronted the first political party in India. --made president of the Indian National Congress for one year. **The man who petitioned for her release from prison and who became her successor was none other than** Mohandas Gandhi, when he returned home from his time spent in South Africa. From then on, Gandhi would take over for Besant **and** develop his satyagraha movement to peacefully protest .

**Though the extent to which the occult Theosophical movement influenced Gandhi and Indian independence is not commonly known, it is well documented.**  It could also be said that the widespread influence of Eastern spirituality on Western culture that is so prominent today can be attributed **largely** to Blavatsky and Theosophy. Had she and her followers not taken the steps to **the revivification of Hinduism**, Indian history may have been different. . <https://www.gaia.com/article/blavatsky-theosophy-gandhi>

**THE UNTOLD STORY OF GANDHI AND THEOSOPHY**  .

According to Gandhi: The soul of religions is one, but it is encased in a multitude of forms. The latter will endure to the end of time. Wise men will ignore the outward crust and see the same soul living under a variety of crusts... Truth is the exclusive property of no single scripture. These ideas **mirror** the those of a "universal brotherhood," expressed by H. P. Blavatsky, an avowed **Luciferian** and the leading figure of the nineteenth century **Occult Revival**, and the "**godmother" of the New Age movement**, which aspires to create a one-world religion based on the teachings of **Freemasonry**.

(the following is an excerpt from Black Terror White Soldiers)

In India, Blavatksy’s Theosophical Society evolved into a mixture of Western occultism and Hindu mysticism, and also spread western ideas in the east, aiding a modernization of eastern traditions, and contributing to a growing nationalism in the Asian colonies. The Theosophical Society had a major influence on Buddhist modernism **and Hindu reform movements**, and the spread of those **modernized** versions in the west. During the nineteenth century, Hinduism developed a large number of new religious movements, partly inspired by the **European** **Romanticism**, nationalism, scientific **racism** and Theosophy. With the rise of Hindu nationalism, several contemporary Indian movements, **collectively** termed Hindu reform movements, strove to introduce regeneration and reform to Hinduism. The Theosophical Society **and** the Arya Samaj were united from 1878 to 1882, **as** the Theosophical Society of the Arya Samaj. And, along with H. S. Olcott and Anagarika Dharmapala, Blavatsky was also instrumental in the Western transmission and revival of Theravada Buddhism. Dharmapala (1864 – 1933) was a pioneer in the revival of Buddhism in India after it had been virtually **extinct** there for several centuries???? . Along with Olcott and Blavatsky, Dharmapala was also a major reformer and revivalist of Ceylonese Buddhism and very crucial figure in its Western transmission. Dharmapala also believed that Sinhalese of Ceylon (now Sri Lanka) are **a pure Aryan race, and** advised that Sinhalese women should avoide miscegenation by refraining from mixing with minority races of the country.[1] An important influence on western spirituality was **Neo-Vedanta, also called neo-Hinduism, a modern re**ligious movement inspired by Sri Ramakrishna (1836 – 1886) and his beloved disciple Swami **Vivekananda** (1863 – 1902). **It was Vivekananda who coined the term “Hinduism”**???? to describe a faith of diverse and myriad beliefs of Indian tradition. Also a **Freemason**, Vivekananda was a key figure in the introduction of Indian philosophies of Vedanta and Yoga to the western world. Vivekananda taught the doctrine of the **unity** of all religions, and is perhaps best known for a speech at the Parliament of the World’s Religions in Chicago in 1893, the **first** attempt to create a global dialogue of faiths. Vivekananda quoted two passages from the Shiva mahimna stotram: “As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take, through different tendencies, various though they appear, crooked or straight, all lead to Thee!” and “Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths that in the end lead to Me.”[2]

In addition to Vivekananda, the Parliament of the **World’s Religions** was dominated by the Theosophists and their counterparts among the representatives of neo-Vedanta and Buddhist Modernism. According to K. Paul Johnson, the Parliament gave Theosophists “a **breakthrough** into public acceptance and awareness which had hardly seemed possible a few years before.”[3] Colonel Olcott shared his sentiments in Old Diary Leaves, “How great a success it was for us and how powerfully it stimulated public interest in our views will be recollected by all our older members.” Several of the World Parliament’s speakers on behalf of internationsl religions had been Theosopphists, such as Dharmapala and Kinza Hirai, who represented Buddhism, Mohammed Webb for Islam, and Chakravarti for the Hindus. In his 1921 history of the Theosophical movement, **René Guénon** wrote that after the 1893 Parliament, “the Theosophists seemed very satisfied with the excellent occasion for propaganda afforded them in Chicago, **and they even went so far as to proclaim that “the true** Parliament of Religions had been, in fact, the Theosophical Congress.”[4]

Born in London into a middle-class family of Irish origin, Besant was proud of her heritage, and became involved with Union organizers including the Bloody Sunday demonstration, which she was widely credited for inciting. During 1884, Besant had developed a very **close friendship with Edward Aveling**, who **first** translated the works of Marx into English**??**. He eventually went to live with Marx’s daughter Eleanor Marx. Besant was a leading speaker for the Fabian Society. The Fabians were a group of socialists whose strategy differed from that of Karl Marx in that they sought world domination through what they called the “doctrine of inevitability of gradualism.” This meant their goals would be achieved “without breach of continuity or abrupt change of the entire social issue,” and by infiltrating educational institutions, government agencies, and political parties.

American section of the Theosophical Society split into an independent organization. The **original** Society, then led by Henry Steel Olcott and Besant, based in Chennai, India, came to be known as the Theosophical Society Adyar. Besant’s partner in running the Theosophical Society was Charles Leadbeater, a known pedophile. In 1909, Leadbeater claimed to have “discovered” the new Messiah in the person of the handsome young Indian boy named Jiddu Krishnamurti. Krishnamurti gained international acceptance among followers of Theosophy as the new Savior, but the boy’s father nearly ruined the scheme when he accused Leadbeater of corrupting his son.

As President of the Theosophical Society, Besant became involved in politics in India, joining the Indian National Congress, and during World War I helped launch the **Home Rule League**, modeling demands for India on **Irish** nationalist practices. This led to her election as president of the India National Congress in late 1917. --- it was announced that the ultimate aim of British rule was Indian self-government???. After the war, a new leadership emerged around Mohandas K. Gandhi, who was inspired by the ideals of **Vivekananda**, and who was among those who had written to demand Besant’s release. According to Kathryn Tidrick, Gandhi’s approach to the Gita was theosophical.[5] Gandhi later credited Theosophy with instilling in him the principle of the equality **among** religions. As he explained to his biographer, Louis Fischer, “**Theosophy… is Hinduism at its best.** Theosophy is the brotherhood of man.” The organization’s motto inspired Gandhi to develop one of his central principles, that “all religions are true.”[6]

Gandhi had met Blavatsky and Besant in 1889.[7] And when Gandhi set up his office in Johannesburg, among the pictures he hung on his walls were those of Tolstoy, Jesus Christ and Annie Besant, and in a letter he wrote to her in 1905 he expressed his "reverence" of her.[8] Besant **bestowed** on him the title by which he became famous, "**Mahatma**,” a Hindu term for "Great Soul,” and the **same** **name by which Theosophy called its own masters.**

Besant's distinctive influence on Gandhi through her contribution to theory was the “Law of Sacrifice,” which was set out most fully in **Esoteric** Christianity. The Law of Sacrifice was derived from a **Fabian** reading of the Bhagavad Gita, where Krishna's selfless activity brought the world into existence **and** continues to sustain it.

Action performed in this “sacrificial” spirit, says Krishna, is free from Karma.

**From** this Besant developed the notion of the Law of Sacrifice, a form of “**spiritual alchemy**,” through **disinterested** action, “cast upon the altar of duty.” The man who acts in harmony with the divine **selflessness** animating the universe becomes: ..a force for evolution… an energy for progress, and the whole race then benefits by the action , which otherwise would only have to the sacrificer a personal fruit, which in turn would have **bound** his Soul, and limited his potentialities.[9] Despite his popular image as holy man, Joseph Lelyveld’s Great Soul: Mahatma Gandhi And His Struggle With India, according to his reviewer, reveals Gandhi was a “sexual weirdo, a political incompetent and a fanatical faddist—one who was often downright **cruel** to those around him. Gandhi was therefore the archetypal 20th-century progressive intellectual, professing his love for mankind as a concept while actually despising people as individuals.”[10] According to Lelyveld, Gandhi also encouraged his ­seventeen-year-old great-niece to be naked during her "nightly cuddles,” and began sleeping with her and other young women. He also engaged in a long-term homosexual affair with German-Jewish architect and bodybuilder Hermann Kallenbach, for whom Gandhi at one point left his wife in 1908.[11]

**Gandhi shared the racist beliefs of the Theosophists.** Of white Afrikaaners and Indians, he wrote: “We believe as much in the **purity of races** as we think they do.” Gandhi lent his support to the Zulu War of 1906, volunteering for military service himself and raising a battalion of stretcher-bearers. Gandhi complained of Indians being marched off to prison where they were placed alongside Blacks, “We could understand not being classed with whites, but to be placed on the same level as the Natives seemed too much to put up with. Kaffirs [Blacks] are as a rule uncivilized—the convicts even more so. They are troublesome, very dirty and live like animals.”[12] Gandhi and **Mussolini** became friendly when they met in December 1931, with Gandhi praising the Duce's "service to the poor, his opposition to super-urbanization, his efforts to bring about a coordination between Capital and Labour, his passionate love for his people." He also advised the Czechs and Jews to adopt nonviolence toward the Nazis, saying that "a single Jew standing up and refusing to bow to Hitler's decrees" might be enough "to **melt** Hitler's heart."[13]

Displaying the degree of penetration of Theosophy's **goal of creating a one-world religion into the mission of the UN, the Parliament of World Religions of 1893, as mentioned in the article, was reestablished by the UN in 1983.**

According to [Robert] Muller [who served as Assistant Secretary-General of the UN for forty years], "We must move as quickly as possible to one-world government, a one-world religion, under a one-world leader."[1] Muller’s ideas about world government, world peace and spirituality led to the increased representation of religions in the UN, especially of New Age Movement. He was known by some as “the philosopher of the United Nations.”[2] Muller, who won the UNESCO Prize for Peace Education in 1989 for his World Core Curriculum, said, "The underlying philosophy upon which The Robert Muller School is based will be found in the teaching set forth in the books of Alice A. Bailey by the Tibetan teacher, Djwhal Khul."[3] In the 1980’s, numerous projects were sponsored by the United Nations to promote notions of a universal religion and global citizenship, such as World Healing Day, World Instant of Cooperation, World Peace Day, Annual Global Mind Link, Human Unity Conference, World Conference on Religion and Peace, Provisional World Parliament. In 1995, the UN asked the Temple of Understanding, founded by Bailey’s Lucis Trust, to host the 50th Anniversary of its founding, and to organize two inter-faith services. The Temple of Understanding is located in Manhattan’s historic Cathedral of St. John the Divine, dedicated to St. John, traditionally revered by **Freemasons** according to the **Johannite** creed. The completion of the cathedral was such a prized accomplishment for the **Freemasons** that it was featured on **the front page** of Masonic World of March 1925. The Cathedral is replete with occult symbolism and often features unusual performances. The presiding bishop of the cathedral was the **bisexual** Bishop Paul Moore, whose family were **heirs** to the Nabisco company fortune, and as a priest in Indianapolis he gave Jim Jones’s People’s Temple **cult** its **start**. Having been dormant for several years, the Temple of Understanding was revived at the cathedral in 1984 at a ceremony presided over by **Moore and the Dalai Lama.** While the chairman of the Temple was Judith Dickerson Hollister, those involved with its founding included: Dame **Margaret Mead,** Robert Muller, who had been involved as well with the Lucis Trust, and Winifred McCulloch, leader of the New York-based **Teilhard de Chardin** Society. The Cathedral also houses the **Lindisfarne** Center, founded in 1972 with funding from Laurance **Rockefeller**, brother to David Rockefeller, by cultural historian William Irwin Thompson, a former professor of humanities from MIT and Syracuse University. Lindisfarne functioned as a sponsor of New Age events and lectures, as well as a think tank and retreat, similar to the **Esalen** Institute, with which it **shared** several members, like **Gregory Bateson** and Michael Murphy. Their aim is participate in the emerging planetary consciousness, or Noosphere. In addition to Teilhard de Chardin, Thompson is influenced by Alfred North Whitehead, Rudolf **Steiner**, Sri **Aurobindo** and Marshall McLuhan, the Canadian philosopher of communication theory, who is also celebrated in Ferguson’s The Aquarian Conspiracy. Lindisfarne has also been supported by the **Lilly** Endowment, the Rockefeller Brothers Fund, and Rockefeller Foundation, and lists among its faculty members Amory Lovins, Gaia theory biologist James Lovelock, and Luciferian adept and New Age author David Spangler. Lindisfarne was founded in 1972 by New Age philosopher William Irwin Thompson, a former professor of humanities from MIT and Syracuse University. Thompson said: “We have now a new spirituality, what has been called the New Age movement. The planetization of the esoteric has been going on for some time… This is now beginning to influence concepts of **politics** and community in ecology… This is the Gaia [Mother Earth] politique… planetary culture.” Thompson further stated that, the age of “the independent sovereign state, with the sovereign individual in his private property, [is] over, just as the Christian fundamentalist days are about to be over.”[4] Held at the Cathedral of St. John the Divine, the Temple called together leaders of the world’s religions to offer prayers, and invited the world’s leading artists to perform music, poetry and dance. In 1997 and 1998, with the Interfaith Center of New York, the Temple of Understanding held an Interfaith Prayer Service at St. Bartholomew Church to pray for the work of the General Assembly and the Secretary General of the UN. It was also at the Cathedral of St. John the Divine that the controversial “Islamic feminist” preacher named Amina Wadud led a Muslim Friday prayer in 2005, breaking with the tradition of having only male Imams, and conducted without the traditional separation between male and female sections. The Temple of Understanding promotes the “**Interfaith** Movement” with its centennial celebration of the **World’s Parliament of Religions**.

The first Parliament of World Religions Conference, as a successor to the first Parliament of World Religions Conference, **in effect** the Theosophical Congress, gathered in Chicago in 1883. It had been **founded** by Reverend Dr. John Henry Barrows, according to whom, “The best religion must come to the front, and the best religion will ultimately survive, because it will contain all that is true in all the faiths.”[5] The Parliament was dominated by Theosophists, such as Annie Besant, Dharmapala and the Hindu universalist Vivekananda who, in his famous speech, called for an end to religious conversions, and instead for each to "assimilate the spirit of the other," and said, "The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each religion must assimilate the spirit of the others and yet preserve its own individuality and grow according to its own law of growth."[6] Commenting on the Parliament, Max Müller told an audience at Oxford University: Such a gathering of representatives of the principal religions of the world has never before taken place; it is unique, it is unprecedented; nay, we may truly add, it could hardly have been conceived before our own time… It established a fact of the greatest significance, namely, that there exists an ancient and universal religion, and the highest dignitaries and representatives of all the religions in the world can meet as members of one common brotherhood, can listen respectfully to what each religion had to say for itself, nay, can join in a common prayer and accept a common blessing, one day from the hands of a Christian archbishop another day from a Jewish Rabbi, and again another day from a Buddhist priest.[7] The recent **one-world**-religion agenda has been pushed with the **re-es**tablishment of the Parliament of World Religions Conference, the United Religions Initiative (URI) and United Religions Charter. The URI was **founded** in 1995 by Episcopalian bishop William Swing and dedicated to promoting inter-faith cooperation. The URI, which aspires to have the stature of the United Nations, was established to, “promote enduring, daily inter-faith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing for the Earth and all living beings.” The Parliament of the World’s Religions was reconvened again in the city of Chicago in **1993**. The Institute of Muslim Minority Affairs based in Jeddah, **Saudi Arabia, was one of the co-sponsors** of the Parliament, along with the Muslim World League, which was originally **founded** by Said Ramadan and Mufti al Husseini with the assistance of the CIA. Prince Muhammad al-Faisal bin Turki, former director of Saudi intelligence, who had worked closely with bin **Laden** and the CIA during the fight against the Soviet invasion of Afghanistan, was one of its speakers. The first address was delivered by Robert Müller, titled “Inter-faith Understanding,” who said: There is one sign after the other, wherever you look, that we are on the eve of a New Age which will be a spiritual age… We are entering an age of universalism. Wherever you turn, one speaks about global education, global information, global communications—every profession on Earth now is acquiring a global dimension. The whole humanity is becoming interdependent, is becoming one… this Parliament and what is happening now in the world… is a renaissance, a turning point in human history. So even the astrologers begin to tell us that there will be a fundamental change.[8]

[www.conspiracyschool.com/blog/untold-story-gandhi-and-theosophy](http://www.conspiracyschool.com/blog/untold-story-gandhi-and-theosophy)

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**KINGDOM OF HEAVEN / GOD**

Jesus saw children who were being suckled. He said to his disciples: These children who are being suckled are like those who enter the Kingdom. They said to Him: Shall we then, being children, enter the Kingdom?

Jesus said to them: When you make the two one, and when you make the inner as the outer and the outer as the inner and the above as the below, and when you make **the male and the female into a single one,** **so that the male will not be male and the female not be female,** when you make eyes in the place of an eye, and a hand in the place of a hand, and a foot in the place of a foot, and an image in the place of an image then shall you enter the Kingdom.  **ANDROGYNOUS ??**

When we are born again, we become united. kundalini and Christ seed – both of these are related. Being “born again” is not originally a Christian concept. It was taken from other cultures. It was mentioned in egyptian mysteries – being born again means initiates who are born of spirit, when they pass through the trials successfully. This term is also found in Hinduism. Thus, Christianity simply borrowed this term from older religions, like it did many other stories and terms. One of the esoteric parables, is that the **kingdom of heaven** is within. If it wasn’t borrowed, then it would indeed mean that Christ was an initiate into the Egyptian mysteries. This is claimed to be the case in **Talmud**. In Talmud Christ is accused of being a magician who learnt the art in Egypt. Also, Christ had the initiate’s **vocabulary** – he used terms such as him being the cornerstore, building his church on a rock, not casting pearls to the swine, Mary called him Rabboni, which means “master-builder” – all these and more terms come from **esoteric** teachings. How to inherit the kingdom . It’s incredible that this important teaching of the kingdom being within is found in the Bible in the first place. However, further explanation is missing, but it’s found in the books left out from the Bible by Romans. Such a one is the Gospel of Thomas. The Gospel of Thomas explains that in order to enter into the Kingdom of Heaven that is within, **you must no longer be divided.**  <https://www.simonarich.com/the-kingdom-of-heaven-is-within/>

‘Let the Orthodox Church resolve this issue, whether Christ has risen, whether Love is accepted in the Orthodox Church. There is one church in the world. But the Universal White Brotherhood is outside the church - it is higher than the church. But even higher than the Universal White Brotherhood is the Kingdom of Heaven. Hence the Church is the first step, the Universal White Brotherhood is the second step, and the Kingdom of Heaven is the third step - the **greatest** one that is to be manifested.’ (24 June 1923). <https://en.wikipedia.org/wiki/Great_White_Brotherhood>

<https://en.wikipedia.org/wiki/Kingship_and_kingdom_of_God>

According to Ezekiel 28, Satan, called the “king of Tyre” was once a beautiful, created being; a marvelous messenger of light. **Satan’s original name, Lucifer**, means light bearer, and he occupied a position of tremendous privilege and responsibility in the **kingdom of heaven**.

* This inner treasure of life has had many names. Plato refers to it as the Good and the Beautiful, Aristotle as Being, Plotinus as the Infinite, St. Bernard of Clairvaux as the Word, Ralph Waldo Emerson as the Oversoul. In Taoism it is called the Tao, in Judaism Ein Sof. Among Australian aborigines it is called the dreamtime, among tribes of southern Africa Hunhu/Ubuntu. The names may differ, but the inner reality they point to is one and the same.

This experience has likewise been given different names. In India traditions it is called Yoga, in Buddhism Nirvana, in Islam fana, in Christianity  spiritual marriage.

**John Ruskin** 1819 – 1900

John Ruskin was an advocate of **homeopathy** and attended the hydrotherapy cure and was a patient of homeopath James Manby Gully. John Ruskin was also a correspondent of homeopath James John Garth Wilkinson (Anon, The British Spiritual Telegraph, being a weekly record of spiritual phenomena, Volume 1, (Keighley, Morell, 27th June 1857). Page 14 (quoted in this volume from a letter published in the New York Tribune). cwent to Hampstead to see the **spirit** drawings done by Garth Wilkinson’s son in 1857). Ruskin was a **friend** of John Stuart Blackie, Octavia Hill, and Edward Acworth, John Ruskin was also a **friend** of Elizabeth (Eliza) Hetty Hall Wagstaff (?-?), the homeopathic and clairvoyant wife of allopath Philip Wynter Wagstaff of Leighton Buzzard (Van Akin Burd (ed.), Christmas story: John Ruskin’s Venetian letters of 1876-1877. (University of Delaware Press, 1990). Multiple pages). Ruskin was also a close **friend** of Lady Georgiana Tollemache Mount Temple, the wife of William Francis Cowper Temple 1st Baron Mount Temple (1811-1888) (James Gregory, Reformers, Patrons and Philanthropists, (Taurus Academic Studies, 2010). Page 57), John Ruskin supported the Pre Raphaelite Brotherhood which included artists Dante Gabriel Rossetti, John Everett Millais and William Holman Hunt. John Ruskin was acquainted with most of the literary luminaries of the day; a surviving group photograph shows him with Alfred Lord **Tennyson**, Charles Dickens, Wilkie Collins, Anthony Trollope, George MacDonald, George Henry Lewes, and William Makepeace **Thackeray**. While in America he was a friend of Henry Wadsworth Longfellow and Walt Whitman. George MacDonald was a close **friend** of John Ruskin’s and served as a go between in John Ruskin’s long courtship with Rose la Touche. John Ruskin was also a close **friend** of Lewis Carroll, Thomas Carlyle and he was also a close friend of Robert and Elizabeth Browning. John Ruskin also admired spiritualist Daniel Dunglas Home and John Ruskin was very interested in **spiritualism**, and as a result he also knew Mrs. Wagstaff ‘Waggie’, the homeopathic and clairvoyant wife of allopath Philip Wynter Wagstaff of Leighton Buzzard. Dante Gabriel Rossetti was a close friend of homeopath James John Garth Wilkinson, who introduced him to Mrs. Wagstaff, Philip Wynter Wagstaff was the physician of John Ruskin’s friend William Cowper Temple. Mrs. Wagstaff was the homeopath of Edward Robert Lytton Bulwer Lytton, **the son of** Edward Bulwer Lytton. William Cowper Temple and his wife Georgiana were very close friends of John Ruskin: Now John Ruskin – who had considered Rossetti to be his best friend – faced the loss of his own untarnished angel. Yet far from freeing him, Rose’s death in a Dublin nursing home on May 25, 1875, merely tightened her grip on his psyche. Beset with grief, John Ruskin retreated to Broadlands, the Hampshire home of the Cowpers, who had played go-betweens in the tortuous affair. William Cowper Temple (the **illegitimate** son of **Henry Palmerston**) and his wife, Georgiana (with whom John **Ruskin** too had fallen in love many years before), enthusiastically embraced the tenets of the Victorian **new age** – phrenology, **vegetarianism**, anti-blood sports, homeopathy and, above all, **spiritualism**.

((( Lord Palmerston, in full Henry John Temple, 3rd Viscount Palmerston, of Palmerston in the County of Dublin, -- Baron Temple, of Mount Temple in the County of Sligo, by name Pam, (born October 20, 1784, Broadlands, Hampshire, England—died October 18, 1865, Brocket Hall, Hertfordshire), English Whig-Liberal statesman whose long career, including many years as British foreign secretary (1830–34, 1835–41, and 1846–51) and prime minister (1855–58 and 1859–65), made him a **symbol** of British nationalism. <https://www.britannica.com/biography/Henry-John-Temple-3rd-Viscount-Palmerston> <https://en.wikipedia.org/wiki/Henry_John_Temple,_3rd_Viscount_Palmerston> **Freemasonry** played a large role in Lord Palmerston's life,[1]. Shouldn't we mention that here? References Dillon, George F. (1950). Grand Orient Freemasonry unmasked: as the secret power behind Communism through discovery of lost lectures. [London]: Britons Pub. Society. pp. 113–9. The Life of Lord Palmerston **up to** 1847 was written by Lord Dalling (Sir H. **Lytton Bulwer**) . In April 1856 **Palmerston was appointed to the Order of the Garter by Victoria**. [www.conspiracyschool.com/nineteenth-century](http://www.conspiracyschool.com/nineteenth-century)

unseen oligarchs that ruled the ‘British Empire’ through a secret society known as Freemasonry. . The primary secret mechanism by which the British Empire spread throughout the ‘New World’ was through the secret society of Freemasonry. In turn, Freemasonry was spread mostly through the military regiments, including the navy, as Jessica HarlandsJacobs showed in her book, Builders of Empire: Freemasonry and British Imperialism, 1717-1927. n 1799, British Freemasonry gained exemption from a soon-to-be enacted law, the Unlawful Societies Act (1799) during a period when the British government was cracking down on internal rebellion, amid revelations that French Templar Masons were behind the French Revolution. 9 The British government was concerned about the implications of secret societies holding secret proceedings, with their own forms of symbolic communications, secret signals and unlawful oaths. This exemption was gained from secret meetings between the masonic grand masters and Prime Minister Pitt. To save their order, the grand masters emphasized Freemasonry’s constitution, which forbid political discussions in the lodges. Ironically, to maintain this exemption, Freemasonry professed it was an apolitical organization while at same time it openly demonstrated its loyalty to the British monarchy, government and empire. Indeed, the British Empire benefitted from the security that Freemasons provided in volunteer militia and the regiments.

British Freemasonry developed mobile military lodges as a means to connect with their brethren when deployed to conflicts and imperials outposts spread around the vast and expanding British Empire. These military lodges, which were embedded within regiments, were given numerous names, such as field lodges, regimental lodges, traveling lodges and ambulatory lodges. Like all Freemason lodges, they operated through the permission of another lodge that conferred authority through a letter or certificate, called a dispensation. Most of the innovation in spreading military lodges during the mid-18th and early 19th Centuries occurred through the **Irish** Constitution of Freemasonry.

At the apex of secret Sionist-Rosicrucian English Freemasonry was Bro. Lord Palmerston (born Henry John Temple) who was between 1837 and 1865, either the Foreign Secretary at the British Government’s Foreign Office, when he wasn’t wearing the British Prime Minister’s hat. At one time or another during this time, Brother Lord Palmerston was a 33rd Degree Freemason, Grand Master of the British Brotherhood, and leader of English Freemasonry. Between 1837 and 1848, Bro. Lord Palmerston was also the ruler of all secret societies and Grand Patriarch of the Illuminati.10 Between 1782 and 1843, the Grand Master of British Freesmasonry had been drawn from the British Royal family and returned again the British monarchy in 1874.11 Because the key oath of Freemasonry is one that obligates the fraternity to always follow orders from above, the merger of Freemasonry with the political-economic-cultural power bases of the British Empire practically meant obedience to an imperial vision.12 ndeed, as historian Webster Griffin Tarpley has retold the British Prime Minister’s outrageous belligerent attitude to any native or colonist people who opposed the British Empire’s brotherhood, Lord Palmerston “thundered” in the British Parliament that wherever a British subject travels the British fleet will resolve his disputes.

<https://www.parliament.nz/resource/en-nz/51SCMA_EVI_51DBHOH_PET68056_1_A507200/aa9f9b6454d26decc7b3d1251faf250e1c9131b6>

The plan was devised by the four leading member of what is known as the Palladian Rite. In 1870, Mazzini, Lord Henry Palmerston of England, Otto von Bismarck of Germany and Albert Pike, all thirty third degree Scottish Rite Masons, completed an agreement to create a supreme universal rite of Masonry, **that would arch over all the other rites, even the different national rites.**  It **centralised** all high Masonic bodies in the world under one head. To this end the Palladium Rite was created as the **pinnacle of the pyramid of power:** an international alliance to bring in the Grand Lodges, the Grand Orient, the ninety seven degrees of Memphis and Mizraim of Cagliostro, also known as the Ancient and Primitive Rite, and the Scottish Rite, or the Ancient and Accepted Rite.  
  
Lord Palmerston, the Grand Patriarch or Master of Grand Orient Freemasonry, as well as knight of the Order of the Garter, was Queen Victoria’s Foreign Secretary. Palmerston was also Prime Minister during theBritain’s Opium Wars against China, in 1840 and 1858, beginning a policy of narcotics exploitation that would later characterize the Illuminati’s strategy in the twentieth century.  
  
Starting in 1773, the **British East India Company** established a monopoly on the production of **Indian opium,** transporting it to China . ..  Britain’s official policy was outlined by Lord Palmerston:  
  
“…we must unremittingly endeavor to find, in other parts of the world, new vents for our industry [opium]… If we succeed in our China expedition [the Opium War], Abyssinia [Ethiopia], Arabia, the countries of the Indus, and the new markets of China will at no distant period give us a most important extention to the range of our foreign commerce.”

* Lord Palmerston, Britain's foreign secretary during the First Opium War, <https://web.stanford.edu/group/journal/cgi-bin/wordpress/wp-content/uploads/2012/09/Su_SocSci_2008.pdf> <https://www.nytimes.com/1997/06/28/opinion/the-opium-war-s-secret-history.html>

Following the failure of the revolution of 1848 in Germany, Otto von Bismarck was elected to the Prussian parliament in 1849. **Thirty-third degree Mason**, Otto von Bismark, was one of the most prominent leaders of the nineteenth century. Appointed to represent Prussia in Frankfurt, Bismarck slowly became convinced that a Prussian-led unified German nation was an important goal. As Prime Minister of **Prussia**, through a **series** of successful **wars**, he **unified** the numerous states of the German confederation, created by the Congress of Vienna, **into a nation-state**, except Austria, Luxembourg, Netherlands, and Liechtenstein.  
  
In 1871, Wilhelm I of **Prussia** was proclaimed **German** emperor, and the Second German Reich, to succeed the First Reich, the Holy Roman Empire, was **born**. Bismarck became the **first** Chancellor of the German Empire.  
  
Albert Pike was born in 1809, in Boston, studied at Harvard, then later served as a Brigadier-General in the Confederate Army. After the Civil War, he was found guilty of treason and jailed. He was pardoned by fellow Freemason President Andrew Johnson in 1866, with whom he met at the White House the very next day. The **only** monument to a Confederate general in Washington, D.C. was erected in Pike’s honor. Pike was one of the **founding** fathers, and head of the Ancient Accepted Scottish Rite of Freemasonry, being the Grand Commander of North? American Freemasonry from 1859-1891. In 1869, he was a top leader in the Knights of the Ku Klux Klan, and in 1871 wrote the Masonic handbook, the Morals and Dogma of the Ancient and Accepted Rite of Freemasonry.  
  
In addition to a Supreme Council located in Charleston, South Carolina, Pike **established** Supreme Councils in **Rome, Italy, led by Mazzini**; London, England, led by Palmerston; and Berlin, Germany, led by Bismarck.  
Pike set up 23 subordinate councils in strategic places throughout the world, including five Grand Central Directories in Washington, DC (North America), Montevideo (South America), Naples (Europe), **Calcutta** (**Asia**), and Mauritius (Africa), which were used to gather information. These branches have been the secret headquarters for the Illuminati’s activities ever since. . One, who during his undergraduate days had lived at Stewart's home, was Lord **Palmerston**, a future Prime Minister. Lord John Russell, Sir Walter Scott, and **James Mill** were counted among his students.

<http://www.masonicworld.com/education/articles/freemasonry-and-the-leaders-of-victorian-england.htm>

Lord Palmerston's British Empire circa 1850, Schiller Institute U.S. President Webster Tarpley chaired the panel on ``Lord Palmerston's Multicultural Zoo'' at the Schiller Institute's conference on Feb. 20.

Victorian London, the London of Dickens and Thackeray, of John Stuart Mill and Thomas Carlyle. This capital city is now the center of the greatest colonial empire the world has ever known. **Although in theory there are still empires ruled by the French, the Spanish, the Portuguese, the Dutch, the Belgians, and the Danes, all of these, in this year of 1850, are but the satellites of the British Empire.**

Britain is the mistress of the **seas**, the empire upon which the **sun** never sets.

Salt is the child of sun & sea .

**Britain = salt ??**

It is the **new** Rome on the **banks** of the Thames. The empress is Queen **Victoria**, who is largely occupied with Prince Albert in her business of breeding new litters of Saxe-Coburg-Gotha to take over the royal houses of Europe. A quarter-century from now Victoria will be made empress of **India** to reward her for so much breeding. But for all of Victoria's wealth and power, Britain is not really a monarchy; it is an oligarchy on the **Venetian** model, **and the most powerful leader of** the British oligarchy in these times, between 1830 and the end of the American Civil War, is Lord **Palmerston**. Henry Temple, the third Viscount Palmerston. Palmerston is the man the others--the Russells, Disraelis, and Gladstones--simply cannot match. Palmerston was first a Tory, then a Whig, always a disciple of **Jeremy Bentham**, and for 35 years there is scarcely a cabinet without Palmerston as foreign secretary or prime minister. In London they call him Lord Cupid, a Regency. On the continent they call him Lord Firebrand. The schoolboys of Vienna sing that if the **devil** has a son, that son is Lord Palmerston. ``Pam'' is an **occultist** who loves Satanism and seances. And here, between Big Ben and the Foreign Office, are the haunts of this nineteenth-century devil, Lord Palmerston, old Pam. A New Roman Empire -- It is 1850. Lord Palmerston is engaged in a campaign to make London the undisputed center of a new, worldwide Roman Empire. He is attempting to conquer the world in the way that the British have already conquered **India**, reducing every other nation to the role of a puppet, client, and fall-guy for British imperial policy. Lord Palmerston's campaign is **not** a secret. He has declared it here in the Houses of Parliament, saying that wherever in the world a British subject goes, he can flaunt the laws, secure that the British fleet will support him. ``Civis Romanus sum, **every Briton is a citizen of this new Rome,**'' thundered Lord Palmerston, and with that, the universal empire was proclaimed. After 1815, the French--be they restored Bourbons, Orleanists, or Bonapartists--are generally pliant **tools** of London.

As soon as the war against Russia/ Crimean War is over, Palmerston and **John Stuart Mill** at the British East India Company will start the **Great Mutiny** in **India**, which some historians will call the **Sepoy** Rebellion. Muslim soldiers will be told that new cartridges are greased with **pig** fat, Hindu soldiers will be told the cartridges are greased with **cow** fat, and the result will be what you would expect. But in the conflagration the British will impose their direct rule in all of India. Typical John Stuart Mill. He, of course, is the author of `**`On Liberty.**'' The British would like to give **China** the same treatment they are giving **India**. Since 1842, Palmerston **and** the East India Company have been waging Opium Wars against the Chinese Empire, partly to get them to open their ports to opium from India, and also as a way to conquer China. Already the British have Hong Kong and the other treaty ports. By 1860, the British will be in Beijing, looting and burning the summer palace of the emperor. Shortly after that, the British will back Napoléon in his project of putting a **Hapsburg** archduke on the throne of an ephemeral Mexican Empire--the Maximilian **Project**.

Lord Palmerston will be the evil demiurge of the American Civil War, the mastermind of secession, far more important for the Confederacy than Jefferson Davis or Robert E. Lee.

And as we look forward for a century and a half from 1850, British geopolitics, will remain the dominant factor in world affairs.

**Palmerston's Three Stooges** How do the British do it? How can a clique of depraved aristocrats on this tight little island bid to rule the **entire** world? Don't believe the stories about the workshop of the world; there are some factories here, but Britain lives by looting the colonies. The fleet is formidable, but also **overrated**, and very vulnerable to serious challenges. The army is third-rate. But the British/ Venetians have learned that the greatest force in history is the force of **ideas**, and that **if you can control culture, you can control the way people think,** and then statesmen and fleets and armies will bend to your will. Take our friend Lord Palmerston. Pam has the Foreign Office, the Home Office, and Whitehall, but when he needed to start the 1848 revolutions, or when the time will come for the American Civil War, he turns to a troika of agents. They are Lord Palmerston's Three Stooges-- **Giuseppe Mazzini, Louis Napoléon Bonaparte - Napoleon III, and David Urquhart**. These Three Stooges are the **heart** of what is called the British Empire. Do not be surprised if we find Palmerston's Three Stooges lashing out with slanders, knives, and bombs against each other, and even against their august master, Lord Palmerston himself. Under Lord Palmerston England supports **all** revolutions--**except** her own--and the **leading** revolutionary in Her Majesty's Secret Service is **Giuseppe Mazzini**, our first Stooge.

Mazzini's terrorist revolution -- Mazzini has concocted a very effective terrorist belief structure. Mazzini is a Genoese admirer of the diabolical Venetian friar **Paolo Sarpi**. **Mazzini's father was a physician to Queen Victoria's father.** For a while Mazzini worked for the Carbonari, one of **Napoléon's** freemasonic fronts. Then, in 1831, Mazzini founded his Young Italy secret society. Louis Napoléon Bonaparte, today's President of France, sent him articles for his magazine. Mazzini's cry is ``God and the People,'' ``Dio e Popolo,'' which means that **the people are the new God**. Populism becomes an ersatz religion. Mazzini teaches that Christianity developed the human individual, but that the era of Christianity, of freedom, of human rights, is now over. From now on, the protagonists of history are **not** individuals any more, **but** peoples, understood as **racial** nationalities. Mazzini is adamant that there are **no** inalienable human rights. **There is only Duty**, the duty of thought **and** action to serve the destiny of the racial collectivities. ``**Liberty**,'' says Mazzini, ``is not the negation of all authority; it is the negation of every authority that fails to represent the Collective Aim of the Nation.'' There is **no** individual human soul, **only** a collective soul. Every national grouping that can be identified must be given independence and self-determination in a centralized dictatorship. In the coming century, **Mussolini** and the Italian Fascists will **repeat** many of Mazzini's ideas verbatim. Mazzini thinks that each modern nation has a ``**mission''**: The British would take care of Industry and Colonies; the Poles, leadership of the Slavic world; the **Russians, the civilizing of Asia.** The French get Action, the Germans get Thought, and so forth. For some strange reason, there is **no** mission for **Ireland**, so Mazzini does not support the independence of Ireland. There is **only** one monarchy which Mazzini supports, because he says it has deep roots among the people: Queen **Victoria**. Mazzini preaches an Italian revolution for the Third Rome: After the Rome of the Caesars and the Rome of the Popes comes the **Rome of the People**. For this, the pope must be driven out. Mazzini has tried to put this into practice just last year. In November 1848, armed **Young** Italy gangs forced Pope Pius IX to flee from Rome to Naples. **From March to June of 1849, Mazzini ruled the Papal States as one of three dictators, all Grand Orient Freemasons**. During that time, death squads operated in Rome, Ancona, and other cities. Some churches were sacked, and many confessionals were burned. For Easter 1849, Mazzini staged a monstrous mock Eucharist in the Vatican he called the Novum Pascha, featuring himself, God, and the People. During this time he was planning to set up his own Italian national church on the Anglican model. The **defense** of Rome was organized by Giuseppe **Garibaldi**, who had joined Mazzini's Young Italy in the early 1830s. But a French army sent by fellow Stooge Louis Napoléon drove out Mazzini, Garibaldi, and their supporters. Lord **Palmerston** said that Mazzini's regime in Rome was ``far better than any of the Romans have had for centuries.'' Right now Mazzini is here in London, enjoying the support of Lord **Ashley**, the Earl of Shaftesbury, a Protestant fanatic who also happens to be Lord Palmerston's **son-in-law**.

**Mazzini's direct access to the British government payroll comes through James Stansfeld, a junior Lord of the Admiralty and a very high official of British intelligence.** Last year, Stansfeld provided the money for Mazzini's Roman Republic. Stansfeld's father-in-law, William Henry Ashurst, is another of Mazzini's **patrons**, **as is** John Bowring of the Foreign Office, the man who will provoke the **second** Opium War against China. Bowring is **Jeremy Bentham**'s literary executor. John Stuart Mill of **India House** is another of Mazzini's friends. Mazzini is close to the **protofascist** writer Thomas Carlyle, and has been having an **affair** with Carlyle's wife.

Mazzini's role in Italy has been that of a marplot, a wrecker, a terrorist, an assassin. His specialty is sending his brainwashed dupes to their deaths in terrorist attacks. He hides out and always succeeds in saving himself. Mazzini travels readily on the continent using false passports, posing as an American, an Englishman, a rabbi. In 1848, he rushed to Milan as soon as the Austrians had been driven out and tried to start trouble. One of Mazzini's agents, General Ramorino, let the Austrian commander Radetzky outflank the Piedmontese and win the battle of Novara. Ramorino was executed for treason, but Piedmont had lost the first war for Italian liberation. The king abdicated, and Mazzini tried to break up Piedmont with a revolt in Genoa. Three years from now, Mazzini will stage an abortive revolt against the Austrians in Milan, mainly to stop Russia from allying with Austria in the Crimean War. A few years after that Mazzini will try another insurrection in Genova, still trying to break up Piedmont. In 1860, he will encourage Garibaldi to sail to Sicily, and then try to provoke a civil war between Garibaldi's dictatorship in the south and Cavour's Piedmontese government in the north. In 1860, he will be **thrown** **out** of Naples as a provocateur. By that time, Mazzini will be a hated **and** reviled figure, but British propaganda and British support will keep him going. Mazzini is also an assassination bureau. In 1848, there was a chance that Pius IX's very capable reforming minister Pellegrino Rossi could unify Italy and solve the Roman Question in a constructive way, through an Italian confederation, chaired by the pope, arranged with Gioberti, Cavour, and other Piedmontese. Mazzini's agents, members of Young Italy, stabbed Pellegrino Rossi to death. The killer was in touch with Lord Minto, Palmerston's special envoy for Italy. Stooge violence between Mazzini and Napoléon III is always intense, especially after Napoléon's army finished off Mazzini's Roman Republic. In 1855, a Mazzini agent named Giovanni Pianori will attempt to kill Napoléon III, and a French court will convict Mazzini. Have Napoléon's forces outshone the bungling British in the Crimea? Are the British nervous about Napoléon's new ironclad battleship, when they have none? Attempts to kill Napoléon are **financed** by the Tibaldi Fund, run by Mazzini and set up by Sir James Stansfeld of the Admiralty. Later, in February 1858, there will be an attempt to blow up Napoléon by one of Mazzini's closest and best-known lieutenants from the Roman Republic, Felice Orsini. Napoléon will get the message that it is time to get busy and start a war against Austria in 1859. At other times, Mazzini tried to kill King Carlo Alberto of Piedmont. Mazzini's Young Italy is always the party of the dagger, of the stiletto.

In the hands of Judith, the sword which cut short the life of Holofernes was **holy**; holy was the dagger which Harmodius crowned with roses; holy was the dagger of Brutus; holy the poniard of the Sicilian who began the Vespers; holy the arrow of Tell.'' Vintage Mazzini. London's future ability to assassinate men like Walter Rathenau, Jürgen Ponto, Aldo Moro, Alfred Herrhausen, Detlev Rohwedder, stretches back in unbroken continuity to the Mazzini **networks** of today. Mazzini is actually doing everything he can to prevent Italian unity. When unity comes, 20 years from now, it will come in the form of a **highly** **centralized** state dominated by Grand Orient Freemasons. For 30 years the prime ministers will be Mazzini's agents, like DePretis and Crispi. Because of the violent liquidation of the Papal States, the Catholics will refuse to take part in politics. Italy will remain weak, poor, and divided.

After **Mussolini**, the Italian Republican Party will identify with **Mazzini**, and Ugo LaMalfa and his friends will continue Mazzini's efforts to make sure that Italy is weak **and** divided, bringing down one government after another, and ruining the economy.

Mazzini's work , for the British extends far beyond Italy. Like the Foreign Office and the Admiralty which he serves, Mazzini encompasses the world. The Mazzini networks offer us a fascinating array of movements and personalities. There are agents and dupes, professional killers, fellow-travelers, and criminal energy types. Mazzini's court of miracles was a public scandal. **Leopold** of Saxe-Coburg-Gotha, now the king of Belgium, has been complaining to his **niece** Queen Victoria that in London there is maintained ``a sort of menagerie of Kossuths, Mazzinis, Legranges, Ledru-Rollins, etc. ... to let loose occasionally on the continent to render its quiet and prosperity impossible.'' Indeed. On Feb. 21, 1854, this crew will come together at the home of the American consul, George Sanders: Mazzini, Felice **Orsini**, Garibaldi, Louis Kossuth, Arnold Ruge, Ledru-Rollin, Stanley Worcell, Aleksandr Herzen, and U.S. traitor and future **President James Buchanan.** There will also be a **Peabody** from the counting house. We can think of Mazzini as the zookeeper of a **universal human zoo**. Mazzini's human zoo is divided into theme parks or pavilions, one for each ethnic group. In a normal zoo there is an elephant house, a monkey house, an alligator pond, and the like. In Mazzini's human zoo there is an Italian house, a Russian house, a Hungarian house, a Polish house, an American house. Let us walk through the various theme parks in the zoo and identify some of the specimens. Young Italy, as we have seen, was **founded** in 1831, attracting the young sailor Giuseppe Garibaldi **and** Louis Napoléon. Shortly thereafter there followed Young Poland, whose leaders included the revolutionaries Lelewel and Worcell. Then came **Young Germany,** featuring Arnold **Ruge**, who had published some material by an obscure German ``red republican'' named **Karl Marx**. This is the Young Germany satirized by Heinrich Heine. In 1834, Mazzini founded ``Young Europe,'' with Italian, Swiss, German, and Polish components. Young Europe was billed as the Holy Alliance of the Peoples, opposed to Metternich's Holy Alliance of despots. By 1835, there was also a Young Switzerland. In that same year Mazzini launched Young France. The guiding light here was Ledru-Rollin, who later became the interior minister in Lamartine's short-lived Second French Republic of 1848. There was also Young Corsica, which was the **mafia**. By the end of this century we will have a Young Argentina (founded by Garibaldi), Young Bosnia, **Young India**, Young Russia, Young Armenia, Young Egypt, the Young Czechs, plus similar groupings in Romania, Hungary, Bulgaria, and Greece. Mazzini is especially interested in creating a south Slavic federation dominated by Belgrade, and for that reason, he has a Serbian organization. That will have to wait for Mazzini's **student** Woodrow Wilson and the Versailles peace conference of 1919. Right now, a masonic group in the United States is gearing up to support the **pro**-slavery Franklin Pierce for President in 1852; they are the **radical** wing of the Democratic Party, and they call themselves Young America. In the future there will be the Young Turks. And yes, there is also a Palmerston-Mazzini group for **Jews**, sometimes called Young Israel, and sometimes called **B'nai** **B'rith**. For Mazzini, a nationality means a **race**, a fixed array of behavior like a breed of dog or a species of animal. He is not thinking of a national community united by a literate language and a classical culture to which any person can become assimilated through a political choice. For Mazzini, **race** is unchangeable, and **race** is **destiny**. It is a matter of blood and soil. Cats fight dogs, French fight Germans, Germans fight Poles, and so on through all eternity. These hatreds are the main datum of sensory perception. Each of Mazzini's organizations demands immediate national liberation for its own **ethnic** group on the basis of aggressive chauvinism and expansionism. Mazzini's warhorse is the **Territorial** Imperative. Each is obsessed with borders **and** territory, and each finds a way to oppose and sabotage dirigist economic **development**. Each one is eager to submerge and repress other national groupings in pursuit of its own mystical destiny. This is Mazzini's **racist** gospel of universal ethnic cleansing. We have seen some Italian cages; next comes the Hungarian theme park in the zoo. Our principal specimen here is Louis **Kossuth**, a leader of the Hungarian revolution of 1848-49. Kossuth was for free trade. He wanted equal status for Hungarians in the Austrian Empire--equal with the Austrians. But within the Hungarian part of the **Hapsburg** Empire there were many other national groups--Poles, Ukrainians, Germans, Serbs, Romanians, Croatians, and others. Would they receive political and linguistic autonomy? Kossuth's answer was to ban all official use of the Slavic and Romanian languages in favor of Hungarian. Kossuth was therefore on course for a bloody collision with the Illyrian movement for Greater Croatia, and with the military forces of the Croatian leader Jellacich. There was also conflict with the Serbs. Mazzini had promised the same territories to Hungary, to the Illyrian Croatians, and to his Serbian south Slav entity. Then there was the question of Transylvania, claimed by the Hungarians but also by the Young Romania of Dimitirie **Golescu**, another Mazzini agent. Young Romania's program was to restore the Kingdom of Dacia as it had existed before the Roman Emperor Trajan. So Young Hungary and Young Romania were pre-programmed to fight to the death over Transylvania, which they did, last year. Because of the ceaseless strife of Hungarians and Croatians, Hungarians and Serbians, Hungarians and Romanians, it proved possible for the **Hapsburgs** to save their police state with the help of a **Russian** army. The ethnic theme houses of the zoo thus sally forth to fight, not only Hapsburgs and Romanovs, but most of all, **each** other. We will find the same thing in viewing the Polish and Russian pavilions. The Young Poland of Lelewel and Worcell demands the re-creation of the Polish state and rollback of the 1772-95 partitions of Poland. But they go much further, laying claim to Poland in its old Jagiellonian borders, stretching from the shores of the Baltic to the shores of the Black Sea. This includes an **explicit** **denial** that any Ukrainian nation exists. In the orbit of Young Poland is the poet Adam Mickiewicz, a **close** friend of Mazzini's who was with him last year during the Roman Republic. Mickiewicz argues that Poland is special because it has suffered more than any other nation; **Poland is ``the Christ among nations.**'' Mickiewicz dreams of uniting all the west and south Slavs against the ``tyrant of the north,'' the ``barbarians of the north.'' By this he means Russia, the main target. Young Poland's program also foreshadows the obvious conflict with Young Germany over Silesia. Young Russia **means** the anarchist Mikhail Bakunin and the aristocratic ideologue Aleksandr Herzen. Herzen is an agent of Baron James **Rothschild** of Paris. Right after the Crimean War, Herzen will start publishing The Polar Star and The Bell, both leak sheets for British secret intelligence that will build up their readership by divulging Russian state secrets. Herzen prints the ravings of **Bakunin**, who preaches pan-Slavism, meaning that Russia will take over all the other Slavic nations. ``**Out of an ocean of blood and fire** there will rise in Moscow high in the sky the star of the revolution to become the guide of liberated mankind.'' Vintage Bakunin. If Mazzini relies on the stiletto, for Bakunin it is ``the peasant's axe'' that will bring down the ``German'' regime in St. Petersburg.

To block real industrial capitalist development, he **preaches reliance on the aboriginal Slavic village, the mir, with ``communal ownership of the land'' plus the ancient Slavic workshop, the artel.** The mir will never build the Trans-Siberian railway. Herzen sees Russia as the ``center of crystallization'' for the entire Slavic world. Herzen, although he is usually called a ``westernizer,'' is totally hostile to western civilization. He writes of the need for a ``new **Attila**,'' perhaps Russian, perhaps American, perhaps both, who will be able to tear down the old Europe. In the moment when the British will seem so close to winning everything, **Herzen** will support Palmerston's Polish insurrection of 1863, and will lose most of his readers. Once the American Civil War is over, the British will have little use for Herzen. By then, London will be betting on the nihilist terrorists of the Narodnaya Volya (People's Will), plus the Russian legal Marxists, all British **agents**. But already today we can see the conflicts ahead between Young Poland and Young Russia. In the conflicts among Mazzini's national chauvinist operations, we can see the **roots** of the slaughter of World **War I.**

This is Young America. The name was popularized in 1845 by Edwin **DeLeon**, the son of a Scottish Rite, Jewish slave-trading family of Charleston, South Carolina. Edwin DeLeon will later be one of the leaders of the Confederate espionage organization in Europe. The leader of Young America is George N. Sanders, the future editor of the Democratic Review. Young America's view of Manifest Destiny is a **slave** empire in Mexico and the Caribbean. In the 1852 election, Young America will back the dark horse Democrat, Franklin Pierce, against Winfield Scott. Scott's Whig Party will be destroyed. Young America operatives will receive important posts in London, Madrid, Turin, and other European capitals. Here they will **support** Mazzini and his gang. Mazzini's American contacts are either proto-Confederates or strict abolitionists, such as William Lloyd Garrison. During the American Civil War, Mazzini will favor both the **abolition** of slavery and the destruction of the Union through secessionism--the London line. This subversion will be showcased during the famous tour of Kossuth in the United States, next year and the year after. Kossuth will be accompanied by Mazzini's **moneybags**, the Tuscan Freemason Adriano Lemmi.

The Second Stooge: **David Urquhart**. Mazzini is the zookeeper for all of these theme parks. But there are other zookeepers, and still more theme parks in the human, multicultural zoo. The custodians are Palmerston's two other Stooges, David Urquhart and Napoléon III. There is also a theme park for the English **lower** orders. The keeper here is the strange and eccentric Scot, David Urquhart, **the most aristocratic of Palmerston's Stooges. Urquhart was chosen for his work directly by Jeremy Bentham,** who lavishly praised ``our David'' in his letters. Urquhart took part in Lord Byron's Greek revolution, but then found he liked Turks better after all. He secured a post at the British Embassy in Constantinople and ``went native,'' **becoming** an Ottoman pasha in his lifestyle. Urquhart's positive contribution to civilization was his popularization of the Turkish bath. He also kept a harem for some time. Urquhart also thought that late Ottoman feudalism was a model of what civilization ought to be. In Turkey, Urquhart became convinced that all the evil in the world had a single root: Russia, the machinations of the court of St. Petersburg. A very convenient view for Palmerston's Britain, which was always on the verge of war with Russia. For Urquhart, the unification of Italy is a Russian plot. He once met Mazzini, and concluded after ten **minutes** that Mazzini was a Russian agent! The usual Stooge on Stooge violence again! For this Russophobe, the problem of Great Britain is that Palmerston is a Russian agent, having been recruited by one of his many mistresses, the Russian Countess **Lieven**. During the years of Chartist agitation, Urquhart bought up working class leaders and drilled them in the litany that all of the problems of the English working man came from Russia via Lord Palmerston. To these workers Urquhart teaches something he calls **dialectics**. Urquhart will be a member of Parliament and he controls a weekly paper, **The Free Press**. Palmerston understands that his subversive methods will always generate opposition from the Tory gentry and the straight-laced crowd. So he has taken the precaution of institutionalizing that opposition under his own control, with a raving megalomaniac leader to **discredit** it. Urquhart's **demonization** of Russia foreshadows something that will be called McCarthyism a century from now. Urquhart's **remedy is to go back to the** simplicity of character of Merrie England, in the sense of retrogression to bucolic medieval myth. ``The people of England were better clothed and fed when there was no commerce and when there were **no factories**.'' That is vintage Urquhart. Does this talk of pre-capitalist economic formations strike a familiar chord? Do you smell a big, fat commie rat? How interesting that Urquhart should be the **controller** of British agent Karl Marx, who earns his keep as a writer for Urquhart's paper. David Urquhart is the **founder** of modern communism! It is Urquhart who will prescribe the plan for Das Kapital. Marx is a professed admirer of Urquhart--acknowledging his influence more than that of any other living person. Marx will even compose a Life of Lord Palmerston, based on Urquhart's wild obsession that Pam is a Russian agent of influence. This says enough about Marx's acumen as a political analyst. Marx **and** Urquhart agree that there is no real absolute profit in capitalism, and that technological progress causes a **falling** rate of profit. Another of Urquhart's operatives is **Lothar Bücher**, a confidant of the German labor leader **Lassalle**, and later of the Iron Chancellor, Otto von **Bismarck** himself. After Gettysburg, Urquhart will move to France, and open a theme park for right-wing **Catholics**; he will meet Pius IX and will join members of Cardinal Newman's **Oxford Movement** at the First Vatican Council in 1870.

The **Third** Stooge: Napoléon III .Napoléon le Petit. As we have seen, he started off as a Carbonaro and terrorist in contact with Mazzini. In 1836, Napoléon tried to parlay his famous name into a successful putsch; he failed and was exiled to America. Then Napoléon was given a private study at the new British Museum reading room and **frequented** Lord Palmerston. He began work on his book, Les Idées Napoléoniques. His main idea was that the original Napoléon was not wrong to be an imperialist, but only erred in trying to expand his empire at the expense of Great Britain. There is plenty of room for a French Empire as a junior partner to the British. The preferred form of government would be democratic **Caesarism**, with frequent plebiscites. In 1848 Napoléon was working for the British as a **special constable**--a riot cop--to put down an expected Chartist revolution; he was then shipped to Paris. There Napoléon III used his name to become President, and then organized a coup d'état that made him emperor. Palmerston quickly endorsed the coup, causing hysteria on the part of the Victoria and Albert palace clique. Palmerston was forced out, but he was soon back, stronger than ever. After hundreds of years of warfare, France at last had been **broken**, placed under a more or less dependable British puppet regime. **The ``western powers,'' the ``Anglo-French,'' were born.** Napoléon III gave Palmerston one indispensable ingredient for his imperial strategy: a powerful land army. Soon an open Anglo-French entente was in full swing. When Victoria came to Paris it was the first such visit by an English sovereign since Henry VI had been crowned King of France in Notre Dame in 1431. When Napoléon joined Palmerston in attacking Russia in the Crimea, it was the first war in 400 years to see France and England on the **same** side. The French pavilion of the zoo is being redecorated with a new version of British empiricism: This is **positivism**, the **miserable** outlook of Auguste Comte and Ernest Renan. This will **lead to** the French structuralists, ethnologists, and even deconstructionists of the late twentieth century. Napoléon III is Palmerston's strategic catamite, usually with as much will of his own as an inflatable sex doll. Think of him as a blow-up British agent. After the Crimea, Palmerston will need a land war against Austria in northern Italy.

Napoléon, egged on by Camillo Benso di Cavour who knows how to play the interstices, will oblige with the war of 1859 and the great Battle of Solferino. When the time will come for Maximilian's Mexican adventure, Napoléon will be eager to send a fleet and an army. During the American Civil War, Napoléon's pro-Confederate stance will be even more aggressive than Palmerston's own. In 1870, Bismarck will defeat Napoléon and send him into exile in England. Here Napoléon will plan a comeback after the Paris Commune, but he will need to be seen on horseback, and he has a bladder ailment. The bladder operation designed to make him a man on horseback once again will instead kill him. Napoléon III calls himself a **socialist** and will style the latter phase of his regime ``**the liberal empire.**'' That means all of France as a theme park in the British zoo. In 1860 Napoléon will sign a **free trade treaty** with the British. Along the way, he will pick up a junior partner colonial empire in Senegal and in **Indo**-China in 1862, something that will **set the stage for** the Vietnam War a century later. Under Napoléon, France will build the Suez Canal, only to have it fall under the **control** of the British. Napoléon III will furnish the **prototype for the fascist** dictators of the twentieth century.

**William Petty,** Earl of Shelburne and Marquis of Lansdowne, gathered a stable of ideologues and operatives, his stooges. These were **Jeremy Bentham,** Adam Smith, Edward Gibbon. These were the **founders** of British philosophical radicalism, the **most primitive** form of Aristotle yet devised, and its **Siamese** twin, free trade. Shelburne did succeed in destabilizing and nearly destroying France. The reign of terror in the French **Revolution** was the work of agents and dupes of Shelburne among the Jacobins, enragés, and sans-culottes. By now British policy was in the hands of Shelburne's student **and** protégé, William Pitt the Younger. After letting the Jacobin horrors of Bentham's agents brew up for three years, Pitt was able to unite the continental powers against France in the first, second, and third coalitions. Using the armies raised by Lazare Carnot, Napoléon shattered each of these coalitions. Napoléon's final defeat was the work of Scharnhorst, Gneisenau, and the Prussian reformers, but the **beneficiaries** were the British.

By 1830, Lord **Palmerston** was ready to take control of the Foreign Office and begin his direct march to **undisputed world domination.** Metternich was still sitting on the lid of the boiling European cauldron, but Lord Palmerston and his Three Stooges were stoking the flames underneath. There was a time when the center of oligarchy, usury, and geopolitics was **Venice**, the group of islands in a lagoon at the top of the Adriatic. In the sixteenth century, in the wake of the war of the League of Cambrai, Venice was a cancer planning its own metastasis. These were the years during which the patrician party known as the Giovani, the **Youngsters**, began meeting in a salon known as Ridotto Morosini. **It is here that the future course of England and Britain was charted.**

<http://american_almanac.tripod.com/palmzoo2.htm> )))

----- It is probable that in **no other** period in the history of Italy there has been **so much** reference to **Mazzini** as during the **Fascist** period, when the **founder** of Giovine Italia (who died exactly fifty years before the march on Rome) became the object of innumerable quotations in books , articles, speeches, to the point of being considered a sort of **precursor** of the **Mussolini** regime. Essay by Paolo Benedetti, entitled **Mazzini in "black shirt".** Originally, as Benedetti recalls, **the first fascism** was born thanks to the contribution of large republican fringes, especially in the areas where the presence of the PRI was greater, ie in Romagna and in the Marche. If in 1919 the then Republican Pietro Nenni, after being one of the founders of the Fascio di Combat in Bologna, quickly detached himself from it, this did not happen in many other cases. But Mazzinians were also those fascists who came from revolutionary syndicalism, who believed they found in Mazzini a form of reconciliation between patriotism and socialism analogous to theirs. Let's study Mazzini: this is the title of the article that one of them, Sergio Panunzio, had published in 1917 on the Popolo d 'Italia, the newspaper founded by Mussolini after the interventionist turning point, which took up, not by chance, an old Mazzinian newspaper. Mazziniani were then, in one way or another, leading exponents of the regime such as Giuseppe Bottai, Dino Grandi or Italo Balbo, who last graduated with a thesis on Mazzini's economic and social thought. In the mid-twenties Delio Cantimori, future Marxist historian and then a young fascist intellectual, had joined the NPF - as he later confessed - «imagining that this would be done by the republican, union, national revolution of Corridoni (the revolutionary trade unionist who died on the Karst in 1915) and of Mazzini ». If all **leftist fascism** was Mazzinian, it is also true that an exponent of **the most clearly authoritarian** side of the regime, such as the minister of justice Alfredo Rocco, did not fail to place Mazzini among the **forerunners** of Mussolini's Italy. As for the interpretation of fascism that Giovanni Gentile gave, certainly **the most authoritative** theorist of the regime, in it the **reference** to Mazzini played a fundamental role, as can be verified already from the index of the names of the two volumes that collect his writings and political speeches of the Twenties: the name that occurs **most** frequently to you, after Mussolini, is that of Mazzini. With regard to the Duce himself, it was **not** by chance that for twenty years he quoted the founder of Giovine Italia very frequently: if he had discovered Mazzini late, during the First World War, it is also true that as a socialist, as Pierre Milza observed, he was « himself the product of a political culture that **mixed** the Mazzinian and libertarian tradition, strongly rooted in Romagna, with the principles of an intransigent socialism ". Certainly, in the fascist quotations, non-secondary aspects of Mazzinian thought were expunged, beginning with his humanitarian imprint and, at least in a broad sense, liberal; however, if it was a unilateral reading, it cannot be said that it was also a completely arbitrary reading. By referring to Mazzini, Fascism meant to affirm the importance that **the idea** of ​​nation and country had actually had in the **birth of the Black Shirt movement**; **or** the centrality of a conception of politics that very much focused on **education and** mass pedagogy as **tools to create a "new man"**. It was always through the calls to Mazzini that fascism claimed to have solved a problem that arose from the Risorgimento, the strangeness of the popular masses with respect to the State, a 'strangeness' - it was affirmed - that finally Mussolini had ended. The same corporatism, exalted as an original solution to the social problems of the contemporary world, seemed to the fascists to be **closely** linked to the particular solidarity concept of Mazzini, who, against Marx, had defended the collaboration between the classes with determination. It was no coincidence, in short, if fascism in 1925 declared Mazzini's house a national monument or if in the great E42 Rome exhibition, which the war prevented from carrying out, a room dedicated to Mazzini was planned. What made even more present the latter in Italy between the two wars was the fact that a **part** of the anti-fascism, above all that was headed by Carlo Rosselli and Giustizia e Libertà, referred to the Genoese revolutionary. Rosselli, as Benedetti recalls, wrote in 1931 to an English scholar: "Let us act in the spirit of Mazzini, and we deeply feel the ideal continuity between the struggle of our ancestors for freedom and that of today". In 1944-45, the situation became somewhat more tangled. Salò's republican fascism naturally intensified the calls to Mazzini: for example, the date of the oath of the Republican National Guard was fixed on February **9**, the day of the proclamation, almost a century before, of the Roman Republic that had had at its head the "triumvirate" Mazzini.

But Mazzini was even more frequently referred to as **anti-fascist**, now that the new political strategy of Togliatti tended to accredit the PCI - through the continuous references, precisely, to Mazzini, Garibaldi or Mameli - as a party closely linked to the national tradition . So that, in the final phase of the conflict, the name of Mazzini was found to be recalled frequently on **both fronts** of the Italian civil war. An outcome not a little paradoxical for those who had been the strongest proponent of the unity of the country.

MUSSOLINI'S THREE POLITICAL SAINTS; Machiavelli, Mazzini and Nietzsche Influence the Thought of Italy's "Man of Destiny" <https://www.nytimes.com/1925/02/15/archives/mussolinis-three-political-saints-machiavelli-mazzini-and-nietzsche.html>

<https://erenow.net/WWI/MussoliniWWI/9.php>

John Ruskin’ **gravestone** at Coniston where he is buried characterizes **his pagan** beliefs. The stone was designed by W.E. Collingwood (1854-1932), a student of his and his secretary. The chief symbols cut into his gravestone are these: A Maltese Cross (symbol of the Babylonian sun god and Order of Knights Templar) inside which is a circle (representing a serpent biting its tail) surrounding a Nazi swastika, a rider riding a horse (actually depicting St. George on his white horse, or King Arthur), a Jewish seven branched candelabrum, a **winged lion** (from Babylon – symbol of the **mother-earth goddess, Ishtar**), a student with pen and paper seated while writing before a sunrise, an elaborate arrangement of various Celtic triscele symbols, and **three men** representing the three principal officers of the Masonic Lodge in which he was a member…

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* "Report of the inaugural public meeting, held at the **Freemason's** Hall, London, Monday, 15th May, 1871 : Mr. John Stuart Mill in the **chair**."

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Edward George Earle Lytton Bulwer-Lytton -- had two children, Lady Emily Elizabeth Bulwer-Lytton (1828–1848), and (Edward) Robert Lytton Bulwer-Lytton, 1st Earl of Lytton (1831–1891) who became Governor-General **and** Viceroy of British **India** (1876–1880). ....... Annie Besant **and** especially Helena Blavatsky **incorporated** his thoughts and ideas from particularly The Last Days of Pompeii, Vril, the Power of the Coming Race and Zanoni in her own books.

Edward George Earle Lytton Bulwer-Lytton, 1st Baron Lytton, PC (25 May 1803 – 18 January 1873) was an English writer and politician. He served as a Whig MP from 1831 to 1841 and a Conservative MP from 1851 to 1866. He was Secretary of State for the Colonies from June 1858 to June 1859, when **he** selected Richard Clement Moody to be **founder** of British Columbia. He was offered the Crown of Greece in 1862 after the abdication of King Otto, but declined it. He became Baron Lytton of Knebworth in 1866. His son was the statesman Robert Bulwer-Lytton, 1st Earl of Lytton, who served as Governor-General of **India** and British Ambassador to France.

Bulwer-Lytton was born on 25 May 1803 to **General** William Earle **Bulwer** of Heydon Hall and Wood Dalling, Norfolk **and** Elizabeth Barbara **Lytton**, daughter of Richard Warburton Lytton of Knebworth House, Hertfordshire. He had two older brothers, William Earle Lytton Bulwer (1799–1877) and Henry (1801–1872), later Lord Dalling and Bulwer. When Edward was **four**, his father died and his mother moved to London. He was a delicate, neurotic child and was discontented at a number of boarding schools. In 1822 he entered **Trinity** College, Cambridge, where he met John Auldjo, but shortly afterwards moved to Trinity Hall. **Bulwer-Lytton began his career as a follower of Jeremy Bentham**.

In 1858 he entered Lord Derby's government as Secretary of State for the Colonies, thus serving alongside his old friend **Disraeli**. Bulwer-Lytton penned many other works, including **The Coming Race or Vril: The Power of the Coming Race** (1871), which drew heavily on his interest in the **occult** and contributed to the early growth of the science fiction?? genre. Its story of a subterranean **race** waiting to reclaim the surface of the Earth is an early science fiction theme. The book popularised the **Hollow** Earth theory and may have inspired **Nazi** mysticism. His term "vril" lent its name to **Bovril meat extract**.

Adopted by theosophists **and** occultists since the 1870s, "vril" would develop into a major **esoteric** topic, and eventually become closely associated with the ideas of an **esoteric neo-Nazism** after 1945.

<https://en.wikipedia.org/wiki/Edward_Bulwer-Lytton>

He has also become known as an early advocate of **animal** rights. Bentham's **students** included his secretary and collaborator **James Mill**, the latter's son, **John Stuart Mill**, the legal philosopher John Austin, as well as Robert Owen, one of the founders of **utopian** socialism. As a result of his correspondence with Mirabeau **and** other leaders of the French Revolution, Bentham was declared an **honorary** citizen of France. <https://en.wikipedia.org/wiki/Jeremy_Bentham>

The bestial **British intelligence** of Shelburne **and** Bentham by Jeffrey Steinberg Chorus:

British empiricism started from Francis Bacon's inductive method based on sense certainty, all of which was taken directly **from** such Venetians as Paul Paruta **and** Pietro Sarpi. With Bacon is Thomas **Hobbes**, who wrote of human society as a war of , all against all, necessarily dominated by a tyrannical leviathan state. Then came John **Locke**, for whom the human mind was a blank slate destined to be filled by sense perceptions.

( John Locke FRS ( 1632 –1704) Burrhus Frederic Skinner (1904 –1990), )

Locke's hedonism led him to the conclusion that human freedom was an absurd contradiction in terms. Locke was followed by the solipsist George **Berkeley**, who denied any basis in reality to our sense impressions: They are a kind of videotape played in each one of our heads by some **unknown** supernatural agency. Perception was the only existence there was. Then came the Scots lawyer and diplomat David **Hume**. For Hume also, there is really **no** human self, but merely a bundle of changing perceptions. In his "Enquiry Concerning Human Understanding" and other earlier works, Hume attacks the idea of cause and effect. For Hume, there is no necessary connection between a cause and an effect that the human mind can know with certainty .. we only have a vague association or habit of thought that one phenomenon has been usually followed by another. But in these same earlier works, Hume had at least accepted the importance of filling the tabula rasa of each new human mind with a stock of received ideas of conduct which can be lumped under the heading of morals or custom, including religion. During Hume's later years, the power of the Shelburne faction became **dominant** in Britain, and Hume' s skepticism became bolder and more radical. The later Hume, as in his "Dialogues Concerning Natural Religion," totally repudiated the notion of custom and morality in favor of an unbridled hedonism that points toward the depths of pederasty and degradation inhabited by **Jeremy Bentham**. Immanuel **Kant**, during his long teaching career in Konigsberg, Prussia, had been a retailer of **Hume'** s ideas. But when Hume repudiated all notion of custom and traditional morality, even Kant could not follow. Kant responded with the Critique of Pure Reason to defend the notion of cause and effect as one of **Aristotle's** categories, against **Hume**, who had reached a **sub**-Aristotelian level. On this basis, Kant was able to defend customary ideas of religion and morality,.

Bentham made his philosophical breach with the American republicans all the more clear in a lengthy tract tlitled -- An Introduction to the Principles of Morals and Legislation (1780). That manuscript would **not only** prescribe the founding principles of British philosophical radicalism; it would propel Bentham into the very center of a then-emerging new British Foreign Office **and** British Foreign **Intelligence** Service, consolidated under the guiding hand of William Petty, Lord Shelburne, a man who at the time was the de facto, if not de jure doge of Britain.

**Bentham categorically rejected any distinction between man and the lower beasts, defining** man instead as a creature driven purely by hedonistic impulses. Shelburne assigned to Bentham an English and Swiss editor in order to ensure the **widest** dissemination of Bentham's works in both the English- and French-speaking worlds. Later, Bentham's works would be even more **widely** circulated throughout Latin America during his years of intimate collaboration with the American traitor **Aaron Burr**, and with revolutionists Gen. Francisco de Miranda-a Venezuelan by birth who played a leading role as **a paid agent of the British East India Company in the Jacobin Terror in France-and** Simon Bolfvar. Burr, fleeing the United States, took up residence at the home of Bentham, and the two men conspired to establish an empire, first in Mexico, and later in Venezuela. Shelburne's political intrigues At the very moment of his taking up with Bentham, Lord Shelburne was in the **process** of launching his most daring political intrigues. 1780 Lord Shelburne, through the **East India Company** and its allied Baring Bank, bankrolled a Jacobin mob to descend upon London, ostensibly in protest over the granting of Irish reforms. The so-called Irish **reforms** amounted to little more than **forced** conscription of Irishmen into the British Army to fight in North America. **King George III had declared himself wholly subservient to the Shelburne-led East India Company faction**-the Venetian Party.

**The intelligence operations formerly housed at the East India Company were henceforth run out of the Foreign Ministry and the British Secret Intelligence Services** .

Lord Gordon became a convert to Jewish cabbalism, taking the name Israel Bar Abraham. He shortly thereafter surfaced in Paris **as an occult adviser to** Marie Antoinette, and from that position participated in Shelburne's intrigues against the French Bourbons. The

For Shelburne, the battle cry of the New Venice/New Rome was "free trade."

As early as 1763, in a famous carriage ride from Edinburgh to London, Shelburne had commissioned two works from one of his **East India Company** scribblers, **Adam Smith**. First, he had commissioned Smith to prepare the research outlines for the study that would be later completed by another **India House** propagandist, Edward Gibbon, on the decline and fall of the Roman Empire-a study critical to Shelburne's commitment to **establish** a new third Roman Empire headquartered in London. In **addition**, he ordered the preparation of an apologia for free trade, which Smith completed in 1776 under the title The Wealth of Nations. In 1787, Shelburne's leading intelligence agent Jeremy **Bentham** went one better than Smith by publishing a series of letters from Russia that were assembled in a pamphlet titled In Defense of Usury. The final letter, addressed to Smith, chastized the **India House** economist for not going far enough in his embrace of unbridled monetary dictatorship. Bentham demanded an **end** to all **restrictions** on usurious interest rates, employing the liberal argument that suppression of usury stifles invention. Smith immediately wrote of Bentham's In Defense of Usury . Shelburne's own most eloquent plea for unbridled free trade **and** usury came during his brief tenure as prime minister from 1782 to 1783. Although he had formerly preferred to steer British politics from behind the scenes in his capacity as chairman of the three-man "Secret Committee " of the East **India** Company, Shelburne felt compelled to briefly take the formal reins of government in order to ensure the launching of his new British imperium.

'Destroy America with free trade'

On Jan. 27, 1783, Shelburne stood before the House of Lords to argue for ratification of the Treaty of Paris. With more industry, with more capital, with more enterprise than any trading nation on Earth, it ought to be our constant cry: Let every market be open. "

Shelburne's policy of unbridled free trade between Britain and the United States nearly destroyed the American republic in its cradle. Shelburne unleashes Jacobins against France Even with matters still unresolved in North America, Shelburne and Bentham turned their attention to another critical front across the English Channel in France. The Seven Years' War of 1756-63 had stripped France of its once formidable maritime capacity. Shelburne now sought to destroy France as an economic and military rival on the continent. From the outset, the Jacobin Terror was a **British East India Company**-, British Foreign Office-orchestrated affair. The bloody massacre of France 's scientific elite was systematically carried out by French hands, manning French guillotines, but **guided** by British strings. **Jacques Necker**, a Geneva-born, Protestant, slavishly pro-British banker, had been installed through the efforts of Shelburne's leading ally in France, Philippe Duke of Orleans, as finance minister. Necker's **daughter**, the infamous Madame de Stael, would later run one of Shelburne's most important Parisian salons. Economic crisis across France was the **precondition** for political chaos and insurrection, and Shelburne readied the projected destabilization by creating a "radical **writers'** shop" at Bowood staffed by Bentham, the Genevan Etienne Dumont, and the Englishman Samuel Romilly. Speeches were **prepared** by Bentham and translated and transported by diplomatic pouch and other means to Paris, where leaders of the **Jacobin** Terror, Jean-Paul Marat, Georges Jacques Danton, and Maximilien de Robespierre delivered the fiery oratories. **Records of East India Company** payments to these leading Jacobins are still on file at the British Museum.

Bentham's slave labor scheme.

Bentham was so taken up with the events in France, that on Nov. 25, 1791, he wrote to National Assemblyman J.P. Garran offering to move to Paris to take charge of the penal system. .At the same time, Bentham was proposing to assume the post of chief jailer of the Jacobin Terror, which sent many of France's greatest scientists and pro-American republicans to the guillotine or to prison. Bentham made no bones about his loyalties: In accepting the honorary title of Citizen of France, Bentham wrote to the Jacobin interior minister in October 1792: "I should think myself a weak reasoner and a bad citizen, were I not, though a royalist in London, a republican in Paris. " Bentham's Panopticon scheme was a slave labor camp first designed by him in Russia in **1787** while he was visiting his brother, a Shelburne spy. Asked by Prince Poternkin, the prime minister of Catherine the Great, to help procure a steam engine to build up Russian industry, Bentham argued that human labor-not steam power-ought to be sufficient. His design, complete with elaborate architectural drawings, called for criminals, the indigent, and the retarded along with their children-to be placed in jail cells equipped with primitive machinery run by a central power source, which in tum would be fueled by swings, merry-go-rounds, and see-saws in the children's cellblock. The energy expended by the children playing with the toys would drive the factory. A central guardroom equipped with two-way mirrors would permit one guard to oversee the slave labor of hundreds. Above the main door of the Panopticon was to be a sign, reading: "Had they been industrious when free, they need not have drudged here like slaves. " During his tour of Russia and the Ottoman Empire, when he devised his Panopticon scheme and wrote , In Defense of Usury, Bentham wrote in his diary: "It is an old maxim of mine that interest, as love, should be free. "

'In Defense of **Pederasty'**. It is therefore of little shock that we find Bentham also writing in 1785 an essay on the subject of pederasty-arguing against any sanctions against homosexuality, lesbianism, masturbation, and bestiality. Bentham dismissed the harsh penalties then in force against pederasty as the result of irrational religious fears born of the Old Testament destruction of Sodom and perpetuated by society'S "irrational antipathy" to pleasure in general and to sexual pleasure in particular. Christian morality, like every other expression of natural law, had no place in Bentham's world of pleasure and pain. In the wake of the initial success in forcing France to its knees with the Jacobin Terror, Bentham **sponsored** several generations of philosophical radicals, ranging from his closest proteges, James Mill and John Bowring, to Mill's son John Stuart Mill, Thomas Carlyle, and David Urquhart.

CarlyIe, under the watchful eye of J . S. Mill, penned the **official** British history of the French Revolution, needless to say **burying** the role of the Shelburne-Bentham cabal in that blood-soaked tragedy. Bowring, Bentham's long-suffering personal secretary, would later supervise the publication of Bentham's collected works in an iI-volume series; would serve as Lord Palmerston's agent-handler of the notorious Giuseppe **Mazzini**; and would instigate the Second Opium War against China from his post as emissary in Canton.

Urquhart, one of the youngest of the Benthamites, would later become the agent-handler for Karl **Marx**. Upon his death in 1832, Bentham's body was dissected and stuffed; his head was cast in bronze and placed at his feet, with a mask affixed in its place. For years, the **mummified** Bentham, seated in his favorite chair inside a glass case, was an ever-present **participant** in meetings of his radical circle. In the 1990s, the mummy would still enjoy a place of prominence at London University. <https://larouchepub.com/eiw/public/1994/eirv21n16-19940415/eirv21n16-19940415_024-the_bestial_british_intelligence.pdf>

V. JAMES MILL AND INDIA. James Mill spent twelve labourious years writing the History of British India, and it was as its author that he was chiefly known to the contemporary reading public. It was largely as a result of his examination in this book, of Indian society and of the problems facing the British administration, that in 1819 he obtained the important position with the **East** India Company which he held for seventeen years.1

John Stuart Mill was simply upholding the family tradition when he fought (unsuccessfully) in 1858 to retain the body which he and his father had so faithfully served.

Philosophical radicalism, a school of thought also known as Utilitarianism, which emphasized the need for a scientific basis for philosophy as well as a humanist approach to politics and economics.

His eldest son was the celebrated Utilitarian thinker John Stuart Mill. After distinguishing himself as a Greek scholar at the University of Edinburgh, James Mill was licensed a **Presbyterian** preacher in 1798.

His Elements of Political Economy (1821), summarizes the views of the philosophical radicals, based primarily on the work of the economist **David** **Ricardo**. In this work Mill maintained: (1) that the chief problem of political reformers is **to** **limit the increase of population**, on the assumption that capital does not naturally increase at the same rate as population; (2) that the value of a thing depends entirely on the quantity of labour put into it; and (3) that what is now known as the “unearned increment” of land is a proper object for taxation. The enunciation of the **second** of these propositions is important in view of the use made of it by Karl **Marx**. Mill developed **Bentham’s** doctrines by his explanation of the association of ideas. This theory, presented in Mill’s Analysis of the Phenomena of the Human Mind, 2 vol. (1829), centres on the interrelatedness of mental concepts. <https://www.britannica.com/biography/James-Mill>

**Bentham said: ‘I was the spiritual father of Mill, and Mill the spiritual father of Ricardo.’**

* **Ricardo's sudden death in 1823**.

A younger generation was now rising, which looked up to Mill as a leader. Henry Bickersteth, afterwards Lord Langdale, was already an intimate. George Grote, John Austin and his brother Charles, William Ellis (1800-1881), Walter Coulson, and others were friends of the younger Mill, who sat at the feet of the father, and were sufficiently pugnacious and dogmatic expounders of utilitarian principles.

He later took a prominent part in the discussions which led to the foundation of the University of London in 1825. 1819 , he was appointed an **official in the India House, i**n the important department of the examiner of Indian correspondence. He gradually rose in rank until he was appointed, in 1830, **head** of the office.

From 1831 to 1833, Mill was largely occupied in the defense of the East India Company, during the controversy attending the renewal of its charter, he being in virtue of his office the spokesman of the court of directors. For the London Review, founded by Sir William Molesworth in 1834, he wrote a notable article entitled "The Church and its Reform." [www.newworldencyclopedia.org/entry/James\_Mill](http://www.newworldencyclopedia.org/entry/James_Mill)

Jeremy Bentham (1748-1832) the English utilitarian and philosopher was ‘**present but not voting**’ for more than a century after his death at meetings of the worthies of the University of London. His **embalmed** body known as the ‘**Auto-Icon**’ still resides in a glass case at UCL. Its head is of wax but the real one is brought out for ceremonial **dinners**. Child prodigy Bentham was a pupil of Blackstone at Oxford. Historian GM Trevelyan wrote that Bentham, the father of English law reform, regarded Blackstone as the arch-enemy, ‘who stood in the way of change by teaching people to make a fetish of the laws of England in the form they actually bore at the moment, a form dictated by the needs not of the present age but of ages past’.

Bentham advocated a centralising legal positivism. The evolution of this was described in Lord Hewart’s 1929 book ’The New Despotism’. Lord Hewart revealed the nature of the Fabians influence in government: A mass of evidence establishes the fact that there is in existence a persistent and well-contrived system, intending to produce, and in practice producing, a despotic power which at one and the same time places Government departments beyond the sovereignty of Parliament and beyond the jurisdiction of the Courts.

Because our Constitutional Monarchy recognises the higher power of God, Fabians contrive to attack and destroy it little by little. Bentham demanded no restrictions on interest rates stating that that suppression of usury stifles invention. He held that all human life was regulated by pain and pleasure, and rejected harsh penalties against homosexuality as the result of irrational religious fears born of the Biblical destruction of Sodom. As in the Soviet Union, Christian morality and expressions of natural law had no place in Bentham's world of pleasure and pain. Bentham is now a posthumous gay icon.

**Bentham was an employee of the British East India Company**

**Lord Shelburne, principal of the BEIC** facilitated the economic and political destabilization of France from Bowood, Wiltshire assisted by **Bentham, Etienne Dumont, and Samuel Romilly.** Speeches prepared by Bentham were sent to Paris, where Marat, Danton, and Robespierre delivered them. Records of BEIC payments to these revolutionaries exist at the British Museum. Bentham was declared an honorary citizen of revolutionary France and offered his services to their penal system. His ‘Panopticon’ scheme of prison management might be considered a **precursor** of the surveillance society of **Orwell’s** ‘1984’ and **millions** of surveillance cameras now operating in Britain. The **British East India Company was the de facto British Empire. Senior employees included Adam Smith, David Ricardo and eugenicist Revd. Thomas Malthus.** -- participating in the slave trade. As now drugs were hugely profitable. Opium grown in India was exported to China which decades later culminated in the Opium Wars with China. When the BEIC was **wound** up in **1873**, many shareholders were major financiers. The elitist and centralising philosophy of the BEIC was **adopted** by the Fabian Society.

Bentham has become a gay icon because of his book, "In Defence of Pederasty". His "Panopticon", called for criminals, the indigent, and the retarded - along with their children - to be placed in jail cells equipped with machinery run by a central power source, which in turn would be fueled by the children playing on swings, merry-go-rounds, and see-saws in the cellblock. Above the main door of the Panopticon was to be a sign, reading: "Had they been industrious when free, they need not have drudged here like slaves." Bentham is considered by the Liberal Democrat Party to be a **primary** source of Liberal thought. <https://www.ukcolumn.org/article/jeremy-bentham>

4) Jeremy Bentham, Johann Wolfgang von Goethe, John Ruskin <https://www.youtube.com/watch?v=brs8QiRFvCI>

Paolo Sarpi: The Venetian Roots of "Behavioral Economics" .

In correspondence with Francis **Bacon**, mediated through the English ambassador to Venice, Henry **Wooten**, Sarpi argued that man can only know the world through his senses. Thus, Sarpi was the author of the radical, **anti**-cognitive empiricist doctrine, later codified by successive generations of English utilitarians, from John Locke, to Bernard de Mandeville, to Adam Smith, to Jeremy **Bentham**.

Sarpi took a leading role in the Venetian faction known as the Giovanni (**Youth**), who argued that Venice could not retain its financial and political power over Europe through its base in the Venetian lagoon. Sarpi and the Giovanni redeployed Venetian power into northern Europe, through the successive takeover of the Netherlands **and** **England**, via the creation of Venetian-controlled trading companies, including the Venice, Turkey, Levant, and, **eventually**, the Dutch **and** British East India companies.

It was this financier-oligarchy, that took over England, and, at the same time, promoted the radical empiricist dogma that has been the **key** to oligarchical power ever since. It is from Sarpi's **descendents**, particularly the **radical** **hedonist** Jeremy **Bentham** (1748-1832), that all of the essentials of "behavioral economics" derive.

Indeed, a 2004 paper, published by the British Fabian Society's London School of Economics, titled "Utility Theory from Jeremy Bentham to Daniel Kahneman," makes the case explicitly. Essentially plagiarizing Sarpi, Bentham, in his infamous An Introduction to the Principles of Morals and Legislation (1780) wrote, "Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do.... Every effort we make to throw off our subjection, will serve but to demonstrate and confirm it. The principle of utility—the **greatest** happiness or **greatest** felicity principle—recognizes this subjection, and assumes it for the foundation.... Systems which attempt to question it deal ... in caprice instead of reason, in darkness instead of light." **Bentham was not only the chief philosopher for the British East India Company, during the tenure of its Secret Committee chairman, Lord Shelburne.** During Shelburne's brief tenures as Foreign Secretary and Prime Minister, Bentham **founded** **modern British intelligence**. Sarpian belief was that man is a beast, pure and simple. That Sarpi **and** Bentham are the intellectual architects of the perverse doctrine of hedonistic "behavioral economics". <http://cecaust.com.au/main.asp?sub=articles&id=2009_04_11_sarpi-roots-behavioural-econs.html>

The `Jeremy Bentham' Behind New Terrorism by Scott Thompson

All serious counterintelligence attention today includes **heavy emphasis on the threat to civilization** represented by those types of chaos-organizers …….Bentham had been the head of intelligence for the British Foreign Office created in 1782, through his role as head of the "Secret Committee" of the Venetian Levant Company-based British East India Company. Bentham deployed as his agents , Robespierre, Danton, and the Duc d'Orléans ("Philippe Égalité") .

The Ecologist is the leading magazine for those "deep ecologists" who profess belief in the Gaia Hypothesis, that "Mother Earth" will wreak a terrible vengeance against anyone who disturbs her creation. Goldsmith Foundation had helped finance its work, which was "greatly appreciated" by the royal consort Prince Philip and the heir to the British throne, Prince Charles. Recent campaigns of The Ecologist **have been against large infrastructure projects**.

Another major project lately adopted by this crew, has been **small, "sustainable farming,**". At present, Teddy Goldsmith holds the title of "Founder" of The Ecologist, in which capacity he works on such special projects, while the current editor is his son Zac, who has participated, according to his father, in actions by the Luddite, new terrorist group Reclaim the Streets, which aims to annihilate the internal combustion engine. Also, as his last act as deputy editor of The Ecologist, Paul Kingsnorth, together with other associates of Teddy, was **funded** by Goldsmith to attend the July 2001 riots against the G-8 summit in Genoa. The editorial board of The Ecologist includes **John Page** of the International Society for Ecology and Culture (ISEC), while among the "**Associates**" of the magazine are included: Marcus Colcester, World Rainforest Movement, U.K.; Sally Fallon, The **Weston** A. Price Foundation, U.S.A.; Mae-Wan Ho, Open University, U.K.; Mohammed Idris, Consumers Association of Penang, Malaysia; Martin Khor Kok Peng, **Third** World Network, Malaysia; José Lutzenberger, former Minister for the Environment, Brazil; Jerry Mander, International Forum on Globalization, U.S.A.; Patrick McCully, International Rivers Network, U.S.A.; Robin Page, Countryside Restoration Trust, U.K.; Jeremy Rifkin, Foundation on Economic Trends, U.S.A. ; Charles Secrett, **Friends** of the Earth, U.K.; **Vandana Shiva**, Research Foundation for Science, Technology and Ecology, India; Richard Willson, The Times, U.K.; and, Tracy Worcester, ISEC, U.K. Among the dozen-odd organizations that are listed on The Ecologist website as being affiliated in some way, are included: The United Kingdom branch of Friends of the Earth (FOE—www.foe.co.uk). FOE claims to be the **largest** international network of ecologists, as it is represented in 61 countries, and as being one of the leading environmental "pressure groups" in the U.K. It is represented in 250 communities in England, Wales, and Northern Ireland. Its international executive director is Charles Secrett.

The United Kingdom branch of the Green Party (www.greenparty.org.uk). Founded before the Green Party in Germany, which is part of a "Red-Green" coalition government in Berlin, the Green Party in the U.K., by its own account, began in the early 1970s as the People's Party, and Teddy Goldsmith campaigned for Parliament with it, with funding from his billionaire brother, Sir James, together with an elephant donated by the private zoo of casino operator John Aspinall, a mutual friend of the two Goldsmith brothers. Teddy Goldsmith tried, with limited success at this time, to establish close ties with other Green parties. He remains "primate inter pares" of the British Green Party today, which has one Member of the European Parliament, Caroline Lucas. Goldsmith has written several treatises for the British Green Party, as well as covering it in The Ecologist, sometimes in concert with Jerry Mander.

The United Kingdom branch of the World Wide Fund for Nature ([www.wwf-uk.org](http://www.wwf-uk.org) ). WWF-International was founded by former Nazi SS intelligence officer and now HRH Prince Bernhard of the Netherlands, and one of its first branches, created in 1961, was in Britain, where Prince Bernhard encouraged Prince Philip to become its president. The leading "intellectual influence" on this organization was Sir Julian **Huxley**, who, like his brother Aldous of MK-ULTRA LSD notoriety, was a leading figure of a new generation **sponsored and trained by the trio** of H.G. Wells, Bertrand Russell, and satanist Aleister Crowley. Sir Julian was the first Director General of UNESCO, and helped found the institution now known as **IUCN**-The World Conservation Union. In 1970, Prince Bernhard and Prince Philip launched the exclusive 1001 Club to fund the WWF, which had 1,001 members who contributed $10,000 or more, including members of what might best be called the "kindergarten" of Canadian Privy Council member and sometime Al Gore mentor Maurice Strong, who was the coordinator for the UN's genocidal Stockholm and Rio conferences on the environment. One **notable** member of the 1001 Club, until his death, was Canada's Maj. Louis Mortimer Bloomfield .

Since 1985, WWF-International has spent more than $1.2 billion on 11,000 projects, including **debt-for-nature swaps**, which have tied up precious raw materials previously owned by debt-strapped Third World nations.

The Luddite Reader: One of the publications affiliated with The Ecologist, The Luddite Reader glories the Luddite movement. **The Luddites (1811-16)** were bands of weavers who sought to destroy steam engine-powered weaving on the basis that it reduced employment. They took their name from the late-Eighteenth-Century English worker **Ned Ludd**, who destroyed two steam-powered weaving machines. Corresponding French groups were known as saboteurs, from their practice of throwing sabots (wooden shoes) into machinery. Since then, as the manifesto of Unabomber Theodore Kaczynski illustrates, the term "Luddite" has become synonymous with **opposition to scientific and te**chnological progress. This is precisely what Teddy Goldsmith does on behalf of "Mother Earth."

Another organization that is both partially funded by Teddy Goldsmith and on whose board he sits is: The **International** Forum on Globalization (IFG) The **Thoreau** Center for Sustainability . The IFG, whose president and board of directors' member is Jerry Mander, who has written several treatises with Teddy Goldsmith against "globalization," as well as his own book In the Absence of the Sacred, portrays itself on its website as "an alliance of 60 leading activists, scholars, economists, researchers and writers formed to stimulate new thinking, joint activity, and public education in response to economic globalization." In actuality, however, despite this academic gobbledygook, IFG board members have been the brains behind several of the new terrorist assaults upon international institutions, as will be identified below. The IFG was convened in 1994, after the creation of the North American Free Trade Agreement (NAFTA), but it did not burst upon the scene until Nov. 20, 1998, when it published the Siena Declaration, a full-page advertisement in the New York Times . <https://larouchepub.com/other/2001/2832_goldsmith.html>

**Edward George Bulwer-Lytton** was a freemason[1](http://freemasonry.bcy.ca/biography/esoterica/bulwer-lytton/notes.html#1) and a student of [Rosicrucianism](http://freemasonry.bcy.ca/texts/rosicrucians.html)[2](http://freemasonry.bcy.ca/biography/esoterica/bulwer-lytton/notes.html#2). [http://freemasonry.bcy.ca/biography/esoterica/bulwer-lytton/occult.html http://freemasonry.bcy.ca/biography/esoterica/bulwer-lytton/notes.html#1](http://freemasonry.bcy.ca/biography/esoterica/bulwer-lytton/occult.html%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20%20http:/freemasonry.bcy.ca/biography/esoterica/bulwer-lytton/notes.html#1)

**Ode To Freemasonry  
*by Bro. Edward Bulwer-Lytton***

[http://freemasonry.bcy.ca/biography/esoterica/bulwer-lytton/mystic\_art.html https://www.masonrytoday.com/index.php?new\_month=5&new\_day=25&new\_year=2017](http://freemasonry.bcy.ca/biography/esoterica/bulwer-lytton/mystic_art.html%20%20%20%20https:/www.masonrytoday.com/index.php?new_month=5&new_day=25&new_year=2017)

American **psychologist** William James, a member of **Blavatsky’s** Theosophical Society. The term first coined by Richard Maurice Bucke, a Canadian psychiatrist, in his 1901 book, **Cosmic Consciousness**: A Study in the Evolution of the Human Mind. James understood “cosmic consciousness” to be a collective consciousness, a “larger reservoir of consciousness,” which manifests itself in the minds of men and remains intact after the dissolution of the individual. It may “retain traces of the life history of its individual emanation.”

And it is the field of science **fiction**, a genre initiated and dominated by **occultists**, which has articulated this vision in a way that it has shaped the West’s firm belief that we are liberated through science. From the works of Edward Bulwer-Lytton, to H.G. Wells, Arthur C. Clark, Isaac Asimov and Robert Heinlein, who was a member of Aleister **Crowley’s** OTO, have all been prominent **occultists**.

The Coming Race, by Bulwer-Lytton, who was the Grand Master of the Rosicrucians, and the leading figure of the Occult Revival of the late eighteenth century, is not only considered the **first** work of science fiction, but also provided the **basis**, along with the ideas of H.P. Blavatsky, to the deranged **racial** theories of the Nazis. In World Brain, a collection of essays and addresses, dating from the period of 1936–38, Wells describes his vision of a new, free, synthetic, authoritative, permanent “World Encyclopaedia” that could help “world citizens” make the best use of universal information resources in order to contribute to world peace.

The idea of Neotic sciences was based on the thought of Teilhard de Chardin, a controversial Jesuit priest, who has been referred to as the “**Catholic** Darwin” as well as the “**Patron** Saint of the Internet”. In a book whose introduction was written by Aldous Huxley’s brother Julian, de Chardin introduced his ideas of a “Noosphere”, representing a form of **collective** consciousness that would represent the next stage of human evolution. Teilhard de Chardin also influenced Arthur C. Clarke who explored transhumanist ideas in his 1968 novel, 2001: A Space Odyssey, which is widely considered to be one of the most influential films of all time.[4] Teilhard is mentioned by name and the Omega Point is briefly explained in Arthur C. Clarke’s and Stephen Baxter’s The Light of Other Days. In the 60s Clarke also prophesied that in the near future “ultraintelligent” machines would make possible an “**uninhibited**, **hedonistic** society” of cradle-to-grave leisure.[5] According to Clarke, in Childhood’s End, the destiny of humanity as well as most of the other intelligent species in the universe seems to merge with an overall cosmic intelligence. In his 1962 book Profiles of the Future, Clarke predicted that the construction of what H.G. Wells called the World Brain would take place in **two** stages. Clarke identified the **first** of these as the construction of the World Library, **or** Wells’ universal encyclopedia, accessible to everyone from their home on computer terminals by the year 2000. In the second stage, the World Library would be incorporated into the World Brain, a superintelligent artificially intelligent supercomputer that humans would be able to interact with to solve various world problems. He suggested that this supercomputer should be installed in the former war rooms of the US and the Soviet Union, once the superpowers had matured enough to agree to co-operate rather than war with each other. Clarke predicted the construction of the “World Brain” would be completed by the year 2100.

Arthur C. Clarke, along with OTO member Robert Heinlein and Isaac Asimov, is considered one of the “**Big Three”** of science fiction.

[www.conspiracyschool.com/blog/global-mind-transhumanism-freemasonry-and-internet-god](http://www.conspiracyschool.com/blog/global-mind-transhumanism-freemasonry-and-internet-god)

[**http://www.conspiracyschool.com/essential-reading**](http://www.conspiracyschool.com/essential-reading)

John Stuart Mill (London, 1806 - Aviñón, France, 1873) **Homeschooled** by his father with the **assistance** of Jeremy Bentham and **Francis** **Place** (Following the principles of the Rousseau's Emilio) <https://www.conservapedia.com/John_Stuart_Mill>

<https://plato.stanford.edu/entries/bentham/>

**The Rothschild** family (often known as The House of Rothschild,[1] or more simply as the Rothschild) is an international dynasty of German Jewish origin that established worldwide banking and finance houses.

Five brothers of the Austrian branch of the family were given **hereditary** baronies of the **Habsburg** Empire by Emperor Francis II in 1816 and 1818. The British branch of the family was made into a **hereditary** barony by Queen Victoria.[2]

Origins The family's rise to international prominence began with Mayer Amschel Rothschild (1744–1812), the son of Amschel Moses Rothschild,[4]

His sons were: •

Amschel Mayer Rothschild (1773–1855): Frankfurt • Salomon Mayer Rothschild (1774–1855): Vienna • Nathan Mayer Rothschild (1777–1836): London • Calmann Mayer Rothschild (1788–1855): Naples • Jakob Mayer Rothschild (1792–1868): Paris

Hannah de Rothschild inherited the largest fortune in Victorian England, including the largest private art collection in Europe The Rothschild coat of arms contains a **clenched** **fist** with five arrows symbolizing the five sons of Mayer Rothschild, a reference to Psalm 127. The family motto appears below the shield, in Latin, Concordia, Integritas, Industria, (Harmony, Integrity, Industry).[7] The German family name means "Red Shield".

In 1816, four of the brothers were each ennobled by Austrian Emperor Francis I; Nathan was elevated in 1818. All of them were granted the Austrian title of baron or Freiherr on 29 September 1822. As such, some members of the family used **"de" or "von"** Rothschild to acknowledge the grant of nobility. In 1885, Nathan Mayer Rothschild II (1840–1915) of the London branch of the family, was granted the hereditary peerage title Baron Rothschild in the Peerage of the United Kingdom.

Major businesses directly founded by Rothschild family capital include Alliance Assurance (1824) (now Royal & SunAlliance); Chemin de Fer du Nord (1845); Rio Tinto Group (1873); Société Le Nickel (1880) (now Eramet); and Imétal (1962) (now Imerys). The Rothschilds financed **Cecil Rhodes** on his expeditions in Africa.

The British Prime Minister Lloyd George claimed, in 1909, that Lord Nathan Rothschild was the most the **powerful** man in Britain.[9] In 1901, with no male heir to take it on, the Frankfurt House closed its doors after more than a century in business. It was not until 1989 that they returned when N M Rothschild & Sons, the British investment arm, plus Bank Rothschild AG, the Swiss branch, set up a representative banking office in Frankfurt.

Chateau de Ferrieres, set in a 30 km² estate, was built in 1854 to house James Mayer de Rothschild, east of Paris

There are two branches of the family connected to France. The first was son James Mayer de Rothschild (1792–1868), known as "James", who established de Rothschild Frères in Paris. Following the Napoleonic Wars, he played a major role in financing the construction of railroads and the mining business that helped make France an industrial power. James' sons Gustave de Rothschild and Alphonse James de Rothschild continued the banking tradition and were responsible for raising the money to pay the compensation demanded by the occupying Prussian army in the 1870s Franco-Prussian War. Ensuing generations of the Paris Rothschild family remained involved in the family business, becoming a major force in international investment banking. The Rothschilds have led the Thomson Financial League Tables in Investment Banking Merger and Acquisition deals in the UK, France and Italy. In the United States, their Investment Banking Restructuring group has landed such deals as United Airlines and Delphi.

James Mayer de Rothschild's other son, Edmond James de Rothschild (1845-1934) was a strong supporter of **Zionism**. His grandson, Baron Edmond Adolphe de Rothschild, founded in 1953 the LCF Rothschild Group, a private bank. Since 1997, Baron Benjamin de Rothschild chairs the group.

Many Rothschilds were and are supporters of the State of Israel, and Baron Edmond James de Rothschild was a patron of the first settlement in Palestine at Rishon-LeZion, and bought from Ottoman landlords, parts of the land which makes **up present-day Israel**. In 1917 Walter Rothschild, 2nd Baron Rothschild was the addressee of the **Balfour** Declaration, which committed the British government to the establishment in Palestine of a national home for the Jewish people. James A. de Rothschild financed the **Knesset** building as a gift to the State of Israel. The **Supreme** **Court** of Israel building was donated to Israel by Dorothy de Rothschild.[11] Outside the President's Chamber is displayed the letter Mrs Rothschild wrote to Prime Minister Shimon Peres expressing her intention to donate a new building for the Supreme Court.[12]

In July 2003, a major reorganization of the Rothschild business structure took place when the two main London and Paris investment banks were united through a new Dutch-registered master holding company, Concordia BV, under the chairmanship of David René de Rothschild. Under this banner, Rothschild et Cie Banque controls the Rothschild banking businesses in France and continental Europe, while Rothschilds Continuation Holdings AG controls the Rothschild banking elsewhere, including N M Rothschild & Sons in London.[13] Twenty percent of Rothschild Continuation Holdings AG was **sold** in 2005 to **Jardine** Strategic, which is a subsidiary of Jardine, Matheson & Co. of Hong Kong. In November 2008, Rabobank Group, the leading investment and commmercial bank in the Netherlands, acquired 7.5% of Rothschild Continuation Holdings AG, and Rabobank and Rothschild entered into a co-operation agreement in the fields of Mergers and Acquisitions (M&A) advisory and Equity Capital Markets advisory in the food and agribusiness sectors.[14]

The German surnames "Rothschild" and "Rothchild" are not related to the Protestant surname "Rothchilds" from the United Kingdom.

The poet and Fascist Mussolini sympathizer Ezra Pound; in his World War II radio propaganda broadcasts from Fascist Italy, openly named the Rothschilds as the masters of a clique of banking houses that caused the World Wars in order to profit from them and get countries in debt to the lending central banks, which Pound claimed the Rothschild interests owned and exercised control of a nation's policy by having the power to issue the nation's money.

Prominent members of the Rothschild family include amongst many others:

Baron David René de Rothschild, current French chairman of N M Rothschild & Sons and formerly of De Beers

Baron Ferdinand von Rothschild (1839–1898)

Lionel de Rothschild (1808-79), whose colt won the 1879 Epsom Derby

Sibyl **Sassoon** (1894-1989), Marchioness of Cholmondeley

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**Achille Starace** (1889 –1945) was a prominent leader of Fascist Italy before and during World War II. / He also joined the **freemason** lodge "La Vedetta" (The Sentinel) in Udine in March 1917. // He was made Chief of Staff of the **Blackshirts** / Grand Cross of the **Order of the German Eagle** <https://en.wikipedia.org/wiki/Achille_Starace>

One of the Italian Carbonari, and a 33rd Degree Freemason, was Giuseppe Mazzini. By the 1830s, he had founded Young Italy, a secret movement organized around the principle of “Italian unification as a liberal republic.” Despite his use of the term “liberal,” by most analyses Mazzini’s politics are on the far right of the political spectrum. He called for “class collaboration,” a **vertical** alignment of social classes . **Vincenzo Bentivegna** of Corleone was influenced by Mazzini’s ideas, and began to spread his philosophy among other **young** people who were, like him, the children of **Carbonari**. The Marquis of Chiozi, Ferdinando Firmaturi, of the **only** noble family that lived in Corleone at this time, was converted by Vincenzo. Don Giuseppe Catinella, who would later represent the district in Palermo, was a **Carbonaro**. One of his close friends and advisors was Francesco Bentivegna, a cousin of Vincenzo’s, and an ardent Republican revolutionary. Another follower of Mazzini’s ideas, Giuseppe **Garibaldi** was inducted into Freemasonry in 1844, while in exile, and used his networks of Freemasons and socialists, among others, to gain support for Italian unification. Garibaldi conquered Sicily in 1860. The term “**fascism**” was originally applied to organisations on the political **Left**. “Fasci” are bundles of sticks, like in the parable. Band together, like a bundle of sticks tied together, and no one can break you. The Fasci Siciliani was a peasant movement to organize labor, similar to the guilds of master tradesmen. The term was **subverted** to serve Mazzini’s far-right political agenda during World War I, when Benito Mussolini founded the Fascist party in Italy. Bernardino Verro was an early labor organizer. 1893, Verro joined the Fratuzzi, the local mafia, to “give teeth” to his labor unions. A year and a half after taking office as the first **Socialist** mayor of Corleone, Verro was killed, in November 1915. <https://mafiagenealogy.wordpress.com/tag/benito-mussolini/>

Licio Gelli, fascist and **masonic** chief . One prominent member of P2 was Roberto Calvi, known as God’s banker for his close ties to the Vatican <https://www.ft.com/content/7d3fdd08-a418-11e5-8218-6b8ff73aae15> Licio Gelli -- the **grand master,** or head, of the Masonic lodge Propaganda Due, or P2 (illegal after its official dissolution in 1976 by Italy’s Freemason ruling body) . he joined the fascist party of Benito Mussolini. After the end of World War II, Gelli became an industrialist and a financier. <https://www.britannica.com/biography/Licio-Gelli>

Gelli volunteered with Benito Mussolini's Blackshirts to assist Francisco Franco in the Spanish Civil War before returning to fight against the Allies in World War II, where he served as a liaison officer between his government and Nazi Germany. The P2 has counted Italy's political, financial, and military **elite** among its members, including, allegedly, former Prime Minister Silvio Berlusconi. <https://www.dw.com/en/italys-masonic-puppet-master-dead-at-96/a-18923482>

**Benito Juarez: Indian, liberal and freemason .** <https://www.jornada.com.mx/2006/05/21/sem-arteche.html>

**Amilcare Cipriani --**In June 1859, at the age of 15 he fought with Giuseppe Garibaldi/**freemason** alongside ... In 1897, he volunteered in the Garibaldi legion and went with Garibaldi's son, Ricciotti Garibaldi, and former leaders of the Fasci Siciliani, Nicola Barbato and Giuseppe De Felice Giuffrida, to Greece to fight against the Turks in the Turkish-Greek war .... <https://en.wikipedia.org/wiki/Amilcare_Cipriani>

**Andrea Costa** (1851 –1910) was an Italian Master Mason and socialist activist .. Initiated in September 25 1883 to the Masnic Lodge "Rienzi" in Rome, he progressively become 32nd degree Mason[1] and adjunctive **Great Master of the Grande Oriente d'Italia**. <https://en.wikipedia.org/wiki/Andrea_Costa>

**Alessandro Mussolini** (1854 –1910) was the **father** of Italian Fascist founder and leader Benito Mussolini.. -- even naming his son **Benito Amilcare Andrea** Mussolini after **three** leaders he admired: Benito Juárez, Amilcare Cipriani, and Andrea Costa. He taught his son about revolutionary leaders he admired such as **Karl Marx**. Mussolini held Italian nationalist sentiments and idolized Italian nationalist figures with socialist or humanist tendencies such as Carlo Pisacane, Giuseppe **Mazzini**, and Giuseppe **Garibaldi**. <https://en.wikipedia.org/wiki/Alessandro_Mussolini>

Benito Mussolini **,** full name  **= Benito Amilcare Andrea** Mussolini . **Names of 3 high ranking freemasons , included in Mussolini’s official name by his father.**

During this period Mussolini considered himself a Marxist and he described Marx as "the greatest of all theorists of socialism."[38] <https://en.wikipedia.org/wiki/Benito_Mussolini>

Mussolini and Hitler were great friends and allies. Hitler had great admiration for Mussolini and Italy, he considered Italy one of the natural friends of his new Germany. Mussolini had great respect for Hitler and was envious of the Germans success, he hoped to one day have as much power as Hitler. Italian Fascism and German Nazism were greatly alike. They both called for national regeneration, one all-powerful leader or dictator and a government based on terror or fear. <https://www.writework.com/essay/close-relationship-between-hitler-and-mussolini>

Mussolini's early political views were heavily influenced by his **father** who idolized 19th-century Italian nationalist figures with humanist tendencies such as Carlo Pisacane, Giuseppe **Mazzini** and Giuseppe **Garibaldi**.[19] His father's political outlook combined views of anarchist figures like Carlo Cafiero and Mikhail Bakunin, the military authoritarianism of Garibaldi, and the nationalism of Mazzini. In 1902, at the anniversary of Garibaldi's death, Mussolini made a public speech in praise of the republican nationalist.

Mussolini was sent to a boarding school run by **Salesian** monks. The Salesians of Don Bosco (SDB; also known as the Salesian Society; officially named the Society of St Francis de Sales) is a Roman Catholic Latin Rite religious institute founded in the late nineteenth century by Italian priest Saint John Bosco.

He read avidly; his favorites in European philosophy included Sorel, the Italian Futurist [Filippo Tommaso Marinetti](https://en.wikipedia.org/wiki/Filippo_Tommaso_Marinetti), French Socialist [Gustave Hervé](https://en.wikipedia.org/wiki/Gustave_Herv%C3%A9), Italian anarchist [Errico Malatesta](https://en.wikipedia.org/wiki/Errico_Malatesta) and German philosophers [Friedrich Engels](https://en.wikipedia.org/wiki/Friedrich_Engels)and [Karl Marx](https://en.wikipedia.org/wiki/Karl_Marx), the founders of [Marxism](https://en.wikipedia.org/wiki/Marxism).

Mussolini utilized works of [Plato](https://en.wikipedia.org/wiki/Plato), [Georges Sorel](https://en.wikipedia.org/wiki/Georges_Sorel), [Nietzsche](https://en.wikipedia.org/wiki/Nietzsche), and the economic ideas of [Vilfredo Pareto](https://en.wikipedia.org/wiki/Vilfredo_Pareto), to develop fascism. Mussolini admired Plato's [*The Republic*](https://en.wikipedia.org/wiki/The_Republic_(Plato)), which he often read for inspiration..

Though [biological racism](https://en.wikipedia.org/wiki/Biological_racism) was less prominent in Fascism than in [National Socialism](https://en.wikipedia.org/wiki/National_Socialism), right from the start the *spazio vitale* concept had a strong racist undercurrent. **Mussolini asserted there was a "natural law" for stronger peoples to subject and dominate "inferior" peoples**.

Mussolini argued that Italy was right to follow an [imperialist](https://en.wikipedia.org/wiki/Imperialist) policy in Africa because he saw **all black people as "inferior" to whites.**

Mussolini saw high birthrates in Africa and Asia as a threat to the "white race" .

--- to politicize Italian society-- Mussolini assigned former ardito and deputy-secretary for Education **Renato Ricci** the task of "reorganizing the youth -- Ricci sought inspiration with **Robert Baden-Powell**, the founder of **Scouting**, **meeting** with him in England . --- [Opera Nazionale Balilla](https://en.wikipedia.org/wiki/Opera_Nazionale_Balilla) - an Italian Fascist youth organization functioning between 1926 and 1937, when it was absorbed into the Gioventù Italiana del Littorio (GIL), a youth section of the National Fascist Party. - led by Ricci for the following eleven years. It included children between the ages of 8 and 18 -- **Pope Pius XI acclaimed Mussolini as "the Man of Providence".** In 1927, Mussolini was **re-baptized** by a Roman Catholic priest. In July 1932, Mussolini sent a message to German Defense Minister General Kurt von Schleicher, suggesting an anti-French Italo-German alliance, an offer Schleicher responded to favorably. Mussolini proposed the Four Power Pact with Britain, France and Germany in 1933. 1936, Mussolini agreed to form a Rome-Berlin Axis .

Germany / Italy = **fatherland .**

Britain / France = **motherland** .

Mussolini decided to enter the war on the Axis side. Accordingly, Italy declared war on Britain and France on 10 June 1940.

Mussolini was raised by a devoutly [Catholic](https://en.wikipedia.org/wiki/Catholic_Church) mother and an [anti-clerical](https://en.wikipedia.org/wiki/Anti-clericalism)father. - **HOW they got married ??**

Mussolini was an admirer of Friedrich **Nietzsche**. He valued Nietzsche's concept of the **superman**. Under the Lateran Pact, Vatican City was granted independent statehood and placed under Church law—rather than Italian law—and the Catholic religion was recognized as Italy's state religion. Pope Pius XI praised Mussolini, and the official Catholic newspaper pronounced "**Italy has been given back to God and God to Italy.**" On several occasions, Mussolini spoke positively about Jews **and** the **Zionist** movement . By mid-1938, the enormous influence Hitler now had over Mussolini became clear with the introduction of the Manifesto of **Race**. The Manifesto, which was closely modeled on the Nazi Nuremberg Laws,[86] stripped Jews of their Italian citizenship and with it any position in the government or professions. **The racial laws declared Italians to be part of the Aryan race and forbid sexual relations and marriages between Italians and those considered to be of an "inferior race", chiefly Jews and Africans.** Even after the introduction of the racial laws, Mussolini continued to make **contradictory** statements about race.

* Bakunin's relationship with Italian Freemasonry is clearer. He joined the self-styled masonic lodge Il Progresso Sociale in Florence sometime in 1864-65. <http://freemasonry.bcy.ca/history/revolution/> **even if** there is no direct documentation , he was a freemason , since all his top associates were freemasons .

Bakunin and his political associates had been greatly impressed by Giuseppe Garibaldi . When he left for Italy in August, Mazzini wrote to Maurizio Quadrio, one of his key supporters that Bakunin was a good and dependable person. . Violence, revolution and invisible dictatorship . Bakunin joined the Scottish Lodge of the Grand Orient de France in 1845.[82]:128 However his involvement with freemasonry lapsed until he was in Florence in the summer of 1864. Garibaldi had attended first real Italian Masonic Constituent Assembly in Florence in May of that year, and been elected Grand Master of the Grand Orient of Italy.[83] Here the local head of the Mazzinist party was also grand master of the local lodge. <https://en.wikipedia.org/wiki/Mikhail_Bakunin>

**American supporters of the European Fascists.**

Supported Francisco Franco during the Spanish Civil War of 1936, as well as Benito **Mussolini**, and Adolph **Hitler**.

Some of the primary and more famous Americans and companies that were involved with the fascist regimes of Europe are: William Randolph Hearst, Joseph Kennedy (JFK's father), Charles Lindbergh, John Rockefeller, Andrew Mellon (head of Alcoa, banker, and Secretary of Treasury), DuPont, General Motors, Standard Oil (now Exxon), Ford, ITT, Allen Dulles (later head of the CIA), Prescott Bush, National City Bank, and General Electric. **ALL FREEMASONS**

It should be noted that businessmen from many countries, including England and Australia, also worked with the fascist regimes of Europe prior to WWII.

I.G. Farben, a German company, was the largest chemical manufacturing enterprise in the world during the early part of the 20th century. As such the company had many holdings in a variety of countries, including America. The American holdings of I.G. Farben included Bayer Co., General Aniline Works, Agfa Ansco, and Winthrop Chemical Company. I.G. Farben was critical in the development of the German economy and war machine leading up to WWII. During this time I.G. Farben's international holdings along with its international business contracts with companies like Standard Oil, DuPont, Alcoa, and Dow Chemical were crucial in supplying the Nazi regime with the materials needed for war as well as financial support. The Spanish Civil War was the **precursor** to World War II. Fascist Francisco Franco was **aided** by Hitler **and** Mussolini during the Spanish Civil War. At this time GM, Ford, DuPont, and Standard Oil were working with Franco and supplying the fascist powers of Europe.

The success of the fascists in Spain was an important first step in the building of fascist power in Europe and the stepping-stone for the Italian and German powers.

The support of American corporations, and lack of American intervention by the government, was crucial in the success of this first step.

American banks and businesses continued to support the fascist regimes of Europe legally up until the day Germany declared war on America and the activities were stopped under the Trading with the Enemy Act.  Despite this, some companies and individuals still maintained a business relationship with the Third Reich.  Ford and GM supplied European fascists with trucks and equipment as well as investing money in I.G. Farben plants.  Standard Oil supplied the fascists with fuel. US Steel and Alcoa supplied them with critically needed metals.  American banks gave them billion's of dollars worth of loans.

The following is excerpted from a report printed by the United States Senate Committee on the Judiciary in 1974:

The activities of General Motors, Ford and Chrysler prior to and during World War II...are instructive. At that time, these three firms dominated motor vehicle production in both the United States and Germany. Due to its mass production capabilities, automobile manufacturing is one of the most crucial industries with respect to national defense. As a result, these firms retained the economic and political power to affect the shape of governmental relations both within and between these nations in a manner which maximized corporate global profits. In short, they were private governments unaccountable to the citizens of any country yet possessing tremendous influence over the course of war and peace in the world. The substantial contribution of these firms to the American war effort in terms of tanks, aircraft components, and other military equipment is widely acknowledged. Less well known are the simultaneous contributions of their foreign subsidiaries to the Axis Powers. In sum, they maximized profits by supplying both sides with the materiel needed to conduct the war.

During the 1920's and 1930's, the Big Three automakers undertook an extensive program of multinational expansion...By the mid-1930's, these three American companies owned automotive subsidiaries throughout Europe and the Far East; many of their largest facilities were located in the politically sensitive nations of Germany, Poland, Rumania, Austria, Hungary, Latvia, and Japan...Due to their concentrated economic power over motor vehicle production in both Allied and Axis territories, the Big Three inevitably became major factors in the preparations and progress of the war. In Germany, for example, General Motors and Ford became an integral part of the Nazi war efforts. GM's plants in Germany built thousands of bomber and jet fighter propulsion systems for the Luftwaffe at the same time that its American plants produced aircraft engines for the U.S. Army Air Corps....

Ford was also active in Nazi Germany's prewar preparations. In 1938, for instance, it opened a truck assembly plant in Berlin whose "real purpose," according to U.S. Army Intelligence, was producing "troop transport-type" vehicles for the Wehrmacht. That year Ford's chief executive received the Nazi German Eagle (first class)....

The outbreak of war in September 1939 resulted inevitably in the full conversion by GM and Ford of their Axis plants to the production of military aircraft and trucks.... On the ground, GM and Ford subsidiaries built nearly 90 percent of the armored "mule" 3-ton half-trucks and more than 70 percent of the Reich's medium and heavy-duty trucks. These vehicles, according to American intelligence reports, served as "the backbone of the German Army transportation system."....

In 1940 Graeme K. Howard, Vice President of General Motors, published America and a New World Order, in which he advised that America give full cooperation to the Nazi regime. In his book he blames FDR for causing the war in Europe and goes on to say that the fascists should be supported as the better alternative to the spread of Communism.

**The du Ponts** helped to finance the **Black Legion.** The Black Legion was a Nazi style group supported by the du Ponts who were supporters of the Nazi movement in Germany and fanatical followers of the Third Reich.  The organization was an American anti-socialist group that used violence against union leaders and union members.  They have been implicated in the murder of several members of workers groups who were working in support of workers rights and benefits.  The Black Legion was reported to have over 1.5 million members in the United States and was a group that was opposed to the FDR administration and was supposedly working to overthrow the administration.  The Black Legion also had ties with the **Ku Klux Klan,** which was also a pro-Nazi group.  The **American Liberty League** was another such organization.

"This cult-type organization operated in the midwest in the 1930's supposedly to protect the country from various forms of "isms". Members wore black costumes with **skull and crossbones** insignia and were allegedly responsible for numerous murders."

William Randolph Hearst is known as one of the largest media moguls of all time.  During the 1930s he worked with the Nazi party to help promote a positive image of the Nazi party in American media.  He also received loans from Italian fascists bankers during this time.  The actions of Hearst were an important element in shaping American sentiment about not getting involved in the political situation in Europe as many Americans were led to believe that there was nothing terribly wrong going on in Europe, and even after the war started some Americans continued to support the Nazi regime based on the propaganda that they had been exposed to through Hearst media sources.

Below is an example of what was said about the Nazis in Hearst publications, in this case the Reader's Digest, 1933:

"That Hitler's conquest of the hearts and minds of all classes of Germans is now so complete that even if all his Brown Shirts and Steel Helmets were to be disbanded, tomorrow he would still be easily the strongest man in Germany, and on any appeal to the electorate would be confirmed in power by a quite overwhelming majority of votes.

Hitler is recognized by the whole of the political and official intelligentsia as an exceedingly able man. As of the militarist question: One may say with complete certainty that what Hitler said in his Reichstag speech on May 17 was exactly what he meant and accurately represents the policy that he will pursue.

I found no German who dreamed of the possibility of war, few who did not hope that it might be prevented in the future altogether. The truth is that the Nazi mind is concentrated on the internal problems of Germany and does not want to be bothered by foreign affairs for a long time to come.

Hitler has passed from the stage of party leader to being the national prophet of an exceedingly serious people, and it would need another prophet to replace him."

- Clifford Sharp, former editor of the New Statesman writing in The New Statesman and Nation. Reprinted in Readers Digest, September, 1933

Below is a copy of a 1938 article published in Better Homes and Gardens, a Hearst publication:

In 1935 American Ambassador to Germany wrote to President Roosevelt about the extent of Hearst's dealings with the Nazis.

In this letter it was stated: "For this service Hearst was to receive $200,000 a year, and he at once began to bring pressure to bear on his correspondents to give only friendly accounts of what happened in Germany." "…I [reporter Karl von Wiegand] learned a little later that all my reports from Germany went directly to Hearst and were re-edited so as to fit the new program." "…he [Hearst] at the same time sent Dosch-Fleurot here from Paris to administer the service in such a way that it would always be friendly to the Hitler regime." Hearst publications continued to present the fascist regimes in Europe in a positive light until America finally entered the war. **Perhaps one of the most egregious contributors to the Nazi cause was IBM under the direction of Thomas J. Watson.**

IBM knowing helped to setup Nazi census databases through the use of data sorting machines that enabled the Nazis to carry out the Holocaust in a way that they would not have otherwise been able to. Point blank, IBM increased the size and scope of the Holocaust, and did it for profit. Not only this, but IBM leased the machines, which they had developed especially for the Nazis, to the regime with the intention of taking them back, "once they were finished with them".  **Thomas Watson was awarded a medal by Adolph Hitler for his role in assisting in the Nazi regime,** .and Watson expressed, "the necessity of extending a sympathetic understanding to the German people, and their leader Adolph Hitler." He also expressed "the highest esteem for Hitler, his country, and his people."

More on IBM and Thomas J. Watson can be found here:

<https://ibmandtheholocaust.com/>

<https://waragainsttheweak.com>

**Charles Lindbergh was perhaps the most vocal and public supporter of the fascists, especially the Germans.** Lindbergh was **not** so much a financial supporter of the Nazis, as he was a public advocate for allying with Germany to fight against Communism and **promote White racial superiority**. Lindbergh attended the Olympics as a guest of the Nazis and in 1938 he was given the **Service Cross of the German Eagle** while attending a dinner party in Berlin.

He **founded** the **America First** Committee in 1940 to build opposition to FDR and FDR's support for American entry into the war in Europe.

After American entry into World War II Lindbergh went to work for Henry Ford as an aircraft design consultant, and then went on to Japan to support American efforts in the Pacific. This was actually against the approval of the Roosevelt administration.

Shirach, a former Nazi youth leader, stated: "You have no idea what a great influence this book had on the thinking of the German youth…I read Henry Ford's book 'The International Jewry'…and became anti-Semitic."

<http://www.us-israel.org/jsource/Holocaust/verdicts.html>

Ford also made large personal contributions to Hitler's political campaigns.  Hitler spoke of Ford in his speeches and had a **portrait of Ford in his office.**

In 1938 Henry Ford received the **Grand Cross of the Order of the German Eagle** as a birthday present from Adolph Hitler.  He was given the medal in his office in Michigan by two officials from the Third Reich.

Ford never returned this medal, even after WWII.  The head of IBM, who had also been given a medal from Hitler because he was a supporter of the Third-Reich, returned his medal after WWII, but Henry did not despite public outcry.

Important information about the ties between American businessmen and the fascist powers of Europe was communicated to FDR by the American Ambassador to Germany during the 1930s, William E. Dodd.  His writings on the matter are of critical importance.  He wrote about connections between Hearst and the Nazis as well as **Hearst and the Italian**s, in addition to Nazi connections with other wealthy Americans.

"A clique of U.S. industrialists is hell-bent to bring a fascist state to supplant our democratic government and is working closely with the fascist regime in Germany and Italy. I have had plenty of opportunity in my post in Berlin to witness how close some of our American ruling families are to the Nazi regime. . . . "

"Certain American industrialists had a great deal to do with bringing fascist regimes into being in both Germany and Italy. They extended aid to help Fascism occupy the seat of power, and they are helping to keep it there."

- William E. Dodd, U.S. Ambassador to Germany, 1937

Fascism Part I: Understanding Fascism and anti-Semitism

<http://www.rationalrevolution.net/articles/understanding_fascism.htm>

Fascism Part II: The Rise of American Fascism [www.rationalrevolution.net/articles/rise\_of\_american\_fascism.htm](http://www.rationalrevolution.net/articles/rise_of_american_fascism.htm)

This may be the most important article that you have ever read! It deals with your legal status that determines whether you have unalienable rights or just corporate granted privileges. <http://www.wealth4freedom.com/Elkhorn.html>

<http://reformed-theology.org/html/books/wall_street/>

<http://www.serendipity.li/wod/nsmith_forew.htm>

<http://www.rationalrevolution.net/war/american_supporters_of_the_europ.htm>

<https://www.conspiracyarchive.com/2015/10/30/frank-gigliotti-minister-freemason-oss-and-cia/>

1848: THE YEAR OF REVOLUTIONS

Samuel Honis brought the Egyptian Rite of Freemasonry to France, and in 1815, a lodge, Les Disciples de Memphis, was founded by Honis, In 1816, this lodge was closed, and Honis and Marconis de Negre disappeared from the scene. However, in Paris in 1838, the latter’s son, Jacques-Etienne Marconis de Negre, commonly known as **Marconis**, ignorantly called “the Negro” because of his Egyptian features, established the Memphis Rite, as a variation of Cagliostro’s Rite of Mizraim, but failed to attract much of a following. Having gone underground for some time, the Egyptian Rite of Freemasonry, known as the Antient and Primitive Rite, was eventually revived, and along with a great number of **Frankists** who had joined the ranks, participated in a spree of subversive movements, beginning in 1848.[3] Among them was Karl **Marx**, who in 1845 moved to Brussels, and with Friedrich Engels **reorganized** the **Communist League**. The Communist League was **formerly** known as the **League of the Just**, an **off**-**shoot** of the **Parisian Outlaws League**, itself evolved from the revolutionary French **Jacobins**, originally founded by the Illuminati. In 1848, Marx published the Communist Manifesto, **borrowing** heavily from Clinton Roosevelt’s, The Science of Government Founded on Natural Law, that **echoed** the philosophies of Weishaupt. Engels described their goals as “**the same as those of the other Parisian secret societies of the period.**”[ [4] Frederick Engels, “[On the History of the Communist League](http://www.marxists.org/archive/marx/works/1847/communist-league/1885hist.htm)”. ]

According to Rabbi Antelman, in To Eliminate the Opiate, Marx was a **Shabbatean**, his **father** Heinrich having been inducted into the sect.[5] Paul Johnson, in the History of the Jews, pointed out that **Marx’s theory of history resembles the Kabbalistic theories of the Messianic Age of Shabbatai Zevi’s mentor, Nathan of Gaza.**[ Paul Johnson, A History of the Jews, Weidenfeld and Nicolson, London, 1987, p 348. quoted from Robert Mock MD, The Sabbatean Jews and their Affect on Global Politics. ]

Marx’s philosophy of history was derived from **Lurianic** **Kabbalah**, through the influence of **Hegel**. Like Hegel, Marx believed that the world develops according to a dialectical formula, but he totally disagrees with Hegel as to the motive force of this development. Hegel believed in a **mystical** entity called Spirit. For Marx, it is **matter**, not spirit.

Scarcely was the Manifesto published, when a **wave** of revolutions broke out in Europe. The first started in France, led by Freemason of the Rite of Memphis, Louis Blanc. King Louis Philippe was overthrown and Louis Blanc’s revolution **established** the second republic.

Italy, which at the time, like Germany, was but a hodge-podge of states also saw a revolution in the same year which made Pope Pius IX flee. This gave a leader of unification, Gieuseppe **Mazzini** the chance to **unify** Italy. This plot of Mazzini, however was a failure because of the Italians’ overwhelming protectiveness of their independence. Mazzini had been appointed head of the Illuminati in 1834, after Weishaupt died in 1830. Mazzini had become a member of a revolutionary secret society by the name of the Carbonari, which provided the main source of opposition to the conservative regimes. Their influence prepared the way for the Risorgimento movement. Meaning “Rising Again”, the Risorgimento was a movement for Italian **unification** that **culminated** in the establishment of the Kingdom of Italy in 1861. Also, in 1860, Mazzini had founded the Mafia.

In 1870, Mazzini, Lord Henry Palmerston of England, Otto von Bismarck of Germany and Albert Pike, all thirty third degree Scottish Rite Masons, completed an agreement to create a supreme universal rite of Masonry, that would arch over all the other rites, even the different national rites. It centralised all high Masonic bodies in the world under one head. To this end the Palladium Rite was created as the pinnacle of the pyramid of power: an international alliance to bring in the Grand Lodges, the Grand Orient, the ninety-seven degrees of Memphis and Mizraim of Cagliostro, also known as the Ancient and Primitive Rite, and the Scottish Rite, or the Ancient and Accepted Rite.[7]

Lord Palmerston, the Grand Patriarch or Master of Grand Orient Freemasonry, as well as knight of the Order of the Garter, was Queen Victoria’s Foreign Secretary. Palmerston was also Prime Minister during the Britain’s Opium Wars against China, in 1840 and 1858, beginning a policy of narcotics exploitation that would later characterize the Illuminati’s strategy in the twentieth century.

Following the failure of the revolution of 1848 in Germany, Otto von Bismarck was elected to the Prussian parliament in 1849. Thirty-third degree Mason, Otto von Bismark, was one of the most prominent leaders of the nineteenth century. Appointed to represent Prussia in Frankfurt, Bismarck slowly became convinced that a Prussian-led **unified** German nation was an important goal. As Prime Minister of Prussia, through a series of successful wars, he **unified** the numerous states of the German confederation, created by the Congress of Vienna, **into a nation-state,** except Austria, Luxembourg, Netherlands, and Liechtenstein.

In 1871, **Wilhelm I of Prussia/** **freemason** was proclaimed German **emperor**, and the Second German Reich, to succeed the First Reich, the **Holy Roman Empire, was born**. **Bismarck** became the first Chancellor of the German Empire.

Albert Pike was born in 1809, in Boston, studied at Harvard, then later served as a Brigadier-General in the Confederate Army. After the Civil War, he was found guilty of treason and jailed. He was pardoned by fellow Freemason President Andrew Johnson in 1866, with whom he met at the White House the very next day. The **only** monument to a Confederate general in Washington, D.C. was erected in Pike’s honor.

Pike was one of the founding fathers, and head of the Ancient Accepted Scottish Rite of Freemasonry, being the Grand Commander of North American Freemasonry from 1859-1891.

In 1869, he was a top leader in the Knights of the Ku Klux Klan, and in 1871 wrote the Masonic handbook, the Morals and Dogma of the Ancient and Accepted Rite of Freemasonry. In addition to a Supreme Council located in Charleston, South Carolina, Pike established Supreme Councils in **Rome, Italy, led by Mazzini;** London, England, led by **Palmerston**; and Berlin, Germany, led by **Bismarck**. He set up 23 subordinate councils in strategic places throughout the world, including five Grand Central Directories in Washington, DC (North America), Montevideo (South America), Naples (Europe), **Calcutta** (**Asia**), and Mauritius (Africa), which were used to gather information. These branches have been the secret headquarters for the Illuminati’s activities ever since.[11]

Mikhail Bakunin . **The political philosophy of Nihilism, originally devised by Shabbetai Zevi, Jacob Frank and the Frankists was developed by Mikhail Bakunin.** Bakunin was a Grand Orient Freemason, a disciple of Weishaupt, and an avowed Satanist. Bakunin left Russia in 1842 and moved to Paris where he **met** Marx. He participated in the 1848 French **Revolution .**  While living in Geneva in 1868, he joined the socialist First International.[14] At the same time, however, **he enrolled his followers in a semi-secret** Social Democratic Alliance, which had a direct affiliation to the Illuminati, and which he conceived as a revolutionary avant-garde within the International. In the first meeting of Social Democratic Alliance, Bakunin openly professed **atheism**, and called for the Illuminati goals of the **abolition** of marriage, property, and of all social and religious institutions. In the Catechism of a Revolutionist, published by Bakunin, was included the famous passage, defining the mentality of a terrorist: The Revolutionist is a doomed man. He has no private interests, no affairs, sentiments, ties, property nor even a **name** of his own. His entire being is devoured by one purpose, one thought, one passion - the revolution. Heart and soul, not merely by word but by deed, he has severed every link with the social order and with the entire civilized world; with the laws, good manners, conventions, and morality of that world. He is its merciless enemy and continues to inhabit it with only one purpose - to destroy it. He despises public opinion. He hates and despises the social morality of his time, its motives and manifestations. Everything which promotes the success of the revolution is moral, everything which hinders it is immoral. The nature of the true revolutionist excludes all romanticism, all tenderness, all ecstasy, all love.[15] Nihilism’s political philosophy rejected all religious and political authority, social traditions, and traditional morality as standing in opposition to “freedom”. Every state thus became the enemy, and the enemy was ferociously attacked using terrorism and assassination. Reflecting the dictum of Weishaupt, Bakunin sought, “the unchaining of what is today called the evil passions and the destruction of what is called public order,” and made the declaration, still identified with nihilism: “Let us put our trust in the eternal spirit which destroys and annihilates only because it is the unsearchable and eternally creative source of all life ­ **the passion for destruction is also a creative passion!**”[16] [www.conspiracyschool.com/nineteenth-century](http://www.conspiracyschool.com/nineteenth-century)

* Jawahar Lal Nehru was an occultist alchemist theosopjist freemason. Never a rationalist in the sense we normally perceive rationalism.
* India was awarded “freedom” at witching hour . in consulation with astrologer .

"In the event that I am reincarnated, I would like to return as a deadly virus, in order to contribute something to solve overpopulation. " — Prince Philip, Duke of Edinburgh . As reported by Deutsche Press Agentur (DPA), August 1988.

Compare this statement with the Prince's 1986 Foreword to -- If I Were An Animal**:** "I just wonder what it would be like to be reincarnated in an animal whose species had been so reduced in numbers than it was in danger of extinction. What would be its feelings toward the human species whose population explosion had denied it somewhere to exist. ... I must confess that I am tempted to ask for reincarnation as a particularly deadly virus. "

Fleur Cowles, **People as Animals**, Foreword by HRH Prince Philip, (United Kingdom: Robin Clark Ltd., 1986).

Compare the opinion of that really high-minded Prince with the words of his intellectual **forerunner**, **Bertrand** **Russell**: "But bad times, you say, are exceptional, and can be dealt with by exceptional methods. This has been more or less true during the honeymoon period of industrialism, but it will not remain true unless the **increase** of population of the world is enormously **diminished**. . . . War, so far, has had no very great effect on this increase, which continued through each of the world wars. [War] has been disappointing in this respect . . . but perhaps bacteriological war may prove more effective. If a Black Death could spread through the world once in every generation, survivors could procreate freely without making the world too full. . . . The state of affairs may be somewhat unpleasant, but what of it? Really high-minded people are indifferent to happiness, especial- ly other people's." Bertrand Russell, The Impact of Science Upon Society (New York: Simon and Schuster, 1953), pp. 102-104.

<https://archive.org/stream/TheImpactOfScienceOnSociety-B.Russell/TheImpactOfScienceOnSociety-B.Russell_djvu.txt>

The Windsors continue to spread that same mass-murderous, New Age policy which we witness in the World Wildlife Fund operations against Africans, also into the Americas, Europe, Asia, and Australia.

World Wildlife Fund, has engaged in willful genocide against the nations and peoples of the sub-Sahara regions of East, West, and South Africa.The "kingpin" of this criminal conspiracy has been Prince Philip, also known as the Duke of Edinburgh, and as Consort to the reigning Queen of the United Kingdom.

The Nazi Party, like Adolf Hitler a creation of the imperial princedom's Thule Society, was but one variety of a populous species known as the "Conservative Revolution." This includes a leading Nazi ideologue of the 1933-45 interval, **Martin Heidegger, also Friedrich von Hayek of Mont Pelerin Society** notoriety, and also many who fit into the ideological category of **Universal Fascism-advocate Michael Ledeen's "neo-conservative"** fans of radical "free trade" and socio-economic "chaos theory" . He has adopted publicly many of those programs which the World Wildlife Fund **and** its affiliates have deployed to bring about against Africans, and also others, that genocide which was the Prince's explicit standing instruction and documented intent.

Since 1961, Prince Philip has supplied a crucial leading role in heading up this global criminal conspiracy, but he did not originate the underlying policy. That policy we trace immediately to the nineteenth-century **Dar- win-Huxley** circles and their role in creating the Eugenics network which, among its other productions, sponsored the Hitler dictatorship in Germany, and also its satellite, **Margaret** **Sanger's** Planned Parenthood organization. Prince Philip's role should be seen as continuing that same tradition .

The Royal Consort, Prince Philip **Mountbatten**, Duke of Edinburgh, plays a similar role in his capacity as "chief operations officer" for the Club of the Isles, **and as the head of**\* the World Wide Fund for Nature. What's more, Prince Philip is the principal public spokesman for the **number one priority policy** of the club: to reduce the population of the world to below 1 billion people within several generations. To accomplish this requires genocide on a global scale exceeding the slaughter that has been unleashed against Africa over the past 35 years. To accomplish this, the executive agency directed by Prince Philip has created a powerful apparatus, an SS, made up of Royal Chartered trusts and corpora- tions, propaganda fronts, assassination and terror agencies,

1. Club of the Isles/House of Windsor: Through the Club of the Isles (see p. 9), the Windsor Dynasty functions as primus inter pares for an extended royal family that claims the thrones of Russia, Prussia, Denmark, Sweden, Belgium, Greece, the Netherlands, Yugoslavia, and scores of smaller principalities. 2. Prince Philip of Greece and Denmark, Baron Greenwich, Earl of Merioneth, Duke of Edinburgh: Royal Consort to Queen Elizabeth II, Prince Philip founded the World Wildlife Fund in **1961**, became its International President in 1981.

Zoological Society of London: Founded in 1826 by Sir Stamford Raffles, former Viceroy of **India** and founder of **Singapore**. Inspired the New York and Frankfurt Zoological Societies. Mother organization of the London Zoo. Royal Geographical Society (RGS). Founded in 1830 as the Geographical Society of London in freemasonry lodge; Royal Charter in 1859. Sponsored major colonial expeditions such as Livingstone's and Sir Richard Burton's into Africa. The boards of the ZSL and RGS are almost indistinguishable **from** that of the WWF; Prince Philip was president of the ZSL in the 1970s. The ZSL and RGS stand at the pinnacle of the British **intelligence** establishment. The ZSL's chief executives: Julian **Huxley**, 1935-42; Field Marshal Lord Alanbrooke, Senior Chief of Staff for the U.K., 1950-54; Lord Solly Zuckerman, U.K. Government Chief Scientific Adviser, 1955-84; Sir Frank Chappell, the former General Commanding Officer (GOC) of the British Army, present direc- tor, member of WWF-U.K. The ZSL and RGS share the WWF's **eugenics** ideology, and the **Darwin**-Huxley tribe is omnipresent in both. Eugenics "founder" Sir Francis **Galton** was a major mid-19th century power in the RGS. Michael **Huxley**, Julian's cousin, founded its Geographical Maga- zine. RGS officials **together** with the WWF's Sir Peter Scott founded Survival International.

**The Fauna and Flora Preservation Society**: Found- ed in 1903 as the Society for the Preservation of the Wild Fauna of the Empire. **Second** oldest British **conservation** organization **after** the Royal Society for the Protection of Birds (1889). Has a panel of **108** "honorary overseas consultants" in 70 countries. Maintains liaisons with most other key conservation bodies.

Mother organization, with the Eugenics Society, of the IUCN and the WWF. Housed since its founding in the London Zoo. Patron: Her Majesty the Queen. "The **Fauna**" was founded as an arm of British imperial policy under the guise of "conservation." Its founding vice presidents, **Lords Milner**, Grey, Cromer, Curzon, and Minto, were all imperial proconsuls, chiefly in **India** and Africa. As Sir Peter Scott, FFPS chairman for most of the three decades from the 1960s until his death in 1989, noted in his history of the Fauna: "Since the Empire at that time covered about a quarter of the surface of the globe, it was a fair start on internationalizing the infant wildlife conservation movement." Chief aim of FFPS was to expand the **national** **park** system worldwide. It convened international conferences in 1933, 1938, and 1953 to plan new national parks. Its secretary, Colonel Stevenson-Hamilton, established the Kruger Na- tional Park in South Africa. The architect of the Kenyan National Park system, Col. Mervyn Cowie, is still an FFPS board member today. FFPS personnel have **dominated** the WWF and the IUCN since their founding, frequently chairing the IUCN's two key committees, the Commission on National Parks and Protected Areas; and the Survival Service Commission, concerned with WWF-style "species preservation," chaired for almost two decades starting in 1963 by Peter Scott. 6. **The Nature Conservancy**: Founded by Royal charter inl949.0ne of the U.K. 's four official research bodies under the Privy Council. Known as the "world's first statutory conservation body," it became one of the most powerful postwar covert operations of the Crown. From his influential post as permanent secretary to the Lord President of the Council (the deputy prime minister), **Max Nicholson** wrote the legislation for the Conservancy, then left his government post to head it, 1952-66. <https://en.wikipedia.org/wiki/Edward_Max_Nicholson>

Nicholson personally developed most of the major strategies and tactics of the world **environmentalist** movement for the next decades. He **started** the campaign against DDT later popularized by **Rachel** **Carson** in The Silent Spring; drafted the constitution for the IUCN; set up and chaired the committee which established the WWF in 1961; and **chose** Sir Peter Scott as the WWF's **first** **chairman**, who held the post for over two decades. The **subtitle** to his 1970 history of the post war **environmental** movement is "A Guide for the New Masters of the Earth."

The Swiss-based International Union for the Con- servation of Nature IUCN was formed in 1948 by Sir Julian **Huxley**; its constitution was written by the British Foreign Office. Bringing together 68 nations, 103 government agencies, and 640 non-governmental organizations, the IUCN is nominally tied to the United Nations, but is outside of its oversight. The WWF was originally formed to **fund** the IUCN; many of the IUCN's key commissions are run by the Fauna Preservation Society. Together with the UNEP and the World Resources Institute, the IUCN launched the "**Global Biodiversity Strategy**," which **guides** the conservation planning of many nations.

Its staff directly plan the conservation strategies and administer the national parks systems of many former **colonies** today. It sees the preservation of "biodiversity" as its main mission. The IUCN president is Sir Shridath Ramphal, the former Secretary General of the British Commonwealth 1975-90; its director general, Martin Holdgate, was a senior offical of the United Kingdom's Department of the Environment.

Unesco: The United Nations Education, Scientific, and Cultural Organization, is a Paris-based specialized U.N. organization that was designed by Sir Julian **Huxley**, who also was its **first** director general. **In his founding 1946 document,** Huxley defines Unesco's two main aims as popularizing the need for **eugenics**, and protecting wildlife through the creation of national parks, especially in Africa. With a $550 million annual budget, Unesco funds a vast network of conservation groups; it defines protection of the environment as one of its three main goals.

UNEP: The United Nations Environment Program was formed at the 1972 U.N. Conference on the Environment, which was organized by WWF founder Maurice **Strong**. Based in **Kenya**, the UNEP works closely with Unesco, the IUCN, and the WWF in diverse ventures. Its World Conservation Monitoring Center in Cambridge, England, jointly sponsored with the IUCN and the WWF, is the central intelligence agency of the conservation movement.

World Resources Institute: Founded in 1982 under the guidance of WWF U.S.A. president Russell E. Train with generous grants from the **Rockefeller** Brothers Fund and the MacArthur Foundation. James Gustave Speth was appointed president. Speth was a **cofounder** of the Natural Resources Defense Council and formerly the chairman of the U.S. Council on Environmental Quality and the director of the Global 2000 project. After 11 years at WRI Speth was made **head** of the United Nations Development Program (UNDP) in 1993. WRI is the **main** think-tank for U.S. environmental groups, putting forward study after study promoting the new world order and the global biodiversity strategy. WRI is **affiliated** with the International lnstitute for Environment **and** Development in London, **formerly** headed by Lady Jackson (Barbara Ward).

**Sir James Goldsmith and his older** brother Edward are leading financiers of the WWF apparatus globally.

Along with John Aspinall, major funders of Survival International **and** Friends of the Earth. In 1970, Edward Goldsmith **founded** The Ecologist, magazine of the radical wing of the **green** movement. Edward also launched the Green Party **movement** in the U.K. which spawned Green parties in every European Community state.

The Sierra Club was founded in 1892 by preservationist John Muir with funding from the famous robber baron E.H. **Harriman**. Mostly an outing club until the 1950s . the Sierra Club became a radical environmental lobbying organization under the leadership of David **Brower**. In 1969, Brower left Sierra Club to create the **more** radical Friends of the Earth. Later on he also founded the Earth Island Institute. Michael McCloskey replaced Brower and proceeded to **refocus** the Sierra Club into an organization dedicated to preventing all commercial uses of public lands in the United States. In 1971, leaders of the Sierra Club in Canada created **Greenpeace**. In 1979, the Sierra Club and the Wilderness Society gave David Foreman a 10-year contract to create and lead an overtly **terrorist** environmental organization. That organization **became** Earth First!

Greenpeace: Founded in 1971 out of the Don't Make a Wave Committee, to coopt drug-rock-sex counterculture victims into WWF-sponsored "direct action." Now has branches in 24 countries, with headquarters in The Netherlands and an annual budget of $157 million. Spawned **eco- terrorist groups** Sea Shepherd, Lynx, **Animal Liberation Front,** and Earth First! Current director is Lord Peter Melchett, heir to the Imperial Chemical Industries fortune. Behind the scenes operator from early years is David McTaggart, Canadian confidence man, who received funding from WWF Executive Director Sir Peter Scott to purchase ships to assault nuclear test ranges, whaling fleets, and seal hunters.

Friends of the Earth: Founded in 1969 by David Ross Brower, former executive director of Sierra Club. In 1990, **merged** with Environmental Policy Institute and Oceanic Society and obtained tax-exempt status from the U.S. Internal Revenue Service. Moved into England in 1970, with financing from the Goldsmith and **Rothschild** interests and John Aspinall. Engages in direct action and other activities particularly targeting nuclear power plants. Director of FOE U.K. during the 1980s was Jonathan Porritt, son of ex -governor general of New Zealand. Founder of FOE France, Brice LaLonde was later appointed President Francois Mitterrand' s environmental minister. FOE, like Greenpeace, deployed personnel to found Earth First!

Freemasons

[https://en.wikipedia.org/wiki/Peter\_Scott](https://en.wikipedia.org/wiki/Peter_Scott https://en.wikipedia.org/wiki/Hilton_Young,_1st_Baron_Kennet)

[https://en.wikipedia.org/wiki/Hilton\_Young,\_1st\_Baron\_Kennet](https://en.wikipedia.org/wiki/Peter_Scott https://en.wikipedia.org/wiki/Hilton_Young,_1st_Baron_Kennet)

Survival International: Founded in London in 1969 with sponsorship of WWF chairman Sir Peter Scott to provide funding to "help **tribal** peoples protect their lands, environment and way of life." Originally named **Primitive** Peoples Fund. Continues close collaboration with WWF and the Royal Geographic Society. Other **founding** members include: Edward Goldsmith, John Aspinall, Nicolas Guppy, Francis Huxley, and Royal Geographic Society director John Hemming. South American Indians, particularly Yanomami, were initial targets of SI operations. In 1972, spawned Cultural Sur- vival, headed by British anthropologist David Maybury- Lewis and chaired by Queen Margarethe of Denmark.

Environmental Investigative Agency: London- headquartered private eye unit spawned out of Greenpeace U.K. Founder is Allan Thornton, an early leader of Greenpeace. Financed by Animal Welfare Institute and other WWF fronts to conduct "muckraking" investigations into environmental abuses.

Sea Shepherd, Lynx, Earth First!, Rainforest Action Network. Seep. 55.

WWF International Advisory Council (1993-94) **Chairman**: HRH The Prince Philip, Duke of Edinburgh **Members** (partial list): HRH Prince Bernhard of the Netherlands Sir Kenneth Kleinwort, director, Kleinwort, Benson Lonsdale , **Sir Edmund Hillary**, former New Zealand High Commissioner in **India** , Rt. Hon. Sir Geoffrey Palmer, KCMG, PC, former prime minister, New Zealand Javier Perez de Cuellar, former secretary general, United Nations, president of International Commission for Culture and Development, UNESCO , Lily Safra, wife of Edmond Safra, chairman, Safra Bank and Republic National Bank of New York , Dr. Giancarlo Ligabue, president of Museum of Natural History of Venice George P. Livanos, president, Seres Shipping and Ceres Hellenic Shipping Dr. Anis Mouasher, president, Royal Society for the Conservation of Nature, Jordan Alhaji Chief S.L. Edu, Nigerian, chairman African Alliance Insurance Co. Leo Tindemans, former prime minister of Belgium, Baroness Mildred von Platen, Sweden Norman G. James, chairman, Canadian National Sportsmen's Shows , Patricia Koechlin-Smythe, president, British Show Jumping Association, Prof. Sumitro Djojohadikusumo, chairman of PT Indoconsult, Indonesia Jacques Pagot, former president, Velux- France

Aga Khan gandhi <https://en.wikipedia.org/wiki/Prince_Sadruddin_Aga_Khan>

<https://en.wikipedia.org/wiki/Aga_Khan_III>

The modern multinationals typified by Royal Dutch Shell, Unilever, and RTZ, which have done so much to strangle Africa and the rest of the world in the postwar period, are merely the modern, slighdy disguised form of the Crown-chartered "merchant adventurer" companies of Elizabethan England and later. Like their often Venetian-sponsored Elizabethan predecessors , some of which **merged** to become the **British East India** **Company** in the late sixteenth century, they are granted a "royal charter" to operate globally on behalf of the Crown and its associated families. The Anglo-Dutch firm Royal Dutch Shell, for instance, so prominent in Africa **and** in the World Wide Fund for Nature, dates from the financial arrangements established when William of the Dutch house of Orange took the British throne in 1688, with Venetian backing.

When Africa was colonized by the European powers in the 1880s and 1890s, **that process, too, was under charter from the Crown**, to such companies as the Royal Niger Company, the British East Africa Company, and Cecil **Rhodes's** British South Africa Company. Today's WWF backers, particularly its "Africa division" are the direct descendants of these late-nineteenth-century Crown companies, if not earlier ones, like Shell. Tiny Rowland's Lonrho Corp. is typical: As of 1990 the employer of over **100,000** people in Africa, it is the continent's major private food producer, and a powerhouse in precious metals. Lonrho was a subsidiary of Cecil Rhodes's still-existing British South Africa Company.

Tiny Rowland: The Ugly Face of Neocolonialism in Africa, --- the money and connections to launch this **new** British East India Co. for Africa came from City of London financier **Harley Drayton** and his 117 Old Broad Street Group, Crown Agents for the colonies and the managers of the private fortune of the queen. Drayton's longtime personal assistant was the Scottish aristocrat **Angus Ogilvy**, whose **wife**, Princess Alexandra of Kent, the head of WWF-U.K. From 1961 on, Rowland was the chief financier for the **gangs** whose genocidal wars have devastated Africa. He often financed both sides of a struggle at the same time, beginning with the Ian Smith regime in Rhodesia and its **black** opposition around Joshua Nkomo and Robert Mugabe, continuing into his financing both the Frelimo government and its Renamo opposition in Mozambique, and both the MPLA government and its Unita opposition in Angola. The queen is the world's wealthiest woman, with an acknowledged fortune of $ 13 billion (Harpers and Queen magazine, January 1991). In reality it is far greater, but she is **exempt** from having to disclose her holdings. The following entities, with major assets particularly in Africa, are politically directed by, and often substantially owned by, the Crown: RTZ Corp. PLC. Second-largest mining firm in the world. Established in 1873 by Hugh Matheson of the Jardine Matheson opium-trading firm. RTZ's third chairman, Sir Auckland Geddes, worked with Sir Ernest Oppenheimer to reorganize control of raw materials production in Africa in the 1920s and 1930s.

Anglo-American Corp. of South Africa, Ltd. Largest mining firm in the world; dominates the economy of South Africa. Constitutes, together with the two De Beers companies, the Oppenheimer empire.

The **Rothschilds** and J. P. Morgan and Co. provided Sir Ernest Oppenheimer the financing to cartelize diamond and gold production in South Africa between 1902 and 1929.

De Beers Consolidated Mines Ltd. (South Africa) and De Beers Centenary AG (Switzerland). Control world diamond production. Established by Cecil Rhodes in 1880; by 1888, with Rothschild backing, controlled 90% of the world's diamond production. Barclays PLC. Major banking power in Africa. Tightly controlled by the Barclay, Freame, Bevan, and Buxton families, the latter of which co-**founded** the WWF. Shell Trading & Transport PLC and Shell U.K. Ltd. World's largest petrochemical producer. ST&f, a British holding company, owns 40% of the Royal Dutch Shell group of over 2,000 companies worldwide (the other 60% is owned by Royal Dutch Petroleum Co.); forged by Sir Henri Deterding in 1903 with the French Rothschilds.

N.M. Rothschild & Sons Ltd. Founded in 1803 with the assistance of the Thurn und Taxis family, one of the "princely families" of the Hapsburg Empire, originally the Venetian Torree Tasso family. NMR&S historically financed the expansion of the Venetian-modeled British Empire, as they did by bankrolling Cecil Rhodes's gold and diamonds empire. Imperial Chemical Industries PLC. Key part of world chemical cartel. Formed in 1926 by Lord Melchett and others by merging the four largest British chemical firms. The present Lord Melchett, grandson of ICI's founder, is head of Greenpeace, United Kingdom. Unilever. Owns vast plantations in Africa and the continent's largest trading company (United Africa Co.); key part of the world food cartel, particularly in fats and edible oils. Formed by 1930s strategic merger of English Lever Brothers firm, which owned the West African heirs to the Royal Niger Co, with a Dutch company. "''-"'

Prince Philip, The Duke of Edinburgh (International President) President: Princess Alexandra (cousin of Queen Elizabeth II) -Trustees: Sir Peter Fenwick Holmes Vice-Presidents: The Lord Buxton Christopher Cadbury Corporate Sponsors: Cadbury ICI Chemical & Polymers National Westminster Bank Shell UK Barclays Bank PLC Andrew Robert Foweil Buxton, chairman, CEO) Jan Peelen (Unilever) The Lord Camoys (formerly Rothschild International Bank) Sir John Derek Birkln (Unilever) Sir Denys Hartley Henderson Lord Wright of Richmond {British Petroleum) Lord Lawson of Blaby (Chancellor of Exchequer 1 983-90) Sir Martin Wakefield Jacomb (retired Dec. 1993) \—p r Shelf Transport & Trading Co. PLC Sir Peter Fenwick Holmes, chairman Lord Armstrong of llminster Sir Peter Brian Baxandell (Inchcape PLC) Sir John Anthony Swire Sir Antony Adand I 40% Shell U.K. Ltd. Lord Tombs of Brailes Sir Peter Brian Baxandell (Inchcape PLC), N.M Rothschild & Sons, Ltd Sir Evelyn de Rothschild, chairman Baron David Rothschild Leopold Rothschild Edmond de Rothschild Lord Armstrong of llminster Gerald Goldsmith Lord Tombs of Brailes The Bank of England Sir Martin Wakefield Jacomb Sir George Adrian Hayhurst Cadbury RTZ Corporation, PLC Sir John Derek Birkin, TD (chrmn) Sir Denys Hartley Henderson Lord Armstrong of llminster Lord Alexander of Weedon -Sir Martin Wakefield Jacomb, deputy chairman National Westminster Bank PLC , Lord Alexander of Weedon, chrmn Sir Antony Richard Pilkington The Telegraph PLC Sir Martin Wakefield Jacomb Rupert Nicholas Hambro — Sir Evelyn de Rothschild Lord Peter Carrington Imperial Chemical Industries PLC Sir Denys Hartley Henderson, chairman Sir Antony Pilkington Paul A. Volcker (Nestle SA) Anglo-American Corp. of South Africa Ltd Julian Ogilvie Thompson, Phillip Oppenheimer chairman pj.r Leyden Nicholas Oppenheimer, Q.W.H. Relly deputy chairman Rupert Nicholas Hambro - 38.7% T 34% De Beers Conslldated Mines Ltd Julian Ogilvie Thompson, A.E. Oppenheimer chairman Harry Oppenheimer Nicholas Oppenheimer, deputy chairman Phillip Oppenheimer Sir Evelyn de Rothschild Edmond de Rothschild - PJ.R Leyden G.W.H. Reify Oe Beers Centenary AG Julian Ogilvie Thompson Phillip Oppenheimer chairman a.E. Oppenheimer Harry Oppenheimer Evelyn de Rothschild - Nicholas Oppenheimer pj r Leyden deputy chairman G.W.H. Relly 16 Special Offprint EIR November 1994 The' 1001 Club': a nature trust by Scott Thompson Membership in the "1001 Club," founded in 1971 by Prince Bernhard of The Netherlands, consort to Queen Juliana of the House of Orange, is restricted to 1,001 persons at any given time and is by invitation only. The club donated an office building in Gland, Switzerland, which currently houses the **international** headquarters of the WWF **and** the International Union for the Conservation of Nature. **Initial** members were handpicked by Prince Bernhard and Prince Philip, Duke of Edinburgh. Membership includes representatives of the royal houses of Europe, officials of British Crown corporations, and prominent figures in international organized crime. Below is a sample of current and past mem- bers with brief biographical data. Prince Bernhard of the Netherlands. Born in 1912, Bernhard is cousin-in-law of **Kaiser** Wilhelm's sister, Princess Victoria of Hohenzollern. In 1934, at the University of Berlin, Bernhard was recruited to Nazi intelligence and eventually assigned to IG Farben (the chemical giant which maintained business links to Britain's Imperial Chemical Industries throughout the war and produced Zyklon-B gas for the gas chambers). Because of his Nazi links, Bernhard's marriage to Queen Juliana of the House of Orange created a scandal in the Netherlands. Bernhard founded the Bilderberg Society in 1953. Bilderberg sponsors annual secret meeting of North American and European "one world" elites. He resigned as head of Bilderberg, and from the WWF-International and 1001 Club. But he remains a dominant behind-the-scenes figure **in all three**. Prince Henrik. President of WWF-Denmark. Prince Juan Carlos. Founder and president of honor of WWF-Spain. He later became King Juan Carlos.

**Prince Sadruddin Aga Khan**. Given the title of His Highness by Queen Elizabeth II in 1957 when editor of Paris Review, a publication co-**founded** by John Train.

Prince Johannes von Thurn und Taxis (deceased). Self-proclaimed "head of Venetian intelligence" and heir to one of the most powerful "princely families" of the Holy Roman Empire. The family has extensive land holdings in Bavaria, Portugal, Italy, and Brazil, derived from its role as postmaster of the Hapsburg Empire. His father, Max, founded **Hitler's** Allgemeine SS and headquartered it at the family's Regensburg Castle in Bavaria. Bertolt Beitz. Director of the Alfred Krupp von Bohlen und Halbach Foundation. Beitz ran a successful takeover of Krupp Industries in 1953. Conrad Black. Chairman and CEO of the Hollinger Corp., a media conglomerate with major newspapers in Britain, Canada, the United States, Israel, and Australia. Originally called Argus Corp., a postwar restructuring of the war- time British **intelligence** front company War Supplies, Ltd., Hollinger is the leading press organ of the House of Windsor and recently led the propaganda campaign against U.S. President Bill Clinton. Baron Aubrey Buxton of Alsa. Life Peer. Vice president of the World Wildlife Fund-U.K. under Prince Philip. The Buxton family has run **Barclays** Bank. Peter **Cadbury**. Chairman, Preston Publications Ltd.; chairman, George Cadbury Trust. Family's chocolate interests dominate the economies of West Africa. Dr. Luc Hoffman. Vice president of WWF-International and of the IUCN (1966-69); director of **Hoffman**-LaRoche, the Swiss pharmaceutical firm. Alexander King. Co-founder in 1968 of the **Club of Rome** with Aurelio Peccei. Responsible for the club's book Limits to Growth, which led a **revival** of the malthusian argument for drastic reduction of world population. Jonkheer John H. Loudon. Knighthoods from the British and Dutch royal families. Bernhard's handpicked successor in 1977 to become international president of the World Wide Fund for Nature. Former CEO of the Royal Dutch Shell Group; chairman of Shell Oil Co. until 1976. Sir Peter Scott. Knight of the British Empire (deceased). Chairman, World Wide Fund for Nature since its inception as the WWF-I in 1961; chairman, Survival Service Commis- sion of the IUCN since 1963; founder of the Wildfowl Trust at Slimbridge, Gloucestershire in 1964. 1001 Club membership (by country) Country U.S.A. U.K. Netherlands Canada Switzerland South Africa Germany France Other (42 countries) Maurice Strong. Vice president WWF-I until 1975. First executive director of the U.N. Environment Program until 1975, having previously served for two years as secre- tary general of the U.N. Conference on the Human Environ- ment. Chairman, Bureau of the IUCN. Undersecretary gen- eral, United Nations (1985-87). Was charged by the secretary general to run the U.N. -sponsored Earth Summit held in Rio de Janeiro, Brazil in June 1992. Appointed by the Canadian government as chairman, Petro-Canada (1976-78); currently chairman of Ontario Hydro. Gustavo Cisneros. Venezuelan billionaire and Rocke- feller family hanger-on, linked to drug money-laundering circles. In early- 1994, the family's Banco Latino collapsed and was seized by the Venezuelan government. Brother Ri- cardo Cisneros, a director of Banco Latino, is a fugitive from justice. RanBIOMA, a leading Venezuelan "environmental- ist group" shut down after caught faking dolphin killings. D.K. Ludwig (deceased). Businessman who made a fortune destroying the Amazon rainforests and later helped organized crime syndicate boss **Meyer** **Lansky** to establish his drug money-laundering empire in the Bahamas. Fred Meuser. The bagman for the $1.1 million bribe to Prince Bernhard from Lockheed Corp. Tibor Rosenbaum . First **Mossad** logistics chief. His Geneva-based Banque du Credit International was identified by Life magazine in 1967 as a money laundry for Meyer Lansky. Together with 1001 member Maj. Louis Mortimer Bloomfield , Rosenbaum's network financed **Permindex**, the corporate entity which New Orleans District Attorney Jim Garrison charged was a vehicle for the Kennedy assassination. French intelligence established that Permindex laundered $200,000 through BCI, to finance several aborted assassination attempts against Charles de Gaulle. Robert Vesco, international fugitive, alleged "American Connection" to the Medellin Cartel. Initially sponsored by the Swiss branch of the **Rothschild** family to take over the Lansky-affiliated Investors Overseas Service (IOS). Last known address: Havana, Cuba. Anton Rupert, co-founder of the 1001 Club and chairman of the WWF-South Africa. Rupert is owner of Rembrandt tobacco interests and a protege of World War II chief of British MI-6 Sir Stewart **Menzies**. Sir Kenneth Kleinwort, owner of Kleinwort Benson, one of Britain's oldest banks. Henry Keswick, chairman of **Jardine** **Matheson**, the British trading company created by Lord **Palmerston** to service the Far East opium trade during the 19th-century. Brother John Keswick is chairman of Hambros Bank, a backer of WWF, and a director of the Bank of **England**. Edmond Safra, chairman of Safra Bank, one-time owner of American Express Bank, and target of U.S. and Swiss government investigations as a drug money launderer. Sir Francis de Guingand, former head of British Military **Intelligence**, now residing in South Africa.

The WWF: race science and world government by Allen Douglas .

The World Wildlife Fund (WWF, now the World Wide Fund for Nature), was founded in 1961 for one stated purpose: to raise money to drastically expand the operations of the International Union for the Conservation of Nature (IUCN). Established in Gland, Switzerland in 1948 on a British Foreign Office-drafted constitution, the IUCN today boasts that it is the largest "professional" international conservation organization — as of 1994 comprising 68 states, 103 governmental agencies, and over 640 non-governmental organizations, "many of global reach."

Under the cover of "conserving nature," the WWF-IUCN has in fact dedicated itself to 1) **reduce** the world's **population**, particularly in the developing sector, and 2) ensure that control of the world's raw materials remains in the hands of a tiny handful of largely British (or Anglo-Dutch) multinationals. These two goals, WWF-IUCN spokesmen have repeatedly stated, require a world government. The WWF has been headed since its inception in 1961 by Prince Philip, the first head of the most important national- sector branch, the WWF-UK, who recruited Prince Bernhard of the Netherlands to be the first head of the WWF-Interna- tional. After the Lockheed scandals of the mid-1970s, in which Prince Bernhard was caught taking million-dollar bribes to sell airplanes, Philip replaced Bernhard as head of WWF-I. Philip was later replaced as WWF-UK head by Princess Alexandra, first cousin to the queen. That the Crown has directly run the WWF from the outset is lawful. The WWF-IUCN is a spin-off of two of Britain's leading imperial institutions: the Society for the Preservation of the Wild Fauna of the Empire (now the Fauna and Flora Preservation Society, FFPS, whose patron is the queen), which laid the groundwork for the game parks throughout Africa; and the Eugenics Society. The co-founder of both the IUCN and the WWF, Sir **Julian Huxley**, personally embodied these two currents. He was obsessed with population control, which he called "the problem of our age." He served on the British government's **Population Investigation Commission** between World War I and World War II, was **vice president of** the Eugenics Society from 1937-44, and was its president when he founded the WWF in 1961. He also served as a vice president of "the Fauna," as its aristocratic members still fondly call it. The ideology of both institutions, and of their WWF spawn, dates in its **modern form** from Sir Francis Galton, who coined the term "eugenics," and his first cousin, Charles Darwin, who in 1859 authored his infamous Origin of the Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life.

Galton aimed to propagate the pseudo-scientific humbug of Darwinism's "survival of the fittest" in the human arena, and so defined the aims of his "**Race Betterment Movement" as: "To create a new and superior race through eugenics,"** which would require the human race to be "**culled**." The Darwin-Huxley tribe and its cousins have propagated this doctrine unceasingly over the past century and a half. What became the WWF took shape in the pre-World War II period in the Political and Economic Planning satellite of a **Rhodes**-descended Foreign Office think-tank, the Royal Institute of International Affairs. Its "planning" focused on eugenics, raw materials control, and world-government; its two top officials, Max Nicholson and Julian Huxley, later founded both the IUCN and the WWF. Huxley continued his eugenics fixation after the war as the first head of the U.N. Educational, Social, and Cultural Organization (Unesco). As he said in its **founding** document, "Thus even though it is quite true that any radical eugenic policy will be for many years politically and psychologically **impossible**, it will be important for Unesco to see that the . . . **public mind is informed of the issues at stake so that much that now is unthinkable may at least become thinkable."** World government was the answer, Huxley and Nicholson emphasized, and "wildlife conservation" was a pathway to this goal. **Huxley said that "the spread of man must take second place to the conservation of other species."** His co- worker Nicholson, permanent secretary to five postwar British foreign ministers and one of Britain's most powerful civil servants, said in his 1970 history of the world environmental movement, The Environmental Revolution: A Guide for the New Masters of the World, which he and Huxley had largely founded, that, given the migratory patterns of the world's birds, "the lesson has been learnt and unreservedly accepted that Ducks Unlimited means Sovereignty Superseded. There are many subjects besides ducks where the same lesson applies, but few where it has been mastered." In 1960, as much of Africa was preparing for independence, the 74-year-old Huxley took an arduous three-month tour of Africa, preaching that the newly independent states could **not** be trusted to "conserve wildlife." Under that cover, and with the aim of subverting **and** destroying independence, Huxley and Nicholson linked up the following year with their royal soulmate Prince Philip. The WWF was **born**. Henry Kissinger, an asset of London's Chatham House (Royal Institute for International Affairs) and self- described British agent. **John Train**, a Wall Street banker and cousin of WWF- U.S.A. President Russell Train. Train runs a New York investment counseling firm, Smith Train, which has been owned by Anglo-Swedish interests since the early 1980s. Two members of the Rothschild family sit on the board of the holding company that owns 50% of Smith Train, and Train's chief associate in London is Steven Keynes, **nephew** of John Maynard Keynes, the British economist. But Train's deepest ties to Prince Philip come through his 45 -year intimate collaboration with Teddy Goldsmith, the older brother of "**green**" industrialist Sir Jimmy Goldsmith and the publisher of the Ecologist, the house organ of the radical wing of the WWF apparatus. Train and Teddy Goldsmith first hooked up in Paris in the early 1950s, along with "Children of the Sun" literatus Stephen Spender, a "radical" asset of British royal **intelligence**, to co-found Paris Review. Teddy Goldsmith was the founder of such key WWF instruments as Survival International and the green parties in Europe. Sir James, along with Britain's **casino** czar and leading environmentalist John Aspinall, bankrolled Friends of the Earth-U.K. when the group was first setting up shop in England, and have been consistent champions of Prince Philip's WWF ventures. Prince Philip's murderous world view, in his own words-- We need to 'cull' the surplus. It is now apparent that the ecological pragmatism of the so-called **pagan** religions, such as that of the American Indians, the Polynesians, and the Australian Aborigines, was a great deal more realistic in terms of conservation ethics than the more intellectual monotheistic philosophies of the **revealed** religions.

Support for the Windsors' genocidal population policy is maintained today by numerous American members and financial activists in the 1001 Club and the World Wide Fund for Nature (WWF) who make Middleburg and the surrounding countryside their home. Prominent in this apparatus is **Arthur Windsor "Nicky" Arundel**, a newspaper publisher. Trained as a propaganda specialist for the CIA in Vietnam in the 1950s. Arundel founded the African Wildlife Leadership Foundation, of Nairobi, Kenya and Washington, D.C. along with former OSS and CIA hand Kermit **Roosevelt** and WWF Chairman Russell Train, whose cousin, investment banker John Train. The **Arundel** family's Wildcat Foundation funds the World Wide Fund for Nature and the International Union for the Conservation of Nature and Natural Resources. Arundel's **sister** Jocelyn Arundel Sladen, who was the IUCN liaison to the United States and an intimate of Sir **Julian Huxley** in the 1950s, is a member of its board of directors. **Marjorie S. Arundel**, the mother of Arthur and Jocelyn, was a member of the National Council of the World Wildlife Fund.

As long ago as 1798, Malthus explained what happens when the factors limiting the increase in any population are removed. One of the factors noticed by Darwin was that all species are capable of producing vastly greater populations than can be sustained by existing resources; populations did not increase at the rate at which they are capable was the basis for his theory of Evolution by Natural Selection. The relevance to natural selection of this capacity for overproduction is that as each individual is slightly different to all the others it is probable that under natural conditions those individuals which happen to be best adapted to the prevailing circumstances have a better chance of survival.

A Question of Balance by HRH Prince Philip, Duke of Edin- burgh, Michael Russel (Publishing) Ltd., 1982. It is curious how many philosophers from **Plato to Keynes' time have believed in and advocated the control of society by "philosopher kings."** According to Plato, "its kings must be those who have shown the greatest ability in philosophy," but — realistically — he added, "and the greatest aptitude for war." Such people may exist in the imagination and occasionally someone with the necessary qualities may briefly dominate the stage of history, but it is a naive appreciation of human nature to imagine that such processed paragons can be invested with the necessary powers and not be tempted to take advantage of their situation.

The Society for the Preservation of Fauna in the Empire, which later spawned the World Wildlife Fund, was formed to ensure that the 1900 convention was implemented. From the beginning, the society, affectionately known as "the Fauna," was associated with the British Museum, specifically the Natural History division that had been created by Charles Darwin's "bulldog," Thomas H. **Huxley**. In 1933, another conference, following up the 1900 conference, was convened in London. The British delegation was led by the Earl of Onslow, who was **also** the head of the Fauna. The most important result of the conference was a provision for the establishment of **national** parks in Africa. The enabling legislation of most countries' game parks in Africa today, dates back to colonial decrees enacted in the aftermath of the 1933 conference. The national parks and reserves constituted by the 1900 and 1933 agreements legally established internal frontiers within the African colonies that could not be crossed by the native population, on the **pretext** of protecting wildlife. These internal frontiers, forming colonial enclaves, continued in effect after the colonies gained independence. The Kruger precedent The first reserves in Africa predated the 1900 London conference. They were created by South African President Paul Kruger in **1889**. One of the reserves was the Sabi reserve, now Kruger park, which was created along the border with the Portuguese colony of Mozambique. Kruger created the parks, but the Boer War between Britain and the Afrikaners intervened. In the process, the park region was subjected to a brutal campaign by Lord Kitchener

South Africa: Renamo safe-haven; reportedly trained in which crops were destroyed, cattle butchered, and **wildlife killed, in order to deny the Boers food.**

This "ecological warfare" left the region devastated. In 1902, the park was reestablished by Britain's Lord **Milner**, an associate of African empire-builder Cecil Rhodes, after South Africa became a British colony. The park's first warden, Maj. James Stevenson-Hamilton, had seen active duty in the Boer War in 6th Dragoon guards. Lord Milner instructed him to clean up the park of "**kaffirs**" **and** white shareholders, and to "make himself thoroughly unpleasant to everyone." Over the next 45 years, until his retirement in 1946, Stevenson-Hamilton carried out these instructions ruthlessly, clearing 11 ,000 square miles of countryside of its original inhabitants and implementing a military "anti-poaching campaign."

Even those natives who were not evicted had to leave, as hunting had been their major source of meat; they poured into the cities and mines, where they became virtual **slave** labor for the new British regime. As a result of this policy, the major earned the epithet "skukuza" ("he who sweeps clean"). The headquarters, Skukuza, ofKrugerpark today is named in his honor. **Stevenson-Hamilton's system of warfare against the na- tive population, in the guise of wildlife protection, in** which he and his game wardens constituted themselves as virtual dictators, was explicitly cited as the basis of all subsequent national parks policy in Britain's African colonies by Col. Mervyn Cowie, who created the **first** colonial park in Kenya in 1946. Cowie ran the parks system there for 20 years. On his retirement, he reported how he had confiscated tens of thousands of square miles of land from the native inhabitants, implemented a mass-resettlement scheme, and turned native property into 30 parks. "I copied every idea in Stevenson- Hamilton's **book** South African Eden, " which lays out his system, he reported.

The Mail Mau model for genocide .

From 1952 to 1960, the British colonial authorities in Kenya, led by park warden Colonel Cowie, oversaw a state of emergency allegedly dedicated to combating a native revolution. The methods employed against the Kenyan people under the guise of combatting this alleged revolution **became the model for all subsequent British efforts to destabilize the continent,** and, as in Kenya, these destabilization efforts continue to be run out of the game parks.

The supposed focus of this Kenyan revolutionary conspiracy was the Mau Mau, an **alleged secret society** within the Kikuyu tribe, the largest and then dominant tribe.

World Wildlife Fund's Operation Lock. Similar training is being used **to create a civil war** in South Africa through "black on black" so-called "Third force" terrorism, intended to provoke tribal war throughout South Africa.

Col. Frank Kitson, in his 1960 book Gangs and Counter- gangs, revealed that the British were leading large-scale Mau Mau units, and that many (if not all) Mau Mau units were synthetically created by the colonial authorities. Through orchestrating violence between their "gangs" and "counter- gangs," the British ensured that only native slaughter, and not revolution, would result. The Mau Mau gangs and countergangs were directed by Gen. Sir George Erskine, who had been responsible for civilian food distribution in occupied postwar Germany. Erskine was aided by Colonel Cowie, the manager of the parks system, and Bill Woodley, his intelligence chief who largely developed the gang-countergang doctrine described by Kit- son and later systematically applied throughout Africa. **Cowie, Woodley, and Leakey were veterans of the World War II Kenya regiment, whose top intelligence officer, Charles Pittman, was the chief warden of the Ugandan park system**. The Kenyan regiment was an **elite** unit within the British Commonwealth Armies in Africa, commanded by Gen. **Jan Smuts**, who was also the President of the British Union of South Africa. Smuts had once called for creating a **single** park system stretching from Kenya to South Africa. Several of Woodley's subordinates later found work in Kenya's game parks after the emergency, including Stan Bleazard, who took over the Marsabit National Reserve, and Maj . Temple Boreham, who became chief warden at Masai Mara park. David Sheldrick, a former Kenyan regiment intelligence officer who had served directly under Pittman, took over "anti-poaching" operations in Tsavo elephant park. Woodley himself became chief warden at Aberdares Mountain park, while Cowie remained in charge of the entire Kenya park system until the 1960s. Guerrillas in the mist In the 1960s, the British initiated their "winds of change" policy, whereby the peoples of Africa achieved nominal independence. "The wind of change is blowing throughout the continent," visiting Prime Minister Harold Macmillan said in Cape Town, South Africa in 1960. "Whether we like it or not this growth of national consciousness is a political fact. Our national policies must take account of it." **Within five years, most of British Africa was nominally decolonized,** and an often bewildered native comprador class was **elevated** to become the new governing elite. But while the British flag was lowered in one colony after another, much of the old colonial apparatus **remained**, with key posts in the ministries continuing to be staffed by British nationals. Nowhere was this more evident than in the parks system, which, by the time of independence, locked up upwards of 20% of the African colonies' lands. The chief game wardens, park police chiefs, and the parks department staff largely continued to be British nationals. Moreover, in a malicious innovation, increasingly large numbers of these parks, and in some cases the entire parks system, were put under the **control** of **private** non-governmental organizations, managed by international boards of trustees outside the oversight of the government. Today, the parks systems of Kenya, Tanza- nia, and Zaire are privately managed by international boards of trustees. Until 1992, Louis Leakey's son, Richard Leakey, was the chairman of the private "Kenya Wildlife Services" which runs Kenya's parks. When Tanzanian President Julius Nyerere proclaimed in his 1961 "Arusha Declaration" that the peoples of Africa would preserve the national parks bequeathed to them in perpetuity, he was admitting that the existence of these colonial enclaves would go unchallenged. Some 40%. of the land area of Tanzania today is locked up in its national park system, administered by the "Tanzania National Parks" non- governmental organization. These parks, following the Mau Mau precedent, continue to be the headquarters, training sites, and safe havens of the gang-countergangs. On the one hand, these parks have been the centers of nominally "**anti -**western" Warsaw Pact-linked subversion targeting white minority or colonial rule. On the other hand, they have been the center of "**pro-**western" efforts to overthrow alleged Soviet client states radiating revolution throughout the continent. For example: Rhodesia-Zimbabwe. Beginning in 1961, the Zimbab- we Peoples Union (ZAPU), and two years later, the rival Zimbabwe African National Union (ZANU), conducted a guerrilla war to overthrow the white minority-ruled Rhodesian regime. The Rhodesian effort to crush the insurgency was carried out by the Rhodesian Army, and its irregular guerrilla formation, the Selous Scouts. ZANU and ZAPU cadre were trained by Russian KGB instructors at the British-created Queen Elizabeth park and Gorilla park in Uganda. ZAPU was also trained by Chinese military instructors at the Serengeti and Ruana national parks of Tanzania. The ZANU and ZAPU forward bases of opera- tion against Rhodesia were in Zambia, just outside theMosi- pa-Tunya park, and also in the Lower Zambezi park.

**World Wildlife Fund founder Peter Scott was also** the long-time chairman of the Ugandan National Parks department. Uganda and Zaire: During the late 1960s and 1970s, the Soviet KGB trained various of the "liberation movements" of southern Africa in national parks in Uganda and Zaire. Among the movements were Zimbabwe People's Union (ZAPU), and it split-away, the Zimbabwe African National Union (ZANU); the South African National Congress (ANC), and its split-away, the Pan-Africanist Congress (PAC). The parks used for Soviet training were part of the complex of contiguous national parks in western Uganda and eastern Zaire including the Virunga park in Zaire , the Queen Elizabeth park complex in Uganda, and the nearby Gorilla park in Uganda — parks which were later used in the Uganda invasion of Rwanda in 1990 and 1994. ……………..That policy is being continued by **Prince Philip's "conservation**"- groups today.

In January 1961, a **few months before** he would launch the new "Noah's Ark," the World Wildlife Fund (WWF), to save the world's endangered animal species, Prince Philip accompanied Queen Elizabeth on a royal tour of **India**. Among the attractions that one of his hosts, a local **Rajah** in Jaipur, put on for the royal party was a tiger hunt. From a platform high in the trees out of all danger, Philip shot one of the famed Indian tigers, which had been lured by the tethered goats which the rajah had staked out. ………..

Sir Peter Scott, a WWF founder and longtime chairman, explained in the early 1980s why Prince Bernhard, rather than Philip, became the WWF- International's first president: "When we started WWF, a British president **would have looked too colonial**." But, Scott emphasized, it was Philip, not his friend Prince Bernhard, who was the driving force — testimony echoed by others in the WWF hierarchy. Longtime Director General Charles de Haes told a journalist, "Prince Philip is brilliant, he has a remarkable knowledge. He's been involved with WWF since its founding in 1961. He's incredibly active. He chairs all the executive committee meetings. He's involved right down to every aspect of policy." Added the WWF's Dr. Anne Schiotz, "The Duke of Edinburgh devotes perhaps one-fourth of his time to the WWF — he is remarkable." The WWF is best-known for its efforts to conserve four animal species, all of which were in vastly better condition in 1961 than they are today.

In 1963, WWF- International Chairman Peter Scott, in a report to the Ugandan Parks Board, recommended the **"culling" of 2,500 elephants**. The job was **contracted** to game hunter Ian Parker, who massacred 4,000 hippos while he was at it. Scott had recommended the slaughter on the malthusian premise that "overpopulation" required the killing of many individuals in order to "save the species." In reality, as it later emerged, Scott wanted to create a valuable **mahogany** plantation in the forests where the elephants fed, and they were in the way. While Parker shot the elephants, WWF directors made a tidy profit from the business. Scott tipped off fellow WWF founder and Prince Philip's Extra Equerry, Lord Aubrey Buxton, that the slaughters were to happen. Buxton, chairman of Survival Anglia, makers of some of the world's leading "nature documentaries," and on whose board Scott also sat, arranged to film the slaughter. In the early 1970s, the bloody Ugandan dictator **Idi Amin was installed in power by British intelligence**, and maintained there until 1979. The British government watched benignly as Amin slaughtered thousands and thousands more elephants. Today, there are fewer elephants left in Uganda than Scott had ordered Parker to kill in one drive. In 1975, the African Wildlife Leadership Foundation, **founded** by U.S. WWF President Russell Train, contracted with Parker to **kill virtually all** the elephants in Rwanda, on the basis that the Rwandans could not protect both the mountain gorilla and the elephant, so the elephant had to go. One of gorilla expert Diane Fossey's assistants later charged that the elephants had been killed because the land they lived on was ideal for the production of **pyrethrum**, a natural "non- polluting" insecticide. Within a few years, an artificial substitute for pyrethrum was found and production collapsed. Now cleared of trees, the slopes where the elephants had lived lost their topsoil through erosion, while the rivers backed up with sediment and flooded. The slaughter continued In 1986, former Rhodesian bush fighter Clem Coetzee of Zimbabwe was awarded the WWF Conservation Award by Director General de Haes for overseeing a campaign in which **44,000 elephants were killed.** This was necessary, said the WWF, "to protect the environment" of Zimbabwe's "over- crowded" national parks. De Haes lauded Coetzee's work as "exemplary and a **model** for all Africa." While other conservation groups worldwide were screaming about the plight of the elephant and calling for an ivory trade ban, the WWF was still maintaining things were fine. When the WWF belatedly rang the alarm bells in 1989, the "Year of the Elephant," their assistance to the elephants of Uganda was most curious.

……The SAS team, which had been organized into a company named KAS Enterprises Ltd. for the purpose, was led by Col. David Stirling, the legendary founder of Britain's SAS regiments during World War II, and the veteran of dozens, if not hundreds of special operations all over the Mideast and Africa in the postwar period. **Stirling** chose the intials to echo those of his earlier Capricorn Africa Society (CAS), whose purpose had been to "preserve apartheid in a sugar coating," in the words of Kenya governor Sir Philip Kerr. Capricorn's treasurer had been Mervyn Cowie, the architect of the Kenyan Park system and controller of the Mau Mau, while its **chief propagandist** was Elspeth Huxley, the wife of Julian Huxley' s cousin Gervas. Curiously, the most detailed revelations about Operation Lock, which obviously relied on internal WWF documents, came from the newsletter Africa Confidential, widely regarded in Africa and elsewhere as **an MI-5 asset**, and which had been founded in Stirling's flat in London.

The WWF helped create an "Indian" NGO, Mikupia, to run the reserve in which the 15,000 Miskito Indians now live; to "restore Miskito culture;" and to provide "eco- tourism" for foreigners. Its extension into Honduras is already planned. **The Miskito Indians are a British fabrication.** In the 1 600s, British pirates gave that name to the people living along the northern and eastern coasts of what are today Honduras and Nicaragua, who were **mixed** descendants of these pirates, black slaves from British woodcutting gangs, and the semi- nomadic **Indian** inhabitants. The Miskito flag is **modeled** on the Union Jack, and their primary economic activity from the 1 600s until today has been contraband.

The WWF's "**human"** division, Survival International, was founded in 1969 to lead the campaign. Princes Charles and Philip deployed personally to Brazil in 1990 and 1991 to promote the project; the WWF ran an international publicity and pressure campaign for the park; and the Overseas Development Authority's Lady Lynda Chalkerwas sent to Brazil in 1990 to ram it through. In July 1991, Sir Walter Bodmer, president of the Human Genome Organization, announced that the Yanomamis would be the first tribe to have their genes frozen and archived in London's Museum of Human Genetics as the first entry in a planned "library" of genes of "peoples in extinction."

**((GENES EXIST ???))**

When the Ashaninkas became ill from malnutrition or poor treatment, they were simply eliminated as "human parasites." London has been the international logistical and propaganda base for **Shining Path** since at least 1983, when the Revolutionary International Movement (RIM) was **founded** there. RIM, a terrorist international which includes Shining Path, is committed to aiding "all indigenous peoples' struggles." In August 1992, the British Home Office, operating through its Independent Broadcasting Authority (IBA), produced and broadcast a "**documentary**" glorifying Shining Path, which it then handed over to the narco-terrorist group for inter- national use in fundraising and propaganda.

Board Chairman A.H. Heineken, the sponsor of the plan, is a longtime booster of WWF and IUCN efforts. For many years, John Loudon, the former chairman of the board of Royal Dutch Shell and the international president of WWF from 1977 to 1981, had a seat on the Heineken board. The plan has been embraced by **Ecoropa**, one of the important WWF affiliates in Europe, founded by the late self- described "universal **fascist**" Denis de Rougemont and Teddy Goldsmith. This year, WWF and IUCN issued a study called "Parks for Life: Action for Protected Areas in Europe," which called for quadrupling the set-aside land in western Europe.

The founding of Greenpeace The **most** **important** of the international eco-terror organizations, Greenpeace, was created by the WWF in 1971 in Vancouver, British Columbia, a well-known center of British **Intelligence** (i.e., British Crown) operations in the Western Hemisphere. Early Greenpeace membership was **comprised** of members of the Vancouver Liberation Front, an affiliate of the Weathermen in the United States, of Maoists, counter- culturalists, and operatives of the **Cadbury** family-sponsored **Quaker** action movement. The principal source of early Greenpeace funding was the WWF, which purchased and Outfitted the original Greenpeace "navy." A **series** of more radical organizations was spawned from Greenpeace, including the Sea Shepherd Society, Earth First! and People for the Ethical Treatment of Animals **PETA** / Animal Liberation Front. The leadership, funding, and logistical base of these organizations are **interchangeable**. Susan Pardee, for example, who is a member of the Greenpeace office in Seattle, Washington, is also a local leader of Earth First! and the Native Forest Network. The Seattle Earth First! office is located **within** the Greenpeace office. As a result of this WWF effort, the United States and other nations have increasingly fallen victim to a low-intensity war being carried out by eco-terrorists. This war is **rarely** reported in the press.

The case of Sea Shepherd's campaign against the whaling industry is exemplary. **Paul Watson**, a member of the Van- couver Liberation Front who was involved in the 1973 shootout with U. S. federal agents at the Wounded Knee Indian Reservation and who is a **founding** member of Greenpeace, created a more radical splinter group in 1977 called the Sea Shepherd Conservation Society. Watson was bankrolled from day one by WWF . A U.S. activist **Cleveland Amory,** head of the Fund for Animals, **and** by Britain's Royal Society for the Prevention of Cruelty to Animals. This money was used to purchase a British fishing boat which was used to hunt down the Portuguese whaling vessel Sierra. On July 17, 1979, Sea Shepherd rammed the Sierra off the coast of Portugal. Portuguese Coast Guard vessels captured the Sea Shepherd and were going to hold it as security until Watson paid for the damage caused to the Sierra. Instead of paying the $750,000 repair bill, Watson sank the Sea Shepherd in the Portuguese port of Leixoes on Dec. 31,1979. Shortly afterward, on Feb. 5, 1980, a team of three eco- terrorists blew up the Sierra in Lisbon. An unidentified woman called the Lisbon office of UPI from Spain and stated, "The Sea Shepherd is avenged! Make no mistake about it; this was no accident; this was a deliberate act of sabotage! The Sierra will kill no more whales ! We did it for the Sea Shepherd!"

Despite all of his actions and one criminal conviction in Norway, Watson is a free man, unhindered by U.S. law enforcement agencies. ''

The empiricist notion of man , as presented by Henry VIII's Venetian marriage counsellor's, Francesco Zovzi's Harmonia Mundi (1525), in the rosicrucian dogmas of Venetian Paolo Sarpi's english proteges, Francis Bacon and Robert Fludd, in the writings of Bacon' s Thomas Hobbes, in the "social contract" dogma of John Locke, and of the English "Venetian Party's" David Hume, Adam Smith, Jeremy Bentham, and in the utilitarianism of John Stuart Mill, et al.

That anti-Christian, empiricist doctrine of "human nature" is otherwise known as the 17th and 18th centuries' **Enlightenment**; this includes not only the Venice-created, faction of Voltaire, Maupertuis, Algarotti, Euler, et al. at Paris and Frederick the Great's Berlin Academy, but also Immanuel Kant and the 19th-century Romantics and positivists generally.

The intellectual power of the Renaissance was the heritage of Nicolaus of Cusa's founding of the principles of the modern system of nation-states and of modern science. The most influential relatively recent codification of an oligarchical form of society is **found** in the notorious "socialist" Code of the pagan Roman emperor Diocletian, the **model for** the modern "eugenicists" and other radical "environmentalists."

In an Oct. 27,1991 appearance on French national television, Prince Philip walked the interviewer through the paces on the way in which the prince's crowd arranged the mass-killing of excess populations of wild animals inhabiting the "protected" areas of the Africa wild-game preserves. Then, in response to the interviewer's obvious question, the prince replied: "This is **the same principle for man**; only, for us, our protected area is the entire Earth. The principle is really the same."

<https://archive.org/stream/Windsor/Windsor_djvu.txt>

<https://larouchepub.com/eiw/public/1994/eirv21n43-19941028/eirv21n43-19941028_035-the_african_parks_were_created_a.pdf>

* **larouche=controlled opposition/half truther.he vouches for nelason mandeal,Benjamin franklin , Leibniz etc** .

How The Green Fascist Movement Was Created.

<http://american_almanac.tripod.com/green.htm> <https://larouchepub.com/eiw/public/1997/eirv24n29-19970718/eirv24n29-19970718_032-how_the_green_fascist_movement_w.pdf>

**HITLER PROJECT**  <http://tarpley.net/online-books/george-bush-the-unauthorized-biography/chapter-2-the-hitler-project/>

Prince Philip's Malthusians Launch New Age Killer Cults // **Save The Planet, Kill Yourself**  // Eliminate The Human Species // We Should Phase Ourselves Out // "Respectable" Homicidal Maniacs <http://american_almanac.tripod.com/killer.htm>

How The Venetians Took Over England and Created **Freemasonry** <http://american_almanac.tripod.com/venfreem.htm>

The Bestial British Intelligence Of Shelburne and **Bentham** <http://american_almanac.tripod.com/bentham.htm>

Podesta was designated as a Son of the Catholic Church (undercover Jesuit?) just the same as Adolf Hitler had been. [13],[14] // The creation of an Elite of Race Patriots came from John **Ruskin’s** inspiration and devotion derived **directly** from Plato’s Republic. In the Republic, Plato called for “a ruling class with a powerful army to keep it in power and a society completely subordinate to the monolithic authority of the rulers.” **Ruskin** was the brainchild of the secret conspiracy of elite race patriots , to recoup and extend the influence of British Masonry, Crown Empire, and Anglo Saxon Racial Superiority. He wanted to do this by education **or re**-education of the working man. His views on the ruling class as developed from Plato’s Republic, sent shock waves through Oxford.[6] “[You, the undergraduates are] the possessors of a magnificent tradition of education, beauty, rule of law, freedom, decency and self-discipline but… this tradition [can] not be saved, and does not deserve to be saved, unless it can be extended to the **lower** classes in England itself and to the **non**-English masses throughout the world. If this precious tradition is not extended to these two great majorities, the minority of upper-class Englishmen will **ultimately** be **submerged** by these majorities and the tradition lost. To prevent this, the tradition must be extended to the masses and to the empire.”[7] // A wealthy young man, Cecil **Rhodes**, like John **Ruskin** believed that **only the British elite could and should** rule the world to the benefit and happiness of mankind. Shortly after arriving at Oxford, Rhodes was initiated into **Freemasonry** at the APOLLO University lodge No. 357. On April 17, 1877, he was raised a **Master** Mason in the same lodge. Rhodes also joined a Scottish Rite Lodge at Oxford called Prince Rose Croix Lodge No. 30.[8] The **PILGRIM SOCIETY** is a subversive and one-world society created in the vision and for the mission of Ruskin **and** Rhodes’ elite of race patriots.[9] The Cecil Rhodes Round Table Group of Great Britain created its twisted sister, **Pilgrim** Society, in America for its British cousin race patriots.[10] However, remember there is a more powerful and vicious secret circle and Brotherhood **above** the Freemasons, Round Table and Pilgrim Society. <https://mindcontrolblackassassins.com/tag/john-ruskin/>

**The Historical Roots of Green Fascism**

They indicate openly, as do the members of the Club of Rome, that it is they who have **established** the “green” movement in the world. One does well to take these confessions seriously.

### Old Ideas in New Clothes

There are oligarchical circles in London and New York, who quite openly discuss that a **new** Hitler is needed again, perhaps one without the personality flaws of Adolf Hitler, but someone who can implement the same policy now. In Italy, the press blatantly says that Socialist Party head Craxi might make a very good new Mussolini.

If one wished to pick out every writing which had a great influence on National Socialism, one would have to take at least the following: *The Will to Power* by Friedrich Nietzsche; *The Destruction of the Evening Lands* by Oswald Spengler; *The Third Reich* by Müller van den Bruck; *The Foundations of the 19th Century* by Houston Chamberlain; *The Myth of the 20th Century* by Alfred Rosenberg; and naturally Hitler’s *Mein Kampf*, which was by no means the most widely read among these.

What these writings were for National Socialism, are now, for today’s danger of a **new** fascism, such books as *Limits To Growth* by the Club of Rome; *Global 2000*; *Global Futures*; or the U.S. bestseller *The Aquarian Conspiracy*. Such culturally pessimistic catastrophe theories and mythologies serve now, as then, as justification for the omission and avoidance of those steps which could address the actual catastrophe. That the **whole** lot of these “theories” are, from a scientific standpoint, quackery, and arise from a primitive Malthusian-Darwinist-nominalist worldview, is not an argument that carries any weight with their adherents: It is exactly the world of reason and scientific thinking, against which they want to hurl their irrationality.

**The “green movement” is a fascist movement.** The absolute intolerance against other ways of thinking, even if they are held by the majority of people; the emphasis on “the people’s common-sense feelings”; the **mystical ennobling of nature**; the Romantic flight from the world to a pre-industrial life on the Eco-farm; the apotheosis of a transcendent mystical intoxication about life; the Dionysian character of the rock-drug culture—these are **all entirely typical** markers of the fascist mass movement.

Punks carry swastikas quite blatantly, and the radicalized part of the Green movement long ago seized upon the methods of the stormtroopers.

Part of this political movement does not even shrink from political murder, as the killings of Jürgen Ponto, Hanns-Martin Schleyer, Siegfried Buback, or Heinz Herbert Karry prove. These all take place in an intellectual climate **characterized by the exaltation of irrationality, fully supported by the news media and the film industry.** The cult films of a Fritz Lang find their counterparts in a plethora of modern cult films such as *Clockwork Orange*, *The Shining*, or *New York 1990*. And the fact that hundreds of **Protestant** ministers have placed themselves in the forefront of this movement, also awakens unpleasant memories of the Nazi Ministersbund.

Where does all this come from?

### From the ‘Romantic’ Movement to the Greens

In his book *The Conservative Revolution*, Armin Mohler, the current director of the Siemens Institute in Munich, describes this circle, the agency of this Conservative Revolution, as an effective current in Germany and almost all of the European nations, which **has an influence on all the areas of life.**

No other figure has played such a large role in the ideological realization of fascism as Friedrich **Nietzsche**. Mohler also says that everything which occurred later in Germany, had to have been conceived by Nietzsche.

However, it is worthwhile to reinvestigate, what tradition Nietzsche **himself comes from.**

The dictum of Novalis: “The world becomes a dream, the dream becomes the world,” **is typical of the loss of sense of reality.**

Countess Marion Doenhof, systematically sponsored the Greens for around 11 years.

One had to destroy every realistic world-concept, to annihilate every rational view of one’s own people and of foreign peoples, in order to be able to deploy the youth as a battering ram against technological progress. **The death wish implanted in Romanticism** later came to the Nazis in the nick of time, **in order to glorify a heroic death**, and to send even children into total war. Unfortunately, with the yearning for one’s own death, contempt for foreign lives also grew, with respect to which nothing has changed since the Romantic movement, **which created the recruiting field for Giuseppi Mazzini’s** anarchist bands, through the Nazis, up to the Green movement.

**The most important link** in the intellectual pre-history of fascism, between Romanticism and Nietzsche, was Arthur **Schopenhauer**, a philosopher of Romanticism, which moreover stood in a close intellectual relationship to the British nominalists Hobbes and Locke, and shared their bestial conception of man. Schopenhauer, also **an early foster-father of the Greens**, emphasized the **incapacity of reason** to discern the real essence of things. He banalized reason as a mere vehicle, with the help of which, the objectives set by the will could be attained. Also, the roots of the **denial** of a meaning of life by the modern existentialist philosophers lie with Schopenhauer, for whom life is basically not worth affirming. In the aftermath, this idea grew powerful and bore not a little of the responsibility for the perpetration of genocide by the Nazis.

Incidentally, Schopenhauer’s ascetic conception recalls the masochistic “self-denial” of our Greens of today, who prefer to eat grain and to heat their homes with coal-burning stoves (and thus to pollute the environment). Schopenhauer is the first who made **pessimism** into a system, but this pessimism is irrational and amoral. Since there allegedly is no progress in the possibility of rational cognition and action, the necessity of one’s own moral action is dispensed with.

### Nietzsche, Progenitor of the Counterculture

Mohler identifies Nietzsche as the “historical-intellectual founding figure” who stood as the “great” of the Conservative Revolution. If you read Nietzsche’s books, you get, above all, the suspicion that the **insanity** which allegedly overcame him later—apparently in the last phase of his syphilitic disease—had controlled him **throughout** his whole life.

Nietzsche, whose favorite philosopher was Schopenhauer. He was an outstanding example of the intellectual current which was interested in the dissolution of scientific thought .

Nietzsche was the forerunner of Spengler, Rosenberg, and the Green ideologues. He came to a “biological worldview,” which showed itself in such **mystical** concepts as “blood and soil,” “**race**,” and “symbol.” Such a “biological worldview” also logically lies at the heart of today’s turned-inside-out “environmental protection,” in the sense of “ecology,” “bioethics,” and so forth.

Nietzsche is therefore a **turning** point, because he, with this anti-morality, helped tear down the constraints, even to the point of the famous “**all is permitted**” of the Nazis, or to the point of the belief of the outrageous sections of the **Greens**, that **everything** is permitted in order to carry out their irrational will against the majority.

In the history of thought, these notions point directly to Spengler, to the Nazis, and emerge **again** in the existentialist philosophy of Martin Heidegger.

For Nietzsche, the scientific formulation of questions, which he correctly traced back to **Socrates**, was the arch-enemy of any culture. In order to shatter this “Socratic spirit,” he went so far as to rewrite history. He contrasts the “Socratic” with the “Dionysian,” and then stresses exactly the phase of history in which irrationalism, in organized form, creates a revolt. This Dionysian, he says, can be comprehended by man most readily through the analogy of delirium.

**“The most extreme form of nihilism is the** understanding that every belief, everything taken as true, is necessarily **false**; because **a true world does not exist. But a perspective appearance....**

One of the hack writers, who was influenced by Nietzsche and who contributed significantly to the spiritual destruction of the Weimar Republic, was **Hermann Hesse** and his book *Steppenwolf*, which, by the way, is again very popular among today’s youth movement in Germany and the U.S.A. It was written in 1827 with the intention of seducing disoriented youth into prostitution, homosexuality, sex orgies, drug use (from hashish to LSD), and into terrorism against the world of machines, and against the civilized world order generally.

Hesse expressed the suspicion (as the Club of Rome’s Aurelio Peccei does), that probably all of human life is an utter mistake, a violent and unfortunate abortion of the Primeval Earth Mother, a wild and hideously disappointing experiment of nature.

Jean-Paul Sartre, who denies a reason for being, was also (not without a connection to his theory) a sympathizer with the Baader-Meinhof gang, and visited Andreas Baader in prison.

There is no doubt that Nietzsche’s concept of *Übermenschen* **not only established the basis for** the Nazis’ “Master Race,” but also, in spite of small differences, made an impression on the **elitist** thoughts of Chamberlain, Spengler, George, and the Junger brothers.

### The Fascist International

The Jesuit Carroll Quigley wrote in his book *Tragedy and Hope,* in which he disclosed much amazingly accurate material about the ominous intent of monetarist oligarchical circles, that such publicity could hardly harm their goals, because this grouping has taken power so thoroughly that any resistance against it would be senseless. Marilyn Ferguson in *The Aquarian Conspiracy* expresses almost exactly the same thing, as does H.G. Wells, who speaks of an “open conspiracy.”

One of the most remarkable books in this respect is the book by Armin Mohler, *Conservative Revolution.* Not only because he had the boldness to “reawaken” fascist thought as early as 1950, but also because it throws some light on the corporate policy of the **Siemens** Company. **Peter von Siemens** belonged to the Anthroposophs, and Armin Mohler, as chairman of the Siemens Foundation, is a **prophet** of the “Conservative Revolution,” .

((( In 1888, Werner Siemens received hereditary ennoblement as von Siemens by Frederick III, German Emperor. His brother William had been knighted – becoming Sir William – by Queen Victoria a few months before his death in 1883. The brother Carl in St. Petersburg was ennobled by Tsar Nicholas II in 1895. Werner's cousin and father-in-law, Carl Georg Siemens (1809–1885), a professor of technology at the University of Hohenheim, received personal ennoblement by the King of Württemberg. Werner's nephew Georg, co-founder of Deutsche Bank, was ennobled by Wilhelm II, German Emperor, in 1899. <https://en.wikipedia.org/wiki/Siemens_family> )))

Mohler leaves no doubt in this book—a barely revised dissertation published by Karl Jaspers in 1949—of what he speaks: “**Conservative revolution” is a synonym for what is commonly recognized as fascism**.

The Conservative Revolution, according to Mohler, is comprised of small, intellectually active circles, highly disruptive sects, and, in the background, the remaining loose elite alliances. Mohler does not try to hide his **disdain** for the “masses.”

“The great party holds its masses together through organizational ties adapted to the average person and a narrow doctrine of **catchwords**, and only offers space for superior minds to the extent that they concern themselves with the **restraint** of the masses, and keep their mental capabilities in **reserve**, for the esoteric realm. But the majority of the above-average intelligences gather in small circles, which oscillate in **constant** mental stress, believe themselves to be the **only** ones with the true knowledge, and accuse the mass party of *Realpolitik*, betrayal of the “idea.”

If you break through the Babylonian verbal confusion in today’s political life, if you take into account the confession of the numerous members of the “Conservative Revolution,” **there is really no difference between “right” and “left,”** as the ostensibly politically diverse people like Mohler, Möller van der Bruck, Daniel Cohn-Bendit, and Oscar Negt admit. For them, the contrast between “Socialism and National Socialism” as well as “right” and “left” has been lifted.

So you should not let yourself be deluded into thinking that some “Conservative Revolutionaries” have either distanced themselves from the Third Reich, or even were disdained or persecuted by it. Even though, according to Mohler, at the end of the 20th Century, it became evident to them that a successful National Socialism “would **falsify** their goals as much as a successful **communism**,” they remain the spiritual mentors of fascism, then, as today.

The title “Conservative Revolution” certainly goes back to Hugo von Hofmannsthal for its **first** formulation, and **then** back to Möller van der Bruck, but it **is in no way** a specifically German thing.

Mohler names the following names in this connection: Hans Grimm, Oswald Spengler, Ernst Jünger, C.F. Jünger, Albrecht and Karl Haushofer, Schultze-Boysen, Möller van der Bruck, Hugo von Hoffmannthal, Nietzsche, Richard Wagner, Stefan George, and other in Germany.

But, for example: Dostoevsky and the two Aksokovs for Russia; Sorel and Barres for France; Unamuno for Spain; Pareto and Ebola for Italy; Lothrop Stodart, Madison Grant, and James Burnham for the United States. These “thinkers,” **who did not actually come from oligarchical families themselves**, are like their modern followers: Peccei, Forrester, Meadows, Jungk, Cruhl, Gvishiani, Frolov, King, etc., to a certain degree the court ideologues of these families. Today, they work predominantly with think-tanks and foundations, or as controllers of “movements” and terrorists. They carry out what Mohler calls “**restraint** of the masses.”

The **forerunner** of the Murder, Inc. “Permindex,” which was, in the early 1920s, the secret organization OC (Organization Consul), which was responsible for a series of assassinations, among them, German Foreign Minister Walter Rathenau.

The OC was controlled by the Thule Society. Around the Thule Society there was an elite secret organization, to which belonged -- Prof. Karl Haushofer, Princess Maria von Thurn und Taxis, Countess Westarp, Baron von Seydlitz, von Sebottendorf, Scheubner-Richter, Rudolf Hess, and Alfred Rosenberg.

This organization had available extensive financial resources and the best connections to the leading noble families and intelligence services. The Thule Society functioned as the “mother organization” of a plethora of parties, societies, paramilitary units, and terrorist organizations. The most momentous creations of the Thule Society are those of the NSDAP [Nazi Party], which it founded, and Adolf Hitler.

**Marilyn Ferguson’s book *The Age of Aquarius*, which** was only the popular, expanded version of a study by the Stanford Research Institute in Palo Alto, California.

This institute must be considered one of the most important planning centers of the Conservative Revolution. Out of there came not only various experiments with drugs, but also all conceivable “alternative life-styles” were developed. What Ferguson describes in her book, is the undermining of society, above all the youth, through the “Aquarian Conspiracy.” The age of Christianity and scientific rationality—characterized by her as the Age of Pisces—will now be cut off by the Age of Aquarius. Here it is feeling, not reason, that matters, and all the conspirators would participate in a **common cosmic consciousness,** would recognize one another, and would advance in all realms of life, including the **military** itself. Ferguson in other respects proceeds to **praise** conservation and all forms of alternative life-styles.

**The Age of Aquarius, could also be translated as the dominion of Dionysus.** For Nietzsche it is the Christian God that is dead, not the “god” of reappearance, whether it is named Dionysus, Mithra, or something else.

Ernst Jünger writes thus, quoted by Mohler:

“We march towards a magical point zero, which we will only overcome, when we have other, invisible sources of power at our disposal.”

“Thus, with this magical point zero,” Mohler writes, with evident fascination, “we enter the inner circle of **German nihilism.” It is the belief in absolute destruction, that turns into absolute creation.** For, ‘decay’ does not occur in the essential core.... Our hope is attached to what remains,” he quotes Jünger again.

In Hesse’s *Steppenwolf*, the union between green terrorism, **and** an “inner joy” over genocide, was already present.

Another subdivision of the Conservative Revolution, the Pan-European Union of Otto von Habsburg, also consistently demands the creation of a “Europe of the Regions.” It ought, in turn, no longer be astonishing, if now left-Socialists demand the strict decentralization of nation-states and militantly precipitate attempts at autonomy by all conceivable minorities. Club of Rome bears toward the idea of the nation-state is really significant and dangerous. Typical is Aurelio Peccei’s speech before the International Institute of Applied Systems Analysis (IIASA), in Spring 1981, in which he declared the nation-state bankrupt, and called it the main obstacle to a global technical correction culminating in a “new world order.”

Citizens must immediately be enlightened, as to what is hidden behind the allegedly harmless façade of health food stores and Waldorf schools: the writings of Rudolf Steiner, a fanatical cultist. Steiner believed not only in the reincarnation of man; he promoted the worship of Lucifer!

<https://archive.schillerinstitute.com/lar_related/2007/hzl_fascism_art.html>

Brown and Green: Were the Nazis Forerunners of Environmental Movements? <https://www.haaretz.com/jewish/of-nazis-and-other-nature-lovers-1.5236743>

**Green Fascism and the Greening of Hate -**Population control — the ideology of the green right .

Related reading: Population Control and Climate Change, Part One: Too Many People? Population Control and Climate Change, Part Two: The Socialist Alternative <https://climateandcapitalism.com/2008/06/27/green-fascism-and-the-greening-of-hate/>

The Menace of Eco-Fascism -- Matthew Phelan <https://www.nybooks.com/daily/2018/10/22/the-menace-of-eco-fascism/>

Eco-fascism: The ideology marrying environmentalism and white supremacy <https://www.newstatesman.com/science-tech/social-media/2018/09/eco-fascism-ideology-marrying-environmentalism-and-white-supremacy> 'Global Warming' is Population Reduction, Not Science <https://larouchepac.com/green-fascism> <https://en.wikipedia.org/wiki/Ecofascism>

Michael Burleigh | The second coming of fascism? <https://www.livemint.com/Politics/BJuHagI377IgPmf72Dan3I/Michael-Burleigh-The-second-coming-of-Fascism.html> Fascist Ecology: The "Green Wing" of the Nazi Party and its Historical Antecedents <https://www.researchgate.net/publication/267238232_Fascist_Ecology_The_Green_Wing_of_the_Nazi_Party_and_its_Historical_Antecedents>

Eco-fascism & the Greens -- The parallels between the Greens and the Nazis <https://quadrant.org.au/opinion/doomed-planet/2011/07/eco-fascism-the-greens/>

Introduction: Fascism and nature <https://www.tandfonline.com/doi/pdf/10.1080/13532944.2014.926698>

**Nazi founded the World WildLife (WWF)**

[https://www.youtube.com/watch?v=DON0o4XfVZI](https://www.youtube.com/watch?v=DON0o4XfVZI  https://www.youtube.com/watch?v=sHTRUrlpl4Y)

[https://www.youtube.com/watch?v=sHTRUrlpl4Y](https://www.youtube.com/watch?v=DON0o4XfVZI  https://www.youtube.com/watch?v=sHTRUrlpl4Y)

<https://www.youtube.com/watch?v=fZk-BEpRudo>

Nazi-SS [Bernhard zur Lippe-Biesterfeld](http://en.wikipedia.org/wiki/Bernhard_of_Lippe-Biesterfeld) visit [Hitler in November 1936](https://sites.google.com/site/bilderberggijzeling/system/errors/NodeNotFound?suri=wuid://defaultdomain/bilderberggijzeling/gx:4ba10792f948f533&attredirects=0) and [Prince Philip](http://en.wikipedia.org/wiki/Prince_Philip,_Duke_of_Edinburgh) the English Duke of Windsor, had a controversial visit to Germany (1937) and greeted Hitler personally ([video](https://www.youtube.com/watch?v=DON0o4XfVZI&feature=player_embedded)).  Also the [English Duke Charles Edward of Saxe-Coburg and Gotha](http://en.wikipedia.org/wiki/Charles_Edward,_Duke_of_Saxe-Coburg_and_Gotha) 1([video](https://www.youtube.com/watch?v=sHTRUrlpl4Y&feature=player_embedded)) 2([video](http://www.youtube.com/watch?v=fZk-BEpRudo&feature=bf_next&list=PL5FE26A798863DE33)) (nephew of Queen [Wilhelmina of the Netherlands](http://en.wikipedia.org/wiki/Queen_Wilhelmina_of_the_Netherlands)), was a real Nazi and part of Hitler's Third Reich. [Prince Philip](http://en.wikipedia.org/wiki/Prince_Philip,_Duke_of_Edinburgh) of England his [Nazi, family connection](http://www.dailymail.co.uk/news/article-379036/Prince-Philip-pictured-Nazi-funeral.html#ixzz2FPvquzpe) ([video](http://www.youtube.com/watch?v=WYyMqZI3SVQ)) [are known](http://api.viglink.com/api/click?format=go&key=cdee124b11d6baacda6c3e29b12e23dc&loc=http%3A%2F%2Fbirdflu666.wordpress.com%2F2011%2F04%2F27%2Fthe-british-royal-familys-links-to-nazis-and-eugenicists-alex-jones-reports%2F&v=1&libid=1355819875242&out=http%3A%2F%2Fwww.prisonplanet.com%2Farticles%2Fjanuary2005%2F130105royallinks.htm&ref=http%3A%2F%2Fwww.google.be%2Furl%3Fsa%3Dt%26rct%3Dj%26q%3D%26esrc%3Ds%26frm%3D1%26source%3Dweb%26cd%3D3%26sqi%3D2%26ved%3D0CD0QFjAC%26url%3Dhttp%253A%252F%252Fbirdflu666.wordpress.com%252F2011%252F04%252F27%252Fthe-british-royal-familys-links-to-nazis-and-eugenicists-alex-jones-reports%252F%26ei%3DHyvQUMjPAY2q0AXs1ID4AQ%26usg%3DAFQjCNFsTwgMeVldLXOZx0ekI75u4QiVVQ%26sig2%3DE7rjxap0_uZ5JrPCJ2v3ww%26bvm%3Dbv.1355534169%2Cd.d2k&title=The%20British%20royal%20family%E2%80%99s%20links%20to%20Nazis%20and%20eugenicists%3A%20Alex%20Jones%20reports%20%C2%AB%20Case%20About%20Bird%20Flu&txt=well%20documented&jsonp=vglnk_jsonp_135582036758610), his sister, Sophia, was married to [Christopher of Hesse-Cassel,](http://en.wikipedia.org/wiki/Prince_Christoph_of_Hesse) an SS colonel who named his eldest son Karl Adolf in Hitler’s honour. Indeed, [all four of Philip’s sisters married high-ranking Nazis](http://www.bibliotecapleyades.net/sociopolitica/esp_sociopol_blacknobil09.htm).

One of the biggest public relations hoaxes ever perpetrated by the British Crown, is that King Edward VIII, who abdicated the throne in 1938, due to his support for the Nazis, was a ``black sheep,'' an aberration in an otherwise unblemished Windsor line. Nothing could be further from the truth. The British monarchy, and the City of London's leading Crown bankers, enthusiastically **backed Hitler and the Nazis**, bankrolled the Führer's election, and did everything possible to build the Nazi war machine, for Britain's planned geopolitical war between Germany and Russia.

Support for Nazi-style genocide has always been at the heart of House of Windsor policy, and long after the abdication of Edward VIII, the Merry Windsors maintained their direct Nazi links. So, when Prince Philip, co-founder with Prince Bernhard of the Netherlands of the World Wildlife Fund (WWF), tells an interviewer that he hopes to be ``reincarnated as a deadly virus'' to help solve the ``population problem,'' he is just ``doin' what comes naturally'' for any scion of the Anglo-Dutch oligarchy.

To get beyond the soap opera stuff and truly understand the Windsors today, it is useful to start with Prince Philip. Not only was he **trained** in the Hitler Youth curriculum, but his German brothers-in-law, with whom he lived, all became high-ranking figures in the Nazi Party.

Before his family was forced into exile, Prince Philip had been in line of succession to the Greek throne, established after a British-run coup against the son of King Ludwig of Bavaria, who became King Otto I of the Hellenes. Having dispatched King Otto in 1862, London ran a talent search for a successor, which resulted in the selection of Prince William, the son of the designated heir and nephew to the Danish king, Crown Prince Christian. In 1862, Prince William of the Danes was installed as King George I of Greece, and married a granddaughter of **Czar Nicholas I in 1866**. Prince Philip is a grandson of Queen Victoria, and he is related to most of the current and former crowned heads of Europe, including **seven** czars.

The marriages of Prince Philip's sisters definitely strengthened the German aristocratic ties.

**During 1931-1932, Philip's four older sisters married as follows:**

Margarita to a Czech-Austrian prince named Gottfried von Hohenlohe-Langenburg, a great-grandson

Theodora to Berthold, the margrave of Badenof England's Queen Victoria

Cecilia to Georg Donatus, grand duke of Hesse-by-Rhine, also a great-grandson of Queen Victoria

Sophie to Prince Christoph of Hesse

**Prince Bernhard, like Prince Philip, whom he recruited to the eco-fascist cause (WWF), had strong roots in the Nazi movement. In fact, the whole House of Orange did.**

With the appearance of Bernhard zur Lippe-Biesterfeld ended the Orange dynasty as it existed. Reportedly Fritze and Max Ilgner played an important role in bringing the Dutch Crown Princess Juliana and (IG Farben NW7 espionage member), Bernhard zur Lippe Biesterfeld together which joined in marriage on January 7, 1937 where leading Nazi's did the Hitler salute at the royal wedding.

<https://sites.google.com/site/nocancerfoundation/wwf>

An Index of the British Empire <http://canadianpatriot.org/an-index-of-the-british-empire/> <https://larouchepub.com/eiw/public/1994/eirv21n43-19941028/eirv21n43-19941028_019-whos_who_in_prince_philips_allge.pdf>

DIRECTORY OF THE ENVIRONMENTAL MOVEMENT <https://www.rexano.org/CHARITY/GuideNGO.pdf>

Rockefeller <http://www.freeportnewsnetwork.com/news/special-reports/youve-heard-of-john-d-rockefeller-but-youll-never-guess-where-his-father-is-buried-history-of-the-family/>

World Government <https://www.conspiracyarchive.com/NWO/Global_Governance_1.htm>

<http://libertytree.ca/quotes/James.Warburg.Quote.BC08>

We shall have world government, whether or not we like it. The question is only whether world government will be achieved by consent or by conquest.

<https://en.wikisource.org/wiki/James_Warburg_before_the_Subcommittee_on_Revision_of_the_United_Nations_Charter>

What the Malthusians Say – depopulation quotes <http://american_almanac.tripod.com/malthsay.htm>

The Guild of St George is a charitable Education Trust, based in England but with a worldwide membership, which tries to uphold the values and put into practice the ideas of its founder, John **Ruskin** (1819–1900). <https://en.wikipedia.org/wiki/Guild_of_St_George>

Luciferians in the service of wealth engineered the so-called Enlightenment, as well as the Revolutionary Period (1776-1917) . Luciferians made people think they were orphans in the universe by promoting Isaac **Newton's** mechanistic vision. When Newton's laboratory papers were finally examined, his actual "scientific work" turned out to be lurid and insane experiments in "**black** **magic**." Francis Bacon, Hobbs, Walpole, **Doestoevsky**, Nietzsche, Jeremy Bentham, John Ruskin, Bertram Russell, HG Wells are other secret Satanists who have shaped our culture.

Luciferians are gradually converting mankind to their Satanic culture. They use concepts such as free and equal to create a world that will be anything but. They have recruited armies of well-intentioned people whose careers depend on not seeing the big picture.

<https://www.henrymakow.com/000211.html>

PROTOCOLS , A FRAUD ?? <https://www.savethemales.ca/000298.html>

Dr. Maria Montessori met Mahatma Gandhi in the beginning of October, 1931 in London . And on October 28, 1931 Gandhi spoke at the Montessori Training College , London where Dr. Montessori was also in attendance. The following is the text of Gandhi’s Speech, which was published in the weekly newspaper, Young India , on November 19, 1931. --- **Gandhi greeting her, said, “We are members of the same family”.** <https://www.peace.ca/montessoriandgandhi.htm> <http://biradrajaramyajnik.blogspot.com/2011/07/mahatma-and-montessori-connection.html> **Montessori = freemason , theosophist.**

* Jewel in the Crown” of the British Empire, India.

The Albert Einstein Institution has received funding from the Ford Foundation, the International Republican Institute, the National Endowment for Democracy, while some former directors have come from the RAND Corporation and the Ford Foundation. // Gene Sharp has been accused of having strong links with a variety of US institutions including the CIA, the Pentagon and Republican-related institutions, i.e. International Republican Institute and RAND Corporation, National Endowment for Democracy. // Noam Chomsky and Howard Zinn among others defended **Gene Sharp** <https://en.wikipedia.org/wiki/Gene_Sharp> <https://www.aeinstein.org/about/board-of-directors/> [www.satyagrahafoundation.org](http://www.satyagrahafoundation.org)

The truth about Mahatma Gandhi: he was a wily operator, not India’s smiling saint . // According to Jawaharlal Nehru, independent India’s first prime minister, Mahatma Gandhi’s pronouncements on sex were “abnormal and unnatural” and “can only lead to frustration, inhibition, neurosis, and all manner of physical and nervous ills… I do not know why he is so obsessed by this problem of sex”.

<https://www.telegraph.co.uk/news/worldnews/asia/india/9840076/The-truth-about-Mahatma-Gandhi-he-was-a-wily-operator-not-Indias-smiling-saint.html>

google --- gandhi in fascist rome [www.satyagrahafoundation.org/the-mahatma-il-duce-and-the-crucifix-gandhis-brief-encounter-with-mussolini-and-its-consequences/](http://www.satyagrahafoundation.org/the-mahatma-il-duce-and-the-crucifix-gandhis-brief-encounter-with-mussolini-and-its-consequences/)

**THEOSOPHY AND THE ORIGINS OF THE INDIAN NATIONAL CONGRESS** By Mark Bevir

A study of the role of theosophy in the formation of the Indian National Congress enhances our understanding of the relationship between neo-Hinduism and political nationalism. Theosophy, and neo-Hinduism more generally, provided western-educated Hindus with a discourse within which to develop their political aspirations in a way that met western notions of legitimacy. It provided the background against which A. O. Hume worked with younger nationalists to found the Congress.

The Indian National Congress was founded in 1885. Throughout much of the preceding century, a variety of organisations had striven to initiate reform among the religions of the sub-continent. The Brahmo Sabha, the Arya Samaj, the Theosophical Society, and other groups, had developed broadly similar doctrines and practices which can be described as neo-Hinduism (Bharati 1970; Jones 1989).

Madame Blavatsky (nee. Hahn) provided the inspiration for the Theosophical Society, formed in 1875 (Campbell 1980). She was born into an aristocratic Russian family, but at the age of seventeen, after three months of an unhappy marriage, she ran away and entered the world of the occult (Fuller 1988; Williams 1946). By 1875 she occupied a prominent place in the American spiritualist movement: she wrote articles defending the authenticity of spiritualist happenings, and was herself credited with causing spiritualist phenomena.

**Henry Olcott**, a veteran of the Civil War, who was reporting on the phenomena for The Sunday Chronicle (Olcott 1875). Olcott became the first President of the Theosophical Society, although Blavatsky remained its prophet and also the power behind the throne. The theosophists adopted **three** basic aims: to promote the brotherhood of man, to investigate the hidden powers of life and matter, and to encourage the study of comparative religion. The doctrine Blavatsky gave to the Society was derived from the western occult tradition (Ellwood 1979). **She argued that occultism related to spiritualism.** and so she wanted to shift attention from the spiritualist movement towards the occult tradition with its cosmologies, magicians, and mystics. The whole universe, she argued, emanates from an infinite being infusing all things (Blavatsky 1888).

**Masters constitute the Great White Brotherhood of Mahatmas** who live in the Himalayas. Blavatsky claimed this Brotherhood gave her her orders: it was they who instructed her to form the Theosophical Society, and to write the works in which she expounded her doctrines (Johnson 1994). In 1879, **Blavatsky** and **Olcott** travelled to London, where they met the **members** of the British Theosophical Society, formed on 27 June 1878 under the leadership of **Charles** **Massey**.

(( **Charles Carleton Massey** (1838-1905) most well known as C. C. Massey was a British [barrister](https://en.wikipedia.org/wiki/Barrister), Christian mystic and [psychical researcher](https://en.wikipedia.org/wiki/Parapsychology).[[1]](https://en.wikipedia.org/wiki/Charles_Massey#cite_note-1)

He was the **first** president of the [**British** Theosophical Society](https://en.wikipedia.org/wiki/London_Lodge) and a **founding** member of the [Society for Psychical Research](https://en.wikipedia.org/wiki/Society_for_Psychical_Research) in 1882. His father was [**William Nathaniel Massey**](https://en.wikipedia.org/wiki/William_Nathaniel_Massey) . His main interest was [Christian Theosophy](https://en.wikipedia.org/wiki/Esoteric_Christianity), he was influenced by the writings of [Jakob Bohme](https://en.wikipedia.org/wiki/Jakob_Bohme).[[4]](https://en.wikipedia.org/wiki/Charles_Massey#cite_note-4)

( **William Nathaniel Massey** = Liberal Member of Parliament. ...at the Inner Temple ... He married firstly in 1833, Frances Carleton, daughter of Rev John Orde. ... 1855 he was appointed Under-Secretary of State for the Home Department during the first ministry of Lord Palmerston .... was appointed Chairman of Committees of the Whole House. ....a member of the Council of the Governor-General of India. He was nominated to the position of Minister for Finance in the British Raj, and was sworn onto the Privy Council. ....In 1869 Massey became chairman of the National Bank (later part of the Royal Bank of Scotland), a post he held for the rest of his life.[2] He was a member of the Athenaeum Club ..... ) ( [https://hermetic.com/sabazius/boehme http://treeoflife-jesuschrist.blogspot.com/2010/02/plan-of-illuminati-role-of-mystics.html https://en.wikipedia.org/wiki/Jakob\_B%C3%B6hme www.conspiracyschool.com/rosicrucians-and-freemasons www.newworldencyclopedia.org/entry/Jakob\_Böhme](https://hermetic.com/sabazius/boehme%20http:/treeoflife-jesuschrist.blogspot.com/2010/02/plan-of-illuminati-role-of-mystics.html%20https:/en.wikipedia.org/wiki/Jakob_B%C3%B6hme%20www.conspiracyschool.com/rosicrucians-and-freemasons%20%20%20%20%20www.newworldencyclopedia.org/entry/Jakob_B%C3%B6hme) )

Massey a convinced [spiritualist](https://en.wikipedia.org/wiki/Spiritualism) was associated with the medium [Stainton Moses](https://en.wikipedia.org/wiki/Stainton_Moses). He was also a member of the [British National Association of Spiritualists](https://en.wikipedia.org/wiki/British_National_Association_of_Spiritualists) and [The Ghost Club](https://en.wikipedia.org/wiki/The_Ghost_Club).

Massey had defended the medium [Henry Slade](https://en.wikipedia.org/wiki/Henry_Slade) against the accusations of fraud from [Ray Lankester](https://en.wikipedia.org/wiki/Ray_Lankester).[[7]](https://en.wikipedia.org/wiki/Charles_Massey#cite_note-7) In 1880 he translated [Johann Karl Friedrich Zöllner](https://en.wikipedia.org/wiki/Johann_Karl_Friedrich_Z%C3%B6llner)'s  Transcendental Physics into English. // --------- The Society for Psychical Research (SPR) **originated** under [Edmund Rogers](https://en.wikipedia.org/wiki/Edmund_Rogers) **and** [William F. Barrett](https://en.wikipedia.org/wiki/William_F._Barrett) in 1881. 1882 at the headquarters of the [**British** National Association of Spiritualists](https://en.wikipedia.org/wiki/British_National_Association_of_Spiritualists) where the foundation of the Society was proposed. The committee **included** Barrett, Rogers, [Stainton Moses](https://en.wikipedia.org/wiki/Stainton_Moses), [Charles Massey](https://en.wikipedia.org/wiki/Charles_Massey), [Edmund Gurney](https://en.wikipedia.org/wiki/Edmund_Gurney), [Hensleigh Wedgwood](https://en.wikipedia.org/wiki/Hensleigh_Wedgwood) and [Frederic W. H. Myers](https://en.wikipedia.org/wiki/Frederic_W._H._Myers).  The SPR - [Henry **Sidgwick**](https://en.wikipedia.org/wiki/Henry_Sidgwick) as its first president. About 1843 **Edmund Rogers** was introduced by [Sir Isaac Pitman](https://en.wikipedia.org/wiki/Isaac_Pitman) to the work of [**Swedenborg**](https://en.wikipedia.org/wiki/Swedenborg).  He began to attend séances in 1869 with various mediums, especially **Mrs** Thomas Everitt **and** William Eglinton, and became a spiritualist/occultist. . Thomas Everitt (died 1905) and Mrs Thomas Everitt (1825 - 1915) were prominent British spiritualists/occultist.

Jacobite and Visionary: the Masonic Journey of Emanuel Swedenborg <https://skirret.com/papers/schuchard-swedenborg.html> The Swedenborg Rite or Rite of Swedenborg was a fraternal order modelled on Freemasonry and based upon the teachings of Emanuel Swedenborg . Sir William Fletcher **Barrett** (1844 -1925) was an English physicist and parapsychologist. his **father**, William Garland Barrett, Congregationalist minister and a member of the **London** Missionary Society . He was elected a Fellow of the Royal Society in June 1899 and was also a fellow of the Royal Society of Edinburgh and the Royal Dublin Society. He was **knighted** in 1912. **Henry Sidgwick ... freemason….** He married [Eleanor Mildred **Balfour**](https://en.wikipedia.org/wiki/Eleanor_Mildred_Sidgwick), who was a member of the [Ladies Dining **Society**](https://en.wikipedia.org/wiki/Ladies_Dining_Society) in Cambridge, and was sister to [**Arthur Balfour**](https://en.wikipedia.org/wiki/Arthur_Balfour). … A 2004 biography of Sidgwick by [Bart Schultz](https://en.wikipedia.org/wiki/Bart_Schultz) sought to establish that Sidgwick was a lifelong **homosexual**, .. was a member of the [**Metaphysical** Society](https://en.wikipedia.org/wiki/Metaphysical_Society). .. In [political economy](https://en.wikipedia.org/wiki/Political_economy) he was a [utilitarian](https://en.wikipedia.org/wiki/Utilitarianism) on the lines of  [**John Stuart Mill**](https://en.wikipedia.org/wiki/John_Stuart_Mill)**and**[**Jeremy Bentham**](https://en.wikipedia.org/wiki/Jeremy_Bentham). .. His influence was such that for example [Alfred Marshall](https://en.wikipedia.org/wiki/Alfred_Marshall), **founder** of the Cambridge School of economics, would describe him as his "spiritual mother and father." .. .. promoted the [higher education of **women**](https://en.wikipedia.org/wiki/Higher_education_of_women). …. his father, the **Reverend** W. Sidgwick  …. his brother-in-law, [Edward White Benson](https://en.wikipedia.org/wiki/Edward_White_Benson), later [Archbishop of **Canterbury**](https://en.wikipedia.org/wiki/Archbishop_of_Canterbury) …. While at **Trinity ,** a major centre of freemasonry , Sidgwick became a member of the [Cambridge Apostles](https://en.wikipedia.org/wiki/Cambridge_Apostles) **= MI6**. ….. he was also a member of the Council of the Senate of the  [**Indian** Civil Service](https://en.wikipedia.org/wiki/Indian_Civil_Service) Board and the Local Examinations and Lectures Syndicate and chairman of the Special Board for Moral Science. **William Stainton Moses.** He was ordained as a **priest** of the Church of England by **Bishop Samuel Wilberforce** in 1870. **Edmund Gurney** ... In 1881 he began the study of law at **Lincoln's Inn.** **Hensleigh Wedgwood**  -- He was a cousin of Charles **Darwin**, whom **his sister** Emma married in 1839. .. the fourth **son** of Josiah Wedgwood II and Elizabeth Allen .... was a member of the British National Association of Spiritualists and a vice-president of the Society for Psychical Research. He married Frances Emma Elizabeth "Fanny" **Mackintosh** (1800-1889) in 1832, his first cousin, the daughter of **Sir** [James Mackintosh](https://en.wikipedia.org/wiki/James_Mackintosh). In August 1873, the British National Association of Spiritualists (BNAS) was **formed** by Thomas Everitt, Edmund Rogers and others at a meeting in Liverpool. Early members included well known spiritualists such as Charles Maurice Davies, Charles Isham, William Stainton Moses, Stanhope Templeman Speer, Morell Theobald and George Wyld. London Spiritualist Alliance = Moses was president and members included John Stephen Farmer, Massey, Rogers, Stanhope Templeman Speer, Alaric Alfred Watts and Percy Wyndham. ... The LSA obtained a wider membership under the leadership of Rogers including notable figures such as **Alfred Russel Wallace**. In 1925, [Arthur Conan Doyle](https://en.wikipedia.org/wiki/Arthur_Conan_Doyle) became president  . Alfred Russel Wallace [OM](https://en.wikipedia.org/wiki/Member_of_the_Order_of_Merit) [FRS](https://en.wikipedia.org/wiki/Fellow_of_the_Royal_Society)(1823 – 1913) He is best known for **independently conceiving the theory of**[**evolution**](https://en.wikipedia.org/wiki/Evolution)**through**[**natural selection**](https://en.wikipedia.org/wiki/Natural_selection); his paper on the subject was **jointly** published with some of [Charles Darwin](https://en.wikipedia.org/wiki/Charles_Darwin)'s writings in 1858. Earlier naturalists, include [Alexander von Humboldt](https://en.wikipedia.org/wiki/Alexander_von_Humboldt), Charles Darwin and especially [William Henry Edwards](https://en.wikipedia.org/wiki/William_Henry_Edwards) .He was exposed to the radical political ideas of Robert Owen and of Thomas Paine. he read An Essay on the Principle of Population by Thomas Robert **Malthus**, he met the entomologist Henry Bates. believing in the transmutation of species. The **concept** had been advocated by Jean-Baptiste Lamarck, Geoffroy Saint-Hilaire, Erasmus Darwin, and Robert Grant, among others. ... Sir James **Mackintosh** FRS FRSE (1765 – 1832) ... In 1797 his wife died, and next year he married Catherine Allen (died 6 May 1830), sister-in-law of **Josiah II and John Wedgwood**  ...... established the **Bombay** Literary Society ,.The group would **later** **evolve** into the Asiatic Society of Mumbai. Was a Member of Parliament . **Frederic\_W.\_H.\_Myers**  . one of the **founding** members of the Society for Psychical Research (SPR) . was the son of **Reverrend** Frederic Myers (1811–1851) ...His maternal grandfather was the wealthy industrialist John Marshall (1765–1845) .As a young man, Myers was involved in **homosexual** relationships with Arthur Sidgwick, the poet John Addington Symonds, and possibly Lord Battersea. Myers' book greatly impressed **Aldous Huxley**. In 1961, Human Personality was re-published with **Huxley's** foreword. **Society for Psychical Research** ---presidents = Henry Sidgwick -- Balfour Stewart --Arthur **Balfour** of balfour declaration/ rothschilds puppet -- William James American Psychologist, / etc etc see <https://en.wikipedia.org/wiki/Society_for_Psychical_Research> **))((** **The Ghost Club** is a paranormal investigation and research organization, founded in London in 1862. It is widely believed to be the **oldest** such organization in the world. The club has its roots in Cambridge in 1855, at Trinity College. Launched officially in London in 1862, it counted Charles Dickens and Sir Arthur Conan Doyle among its members. The Ghost Club **dissolved** in the 1870s .. In 1882, the Society for Psychical Research (SPR), with whom there was an initial **overlap**, was founded at a similar time. the Ghost Club remained a selective and secretive organization . These included Sir William Crookes, Sir Oliver Lodge, Nandor Fodor and Sir Arthur Conan Doyle. the poet W. B. Yeats (joined 1911) and Frederick Bligh Bond (joined 1925) . **. Notable members** = **Julian Huxley** Charles Dickens ,Charles Babbage ,Sir Arthur Conan Doyle ,Sir Algernon Blackwood CBE ,Arthur Machen ,Sir William Crookes , Air Chief Marshal Lord Dowding, Arthur Koestler, C. E. M. Joad , Donald Campbell, Sir Osbert Sitwell ,W. B. Yeats , Siegfried **Sassoon** , Dennis Wheatley ,Peter Cushing ,Peter Underwood , Maurice Grosse, investigator of the Enfield Poltergeist Colonel John Blashford-Snell OBE , Reverend Lionel Fanthorpe , Lynn Picknett , Colin Wilson , Geoff Holder , Ciarán O'Keeffe, Lord Amwell. **William Crookes.** Crookes joined the Society for Psychical Research, becoming its **president** in the 1890s: he also joined the Theosophical Society **and** The Ghost Club, of which he was **president** from 1907 to 1912. In 1890 he was **initiated** into the Hermetic Order of the Golden Dawn. Sir William Crookes OM PRS ... The **President** of the Royal Society (PRS) is the elected Head of the Royal Society of London .. The Order of Merit OM was established in 1902 by King Edward VII .  **Sir Oliver Joseph Lodge**, FRS .. Fellowship of the Royal Society (FRS, ForMemRS and HonFRS) . was **knighted** by King Edward VII in 1902. In political life, Lodge was an active member of the **Fabian** Society. co-authored with Sidney Webb, George Bernard Shaw and Sidney Ball. They invited him several times to lecture at the London School of Economics. Thomas Carlyle or John Ruskin," "argued in favour of the supremacy of spiritual vision," and thus the possible validity of ghost sightings. “secretive, select brotherhood (they actually called each other ‘**Brother** Ghost’).” They finally admitted women in the 20th century. **Nandor\_Fodor**... Fodor, who was at one time Sigmund Freud's associate ... ))

* Henry Steel Olcott . American **military** officer. he married Mary Epplee Morgan, of New Rochelle, New York, daughter of the **Reverend** Richard U. Morgan, In 1859, while reporting the hanging of John Brown, the abolitionist, for the Tribune, Olcott was arrested as a spy and condemned to death. However, he was released upon his appeal to his captors under the seal of confidence as a **Freemason**. . He worked zealously to **revitalize** the Hindu religion in India, and helped to establish many Hindu schools. ..Colonel Olcott was adopted into the **Brahmin** caste:
* Blavatsky's family was aristocratic. Her **mother** was Helena Andreyevna von Hahn, a self-educated 17-year-old who herself was the **daughter** of Princess Yelena Pavlovna **Dolgorukaya**, a similarly self-educated aristocrat. Blavatsky's **father** was Pyotr Alexeyevich von Hahn, a descendant of the **German** von Hahn aristocratic family, who served as a captain in the Russian Royal Horse Artillery, and would later rise to the rank of **colonel**. **Dolgorukov had been initiated into Freemasonry** in the late 1770s and had belonged to the Rite of Strict Observance; there were rumors that he had met both Alessandro Cagliostro **and** the Count of St. Germain. = IT IS SAID

The Theosophical Society was formed1875, in New York City. The following names were recorded as being **part of the founders** of the Society. Helena Petrovna Blavatsky , Henry Steel Olcott , William Quan Judge , George H. Felt , Charles Sotheran , Dr. Charles E. Simmons , H. D. Monachesi , C. C. Massey , W. L. Alden , D. E. de Lara , Dr. W. Britten , Emma Hardinge Britten , Henry J. Newton , John Storer Cobb , J. Hyslop , H. M. Stevens <https://theosophy.wiki/en/Founders#The_Founders>

**Henry Olcolt .** His uncles were interested in Spiritualism . He also cofounded one of the pioneering schools for scientific agriculture: the Westchester Farm School in New York State. His exposure of such **racketeering** earned him a commendation from the Secretary of War, who wrote that Olcott’s service was “as **important** to the **Government** as the **winning** of a **battle**.” After the assassination of President **Lincoln**, **Olcott** was charged with investigating a suspected conspiracy in support of the assassin, John Wilkes Booth. Olcott and Blavatsky considered themselves to be **Buddhists** in the sense that they believed that **Buddhism and Theosophy are essentially the same.**

He served in the **US Army** during the [American Civil War](https://en.wikipedia.org/wiki/American_Civil_War) and afterward was admitted as the Special Commissioner of the [War Department](https://en.wikipedia.org/wiki/United_States_Department_of_War) in New York. He was later promoted to the rank of **colonel** and transferred to the Department of the Navy in Washington, DC. He was well respected, and in 1865, following the assassination of [Abraham Lincoln](https://en.wikipedia.org/wiki/Abraham_Lincoln), assisted in the investigation of the assassination.

A statute drafted by H.S.O. and another lawyer was passed in ten State Legislatures.  As Attorney he had **such clients as** New York City, N.Y. Stock Exchange, Mutual Equitable Life and Continental Life Insurance Companies, Gold Exchange Bank, Panama Railways, The United Steel Manufacturers of Sheffield, England. He was also Hon. Sec. to the Citizens' National Committee working with the French Government for the first International Exposition of World Industries; also served on the International Italian Committee to erect a statue to **Mazzini** in New York.  He was nominated by retiring Assistant Secretary of the Treasury and listed by President Johnson to succeed in that office, but he took sides with Congress against the President and lost the appointment. He was a member of the **Lotos Club**, and an intimate friend of **Mark Twain,** and other famous authors.

Throughout **India** he founded Hindu schools, Boy's Aryan Leagues and libraries, and sponsored and published Arya Bala Bodhini for **Hindu** boys.  In Ceylon he established schools for **Buddhist** children.

<https://www.theosophical.org/news/65-about-us-sp-709/olcott/1817-henry-steel-olcott>

**Theosophy and Freemasonry -**- Gandhi’s from his Harijan Journal about the philosophy that struck me. In the statement written January 30, **1948**, Gandhi said: “I have come to the conclusion that the **Theosophy is Hinduism in theory, and that Hinduism is Theosophy in practice.”** In the founding of the Indian National Congress, which Gandhi assumed leadership over in 1921, we find **the most eminent Theosophists at its inception.**

Masonry and Theosophy come together at a point in the formation and work of Le Droit Humain, the French obediance of Co-freemasonry which began in France in the 1880’s. The early prominent members of the Theosophy movement: Annie Besant, George Arundale, Charles W. Leadbeater, C. Jinarajadasa and Henry Steele Olcott **soon became prominent members of Co-Freemasonry.** Brought to England and founded by Annie Besant the Order of Universal Co-Freemasonry in Great Britain and the British Dependencies was founded in 1902 with the creation of Lodge Human Duty No. 6 in London.

Her working of the system evolved the then ritual to into the working called the “revised ritual” which was called the ‘Dharma Ritual’, also known as the ‘Besant-Leadbeater’ and more recently as the ‘Lauderdale’ working. Of note, the Dharma ritual is said to have been an attempt to **restore** an esoteric tone and mysticism back into the degrees as the theosophical authors believed that this spirituality was (is) at the heart of what **Freemasonry** represented. Their work of Co-Freemasonry has been called “**Occult** Freemasonry” because of these inclusions. From the Grand Lodge of Freemasonry for Men and Women: In **1904**, the Dharma Ritual was published in which the Supreme Being or God was firmly established as essential to the Ceremonies in that Ritual…. In **1925**, speaking in Kensington to a Theosophical audience, Dr.Besant expressed her differences with the French approach, and summarized the agreements that had been made with earlier Supreme Councils as follows: ‘If (Masonry) is really anything, it is a presentment by symbol and by legend of the great fundamental truths of human life and human evolution; and therefore, just as in the great Mysteries – of which its forms are really the vessels surviving – **no distinction of sex is permitted;** and because of that act in what we call Co-Masonry, it came into the position of being a possible **instrument** for helping in the evolution of mankind …. into the really Universal Brotherhood which it proclaims. The difficulty in the French Masonry, where this movement, Le Droit Humain originated, was that they **left out**, that universal landmark of Masonry, the recognition of the Great Architect of the Universe. But when some of us here, Theosophists, became Masons, taking our Initiations, as we had to, from France, we said quite frankly that we could do nothing (with Freemasonry ) in England unless that great landmark was restored, as we believed in the Existence (of God). As they were willing to accept us believing in Him, it was necessary that we should be given perfect freedom to use His name in our Rituals and to acknowledge His Power in our workings. So that, in this respect, English Freemasonry **differs** from the French – certainly so far as we are concerned, we **follow** the English usage and not that of the French’. In the book Hidden Life in Freemasonry, C.W. Leadbetter says of the fraternity: Although today Masons do **not** call their Craft a religion, it has nevertheless a religious origin, as we have already seen, and it does religious work in helping its initiates and through them the rest of the world. To many of the Brn. it is **the only real** religion they have ever had, and certainly many of them put its principles nobly into practice: for masculine Masonry is a stupendous charitable organization as well as a “system of morality”, and it offers a splendid training in practical kindliness and fraternity. I’ve read in several online forum that the Lauderdale working is still in practice with Le Droit, but for those not involved with the Co-Masonic Order one can get a sense of what the Dharma ritual may look like in a through reading of Leadbetter’s book, especially as it really relates the practical to the esoteric in the working. Theosophy, however, has not aged well and their following seems to be increasingly diminishing. They do have some organization that remains, but not the tooth it had in the days of Blavatsky and Besant. Theosophy has moved on from those days with mostly the echos of its past projecting onto the modern stage. They still have lodges and study libraries, but like so many “occult societies” it would seem their days in the sun have waned, if one could argue that they ever had one. Notables of Theosophy you might recognize include: **Rudolf Steiner,** A literary critic and cultural philosopher of the early 20th century. He founded the spiritual movement, Anthroposophy, which is an esoteric philosophy **growing** **out of** European transcendentalism and with links to Theosophy. Steiner later became most famous for his ideas about education, resulting in an international network of “Steiner Schools”, also known as Waldorf schools.

**Notables of Theosophy.**

**L. Frank Baum**, Author of the book Wizard of Oz, in addition to many other children books and fantasy novels. **Paul Gauguin**, The french artist who made beautiful and colorful works that idealized Polynesian life as being tropical and mostly unclothed. **William Butler Yeats**, The Irish poet and dramatist, and one of the foremost figures of 20th century literature. A pillar of both the Irish and British literary establishments, in his later years Yeats served as an Irish Senator. Others include Wassily Kandinsky, Piet Mondrian, Franz Kafka. <http://freemasoninformation.com/2011/04/theosophy-and-freemasonry/>

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**Nehru was in London attending the coronation of Queen Elizabeth.**

Churchill then turned to Nehru and said: “Isn’t it strange, Prime Minister, that two people who so hated each other should be thrown together like this?” **Nehru replied, “But, Prime Minister, we never hated you.”**

Nehru & Churchill both were Harroweans and that when in 1940 Nehru was given by the District Judge a sentence of four years’ imprisonment which even surprised Sir Maurice Hallet, the State Governor who, however, vetoed any change, but **Churchill** directed the India Office to telegraph at once to the Viceroy expressing the hope that the actual rigour of the sentence should be modified and Jawaharlal **not** treated like a common criminal. However, what is more significant is the use of ‘we’ by Nehru. It stood for all freedom fighters under Gandhi, who had taught them “to hate the sin and not the sinner”. Unknown, however, to scholars, there are a few occasions when Churchill’s opposition to Gandhi got mellowed and he even expresses his regret that he did not meet him during the Round Table Conference. Herman has done a great service in bringing it out into the open on the basis of both Indian and Churchillian sources. It began in 1934 with Mirabehn (Madeleine Slade) whose father, **Admiral** Slade, was known to Churchill.

Talking of India, he said to her, “**The Indian nation does not exist.** There is no such thing.”

According to Mira, a phrase which Churchill had repeated several times was, “I believe in truth, pure truth”. ((**WHAT A PR CRAP!!!!!!!)) .**This sounded to her like what Gandhi would also say, but one may point out here that what Churchill meant was ‘frankness’ and not the ‘Truth’ of Gandhi with its capital letter. This conversation with Mirabehn induced Churchill to invite **G.D. Birla** a few months later to a lunch. Birla often visited England, stayed there, met and corresponded with other prominent British politicians concerned with or interested in India. But he had never met or written to Churchill, and was somewhat surprised to receive from him a lunch invitation. He visited him and was there for two hours. He later reported his talk with him to Gandhi . In his meeting with Churchill, most of the talking was done by Churchill. According to **Herman**, almost all of it was about India and Gandhi.

Churchill finally agreed and said: “I do not care whether you are more or less loyal to Great Britain. I do not mind about education but give the masses more butter. I stand for **butter**.” **BUTTER = SWEET TALK / CAJOLE** … At the end, he said: “Tell Mr. Gandhi to **use the powers that are offered and make the things a success.**”

He even assured Birla that if reforms were made a success, he would be giving much more. This was what he said when the general impression about him was that **politically ‘he is finished’**. Birla had a **second** meeting with him in 1937. **Birla had then informed him that even extremist Congressmen were not anti-Englishmen.** “They do want liberty but it is not anti-British.” When the war intervened the Viceroy **declared India to be** a party to the war without any consultation withIndian political leaders. Congress leaders were prepared to help the British, absolving Gandhi of their leadership, provided some specified conditions were satisfied. Churchill, who had later come into power, declared India as being **beyond** the purview of the Atlantic Charter . Japan’s invasion of India, allied with the Indian National Army (INA) of Subhash Chandra Bose, was increasing. The Government followed the scorched-earth policy in Bengal, which led to some **two to three million starvation deaths** there. Lord Linlithgow’s appeal to Churchill to permit sending of food there from other places was rejected. **Aga Khan Palace jail**. Assured by Mountbatten that Nehru had assured him of remaining in the **Commonwealth** . The assurance of Mountbatten was not correct and Nehru did not accept the Commonwealth idea with British sovereign as its Head like other **dominions**. He, however, **accepted** the **King** as the symbol of the free association of the independent member nations and as such the Head of the **Commonwealth**.”

Gandhi said: “You are all aware that Mr. Churchill is a **great** man. He belongs to the **blue blood of England**. **Marlborough** family is very famous in British history. He says it is a folly that Britain should have lost India, and warns the same will now happen to Burma.”

The praises Churchill lavished on Nehru were probably genuine. S. Gopal’s biography of Jawaharlal Nehru mentions one or two occasions on which Churchill thanked him for his help. At one place he says: At Cairo, on his way back from London, Nehru advised **Nasser** and his colleagues **not to use** harsh language against Britain even while standing firm on the issue of sovereignty. The tone of their speeches became milder making discussions with Britain easier, and Churchill acknowledged Nehru’s assistance: “Thank you so much for your message and for the help you gave us over Egypt and Israel -- Churchill.”

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Mahatma Gandhi and His Myths . Civil Disobedience, Nonviolence, and Satyagraha in the Real World By Mark Shepard .

Gandhi was not a scrawny little man. Yes, his legs were scrawny—and bowed—but he had a barrel chest, and a deep, booming voice to match it. In pictures, you just don’t notice his chest, because he usually had a cloth draped around it.

In the movie Gandhi , seeing Gandhi spin cotton yarn on a compact spinning wheel. Gandhi and his colleagues were the ones **who developed this wheel and introduced it into the villages**. It’s the first case of what’s now called “appropriate technology” or “intermediate technology.” Of course, **E. F. Schumacher**, the author of Small is Beautiful, later introduced the terms themselves. Schumacher was strongly influenced by Gandhi, calling him “the **most** **important** economic teacher today.” Gandhi set up a number of organizations to help carry out village development.

* Rhodes Scholar at New College, Oxford .. His sister, Elizabeth, was the wife of the physicist Werner Heisenberg. ... Protégé of Keynes ..Keynes found a position for him at Oxford University. ... Schumacher was influenced by Richard Henry Tawney, Mahatma Gandhi, Leopold Kohr, Gautama Buddha, Karl Marx, John Ruskin and Catholic Church throughout his life. .. <https://en.wikipedia.org/wiki/E._F._Schumacher>

Gene Sharp of Harvard University, in his book Gandhi as a Political Strategist, shows that Gandhi and his Indian colleagues in South Africa were well aware of **other** nonviolent struggles before they adopted such methods themselves. That was in 1906. In the couple of years before that, they’d been impressed by mass nonviolent actions in India, China, Russia, and among blacks in South Africa itself. In another of his books, The Politics of Nonviolent Action, **Gene Sharp cites over 200 cases of mass nonviolent struggle throughout history.** And he assures us that **many more** will be found if historians take the trouble to look. Curiously, some of the best earlier examples come from right here in the United States, in the years leading up to the American Revolution. To oppose British rule, the colonists used many tactics amazingly like Gandhi’s—and according to Sharp, they used these techniques with more skill and sophistication than anyone else before the time of Gandhi. For instance, to resist the British Stamp Act, the colonists widely refused to pay for the official stamp required to appear on publications and legal documents—a case of civil disobedience and tax refusal, **both used later by Gandhi**. Boycotts of British imports were organized to protest the Stamp Act, the Townshend Acts, and the so-called Intolerable Acts. The campaign against the latter was organized by the First Continental Congress, which was really a nonviolent action organization. Almost two centuries later, a boycott of British imports played a pivotal role in Gandhi’s own struggle against colonial rule. The colonists used another strategy later adopted by Gandhi—setting up parallel institutions to take over functions of government—and had far greater success with it **than Gandhi ever did.** In fact, according to Sharp, colonial organizations had largely taken over control from the British in most of the colonies before a shot was fired. \* \* \* **Why aren’t we more aware of such cases—including those in our own history?**

[**http://www.conspiracyschool.com/blog/untold-story-gandhi-and-theosophy**](http://www.conspiracyschool.com/blog/untold-story-gandhi-and-theosophy)

His Irish disciple, Sister Nivedita, remarked, “it may be said that when he began to speak" at that 1893 gathering, “it was of the religious ideas of the Hindus". By the time he had finished his monumental address, **“Hinduism had been created".** <https://www.livemint.com/Leisure/wIAh4BTCEAPXPQATwr4wFK/Swami-Vivekananda-The-monk-for-every-Indian.html>

**Mahatma Gandhi on Zionism and the Holocaust**

In **1947**, interviewed by Louis Fischer, author of The Life of Mahatma Gandhi, **Gandhi said**: “Hitler killed five million Jews. It is the greatest crime of our time. But the Jews should have **offered** **themselves** to the butcher’s knife. They should have thrown themselves in the sea from cliffs…. It would have aroused the world and the people of Germany…. As it is they succumbed anyway in their millions.**”**

* World War II / Second World War,-**1939 to 1945**.

In November of **1938**, responding to Jewish requests that he champion the Zionist cause, he set out in writing his reflections. My sympathies are all with the Jews. I have known them intimately in South Africa. Some of them became life-long companions. Through these friends I came to learn much of their age-long persecution. They have been the untouchables of Christianity. **The parallel between** their treatment by Christians and the treatment of untouchables by Hindus is very close. Religious sanction has been invoked in both cases for the justification of the inhuman treatment meted out to them. Apart from the friendships, therefore, there is the more common universal reason for my sympathy for the Jews. But my sympathy does not blind me to the requirements of justice. The cry for the national home for the Jews does not make much appeal to me. The sanction for it is sought in the Bible and the tenacity with which the Jews have hankered after return to Palestine. Why should they not, like other peoples of the earth, make that country their home where they are born and where they earn their livelihood? Palestine belongs to the Arabs in the same sense that England belongs to the English or France to the French. It is wrong and inhuman to impose the Jews on the Arabs…. Surely it would be a crime against humanity to reduce the **proud Arabs** so that Palestine can be restored to the Jews partly or wholly as their national home. The nobler course would be to insist on a just treatment of the Jews wherever they are born and bred…. Let the Jews who claim to be the chosen race prove their title by choosing the way of non-violence for vindicating their position on earth. Every country is their home, including Palestine, not by aggression, but by loving service.

Among Zionists, Gandhi’s posture was troubling. Martin Buber, who had himself emigrated to Israel from Germany a short time earlier, in a letter to Gandhi in **1939** pointed out that “in the five years I myself spent under the present [Nazi] regime, I observed **many** instances of **genuine** satyagraha [nonviolent resistance] among the Jews, instances showing a strength of spirit in which there was **no** question of bartering their rights or of being bowed down, and where **neither** force nor cunning was used to escape the consequences of their behaviour. Such actions, however, exerted apparently **not** the slightest influence on their opponents. All honor indeed to those who displayed such strength of soul! But I cannot recognize herein a watchword for the general behavior of German Jews that might seem suited to exert an **influence , on** the oppressed or on the world. An effective stand in the form of non-violence may be taken against unfeeling human beings in the hope of gradually bringing them to their senses; but a diabolic universal steamroller cannot thus be withstood. Buber also noted that Arabs had themselves come to possess Palestine “surely by conquest and, in fact, a conquest by settlement,” and appealed to Gandhi to recognize the responsibility for violence and unrest that was shared by Palestinian Arabs. Rabbi Judah Magnes, like Buber a supporter of a binational state in Israel-Palestine, also faulted Gandhi for giving advice that was not appropriate for German Jews. “How can Jews in Germany offer civil resistance?” Magnes asked. “The slightest sign of resistance means killing or concentration camps or being done away with otherwise. It is usually in the dead of night that they are spirited away. No one, except their terrified families, is the wiser. It makes not even a ripple on the surface of German life. The streets are the same, business goes on as usual, the casual visitor sees nothing.” Magnes went on to emphasize the strength of Jewish bonds, historical and spiritual, to the land of Palestine. And Hayim Greenberg, an American **Labor** ZIonist leader who admired Gandhi, felt “highly offended by Gandhi’s anti-Zionism,” and criticized him for his lack of understanding of Zionism’s spirit. “Gandhi demands that we practice super-heroism in Germany,” Greenberg wrote, yet “he requests that in Palestine we should renounce the most elementary rights which every people may and should claim.” In 1946, Gandhi acknowledged that the “Jews have been cruelly wronged by the world,” but a few months before his **assassination**, when asked about the solution to the Palestinian problem, answered: “It has become a problem which seems almost insoluble.”

<https://jewishcurrents.org/mahatma-gandhi-on-zionism-and-the-holocaust/>

**Albert Einstein’s Letter to Gandhi: The Eternal Law of Love**

“Professor Einstein is not a mere mathematical mind. He is a living being, sympathetic with all human advance… and he hates race prejudice because as a Jew he knows what it is.” - W.E.B. Du Bois

* Bro W. E. B. DuBois was made a Prince Hall Freemason December 12, 1910 when initiated into Widow Son Lodge #1, MWPHGL of CT at New Haven. According to information gathered from "Great Black Men of Masonry: Qualitative Black Achievers who were Freemasons” by Joseph Mason Andrew Cox; 1987 ed., Dr W. E. B. DuBois was a Thirty-Third Degree Mason, Ancient & Accepted Scottish of Freemasonry, PHA, Southern Jurisdiction, USA
* **Einstein** = non scientist Rosicrucian Sionist .

In 1931, Albert Einstein (March 14, 1879–April 18, 1955) wrote to Mohandas Gandhi (October 2, 1869–January 30, 1948). A year earlier, the great scientist had written the article “The World as I See It” for Forum and Century magazine. The article paints the two men as kindred spirits in a world where all hell is about to break loose. Einstein [writes](http://amzn.to/2fLr9IX):

How strange is the lot of us mortals! Each of us is here for a brief sojourn; for what purpose he knows not, though he sometimes thinks he senses it. But without deeper reflection one knows from daily life that one exists for other people – first of all for those upon whose smiles and well-being our own happiness is wholly dependent, and then for the many, unknown to us, to whose destinies we are bound by the ties of sympathy. A hundred times every day I remind myself that my inner and outer life are based on the labors of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am still receiving. I am strongly drawn to a frugal life and am often oppressively aware that I am engrossing an undue amount of the labor of my fellow-men. I regard class distinctions as unjustified and, in the last resort, based on force. I also believe that a simple and unassuming life is good for everybody, physically and mentally.

To inquire after the meaning or object of one’s own existence or that of all creatures has always seemed to me absurd from an objective point of view. And yet everybody has certain ideals which determine the direction of his endeavors and his judgments. In this sense I have never looked upon ease and happiness as ends in themselves — this ethical basis I call the ideal of a pigsty. The ideals which have lighted my way, and time after time have given me new courage to face life cheerfully, have been Kindness, Beauty, and Truth. Without the sense of kinship with men of like mind, without the occupation with the objective world, the eternally unattainable in the field of art and scientific endeavors, life would have seemed to me empty.

In politics not only are leaders lacking, but the independence of spirit and the sense of justice of the citizen have to a great extent declined. The democratic, parliamentarian regime, which is based on such independence, has in many places been shaken; dictatorships have sprung up and are tolerated, because men’s sense of the dignity and the rights of the individual is no longer strong enough. In two weeks the sheeplike masses of any country can be worked up by the newspapers into such a state of excited fury that men are prepared to put on uniforms and kill and be killed, for the sake of the sordid ends of a few interested parties.

In talking about human rights today, we are referring primarily to the following demands: protection of the individual against arbitrary infringement by other individuals or by the government; the right to work and to adequate earnings from work; freedom of discussion and teaching; adequate participation of the individual in the formation of his government. These human rights are nowadays recognized theoretically, although, by abundant use of formalistic, legal maneuvers, they are being violated to a much greater extent than even a generation ago. There is, however, one other human right which is infrequently mentioned but which seems to be destined to become very important: this is the right, or the duty, of the individual to abstain from cooperating in activities which he considers wrong or pernicious.

Respected Mr. Gandhi

I use the presence of your friend in our home to send you these lines. You have shown through your works, that it is possible to succeed without violence even with those who have not discarded the method of violence. We may hope that your example will spread beyond the borders of your country, and will help to establish an international authority, respected by all, that will take decisions and replace war conflicts.

With sincere admiration,

Yours

(Signed, ‘A. Einstein’)

I hope that I will be able to meet you face to face some day.

**(( ALL POLITICAL PR STUNTS / MOST PROBABLY GHOST WRITTEN ))**

**Gandhi Was a Racist** Who Forced Young Girls to Sleep in Bed with Him.

Around this same time, Gandhi began cultivating the misogyny he'd carry with him for the rest of his life. During his years in South Africa, he [**once**](http://www.theguardian.com/commentisfree/2010/jan/27/mohandas-gandhi-women-india) responded to a young man's sexual harassment of two of Gandhi's female followers by forcibly cutting the girls' hair short to make sure they didn't invite any sexual attention. (Michael Connellan, writing in the *Guardian*, [**carefully explained**](http://www.theguardian.com/commentisfree/2010/jan/27/mohandas-gandhi-women-india) that **Gandhi felt women surrendered their humanity the minute men raped them**.) He operated under the assumption that men couldn't control their basic predatory impulses , simultaneously asserting that women were responsible for—and completely at the mercy of—these impulses. His views on female sexuality were similarly deplorable; according to Rita Banerji, writing in *Sex and Power*, Gandhi [**viewed**](http://www.theguardian.com/commentisfree/2010/jan/27/mohandas-gandhi-women-india) **menstruation** as the "manifestation of the distortion of a woman's soul by her sexuality." He also believed the use of contraceptives was the sign of **whoredom**.

It's easy to forget Gandhi predicated his rhetoric on anti-blackness, a vehement allergy to female sexuality, and a general unwillingness to help liberate the "untouchable" caste.

Kasturba, Gandhi's wife, was perhaps his most frequent **punching** bag. "I simply cannot bear to look at Ba's face," he once [**gushed**](https://books.google.com/books?id=N1Q0CgAAQBAJ&pg=PT224&lpg=PT224&dq) about her, because she was caring for him while he was sick. "The expression is often like that on the face of a meek cow and gives one the feeling as a cow occasionally does, that in her own dumb manner she is saying something." An apologist's response to this, of course, would claim that cows are sacred beings in Hinduism—and so Gandhi's likening of his wife to a cow was really a veiled compliment. Or, perhaps, we could chalk it up to mere marital annoyance.

There's a Western [impulse](http://wagingnonviolence.org/feature/gandhi-and-the-dalit-controversy-the-limits-of-the-moral-force-of-an-individual/) to view Gandhi as the quiet annihilator of caste, a characterization that's **categorically false.** He viewed the emancipation of Dalits as an untenable goal, and [felt](http://www.thehindu.com/news/cities/bangalore/separate-electorate-for-dalits-still-relevant-says-mavalli-shankar/article3932461.ece) that they weren't worth a separate electorate. He insisted, instead, that Dalits **remain complacent**, waiting for a turn that history never gave them.

Creating a false idol involves a great deal of forgetting. It's easy to slobber over a man who didn't really exist. <https://broadly.vice.com/en_us/article/ezj3km/gandhi-was-a-racist-who-forced-young-girls-to-sleep-in-bed-with-him>

**THEOSOPHY AND THE ORIGINS OF THE INDIAN NATIONAL CONGRESS.**

The Indian National Congress was founded in 1885. Throughout much of the preceding century, a variety of organisations had striven to initiate reform among the religions of the sub-continent. **The Brahmo Sabha, the Arya Samaj, the Theosophical Society, and other** groups, had developed broadly similar doctrines and practices which can be described as **neo-Hinduism** (Bharati 1970; Jones 1989).

Western-educated Indians were not slow to represent classical Hinduism and traditional Indian society, as rational, scientific, and moral, even as having a desirable spiritual dimension the west lacked (Bharati 1970; Killingley 1995). Moreover, a number of western occultists and radicals adopted a similar view of the **superiority** of ancient India as a critique of their religious and social traditions. Crucially, both western-educated Indians **and western occultists** sometimes used their vision of ancient India, and the organisations through which they promoted it, **to advance the political cause of Indian nationalism.**

British and Indian theosophists were able to use theosophy both indirectly and directly to promote the formation of the Indian National Congress.

The doctrine Blavatsky gave to the Society derived **from the western occult tradition** (Ellwood 1979). She argued that occultism related to spiritualism "as the infinite to the finite, as the cause to the effect, or as the unity to multifariousness," and so she wanted to shift attention from the spiritualist movement towards the occult tradition with its cosmologies, magicians, and mystics (1977: I,101-2). **The whole universe,** she argued, emanates from an infinite being infusing all things (Blavatsky 1888). It evolves through a plethora of cycles, moving out from the infinite and becoming increasingly physical, until, at last, it reaches a turning point, after which it retraces its route, finally being **reabsorbed** into the infinite being from which it first arose. Here Blavatsky defended mystical experience by reference to **the infinite in us all**. She argued that we can come into contact with the divine spark inside us by adopting an appropriate set of ascetic practices: mystics purify themselves in order to have unmediated experience of their true unity with God. Behind the visible physical realm there lies a spiritual one that corresponds exactly to it and gives it life, and beyond both of these realms there lies the eternal infinite being, the source of all things. Here Blavatsky defended the possibility of natural magic by reference to the spiritual realm. She argued that spirit links all the objects of our physical world in a single set of mutual sympathies; and because magicians know the nature of these sympathies, they can act on one physical object so as to influence the spiritual realm and thus bring about a desired effect on another physical object that stands in a sympathetic relationship to the first one. **The most advanced portion of humanity already have become highly spiritual beings.** They are on the return road to the divine. Nonetheless, some of them have chosen to watch over our progress, and, when necessary, to aid us by their interventions in the physical and spiritual realms. These Masters constitute the Great White Brotherhood of Mahatmas who live in the Himalayas. Blavatsky claimed this Brotherhood gave her orders: it was they who instructed her to form the Theosophical Society, and to write the works in which she expounded her doctrines (Johnson 1994).

The patrons of the Society for Psychical Research 4 included powerful figures such as the **Balfours** and the Gladstones as well as Sir Arthur Conan Doyle (Oppenheim 1985; Podmore 1902).

Blavatsky argued that spiritualism would fall before its detractors unless it expanded to embrace occult philosophy.

Blavatsky assured her readers , the occultists had anticipated modern science, and her cosmology certainly occupies a geological timescale and portrays the history of the universe as an evolutionary process. Thus she could claim her doctrines provided "**the only** possible key to the Absolute in science and theology" (1972: I,VII).

In addition, **the expansion of the British Empire**, the discovery of alternative cultures with a long and impressive past, and the development of **cheap** and popular forms of communication; all these things combined to give many Victorians a taste for the exotic as illustrated by the fashionable interest in the artefacts and beliefs of other peoples. Theosophy offered Victorians an **exotic** faith allegedly derived from Masters from Tibet. It did so at a time when people experienced cultural and geographic distances as long enough for the Great White Brotherhood to sound plausible, but short enough for this plausibility to be alluring.

After visiting Britain, Blavatsky and Olcott travelled on to India, where they landed at Bombay in January 1879. Here too **they attracted support from within the British community**. The appeal of theosophy to Britons in India was, of course, much the same as to people such as Massey. Blavatsky and Olcott obtained their entry into the British community, for example, **largely through the good offices of** A. P. Sinnett.

Sinnett edited the Allahabad Pioneer, and his **coverage of Blavatsky was so extensive and favourable** .

**Hume met Blavatsky and Olcott** at Allahabad, and, after spending some time with them, concluded most of the phenomena linked with her, about which Sinnett wrote a book, were genuine (Sinnett 1881).

Hume joined the Theosophical Society in 1880, became the President of the Simla Branch in 1881, and seems to have **provided the financial** backing that enabled Blavatsky to begin publishing The Theosophist. Before long, Sinnett and Hume began to send letters to, and supposedly receive letters from, two of the Great White Brotherhood - Koot Hoomi and Morya. The process of communication depended on the role as an intermediary of Blavatsky, whose authority over the Theosophical Society rested largely on her unique ability supposedly to communicate with the Mahatmas. Hume and Sinnett wrote their letters and gave them to Blavatsky who placed them in a wooden box, from where they dematerialised, supposedly having been called away by the Mahatmas. The replies from the Mahatmas apparently precipitated from nowhere, they were found sitting in the shrine, they fell from the ceiling, or they dropped on to a pillow. When Blavatsky and Olcott returned to London early in 1884, they left **Monsieur and Madame Coulomb** in charge of the Theosophical Society's headquarters at Adyar; the Coulombs then made a number of allegations about the fraudulent ways Blavatsky produced the phenomena associated with her, and an investigation of the shrine in her room lent support to what they had said.) **Hume**, however, continued to believe in the existence of the Mahatmas and their mission **despite** both the Coulomb Affair and his personal disagreements with Blavatsky (Ripon Papers). It came to be part of a broader neo-Hindu culture. Blavatsky and Olcott had set sail for India in 1879 on the strength of their relationship with **Dayananda** Sarasvati **and** his Arya Samaj.

The Council of the Theosophical Society voted in favour of a merger with the Arya Samaj, and, in May 1878, even **changed** its name to the Theosophical Society of the Arya Samaj. When Blavatsky and Olcott landed in Bombay, they were helped by the head of the local Arya Samaj. After their arrival in India, they attracted supporters from within the Indian community, including **prominent** men such as Subramanian Aiyar, B. M. Malabari, Raganath Rao, Nurendranath Sen, and Kashinath Telang. Blavatsky's doctrines derived from the occult tradition, she made a **crucial** change to that tradition. She located the source of the ancient wisdom in **India**, not Egypt. She said, "it has been discovered that the very same ideas [as those the occultists had traced back to ancient Egypt] . . . may be read in Buddhistic and Brahmanical literature" (1972: I,626).

The immediate source of the appeal of theosophy to its Indian followers was, of course, just this emphasis on the historical importance and epistemic validity of their Hindu tradition.

**Almost all the Indians who joined the Theosophical Society came from the western-educated elite.** The British adopted a policy - most famously expounded by **Macaulay** - of educating an Indian elite in a western manner with the intention that this elite then would stand between the colonial rulers and the rest of the Indian people.

The Brahmo Sabha was formed in 1828 by Rammohun Roy (Kopf 1979). Roy, **heavily indebted to Unitarianism,** adopted a universalist perspective, according to which all the religions of the world had a shared core dictated by a pure reason; but he also drew on themes found in western indology **to argue Vedic Hinduism came nearer to the true universal religion** than did Christianity. Thus, Roy called on Hindus to **reform** their religion so as to return to the **pure** Vedanta. It was from this perspective that he condemned the contemporary practices of a corrupt Hinduism, speaking out in favour of widows remarrying, **and** against both child marriage and **sati**.

Although Dayananda came from **Gujurat**, and although he formed the first Arya Samaj in Bombay, the Arya Samaj soon came to represent a sort of Punjabi response to Brahmoism, which itself was very much a product of **Bengal** (Jones 1976; Jordens 1978). Dayananda too called for a return to the **pure** Vedic faith. He too sought to reform not only strictly religious practices such as idol worship, but also social ones such as child marriage. However, Dayananda rejected Roy's universalism in favour of a **militant** assertion of Hindu **superiority** - he even maintained a doctrine of Vedic infallibility, according to which the ancient rishis had grasped **all the truths of modern science**, including the theory of **evolution**.

The important thing for us to note, however, is the **extent** to which theosophy embraced core doctrines shared by the Brahmo Sabha **and** the Arya Samaj. Like Roy and Dayananda, Blavatsky reasserted the validity of **Indian culture, especially** Hinduism, in the face of the attacks on it by some Christian missionaries. Again like Roy and Dayananda, she did so by appealing to a **pure** Vedic faith that had become corrupted, where this **pure** Vedic faith more than met the stringent requirements of a properly defined rationalism. And finally like Roy and Dayananda, she went on to champion various religious and social reforms as necessary to purge Hinduism of its corrupt elements and thereby return it to **pure** Vedanta. It was with these general doctrines that western-educated Indians, from within the Brahmo Sabha, the Arya Samaj, and also the Theosophical Society, responded to the cultural crisis that then confronted them. We can conclude, therefore, first, that theosophy was **part** of a broader neo-Hinduism characterised by specific intellectual commitments, and, second, that the attraction of theosophy to a section of Indian society can be explained in much the same way as can that of other neo-Hindu organisations. Although there were differences between neo-Hindu organisations, differences which appear, for example, in the later disagreement between the theosophists and Dayananda, they still **shared** various **core** doctrines in common. Because theosophy incorporated these **core** doctrines, it came to occupy a place within the neo-Hindu movement.

The Background to Indian Nationalism . Theosophy constituted an integral part of a broader **neo**-Hindu culture; **despite** its origins in the western occult tradition, its **identification** of **Brahmanism as the ideal source of all religion**, and its creative interpretation of **Brahmanism** as including the scientific and moral doctrines **of** **western** rationalism, meant that it shared the characteristic ideas of neo-Hinduism.

Blavatsky argued that Ayurvedic medicine worked by means of occult laws based on the principle of action at a distance through a knowledge of the sympathies existing between things. She argued that the Indian diet, and especially its emphasis on **vegetarianism**, aided the development of a **mystical** **spirituality** - **meat** is a heavy food that ties one to the physical realm. The theosophists worked alongside other neo-Hindus to preserve ancient manuscripts, to defend vernacular languages, and to promote **Indian dress**.

**The interest and respect thus accorded to Indian civilisation provided the** western-educated elite with resources on which they could draw as they forged a new identity for themselves. The special contribution of theosophy to this growth of confidence lay in the fact that its leaders **came** from the west. When Olcott disembarked at Bombay in 1879, the first thing he did was to "stoop down and kiss the granite step" in an "instinctive act of 'pooja'" (Olcott 1972- 75: 2,213-14). Having arrived at Bombay, Blavatsky and Olcott then went to live in the Indian quarters of the city, **not** with other members of the European community. More generally, they compared Christianity **unfavourably** with the religions of India, arguing that the **true source of all religions is the Vedic** faith, of which Christianity is a notably corrupt form. The theosophists promoted India as a sacred land, so they showed it and its people a respect and admiration that verged on worship.

Dayananda initially set out to reform Hinduism by converting his fellow **Brahmins**: he conveyed his message in Sanskrit and retained many traditions of the sannyasi (Jordens 1978). Later, however, and largely under the influence of the Brahmo Samaj, he turned to the Hindu faithful as a **whole**: he adopted **Hindi** instead of Sanskrit and dropped most of the practices of the sannyasi.

Where the Brahmo Sabha had little impact beyond **Bengali** Hindus, and the Arya Samaj beyond **Punjabi** Hindus, the Theosophical Society was more of an all-India organisation. Its members came from all over the sub-continent. It attracted Parsees, Christians, Sikhs, and even some Muslims, as well as Hindus.

Brahmo Sabha, Arya Samaj, and Theosophical Society espoused a number of common doctrines. They began to describe **India as a unity** with a common heritage, facing a common set of problems, requiring an all-India solution. **Their view of the past centred on a golden age when India had been a paradise** free from all the spiritual and social problems of modernity (Bharati 1970). **India, they said, was the cradle of all the religions and civilisations of the world.**

Unfortunately, however, a number of corruptions had crept into “Indian spirituality” and thereby undermined the golden age. Blavatsky equated these corruptions with passages she thought the **Brahmins** had added to the sacred texts to justify a distasteful version of the **caste** system. It was these corruptions that had left India vulnerable to the British, and arguably **even in need of British rule** to provide an impetus to real reform. Thus, the Brahmo Sabha, Arya Samaj, and Theosophical Society all called for religious and social reforms to **overturn** corruptions within Hinduism. The process of reform, they implied, would enable India **to recover her lost greatness.**  The nationalist significance of these neo-Hindu doctrines is indicated by **their later appearance as the core ideas of Gandhi's classic** work, Hind Swaraj (1938). The **special** contribution of theosophy to the intellectual commitments promoted by neo-Hinduism lay in the way it **combined** **praise** of India's heritage with a **syncretic** openness. Where the Brahmo Sabha **and** its offshoots often drifted too far from Hinduism **towards** Unitarianism, and where the Arya Samaj's **militant** Hinduism put off people from **other** faiths, the Theosophical Society generally managed to steer a course between these two extremes. On the one hand, **Olcott** spoke in his inaugural address of "the Vedas" being "the primeval source of **all** religions": he appealed to Hindus by defending their faith **against** that of the colonial power (The Theosophist, August 1932).

On the other hand, the theosophists insisted that the ancient wisdom was taught by all the religions of the world ,provided ,one concentrated on their **true** **esoteric** message: they extended their message to appeal to Parsees, Christians, and, in principle, Muslims.

The theosophists rejected the militancy of the Arya Samaj with its reconversions and societies for the protection of **cows**; indeed, they did their best to avoid issues of dogma that divided different faiths. Thus, the Theosophical Society provided a set of beliefs that encouraged Hindus to commit themselves to certain political values, whilst also leaving them room to co-operate with Parsees, Muslims, and also liberal Britons with Christian backgrounds. **The British often argued** that India could not be united and independent because the **Indian people did not constitute a nation**. The Indian people, they said, belonged to diverse regions, faiths, castes, and the like, each of which had its own special identity. Neo-Hinduism, as exemplified by the Theosophical Society, gave nationalists a suitable response to this argument. Nationalists could say not only that India had been a nation in a past golden age, but also that it rapidly was becoming one once **again??**.

Hume was probably the single most important individual for the formation of the Indian National Congress. He said that in 1878 he read various documents that convinced him large sections of the Indian population violently opposed British rule, and some even plotted rebellion (Wedderburn 1913: 78-83). These documents were communications he had received **supposedly** from the Mahatmas - Koot Hoomi and Morya. In one of the letters the Mahatmas supposedly sent to Sinnett, they explained how the Great White Brotherhood successfully had controlled the Indian masses in the Rebellion of 1857 so as to **preserve** Imperial rule, which apparently was necessary to bring India to its allotted place in a **new world order** (Morya 1923: 324). Now the Mahatmas seemed to be directing Hume to maintain the correct balance between east and west (Ripon Papers). Certainly Hume said the Mahatmas were superhuman beings with a special interest in the welfare of **India**. He said their occult powers meant they possessed an **unquestionable** knowledge of Indian affairs; and, of course, their intense spirituality meant they were undeniably trustworthy. From their exalted position, the Mahatmas “saw” India was in danger, and, knowing of Hume's interest in the East and his political contacts, they had come to him to avert the danger. They had decided to reveal some of their wisdom to him so he could do what was necessary to forestall chaos. Even after Hume had turned against Blavatsky, he said he continued to believe in the Great White Brotherhood, their powers and their mission. Now he said the Mahatmas, with their impeccable credentials, had chosen to pass some of their understanding on to him so he might act accordingly. They had warned him of an impending catastrophe so he might ward-off the disaster of which they wrote. His desire to do so now informed his political work. Hume tried to influence politics in two ways. First, he tried to convince Ripon to reform the administration of India so as to make it more responsive to the Indian people (Ripon Papers). Second, he tried to promote an all-India organisation so as to give voice to the concerns and aspirations of the Indians themselves (Wedderburn 1913).

Early in 1885, **Hume** helped to bring about the formation of the **Bombay Presidency Association**. Really, however, he wanted to create an all-India body, and he immediately used the Bombay group as a springboard from which to advance his idea of an Indian National Union. Soon he acquired the backing of the Poona **Sarvajanik** Sabha, as well as the Bombay group, for a proposal to schedule an all India political conference to be held in Poona during December 1885. He worked with the theosophists of the Madras Mahajana Sabha **and** the Indian Association of Calcutta. By May, he had visited Madras not only to discuss his proposals for the Poona conference with the members of the Mahajana Sabha, but also to put forward his views on the way the Theosophical Society should revive itself in the wake of the Coulomb fiasco. He did enough to convince the local leaders to fall in with his plans for an Indian National Union. Next Hume travelled to Calcutta where he seems to have contacted several prominent members of the Indian Association. Although **Sen** decided to give his backing to Hume, many of the others did **not**, preferring **instead** to go ahead under **Banerjee's** leadership with their alternative conference. An outbreak of cholera in Poona forced Hume to change the venue of his proposed conference, but, finally, in December 1885, the Indian National Union convened in Bombay (Indian National Congress 1885). Those present immediately renamed themselves the Indian National Congress, and when the Congress next met in December 1886, it did so in Calcutta, thus ensuring the adherence of Banerjee's alternative National Conference (Indian National Congress 1886). The Indian National Congress was formed by nationalists from all over India together with a retired British official. Hume worked alongside some of the people he had met at the annual conventions of the Theosophical Society - Malabari, Rao, and Sen - in order to arrange the **founding** conference of Congress. The Theosophical Society made it **possible** for someone like Hume to work in the way he did alongside Indian nationalists, and if he had not done so, it would have been, at the very least, more difficult to found an all-India political body.

"**No Indian could have** started the Indian National Congress," G. K. Gokhale later wrote: "**if the founder of** the Congress had not been a great Englishman **and** a distinguished ex-official, such was the distrust of political agitation in those days that the authorities would have at once found some way or other to **suppress** the movement" (Wedderburn 1913: 63-4).

Indeed, the formation of the Indian National Congress shows how western-educated Indians were able to join with Hume to promote their political ends using the particular advantages that involvement in the Theosophical Society had given them.

British occultists, such as Besant, and western-educated Indians, such as Gandhi, turned to theosophy for different reasons, but once they had done so, they shared practices and intellectual commitments that helped sustain the nationalist movement.

Although we will focus on the way theosophists used a vision of India as a basis for a critique of western civilisation, the same is true of various other groups, including the American transcendentalists (Christy 1932).

The occult tradition also supported various expressions of nationalism in the west (Webb 1974 & 1976). However, the links between the two were different from those found in the Indian case. Within the west, the occult tradition provided a basis from which to criticise Enlightenment liberalism in a way that could lend support to what were often anti-rationalist forms of nationalism. Webb (1938) offers an excellent contemporary account of the context of religious concerns and beliefs within which theosophy became so popular. Throughout this essay the information given about Hume's views derives **primarily from** his letters to Lord Ripon (Ripon Papers).

These letters show Hume to have been genuinely committed to the cause of reform in India rather than a stooge planted among the nationalists by the colonial authorities. ----- **LETTERS , PURPOSELY CREATED TO DERIVE SUCH IMAGE , I WOULD SAY .**  **HUME WAS A STOOGE.**

* There is no reliable study of the membership of the Society. The information given here relies on research in the Archives of the Theosophical Society. Most of the information on the activities of the early Theosophists in India comes either from these Archives or The Theosophist.  **This, of course, is why these general doctrines have proved so central to modern Hinduism** (Bharati 1970; Jones 1989) . That the divisions in Indian society persisted through the nationalist era has **been emphasised by the Cambridge school** (Seal 1968) **and the Subaltern Studies movement** (Guha 1982).

Before the birth of the National Congress, a number of organisations were formed. In 1866, Dadabhai Naroji established East Indian Association in London. **Mahadeva Govinda Ranade** formed the Madras Mahajana Sabha in 1881 **and** also the Poona Sarvajanik Sabha in 1867.

* Ranade inspired Gopal Krishna Gokhale, who carried on Ranade’s reform work after his death. <https://www.britannica.com/biography/Mahadev-Govind-Ranade> **Chitpavan Brahmin**  <https://en.wikipedia.org/wiki/Mahadev_Govind_Ranade>
* Swami Dayananda Saraswathi **BRAHMIN** -- inspired generation of nationalists including Madame Bhikaji Cama, Lala Hardayal, Madan Lal Dhingra, Ram Prasad Bismil, **Bhagat Singh**, Mahadev Govind Ranade, Swami Shraddhanand, Mahatma Hansraj, Lala Lajpat Rai , **Shyamji Krishna Varma** who established India House in England , Vinayak Damodar **Savarkar,** Subhas Chandra Bose , Swami Vivekananda etc. – **FREEMASONS**

President of India, S. Radhakrishnan called him one of the "makers of Modern India", as did Sri Aurobindo.

* Bhagat Singh .His **family** followed Swami Dayanand Saraswati's Arya Samaj movement, and his father was a member of Kartas Singh's Ghadar Party. Bhagat Singh further attended Dayanand **Anglo** **Vedic** High School, which was operated by Arya Samaj, and National College in Lahore. He was also a talented **actor**, and was widely praised for his performances in plays like 'Samrat Chandragupta' and 'Rana Pratap'. .
* It is perfectly certain that India never saw a more learned Sanskrit scholar, a deeper metaphysician, a more wonderful orator, and a more fearless denunciator of any evil, than Dayanand, since the time of Sankarcharya. **Blavatsky** [www.vjsingh.info/dayanan.html](http://www.vjsingh.info/dayanan.html)

<https://www.padmad.org/2017/07/swami-dayanand-saraswati-important.html>

[**http://www.vjsingh.info/dayanan.html**](http://www.vjsingh.info/dayanan.html)

dayananda saraswathi’s master [https://www.aryasamajhouston.org/about-us/stalwarts-of-arya-samaj/swami-virjanand https://en.wikipedia.org/wiki/Virajanand\_Dandeesha](https://www.aryasamajhouston.org/about-us/stalwarts-of-arya-samaj/swami-virjanand%20https:/en.wikipedia.org/wiki/Virajanand_Dandeesha%20%20%20%20www.aryasamaj.com/enews/2009/dec/2.htm)

[www.aryasamaj.com/enews/2009/dec/2.htm](http://www.aryasamaj.com/enews/2009/dec/2.htm)

* In 1926, **at the age of 19 ??** , Bhagat Singh founded the 'Naujavan Bharat Sabha (**Youth** Society of India) and joined the Hindustan Republican Association (later known as Hindustan Socialist Republican Association). He called for "Poorna swaraj" from the British rule.His **mentor** Lala Lajpat Rai **???** . Bhagat Singh joined the Hindustan Republican Association, which had prominent leaders, such as **Chandrashekhar Azad, Ram Prasad Bismil and Shahid Ashfaqallah Khan**. <https://www.newsnation.in/photos/news/shaheed-bhagat-singh-the-revolutionary-who-wanted-a-deaf-hear-4-1854/slide1>
* The True Meaning of Shaheed <https://www.2600.com/news/mirrors/harkatmujahideen/www.harkatulmujahideen.org/jihad/t-shahed.htm>

In 1885, the Bombay Presidency Association was formed under the leadership of Hume, Feroz Shah Mehta, Badruddin Tayabji etc.

Indian Association established under the leadership of Surendra Nath Banerjee and Anand Mohan Bose etc.

Some of the Indian national leaders such as Dadabhai Naoroji, C. S. Subrahmoniya Iyer, Surendranath Banerjea, Dewan Bahadur Raghunatha Rao and others held a meeting in Madras and discussed the possibility of forming a national organization. **This culminated in the birth of the Indian National Congress.**

Allan Octavian Hume, was instrumental in the formation of Indian National Congress. The first session of the All India Congress began on 28th December 1885 at Gokuldas Tejpal Sanskrit College. Eminent barrister of Calcutta, Mr. Woomesh Chandra Banerjee presided over it. Seventy two invited delegates from different parts of India assembled in this first session. Mr. Hume was elected as the first general secretary of the Indian National Congress.

In reality Indian National Congress was an **English** **Product**. It is an undisputed historical fact, that the idea of the Indian National Congress was a product of **Lord Dufferin**’s brain; that he **suggested** it to Mr. Hume to form an association which might function on the model of the opposition party of Britain, and that the latter undertook to work it out. **= CONTROLLED OPPOSITION /HEGELIAN DIALECTICS .**

In Lord Dufferin’s lifetime, was published in the press, brought to his notice and never denied by him. Nor did Mr. Hume, who died only in 1912, ever deny it. It has since been admitted to be true by his biographer, another veteran Congress leader, Sir William Wedderburn.   (Sir William Wedderburn is also a retired member of the Government of Bombay, India.)

Sir William says on page 59 of his life of Mr. Hume : “Indeed in initiating the National Movement, Mr. Hume took counsel with the viceroy, Lord Dufferin; and whereas he was himself disposed to begin his reform propaganda on the social side, it was apparently by Lord Dufferin’s adznce**/**blessings that he took up the work of political organisation as the first matter to be dealt with.”

“Lord Dufferin was approached by Congress leaders with a view to the first Congress being held under the presidency of **Lord** **Reay**, then Governor of Bombay.”

* The then Viceroy Lord Dufferin engaged A O Hume a retired civil servant, to help Indians start Indian National Congress which he called **"Safety Valve"** against the popular discontent. // A O Hume had a series of meetings with Lord Dufferin. He also had meetings with Sir James Caird, Lord Rippon, Jhon Bright etc., regarding the starting of the organisation. Many British in India also supported A O Hume in this regard. <https://brainly.in/question/2632671> Dufferin's own hatred of nationalism among subject-peoples—borne perhaps of his experiences as a harsh **northern Irish** landlord—resulted in a deeply **racist** antipathy for its Indian counterpart. He refused to believe that there was "one Indian fit" for any high public office.
* Frederick **Temple** Hamilton-Temple-Blackwood, 1st Marquess of **Dufferin** and Ava. In his youth he was a popular figure in the court of Queen Victoria . **freemason** <https://en.wikipedia.org/wiki/Frederick_Hamilton-Temple-Blackwood,_1st_Marquess_of_Dufferin_and_Ava>
* Henry John **Temple**, 3rd Viscount Palmerston / **Palmerston** succeeded to his father's **Irish** peerage in 1802. **freemason** <https://en.wikipedia.org/wiki/Henry_John_Temple,_3rd_Viscount_Palmerston>

**The Life of the Marquis of Dufferin and Ava by Sir Alfred Comyn Lyall**

[https://archive.org/stream/lifeofmarquisofd01lyaluoft/lifeofmarquisofd01lyaluoft\_djvu.txt](https://archive.org/stream/lifeofmarquisofd01lyaluoft/lifeofmarquisofd01lyaluoft_djvu.txt%20%20%20%20%20%20https:/www.electriccanadian.com/makers/lifeofmarquisofduf02.pdf)

<https://archive.org/stream/lifemarquisduff00lyalgoog/lifemarquisduff00lyalgoog_djvu.txt>

* There is no donbt the world is best administered by Irishmen. Things never went better with us either at home or abroad than when Lord **Palmerston** ruled Great Britain - Lord Mayo governed India - Lord Dufferin liked **Kipling’s** mother and used to drop in for tea at Simla. <http://www.ricorso.net/rx/az-data/authors/b/Blackwood_FT/life.htm>

The first Congress was opened with the friendly sympathy of the highest authorities.”

What he evidently aimed at was a sort of an innocuous association which should serve more as a “safety valve” **than as a genuine** Nationalist organisation for national purposes.

Mr. Hume may have meant more. He was a lover of liberty and wanted political liberty for India **under the cages of the British crown.** He was an English patriot and as such **he wanted the continuance of** British connection with India**.** He saw danger to British rule in discontent going underground, and one of his objects in establishing the Congress was **to save British rule** in India from an impending calamity of the gravest kind which he thought was threatening it at that time. In his reply to Sir Auckland Colvin, ( Sir Auckland Colvin was the Lieutenant Governor of the then North Western Provinces (now the United Province of Agra and Oudh)**.** he admitted that “**a safety valve** for the escape of great and growing forces generated by” British “connection, was urgently needed, and **no more efficacious safety valve than**” the “Congress movement could possibly be devised.”

This correspondence between Sir Auckland Colvin, then Lieutenant Governor of the United Provinces, and Mr. Hume, **reveals the whole genesis** of the Congress movement, and is so clear and illuminating that no student of Indian politics can afford to neglect it.

**freemason** [https://en.wikipedia.org/wiki/Auckland\_Colvin](https://en.wikipedia.org/wiki/Auckland_Colvin%20%20%20https:/en.wikipedia.org/wiki/John_Russell_Colvin)

<https://en.wikipedia.org/wiki/John_Russell_Colvin>

It leaves no doubt whatsoever that the immediate **motive** which underlay the idea of starting the Congress was to save the Empire from “the danger” that loomed ahead “tremendous in the immediate future,” “the misery of the masses acted on by the bitter resentment of individuals among the educated class.”

In the words of Mr. Hume, “no choice was left to those who gave the primary impetus to the movement. The ferment, the creation of Western ideas, education, invention, and appliances, was at work with a rapidly increasing intensity, and it became of paramount importance to find for its products an overt and constitutional channel for discharge, instead of leaving them to fester as they had already commenced to do, under the surface.”

Mr. Hume further adds that though “ in certain provinces and from certain points of view the movement was premature, yet from the most important point of view, the future maintenance of the integrity of the British Empire, the real question when the Congress started, was, not is it premature, but is it too late? will the country now accept it?” Indeed, by that test, the events have proved that the Indian National Congress has been a great success, and that either Mr. Hume’s reading of the political situation was exaggerated, or that his remedy has been amply justified.

**Congress to Save British Empire from Danger**

But one thing is clear, that the Congress was started more with the object of saving the British Empire from danger than with that of winning political liberty for India. The interests of the British Empire were primary and those of India only secondary, and no one can say that the Congress has not been true to that ideal. It might be said with justice and reason that the founders of the Indian National Congress considered the maintenance of British rule in India of vital importance to India herself, and therefore were anxious to do everything in their power, not only to save that rule from any danger that threatened it, but even to strengthen it ; that with them the redress of political grievances and the political advance of India was only a by-product and of secondary importance. If so, the Congress has been true to its ideal, and no one can find fault with it.

On the strength of an illuminating memorandum found among his papers, Hume’s biographer has stated the nature of the evidence that “convinced” Mr. Hume at the time (i. e. about 15 months before Lord Lytton left India) that **the British were “in immediate danger of a terrible outbreak**.”

Mr. Hume’s own words.

“I was shown seven large volumes (corresponding to a certain mode of dividing the country, excluding Burma, Assam, and some minor tracts) containing a vast number of entries; English abstracts or translations — longer or shorter — of vernacular reports or communications of one kind or another, all arranged according to districts (not identical with ours), sub-districts, sub-divisions, and the cities, towns and villages included in these. The number of these entries was enormous; there were said, at the time, to be communications from over thirty thousand different reporters. I did not count them, they seemed countless; but in regard to the towns and villages of one district of the Northwest Provinces with which I possess a peculiarly intimate acquaintance — a troublesome part of the country, no doubt — there were nearly three hundred entries, a good number of which I could partially verify, as to the names of the people, etc. “He mentions that he had the volumes in his possession only for about a week; into six of them he only dipped; but he closely examined one covering the greater portion of the Northwest Provinces, Oudh, Behar, parts of Bundelkund and parts of the Punjab; and so far as possible verified the entries referring to those districts with which he had special personal acquaintance. Many of the entries reported conversations between men of the lowest classes,( The quotations from Hume are taken out of W. Wedderburn’s Allan Octavian Hume, the parts enclosed in parenthesis are Wedderburn’s )  “ all going to show that these poor men were pervaded with a sense of the hopelessness of the existing state of affairs; that they were convinced that they would starve and die, and that they wanted to do something, and stand by each other, and that something meant violence,” (for innumerable entries referred to the secretion of old swords, spears and matchlocks, which would be ready when required. It was not supposed that the immediate result, in its initial stages, would be a revolt against the Government, or a revolt at all in the proper sense of the word. What was predicted was a sudden violent outbreak of sporadic crimes, murders of obnoxious persons, robbery of bankers, looting of bazaars). “ In the existing state of the lowest half-starving classes, it was considered that the first few crimes would be the signal for hundreds of similar ones, and for a general development of lawlessness, paralysing the authorities and the respectable classes. It was considered also, that everywhere the small bands would begin to coalesce into large ones, like drops of water on a leaf; that all the bad characters in the country would join, and that very soon after the bands obtained formidable proportions, a certain small number of the educated classes, at the time desperately, perhaps, unreasonably, bitter against the Government, would join the movement, assume here and there the lead, give the outbreak cohesion, and direct it as a national revolt.**”**

To this, Sir William Wedderburn adds further from his own personal knowledge : ‘ The forecast of trouble throughout India was in exact accordance with what actually occurred, under my own observation, in the Bombay Presidency, in connection with the Agrarian rising known as the Deccan riots. These began with sporadic gang robberies and attacks on the money lenders, until the bands of dacoits, combining together, became too strong for the police; and the whole military force at Poona, horse, foot, and artillery, had to take the field against them. Roaming through the jungle tracts of the Western Ghauts, these bands dispersed in the presence of military forces, only to reunite immediately at some convenient point ; and from the hill stations of Mahableshwar and Matheran we could at night see the light of their campfires in all directions. A leader from the more instructed class was found, calling himself Sivaji, the **Second**, who addressed challenges to the Government, offered a reward of 500 rupees for the head of H. E. Sir Richard Temple (then Governor of Bombay), and claimed to lead a national revolt upon the lines on which the Mahratta power had originally been founded.”

So in the words of these two leaders, the immediate motive of the Congress was to save the British Empire from this danger. There is, however, one **difficulty** in believing outright that this was the immediate reason of the birth of the Congress. Mr. Hume is said to have seen this evidence at the time he was in the service of the Government, viz., fifteen months before Lord Lytton left India. Between then and the first meeting of the Congress in 1885 intervened a period of about **seven** years. During this time Lord **Ripon** was viceroy for five years. The idea of starting a political organisation on the lines of the Congress is said to have originated with Lord Dufferin.

This is a little **inconsistent** with the theory that the Congress was founded out of fear of a political out- break and only in the nature of a safety valve. **Nor** is the latter theory consistent with Mr. Hume’s **first** political manifesto addressed to the graduates of the Calcutta University in March, 1883. This document is so manly in its outspokenness, so true in its principles, that we will quote the whole of it (or at least as much of it as is given in Mr. Hume’s biography). Addressing the graduates of the university, Mr. Hume said : ” Constituting, as you do, a large body of the most highly educated Indians, you should, in the natural order of things, constitute also the most important source of all mental, moral, social, and political progress in India. Whether in the individual or the nation, all vital progress must spring from within, and it is to you, her most cultured and enlightened minds, her most favoured sons, that your country must look for the initiative. In vain may **aliens**, like myself, love India and her children, as well as the most loving of these; in vain may they, for her and their good, give time and trouble, money and thought; in vain may they struggle and sacrifice; they may assist with advice and suggestions; they may place their experience, abilities and knowledge at the disposal of the workers, but they lack the essential of nationality, and the real work must ever be done by the people of the country themselves.” “Scattered individuals, however capable and however well meaning, are powerless singly. What is needed is union, organisation and a well defined line of action ; and to secure these an association is required, armed and organised with unusual care, having for its object to promote the mental, moral, social and political regeneration of the people of India. Our little army must be sui generis in discipline and equipment, and the question simply is, how many of you will prove to possess, in addition to your high scholastic attainments, the unselfishness, moral courage, self-control, and active spirit of benevolence which are essential in all who should enlist?”

“ As I said before, you are the **salt** of the land**.** And if amongst even you, the elite, fifty men can not be found with sufficient power of self-sacrifice, sufficient love for and pride in their country, sufficient genuine and unselfish heartfelt patriotism to take the initiative, and if needs be, devote the rest of their lives to the cause, then there is no hope for India. Her sons must and will remain mere humble and helpless instruments in the hands of **foreign rulers**, for **‘they who would be free, themselves must strike the blow.’** And if even the leaders of thought are all either such poor creatures, or so selfishly wedded to personal concerns, that they dare not or will not strike a blow for their country’s sake, then justly and rightly are they kept down and trampled on, for they deserve nothing better**. Every nation secures precisely as good a government as it merits.** If you, the picked men, the most highly educated of the nation, cannot, scorning personal ease and selfish ends**,** make a resolute struggle to secure freedom for yourselves and your country, a more impartial administration, a larger share in the management of your own affairs, then we, your friends, are wrong, and our adversaries right ; then are Lord Ripon’s aspirations for your good, fruitless and visionary ; then, at present, at any rate, all hopes of progress are at an end, and India truly neither lacks nor deserves any  better government than she now enjoys. Only, if this be so, let us hear no more factious, peevish complaints that you are kept in leading strings, and treated like children, for you will have proved yourselves such. Men know how to act. Let there be no more complaints of Englishmen being preferred to you in all important offices, for if you lack that public spirit, that highest form of altruistic devotion that leads men to subordinate private ease to the public weal, that true patriotism that has made Englishmen what they are, then rightly are these preferred to you, and rightly and inevitably have they become your rulers. And rulers and taskmasters they must continue, let the yoke gall your shoulders ever so sorely, until you realize and stand prepared to act upon the eternal truth, whether in the case of individuals or nations, self-sacrifice and unselfishness are the only unfailing guides to freedom and happiness.”

The Congress held at Madras in 1914 was attended by the British Governor of the Presidency

* Lord Ripon was a Freemason, who served as Provincial Grand Master of the West Riding and Deputy Grand Master of the United Grand Lodge of England from 1861 to 1869, and ultimately as Grand Master from 1870 until his conversion to Catholicism in 1874,[1] following which he was generous in supporting Catholic educational and charitable works. He was president of the Society of St Vincent de Paul from 1899 until his death and a great supporter of St. Joseph's Catholic Missionary Society. He was also Chancellor of the University of Leeds from 1904 until his death in 1909. <https://en.wikipedia.org/wiki/George_Robinson,_1st_Marquess_of_Ripon>

A movement does not become national by the mere desire of its founders to make it so. It is a mistake to start a national political movement unless those who start it are prepared to make great sacrifices for it. A halting, half-hearted political movement **depending on the sympathy and good will of the very class against whom it is directed, consulting their wishes at every step, with its founders or leaders trembling for their safety and keeping their purse strings tight, only doing as much as the authorities would allow and as would not interfere in any way with , their own personal interests and comforts and incomes, is from its very nature detrimental to real national interests.**

Mr. Hume was “ in deadly earnest.” He started the movement with the good will of the authorities and waited for results for two years. **When, however, he found that “ the platonic expressions of sympathy by the authorities were a mockery,**” that nothing was done to lessen the “ misery of the masses” and to relieve their sufferings and redress their grievances, he decided to put more intensity into the movement. He undertook to instruct the Indian nation and rouse them to a sense of their right and to a sense of the wrong that was being done to them. In his opinion, “ the case was one of extreme urgency, for the deaths by famine and pestilence were counted not by tens of thousands or by hundreds of thousands, but by millions.” ( Mr. Hume’s biography by Sir William Wedderburn, p. 62. )

**WHO THEN FUNDED HUME ???.** Wedderburn & Hume were close friends & **freemasons** . we see Wedderburn promoting Hume .

He concluded that “ in order to constrain the Government to move, the leaders of the Indian people must adopt measures of exceptional vigour, following the drastic methods pursued in England by Bright and Cobden in their great campaign on behalf of the people’s food.” So, like Cobden, Hume decided that since the attempt of the Congress leaders to instruct the Government had failed and since the Government had refused to be instructed by them, the next step was “ to instruct the nations, the great English nation in its island home, and also the far greater nation of this vast Indian continent, so that every Indian that breathes upon the sacred soil of this our motherland, shall become our comrade and coadjutor, our supporter and if need be our soldier, in the great war that we, like Cobden and his noble band, will wage for justice, for our liberties and our rights.” ( Mr. Hume’s biography by Sir W. W., p. 63.)

**The movement was neither inspired by the people nor devised or planned by them.** It was a movement not from within. No section of the Indian people identified themselves with it so completely as to feel that their existence as honourable men depended on its successful management. The movement was started by an Englishman, at the suggestion of an English pro-consul. The Indians, who professed to lead it, were either actually in government service or in professions allied to government service and **created** by the Government.

The movement lacked the essentials of a popular movement. The leaders were not in touch with the people. Perhaps they did not even want to come in touch with them. Their propaganda was confined to a few English-educated persons, was carried on in English and was meant for the ears of the authorities rather than for the people. The leaders always felt shy of the masses, made no efforts to reach them, and systematically discouraged the younger men from doing the same. Some of them have openly opposed efforts in this direction.

**BY CREATING – THE INDIAN NATIONAL CONGRESS - THE SYSTEM OF MANAGEMENT WAS CHANGED FROM OVERT TO COVERT . PLACING INDIAN AGENTS/ FREEMASONS AT THE TOP TO RUN THE GOVERNMENT FOR BRITAIN.**

**Allan Octavian Hume**, [CB](https://en.wikipedia.org/wiki/Order_of_the_Bath) [ICS](https://en.wikipedia.org/wiki/Indian_Civil_Service) Hume has been called "the Father of Indian Ornithology" and, by those who found him dogmatic, "the Pope of Indian ornithology".

Early influences included his friend [John Stuart Mill](https://en.wikipedia.org/wiki/John_Stuart_Mill) and [Herbert Spencer](https://en.wikipedia.org/wiki/Herbert_Spencer).

It was only nine years after his entry to India that Hume faced the [Indian Rebellion of 1857](https://en.wikipedia.org/wiki/Indian_Rebellion_of_1857) during which time he was involved in several military actionsfor which he was created a [Companion of the Bath](https://en.wikipedia.org/wiki/Order_of_the_Bath) in 1860.

(( The Most Honourable Order of the Bath (formerly the Most Honourable Military Order of the Bath) is a British order of chivalry founded by George I on 18 May 1725. The name derives from the elaborate medieval ceremony for appointing a knight, which involved **bathing** ( **as a symbol of purification**) as one of its elements. The knights so created were known as "Knights of the Bath". George I "erected the Knights of the Bath into a regular Military Order". He did not (as is commonly believed) revive the Order of the Bath, since it had never previously existed as an Order, in the sense of a body of knights who were governed by a set of statutes and whose numbers were replenished when vacancies occurred. The Order consists of the Sovereign (currently Queen Elizabeth II), the Great Master (currently The Prince of Wales), and three Classes of members: Knight Grand Cross (GCB) or Dame Grand Cross (GCB) Knight Commander (KCB) or Dame Commander (DCB) Companion (CB) Members belong to either the Civil or the Military Division. Prior to 1815, the order had only a single class, Knight Companion (KB), which no longer exists. Recipients of the Order are now usually senior military officers or senior civil servants. Commonwealth citizens who are not subjects of the Queen and foreign nationals may be made Honorary Members. The Order of the Bath is the fourth-most senior of the British Orders of Chivalry, **after** The Most Noble Order of the Garter, The Most Ancient and Most Noble Order of the Thistle, and The Most Illustrious Order of St Patrick (dormant). <https://en.wikipedia.org/wiki/Order_of_the_Bath> ))

Their only daughter Maria Jane Burnley ("Minnie") (1854–1927) had married Ross Scott at Shimla on 28 December 1881. Maria became a member of the [Hermetic Order of the Golden Dawn](https://en.wikipedia.org/wiki/Hermetic_Order_of_the_Golden_Dawn), another occult movement, after moving to England. Ross Scott was the founding secretary of the Simla Eclectic Theosophical Society, who was sometime Judicial Commissioner of [Oudh](https://en.wikipedia.org/wiki/Oudh) and died in 1908.

**his cousin**[**Edward Balfour**](https://en.wikipedia.org/wiki/Edward_Balfour)**.**

Hume was a member of the **Asiatic** Society of Bengal from January 1870 to 1891and admitted Fellow of the **Linnean** Society on 3 November 1904. After returning to England in 1890 he also became president of the Dulwich Liberal and Radical Association.

Hume's interest in **theosophy** took root around 1879. An 1880 newspaper reports the initiation of his **daughter and wife** into the movement. Hume did not have great regard for institutional Christianity, but believed in the immortality of the soul and in the idea of a supreme ultimate. Hume wanted to become a *chela* (student) of the Tibetan spiritual gurus.  Hume wrote three articles on *Fragments of Occult Truth* under the pseudonym "H. X." published in *The Theosophist*. These were written in response to questions from Mr. Terry, an Australian Theosophist.

He also privately printed several Theosophical pamphlets titled *Hints on Esoteric Theosophy*. The later numbers of the Fragments, in answer to the same enquirer, were written by [A.P. Sinnett](https://en.wikipedia.org/wiki/A.P._Sinnett) and signed by him, as authorized by Mahatma K. H., *A Lay-Chela.* Hume also wrote under the pseudonym of "Aletheia".

**Madame Blavatsky was a regular visitor at Hume's** Rothney castle at [Simla](https://en.wikipedia.org/wiki/Shimla) and an account of her visit may be found in *Simla, Past and Present* by Edward John Buck (who succeeded Mr. Hume in charge of the Agricultural Department).

A long story about Hume and his wife appears in A.P. Sinnett's book [*The Occult World*](https://en.wikipedia.org/wiki/The_Occult_World), and the synopsis was published in a local paper of India. The story relates how at a dinner party, Madame Blavatsky asked Mrs Hume if there was anything she wanted. She replied that there was a brooch, her mother had given her, that had gone out of her possession some time ago. Blavatsky said she would try to recover it through occult means. After some interlude, later that evening, the brooch was found in a garden, where the party was directed by Blavatsky. According to John Murdoch (1894), the brooch had been given by Mrs. Hume to her daughter who had given it to a man she admired. Blavatsky had happened to meet the man in Bombay and obtained the brooch in return for money. Blavatsky allegedly planted it in the garden before directing people to the location through what she claimed as occult techniques.

After the incident, Hume too had privately expressed grave doubts on the powers attributed to Madame Blavatsky. He subsequently held a meeting with some of the Indian members of the Theosophical Society and suggested that they join hands with him to force the resignation of Blavatsky and sixteen other members for their role as accomplices in fraud. Those present could however not agree to the idea of seeking the resignation of their founder. Hume also tried to write a book on the philosophical basis of Theosophy. His drafts were strongly disapproved by many of the key Theosophists. One ("K.H"=[Koot Humi](https://en.wikipedia.org/wiki/Koot_Hoomi)) wrote:

I dread the appearance in print of our philosophy as expounded by Mr. H. I read his three essays or chapters on God (?)cosmogony and glimpses of the origin of tings in general, and had to cross out nearly all. He makes of us *Agnostics*!! *We* do not believe in God because so far, *we have no proof*, etc. This is preposterously ridiculous: if he publishes what I read, I will have H.P.B. or Djual Khool deny the whole thing; as I cannot permit our sacred philosophy to be so disfigured....

— "K.H." (p.304)

Hume soon fell out of favour with the Theosophists and lost all interest in the theosophical movement in 1883.

**BUT HE STILL WORKED CLOSELY WITH THEOSOPHISTS / FREEMASONS , TO ADVANCE THE BRITISH AGENDA .**

Hume's immersion into the theosophical movement led him to become a **vegetarian** and also to give up killing birds for their specimens. **BUT HE NEVER CONFRONTED BRITISH / MASONIC / GENOCIDES ……**

<https://en.wikipedia.org/wiki/Allan_Octavian_Hume>

**Edward Green Balfour** (6 September 1813 – 8 December 1889)was a Scottish surgeon, [orientalist](https://en.wikipedia.org/wiki/Oriental_studies) and pioneering environmentalist in [India](https://en.wikipedia.org/wiki/India). He founded museums at [Madras](https://en.wikipedia.org/wiki/Chennai) and [Bangalore](https://en.wikipedia.org/wiki/Bangalore), a zoological garden in Madras and was instrumental in raising awareness on forest conservation and public health in India. He published a *Cyclopaedia of India*, several editions of which were published after 1857, translated works on health into Indian languages and wrote on a variety of subjects.

Balfour was born in Angus, Montrose, the second son of Captain George Balfour of the [East India Company](https://en.wikipedia.org/wiki/East_India_Company) marine service **and** Susan Hume (a sister of the radical MP [Joseph Hume](https://en.wikipedia.org/wiki/Joseph_Hume)). His elder brother was Sir [George Balfour](https://en.wikipedia.org/wiki/George_Balfour_(Liberal_politician))(1809–1894) who was later a liberal MP for Kincardineshire.

**( NOT SURE IF EDWARD BALFOUR IS RELATED TO ARTHUR BALFOUR OF -- BALFOUR DECLARATION WHICH CREATED ISRAEL ….. NOT SURE GILCHRIST IS OF JOHN GILCHRIST , JESUIT , FATHER OF HINDI LANGUAGE . )**

In 1852 he became a full surgeon and on 24 May he married Marion Matilda Agnes **Gilchrist**, daughter of a fellow surgeon at Madras.

**The East India Company** heeded his warnings and took up forest conservation schemes soon after 1840. This and other reports by [Hugh Francis Cleghorn](https://en.wikipedia.org/wiki/Hugh_Cleghorn_(forester)) influenced Lord Dalhousie and led to the establishment of the Madras Forest Department. The debate on **deforestation induced climate change** was also held in Britain where [Colonel George Balfour](https://en.wikipedia.org/wiki/George_Balfour_(Liberal_MP)), Edward's brother, lobbied for conservation measures while others like [David Livingstone](https://en.wikipedia.org/wiki/David_Livingstone) suggested that rainfall declines were related to geological changes.

Balfour widely used **statistics** to study the state of health of the troops.  In a study of health issues that was read by his uncle [Joseph Hume](https://en.wikipedia.org/wiki/Joseph_Hume) to the **Statistical** Society of London **( FOUNDED IN FREEMASONRY LODGE / TAVERN )**, he **dismissed** the belief that humans adjusted to new climates and **suggested** that different races had varying tolerances to climate and disease. Based on his data, he showed that Europeans fared better in the hills of India.

**deforestation induced climate change = UNPROVEN = POLITICAL = DEPOPULATION AGENDA . ……….. STATISTICS CAN PROVE ANYTHING…**

He openly held anti-colonialist sentiments which Richard Grove suggests as being linked to the radical ideas of his uncle Joseph Hume, opinions that were also expressed by his cousin [Allan Octavian Hume](https://en.wikipedia.org/wiki/Allan_Octavian_Hume). His elder brother [George Balfour](https://en.wikipedia.org/wiki/George_Balfour_(Liberal_politician)) (married to A.O. Hume's sister/ Joseph Hume’s daughter Charlotte Isabella) also argued against **salt taxes in India** and suggested that they hampered growth and antagonized the population of India.

On 28 December 1885, the Indian National Congress was founded at Gokuldas Tejpal **Sanskrit** College in Bombay, with 72 delegates in attendance. Hume assumed office as the General Secretary, and [Womesh Chunder Bonnerjee](https://en.wikipedia.org/wiki/Womesh_Chunder_Bonnerjee) of Calcutta was elected President. Besides Hume, two additional British members (both **Scottish** civil servants) were members of the founding group, [William Wedderburn](https://en.wikipedia.org/wiki/William_Wedderburn) and Justice (later, Sir) [John **Jardine**](https://en.wikipedia.org/wiki/Sir_John_Jardine,_1st_Baronet). The other members were mostly Hindus from the [Bombay](https://en.wikipedia.org/wiki/Bombay_Presidency) and [Madras Presidencies](https://en.wikipedia.org/wiki/Madras_Presidency).

(( wc bonnerjee = BRAHMIN .In 1864 he was sent to England through a scholarship from Mr. **R. J. Jijibhai** / Sir Jamshedji **Jijibhai**, / Jeejeebhoy ???? of Bombay where he joined the **Middle Temple** and was called to the Bar in June, 1867. On his return to Calcutta in 1868, he found a patron in Sir Charles Paul, Barrister-at-Law of the Calcutta High Court.[1] Another barrister, J. P. Kennedy, also greatly helped him to establish his reputation as a lawyer. He presided over the first session of the [Indian National Congress](https://en.wikipedia.org/wiki/Indian_National_Congress) held at Bombay in 1885from 28 December to 31 December and attended by 72 members. In the 1886 session held at Calcutta, under the **presidency** of [Dadabhai Naoroji](https://en.wikipedia.org/wiki/Dadabhai_Naoroji). He **financed** the British Committee of Congress and its journals in London. In 1865 [Dadabhai Naoroji](https://en.wikipedia.org/wiki/Dadabhai_Naoroji) founded the London Indian society and Bonnerjee was made its general secretary. In December 1866, Naoroji dissolved the society and formed East Indian Association. When Bonnerjee became the Congress president Naoroji along with him, **Eardley Norton** and **William Digby** opened The Congress Political Agency, a branch of Congress in London.  Naoroji became the **first** Indian member of the British Parliament. In 1893, Naoriji, Bonnerjee and [Badruddin Tyabji](https://en.wikipedia.org/wiki/Badruddin_Tyabji) founded the Indian Parliamentary Committee in England. <https://en.wikipedia.org/wiki/Womesh_Chunder_Bonnerjee> co founder , london indian society 1865, along with dadabhai naoroji & east india association 1866))

**Eardley John Norton** was a close friend of G. Subramania Iyer, who founded **The Hindu.**  **son of** lawyer John Bruce Norton . was a Freemason in Madras and was Junior Warden of the District Grand Lodge of Madras; <https://en.wikipedia.org/wiki/G._Subramania_Iyer> <https://en.wikipedia.org/wiki/Eardley_Norton> <https://en.wikisource.org/wiki/The_Indian_Biographical_Dictionary_(1915)/Norton,_Eardley_John>

**27- Eardley Norton (Barrister-at-Law)**  [www.dglofmadras.org/InnerPageContent.aspx?Cid=1&SCid=1&SSCid=6](http://www.dglofmadras.org/InnerPageContent.aspx?Cid=1&SCid=1&SSCid=6)

**John David Norton**, a lawyer, arrived in Madras in 1841 to serve as a puisne justice of the Madras Supreme Court (predecessor of the High Court). The next year, he was **knighted** and transferred to Malacca. **His son** **John Bruce Norton** had his early education at **Harrow** and Merton College, Oxford. He studied law and enrolled at Lincoln's Inn in 1841. <https://www.thehindu.com/features/metroplus/madras-miscellany-an-end-to-a-story/article7826807.ece>

The renowned barrister, **W. Bro. Eardley Norton**, Master in 1904 and 1905, by his dynamic personality and great popularity attracted many to the Lodge. It was only during his time the membership crossed the 100 mark and reached a masonic high of 32 initiations during the year. <https://sites.google.com/site/pittmacorg/onthelodge_history>

He served as senior partner of William Hutchinson and Company in 1887. 1882 he became the first secretary of the **N**ational **L**iberal **C**lub, a post he held till 1887. he was made a Companion of the Order of the Indian Empire (C.I.E) in 1878. **freemason** <https://en.wikipedia.org/wiki/William_Digby_(writer)>

Several discussion groups met at the club, including the Rainbow Circle in the 1890s, an influential group of Liberal, **Fabian** and socialist thinkers who came to be identified with the **Bloomsbury** Group. / The club has had a number of members who were notable authors, including Rupert Brooke, G. K. Chesterton, Jerome K. Jerome, George Bernard Shaw, Bram Stoker, Dylan Thomas, H. G. Wells and Leonard Woolf; several of whom featured the club in some of their works of literature. / The first recorded ethnic minority member of the NLC, **Dadabhai** **Naoroji** was admitted in 1885, when the club was less than three years old, and spurred on by Club Secretary William Digby, by the late 1880s, the club had a large overseas membership, particularly concentrated in India **and** among Indian nationals resident in London.Muhammad Ali **Jinnah**, the first Governor General of Pakistan, and a successful barrister, was a member of the National Liberal Club. <https://en.wikipedia.org/wiki/National_Liberal_Club>

Charles Bradlaugh ( 1833 – 1891) was an English political activist and **atheist**. 1866 co-founded the National Secular Society, in which **Annie Besant** became his close associate. The **Malthusian** League was founded as a result of the trial to promote birth control. He was a member of a **Masonic** lodge in Bolton . Supporting Bradlaugh were William Ewart Gladstone, T. P. O'Connor **and** George Bernard Shaw ...His daughter, **Hypatia** Bradlaugh Bonner (1858–1935), was a peace activist, author, atheist and freethinker. She was named for Hypatia, the Ancient Greek pagan philosopher, mathematician, astronomer and teacher ...His funeral was attended by 3,000 mourners, including a **21-year-old Mohandas Gandhi**. ..... <https://en.wikipedia.org/wiki/Charles_Bradlaugh>

The Savage Club, founded in 1857, is a gentlemen's club in London. An associated **Masonic** lodge was established in 1887. The club is currently **based** in the National Liberal Club, at 1 Whitehall Place, London SW1. ..members include -- Sir Charles Spencer Chaplin (**Charlie** **Chaplin**) ..Earl **Mountbatten** ...HM King Edward VII HM King George V HM King George VI HRH Prince Philip, Duke of Edinburgh <https://en.wikipedia.org/wiki/Savage_Club>

<https://en.wikipedia.org/wiki/William_Ewart_Gladstone> freemason

(( Sir William Wedderburn, 4th Baronet, JP DL (25 March 1838 – 25 January 1918) **FREEMASON** was a Scottish civil servant in India and a politician. His elder brother David was the 3rd baronet. Along with Allan Octavian Hume he was a founder of the Indian National Congress and served as its president in 1889 and 1910. <https://en.wikipedia.org/wiki/William_Wedderburn> ))

(( Sir John **Jardine**, 1st Baronet (27 September 1844 – 26 April 1919) was Liberal MP . He was one of the many **Jardine** Baronets. He was the son of William Jardine of Bedford (but originally of Dumfriesshire, Scotland) . his sons Sir John Eric Birdwood Jardine, 2nd Baronet **and** Sir Colin Arthur Jardine, 3rd Baronet. <https://en.wikipedia.org/wiki/Sir_John_Jardine,_1st_Baronet> CAMPBELLTON LODGE, No. 32, CAMPBELLTON. Commenced working 15th September, 1876, under a dispensation issued by M. W. Bro. Robert T. Clinch, G. M. It was formally constituted 21st September, 1877, by V. W. Bro. James McNichol, Jr., grand treasurer, special deputy of the grand master, by virtue of a warrant dated 10th August, 1877, granted by M. W. Bro. Robert T. Clinch, G. M., under the sanction and authority of the grand lodge of New Brunswick, to the right trusty and well beloved brethren, Malcolm Patterson, John **Jardine**, Thomas Ritchie, William W. Doherty, James D. Murray, John Mair, Dougal C. Firth, George Duncan, George A. Balcom, John McKendric, Donald Kerr, James B. McKenzie, Hugh Jackson, Robert J. Mair, Edward Ellons, John P. Mowatt, Robert Chalmers and George P. Phillips, constituting the said brethren into a lodge of F. & A. M., under the title or denomination of " Campbellton Lodg v\ No. 32," to meet at Campbellton, in the county of Restigouche, on the second Thursday of every month ; Bro. Malcolm Patterson to be the first master, Bro. John **Jardine** the first S. W., and Bro. Thomas Ritchie the first J. W. It was countersigned by R. W. Bro. Edwin J. Wetmore, D. G. M., and V. W. Bro. W. F. Bunting, G. S. <https://archive.org/stream/cihm_00329/cihm_00329_djvu.txt> ))

O. Hume was born in St Mary Cray, Kent, now a part of Greater London. He was **the grandson of an East India Company director, and the seventh child of the radical Benthamite** politician Joseph Hume — a Scotsman who had served as a doctor and **intelligence** officer in India. Naturally, in view of the **Bentham** connection, the boy was sent to University College School, moving on from there to the East India College, Haileybury. Like many of his contemporaries, Hume was deeply drawn to the occult, and had often been visited in Simla by the colourful Madame Blavatsky. His **house** there, Rothney Castle, was until quite recently the **headquarters** of the Simla Theosophist Society. It was puzzling to find Joseph Hume's own reference to "the boy, my 7th child" in a letter to **Bentham** dated 12 October 1826. Perhaps this was an earlier infant who died? See The Correspondence of Jeremy **Bentham**, Vol. 12, ed. Luke O'Sullivan and Catherine Fuller, Oxford: Oxford University Press, 1968, p. 255. Note also that there is still a Joseph Hume Scholarship for postgraduate work in Laws at UCL, so the Hume family connection with that college continues to this day. [www.victorianweb.org/history/empire/india/hume.html](http://www.victorianweb.org/history/empire/india/hume.html)

(( Mr. Hume's opinion concerning Blavatsky and the Mahatmas between 1884-85 is reflected in the [Hodgson Report](https://theosophy.wiki/en/Hodgson_Report):

Mr. Hume's position at present is that **'despite** all the frauds perpetrated, there have been genuine phenomena, and that, though of a low order, Madame [Blavatsky] really had and has Occultists of considerably though limited powers behind her; that K.H. is a **real** entity, but by no means the powerful and godlike being he has been painted, and that he has had some share, directly of indirectly ... in the production of the K.H. letters.'

He eventually lost interest in [Theosophy](https://theosophy.wiki/en/Theosophy), though he remained a [vegetarian](https://theosophy.wiki/en/Vegetarianism) (and was a **vice president of the British Vegetarian Society**). Through his contact with the [**Mahatmas**](https://theosophy.wiki/en/Mahatma) he acquired a new vision of the possibilities of the Indian national life and became inspired to sponsor the Indian National Congress.<https://theosophy.wiki/en/Allan_Octavian_Hume)>)

He eventually lost interest in [Theosophy](https://theosophy.wiki/en/Theosophy) **?? NOT proven by action . he worked closely with them always .**

Gandhiserve.org states that it is the Committee of the London Vegetarian Society (LVS) in 1890, they also state that Gandhi joined the Society, and joined the Committee, on September 19, 1890. <https://ivu.org/history/gandhi/>

Joseph Hume (1777–1855) . his **wife** Maria Burnley, whose **father** , **Hardin Burnley Jr** was reputedly a director of the East India Company (Harris 2007: 12, 16).

Hardin Burnley Jr’**son**, William Hardin Burnley, attended **Harrow** School in 1793.(where Churchill & Nehru studied) was the **biggest slave owner** in Trinidad, did everything in his power to prevent the emancipation of Africans in the colony. When slavery ended, he was convinced that only Africans who had tyrannical masters would benefit from emancipation. The rest, he opined, ‘Were too ignorant to understand the real position in which they were placed.’

* William Hardin Burnley (1780–1850) . one of its most influential citizens and a prominent **agent** of the British Empire. A central figure among elite and moneyed transnational slave owners, Burnley moved easily through the Atlantic world of the Caribbean, the United States, Great Britain, and Europe, and counted among his friends Alexis de Tocqueville, British politician **Joseph** **Hume**, and prime minister William Gladstone.

Trinidad’s “founding father” defacto emperor of Trinidad. [www.umass.edu/umpress/title/slave-master-trinidad](http://www.umass.edu/umpress/title/slave-master-trinidad)

* Burnley was married to the sister of Joseph Hume. expressed as early as 1814 the need to introduce **free labour from India.** the friend and protege of Judge justice Smith . --the great advantage of introducing a **docile and intelligent** class of labourers, already accustomed to agriculture, to whom the climate would present no drawbacks and whose very **prejudices of caste** would keep them from combining with the slaves -- and he stated his belief that Asiatic immigration would not only suffice to bring the whole Island into cultivation ---
* Joseph Hume FRS (22 January 1777 – 20 February 1855) was a Scottish doctor and Radical MP. made acquaintance with **James** **Mill** and the philosophical reformers of the school of **Jeremy** **Bentham**. In 1837 he initiated a plan for a memorial to the Scottish Political Martyrs. The monument is in the form of a 90-foot (27 m) **obelisk** of grey-black sandstone blocks, and is inscribed with the names of the **five** men: Thomas Muir , Joseph Gerrald , Thomas Fyshe Palmer, William Skirving and Maurice Margarot ....his son Joseph Burnley Hume (London, 1855). Another son, Allan Octavian Hume .... 9+0=**9** / 2+7=**9**<https://en.wikipedia.org/wiki/Joseph_Hume>
* *Cudjoe drew his comparisons of* ***Burnley’s racist thoughts to that of Thomas Carlyle****, the infamous author of the “Occasional Discourse on the Negro Question,”* ***considered the most prominent piece of racist literature.***
* In the eyes of twentieth century readers, **Thomas Carlyle and John Ruskin** share the reputation of Victorian sage. Hidden behind their beards, they seem to dominate the nineteenth century, prophets in tandem. They were, in fact, separated by a generation, and Ruskin came to look up to Carlyle as a **father** figure. Indeed, in later years, after his own father died, Ruskin actually addressed Carlyle as “Papa.” Carlyle's thinking became heavily **influenced** by German idealism, in particular the work of **Johann Gottlieb Fichte**. translated German works, notably **Goethe's** novel Wilhelm Meisters Lehrjahre. wrote a Life of **Schiller** –**both freemasons.** lifelong friendship with the American essayist Ralph Waldo Emerson. He became known as the "Sage of Chelsea", and a member of a literary circle which included the essayists Leigh Hunt **and** John Stuart Mill. with a preface by Ralph Waldo Emerson, **influencing** the development of New England **Transcendentalism**. / this is **similar** to the contemporary philosopher Søren **Kierkegaard's** "leap of faith" / **Nietzsche** agreed with much of Carlyle's hero worship, transferring many qualities of the hero to his concept of the superman. He believed that the hero should be revered, not for the good he has done for the people, but simply out of admiration for the marvelous. The hero justifies himself as a man chosen by destiny to be great. / For Carlyle, the hero was somewhat similar to **Aristotle's** "magnanimous" man – a person who flourished in the **fullest** sense. However, for Carlyle, unlike Aristotle, the world was filled with contradictions with which the hero had to deal. All heroes will be flawed. / Two of these essays, No. I: "The Present Times" and No. II: "**Model Prisons**" were reviewed by Karl Marx and Friedrich Engels in April 1850. / Many critics in the 20th century identified Carlyle as an influence on **fascism and Nazism.**  Ernst Cassirer argued in The Myth of the State that Carlyle's hero worship contributed to 20th-century ideas of political leadership that became part of fascist political ideology.
* "Man is a Tool-using Animal; weak in himself, and of small stature ..... Nowhere do you find him without tools; without tools he is nothing, with tools he is all." Thomas Carlyle [www.sacred-texts.com/mas/syma/syma27.htm](http://www.sacred-texts.com/mas/syma/syma27.htm) "By Symbols is man guided and commanded, made happy, made wretched. ….. but is, in the transcendental sense, symbolical as well as real." Thomas Carlyle, "Sartor Resartus". [www.**masonicworld**.com/education/files/dec04/deeper\_symbolism\_of\_freemaso.htm](http://www.masonicworld.com/education/files/dec04/deeper_symbolism_of_freemaso.htm)
* Thomas Carlyle and His Works is an essay written by Henry David Thoreau that **praises** the writings of Thomas Carlyle. <https://en.wikipedia.org/wiki/Thomas_Carlyle_and_His_Works>
* *Burnley Family History ------- 5. Hardin Burnley,* ***Jr****. born about 1741 St. Paul's Parish, Hanover County, VA.; died November 27, 1823 in London England, burial London; married 1759 Catherine Maitland. Their children were: William Hardin Burnley* [*https://sites.rootsweb.com/~theduffypapers/burnley/1703\_hardin\_burnley.htm*](https://sites.rootsweb.com/~theduffypapers/burnley/1703_hardin_burnley.htm) Our Burnley ancestors and allied families / compiled by Emma Dicken." <https://archive.org/stream/ourburnleyancest00dick/ourburnleyancest00dick_djvu.txt>

AO Hume = his eldest sister, Maria Burnley Hume. -- (although then falling under the influence of a Vedantist leader and retaining an interest in spiritualism ---- His wife Mary (née Grindall), five or six years his senior, whom he had married in India in 1853 but about whom we know next to nothing, ))

**WHY DO WE SEE MILITARY MEN TOO MUCH**

**birdmen of india – joseph hume etc** [https://punemirror.indiatimes.com/others/leisure/the-birdmen-of-india/articleshow/60136202.cms](https://punemirror.indiatimes.com/others/leisure/the-birdmen-of-india/articleshow/60136202.cms%20%20%20%20%20%20%20%20%20%20%20%20https:/punemirror.indiatimes.com/others/leisure/indias-birdmen-part-2/articleshow/60342088.cms)

<https://punemirror.indiatimes.com/others/leisure/indias-birdmen-part-2/articleshow/60342088.cms>

Sir Pherozeshah Merwanjee Mehta KCIE (4 August 1845 – 5 November 1915) **KCIE ==** <https://en.wikipedia.org/wiki/Order_of_the_Indian_Empire> Mehta went to England to study law at Lincoln's Inn in London. He was the first Parsi barrister called to the Bar from Lincoln's Inn in 1868.Here, he met and began association with fellow Indian barristers Womesh Chunder Bonnerjee and Badruddin Tyabji. -- In 1894, he was appointed a Companion of the Order of the Indian Empire (CIE) and was appointed a Knight Commander (KCIE) in 1904. **Freemason**  <https://en.wikipedia.org/wiki/Pherozeshah_Mehta>

**The Myth of India's Independence**

**As we know,** the biggest Illuminati project of the 20th century was Communism. The Illuminati fostered the growth of the Indian National Congress through its operatives, [A.O Hume](http://en.wikipedia.org/wiki/Allan_Octavian_Hume) and [William Wederburn.](http://en.wikipedia.org/wiki/William_Wedderburn) The idea was to create an independent India which would be a proxy for the Soviets.   
  
For this purpose, Indian **Freemasonry** worked overtime to groom local Indian Mason operatives.   
  
According to [this official Masonic website](http://www.masonindia.org/index10.html),  "Swami Vivekananda (initiated in 1884 under the name of Bro. Narendra Nath Dutt in Lodge Anchor & Hope, Calcutta). Motilal Nehru - Lodge Harmony, Kanpur (Father of Pandit Jawaharlal Nehru and grand father of Indhira Gandhi), C. Rajagopalachary (Governor General of India), Sir C P Ramaswamy Iyer (Divan of Travancore), Dr. P V Cheriy (Governor of Maharashtra), and Fakruddin Ali Ahmed (President of India)."  
  
Since this Illuminati project of delivering an "independent India" to the Soviet sphere of influence required top priority, Illuminati **operative** Helena Blavatsky founded The Theosophical Society in India. The purpose was two-fold. First, Blavatsky would dig up the **swastika and Aryan theory** for the Nazis who were created to attack Russia, which would result in the entire Eastern Europe and Germany being transferred to Communists.   
  
Secondly, The Theosophical Society would coordinate the Indian Independence movement through the Indian National Congress. Even back then, rumors began circulating about Blavatsky **and** the "Russians".   
  
A key theosophist activist was Mrs. Annie Besant who **despite acting against the British, managed to mysteriously escape being punished by them.** If one analyzes the Indian independence movement, we notice the British building a crescendo of antagonizing the Indian National Congress and then caving in to their demands....whereas transfer of power to the INC was predetermined.  
  
Realizing that Indian National Congress leaders were phoney in every respect, Mohammed Ali Jinnah, a British educated lawyer managed to get a mandate for an all Muslim Pakistan without shedding a drop of blood or going to jail.  
  
The last Governor General of India, Lord Mountbatten was cousin to the Rothschilds.

The moment India was liberated **coincides** with a little known **private** ceremony known as "**Hour of the British Empire**" which is held in London.   
  
Further, the Rothschild-owned British Petroleum was granted unlimited rights to all offshore Indian oil, which is valid to this day. 

Later, many Communist countries including India became part of the **"non aligned movement"** which enabled them to remain allied to the Soviet Union and yet receive major aid from internationalists and their tax free foundations in America. Even Canadian Deuterium made its way into Soviet proxy India.

 Of course, the farce of Indian independence will never be known to the casual observer, who is subjected to whitewash such as the BBC movie, *"Gandhi"* and Larry Collin's (Of Illuminati Collins bloodline) *"Freedom at Midnight"*.

**Gerald William Balfour, 2nd Earl of Balfour**, [PC](https://en.wikipedia.org/wiki/Her_Majesty%27s_Most_Honourable_Privy_Council) (9 April 1853 – 14 January 1945), known as Gerald Balfour or The Rt Hon. G. W. Balfour until 1930, was a senior British [Conservative](https://en.wikipedia.org/wiki/Conservative_Party_(UK)) politician who became a peer on the death of his brother, former prime minister [**Arthur Balfour**](https://en.wikipedia.org/wiki/Arthur_Balfour), in 1930.

Balfour was the fourth son of [James **Maitland** Balfour](https://en.wikipedia.org/wiki/James_Maitland_Balfour), of [Whittingehame](https://en.wikipedia.org/wiki/Whittingehame), [Haddingtonshire](https://en.wikipedia.org/wiki/Haddingtonshire), and Lady Blanche **Cecil**, daughter of [James Gascoyne-Cecil, 2nd Marquess of Salisbury](https://en.wikipedia.org/wiki/James_Gascoyne-Cecil,_2nd_Marquess_of_Salisbury).

**(**[**http://www.angelfire.com/ok5/maitlenreunion/copy\_of\_JamesMaitlandLauderdale.html**](http://www.angelfire.com/ok5/maitlenreunion/copy_of_JamesMaitlandLauderdale.html) **MAITLAND -- BURNLEY -- BALFOUR** Anna Kingsford, Madame Blavatsky and the Theosophists by Edward **Maitland** <http://blavatskyarchives.com/maitland1913.htm> Anna Bonus Kingsford and her Circle. <https://www.academia.edu/3862213/Anna_Bonus_Kingsford_and_her_Circle> <https://archive.org/stream/storyofannakings00maituoft/storyofannakings00maituoft_djvu.txt> **)**

Two [Prime Ministers](https://en.wikipedia.org/wiki/Prime_Minister_of_the_United_Kingdom) were immediate relations: [Arthur Balfour, 1st Earl of Balfour](https://en.wikipedia.org/wiki/Arthur_Balfour), and [Lord Salisbury](https://en.wikipedia.org/wiki/Robert_Gascoyne-Cecil,_3rd_Marquess_of_Salisbury), his uncle. He was educated at [Eton](https://en.wikipedia.org/wiki/Eton_College) and at [Trinity College, Cambridge](https://en.wikipedia.org/wiki/Trinity_College,_Cambridge), where he gained 1st Class Honours in the Classical [Tripos](https://en.wikipedia.org/wiki/Tripos).

Balfour was interested in [parapsychology](https://en.wikipedia.org/wiki/Parapsychology). He was **President** of the [Society for Psychical Research](https://en.wikipedia.org/wiki/Society_for_Psychical_Research) (1906–1907).

Lord Balfour married [Lady Elizabeth Edith "Betty" Bulwer-**Lytton**](https://en.wikipedia.org/wiki/Lady_Betty_Balfour), daughter of the [1st Earl of Lytton](https://en.wikipedia.org/wiki/Robert_Bulwer-Lytton,_1st_Earl_of_Lytton), former [Viceroy of India](https://en.wikipedia.org/wiki/Viceroy_of_India), in 1887.

**Arthur James Balfour, 1st Earl of Balfour**, [KG](https://en.wikipedia.org/wiki/Knight_of_the_Order_of_the_Garter), [OM](https://en.wikipedia.org/wiki/Member_of_the_Order_of_Merit), [PC](https://en.wikipedia.org/wiki/Privy_Council_of_the_United_Kingdom),[FRS](https://en.wikipedia.org/wiki/Fellow_of_the_Royal_Society), [FBA](https://en.wikipedia.org/wiki/Fellow_of_the_British_Academy), [DL](https://en.wikipedia.org/wiki/Deputy_Lieutenant) traditionally [Scottish](https://en.wikipedia.org/wiki/Scottish_English)  1848 –1930) was a British [statesman](https://en.wikipedia.org/wiki/Public_figure) and  [Conservative Party](https://en.wikipedia.org/wiki/Conservative_Party_(UK)) politician who served as [Prime Minister of the United Kingdom](https://en.wikipedia.org/wiki/Prime_Minister_of_the_United_Kingdom) from 1902 to 1905. As [Foreign Secretary](https://en.wikipedia.org/wiki/Foreign_Secretary) under [David Lloyd George](https://en.wikipedia.org/wiki/David_Lloyd_George), he issued the [Balfour Declaration](https://en.wikipedia.org/wiki/Balfour_Declaration) in November 1917 on behalf of the cabinet.

**He never married.**

[Lord Beaverbrook](https://en.wikipedia.org/wiki/Lord_Beaverbrook) claimed that he was "a **hermaphrodite**".

He was made a [Knight Companion of the Order of the **Garter**](https://en.wikipedia.org/wiki/Order_of_the_Garter) on 24 February 1922, becoming Sir Arthur Balfour and giving him the [post-nominal letters](https://en.wikipedia.org/wiki/List_of_post-nominal_letters_(United_Kingdom)) "KG" for life.

<https://en.wikipedia.org/wiki/Arthur_Balfour>

Dadabhai Naoroji (4 September 1825 – 30 June 1917), known as the Grand Old Man of India. He was a Liberal Party member of Parliament (MP) in the United Kingdom House of Commons between 1892 and 1895, and the first Indian to be a British MP, notwithstanding the Anglo-Indian MP David Ochterlony Dyce Sombre. Naoroji is also credited with the founding of the Indian National Congress, along with A.O. Hume **and Dinshaw Edulji Wacha.**

He was also a member of the **Second International** along with Kautsky and Plekhanov .

He was patronised by the Maharaja of Baroda, Sayajirao Gaekwad III, and started his public life as the Dewan (Minister) to the Maharaja in 1874. Being an Athornan (ordained priest), Naoroji founded the Rahnumae Mazdayasne Sabha (Guides on the Mazdayasne Path) on 1 August 1851 to restore the **Zoroastrian** religion to its original purity and simplicity.

Sayajirao Gaekwad III patronised **Ambedkar** as well.

He travelled to London in 1855 to become a partner in **Cama** & Co, opening a Liverpool location for the **first** Indian company to be established in Britain.

In 1865, Naoroji directed the launch the London Indian Society. In 1861 Naoroji **founded** The Zoroastrian Trust Funds of Europe alongside Muncherjee Hormusji Cama . In 1867 Naoroji also helped to **establish** the East India Association, **one of** the predecessor organisations of the Indian National Congress. The Association was instrumental in counter-acting the propaganda by the **Ethnological** Society of London which, in its session in 1866, had tried to prove the inferiority of the Asians to the Europeans. This Association soon won the support of **eminent** Englishmen .

* The overlap of interests between the ESL and the Royal Geographical Society (RGS) was reflected by common membership. / Thomas Henry Huxley, Augustus Lane Fox, Edward Tylor, Henry Christy, John Lubbock, and Augustus Wollaston Franks all figured prominently in the society's affairs after 1860. / The **X Club**, with members in common, supported the Ethnological Society's side of the debate. <https://en.wikipedia.org/wiki/Ethnological_Society_of_London>

He was also a member of the Indian National Association founded by Sir Surendranath Banerjee from Calcutta a few years before the founding of the Indian National Congress in Bombay. The two groups later merged into the INC, and Naoroji was elected President of the Congress in 1886.

Naoroji in 1892. Naoroji moved to Britain once again and continued his political involvement.

He was also a notable **Freemason**.

In his political campaign and duties as an MP, he was assisted by Muhammed Ali Jinnah. Naoroji was a mentor to Bal Gangadhar Tilak, Gopal Krishna Gokhale and Mohandas Karamchand Gandhi.

**Gandhi** wrote to Naoroji in a letter of 1894 that "The **Indians** look up to you as **children** to the father. Such is really the feeling here." **Bal** Gangadhar Tilak admired him; he said:

**HOW MANY INDIANS KNEW HIM…**

WAS HE A BRITISH CITIZEN

A plaque referring to Dadabhai Naoroji is located outside the Finsbury Town Hall on Rosebery Avenue, London.

[**https://www.academia.edu/7424806/Gandhi\_British\_MI6\_Double\_Agent**](https://www.academia.edu/7424806/Gandhi_British_MI6_Double_Agent)

Franz Anton Mesmer (1734–1815): Occult Healer -- While Mesmer died in exile, his occult methods laid the earliest roots of modern psychology, and provided the basis for hypnotism, mind-body healing, psychical research, and psychoanalysis. . Andrew Jackson Davis (1826–1910): First Celebrity Psychic ,enthralled Americans with his mystic visions, and in the 1840s became a confidant to one of the nation’s leading ministers, the **Rev**. George Bush — **ancestor** to the Bush presidential clan and the spitting image of George W. — Margaret and Kate Fox —claimed that the bangs and raps heard throughout the family home were “spirit knocks,” which the adolescent girls said were part of their system for communicating with the **dead**. Newspaper editor Horace **Greeley** and other eminent figures converged on the Fox cabin to test the girls, and concluded that they were telling the **truth**. The Fox sisters gave birth to Spiritualism — or talking to the dead — a movement that attracted millions of Americans, including Abraham **and** Mary Todd Lincoln, who organized themselves into séance circles. Spiritualism also became America’s first religious export: By the early 1850s fashionable Parisians and Londoners grew enthralled with table titling, mediums, and early Ouija boards. Our fascination with the afterworld has never faded.

Ronald Reagan (1911–2004): Mystic-in-Chief While Ronald and Nancy’s proclivities for astrology are widely known, less understood are the New Age, occult, and mystical ideas that pervaded Reagan’s character, from positive-thinking metaphysics, to occult theories of America’s “secret destiny” (courtesy of Manly P. Hall), to beliefs in psychical powers, hidden spiritual masters, pre-destination, and UFOs. Strands of American mysticism ran through Reagan’s famously enigmatic characters — a fact lost on most biographers and journalists who simply didn’t recognize the phrasing and sources behind some of the president’s most deeply held ideas. During his three decades in Hollywood, Reagan befriended figures from Hall to Tarot teacher Eden Gray to psychic Jeane Dixon to astrologer Carroll Righter (who in 1969 became the first and only stargazer to appear on the cover of Time magazine). The sunny Californian who persuaded the nation that “nothing is impossible,” that America is a “living, breathing presence” possessed of a spiritual mission, and who believed that the stars could foretell the future — and also provide for our national defense — was, finally and fatefully, the most impactful of the Thirteen. <https://medium.com/@mitch.horowitz.nyc/thirteen-1508a11b9fe6>

Part I: Was Gandhi a Christian in faith and Hindu in name? This article has been co-authored by Shanmukh, Saswati Sarkar, Divya Kumar Soti and Dikgaj. <https://www.dailyo.in/politics/gandhi-hinduism-christianity-indian-freedom-struggle-non-violence-revolutionaries-indic-ethos/story/1/5049.html>

Part II: Was Gandhi a Christian in faith and Hindu in name? This article has been co-authored by Shanmukh, Saswati Sarkar, Divya Kumar Soti and Dikgaj. <https://www.dailyo.in/politics/gandhi-hinduism-christianity-indian-freedom-struggle-non-violence-revolutionaries-indic-ethos-second-part/story/1/5064.html>

Union Square Park Mohandas Gandhi ------ This bronze sculpture depicting Mohandas Gandhi (1869–1948) was sculpted by Kantilal B. Patel (born 1925). After its dedication on October 2, 1986, the 117th anniversary of Gandhi’s birth, the sculpture joined monuments to Washington, Lafayette, and Lincoln in Union Square Park <https://www.nycgovparks.org/parks/union-square-park/highlights/12380>

Blavatsky promoted a mixture of contemporary Spiritualism with ancient Greek and Egyptian sources, such as the writings of Hermes Trismegistos and Neoplatonic philosophy. It was with the publication of Blavatsky’s Isis Unveiled in 1877 that the society assumed the syncretic character that came to define it during the 1880’s. Drawing on the traditional sources of western esotericism—Rosicrucianism, Neoplatonism, Christian mysticism— together with some of the common tenets of Buddhism and Vedantic Hinduism, Blavatsky synthesized many of the key concepts used by 20th century New Age movements—namely, the existence of an ancient “wisdom religion” or perennial philosophy, which united all the contemporary religions into a single truth.

Theosophy quickly assumed the international, Anglo-Indian identity that so confused contemporary notions of imperialism—Blavatsky explicitly identified the society with Indian nationalism, integrating with the Arya Samaj independence movement and rechristening it the “Theosophical Society of the Arya Samaj”.

Members of the society during this period included A.O. Hume, who founded the Indian National Congress in 1885, and A.P. Sinnett, largely responsible for popularizing Buddhism in Britain with the bestsellers Esoteric Buddhism (1883) and The Occult World (1888). However, these two men, together with Blavatsky, were complicit in what was perhaps the most alien, uncompromising, and delegitimizing element of Theosophical doctrine—the existence of the “Mahatmas”, semi-divine beings residing in the Tibetan Himalayas who initiated Blavatsky into ancient teachings, which she presented to the world as Theosophy. Blavatsky claimed to deliver, by occult methods, letters between Hume and Sinnett and the Mahatmas, which were published in 1882 and initiated the firestorm of controversy that continued unabated for decades until the society’s decline in prominence. It was perhaps this incident (amongst many other tales of Blavatsky’s mediumistic abilities) that led the Society for Psychical Research to conduct an investigation into Theosophy in 1886. At the end of a 200 page report, Richard Hodgson, the leader of the investigation, stated: “For our part we regard her neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious and interesting impostors in history.”

A Hindu reform movement founded in 1875 by Swami Dayananda, who was the first Indian to call for “swarajya” or self-rule.

As the Indian Nationalist movement grew in prominence, Besant emphasized Hinduism rather than Buddhism in Theosophical doctrine; she became president of the Indian National Congress in 1917. The society also drew attention during this period for their population of the arrival of a “World Teacher” (based on the Buddhist notion of the future bodhisattva Maitreya) who would usher in a new age of spiritual awakening. The society selected the young boy Jiddhu Krishnamurti.

It was also during this time that the young Mohandas Gandhi first became interested in Theosophy, having met Theosophists while studying law in London. Gandhi actively promoted Theosophy.

William Quan Judge. Judge went on to establish headquarters in Pasadena, California, which to this day operates as “The Theosophical Society”. Besant’s branch, which maintained the majority of followers and the Adyar headquarters, is now known as “The Theosophical Society—Adyar”.

several strands of Theosophical teachings were tarnished after being appropriated by volkisch groups in Austria and Germany who promoted neo-pagan philosophies that laid the foundation for Nazism. And although certain Nazis (such as Himmler) had a personal interest in occultism, the Nazi bureaucracy persecuted occult organizations such as Theosophy, seeing them as a rival to the state. Similar phenomena occurred in the Soviet Union and Eastern Europe. Theosophy was extremely popular in Austria, Germany, and Russia.

Many of Blavatsky and Besant’s teachings have become well integrated into and popularized by 20th century New Age philosophy.

Müller fiercely criticized the Theosophical Society, while Theosophists were heavily influenced by Nietzsche’s works.

Although Nietzsche would seem opposed to Theosophy in regards to his antimetaphysical leanings, his methodology and orientation are remarkably similar. Like Theosophists, he looked to the ancient past as a source of inspiration (the preSocratic philosophers and The Laws of Manu) rather than a modern Christianized society he viewed as decadent and nihilistic, all the while rejecting materialist 22 natural science as a suitable replacement for Christianity. He also, like Theosophists, developed his philosophy in tandem with Max Müller’s popularization of ancient Indian texts. Nietzsche was quite familiar with Müller’s work, and read Lectures on the Science of Religion in 1875, in which Müller lavishly praised The Laws of Manu. Nietzsche was also effusive in his admiration of the text; his choice of translation, however, offers a tantalizing glimpse into a rather murky area of his thought. Louis Jacolliot, a sort of “amateur Indologist” and translator of Nietzsche’s Manu, has been widely discredited as a “fraud” with little knowledge or appreciation of Indian culture. Two of his most vocal critics were Max Müller and Madame Blavatsky; however, Jacolliot’s popularity “made him a major source and even inspiration for the early years of the Theosophical Society”, writes David Smith, and Blavatsky does indeed cite Jacolliot in early works such as Isis Unveiled. 29 Smith also cites a report from Meta von Salis-Maschlins that states Nietzsche conversed with Paul Deussen in May 1887 about “the Theosophic movement’s link to eastern religions.”30 Nietzsche also attended a spiritualist séance in 1882, after which he flippantly remarked “I was expecting something else, and I had in advance provided myself with three fine theories, physiologico-psychologico-moral, but I didn’t have to use my theories at all.”31 Nietzsche obviously displayed some curiosity in Spiritualism and Theosophy, but his opinions are otherwise unknown. Theosophists, on the other hand, were eager to invoke Nietzsche as a “fellow traveler” after his death and ensuing rise in reputation. This could partly be due to the fact that Rudolf Steiner, a Theosophist before founding the Anthroposophical movement, began his career as a Nietzsche scholar, and visited the ailing Nietzsche several times before his death. Theosophists seemed to ignore Nietzsche’s disdain for transcendental reality, instead choosing to see him as promoting a non-rationalistic, individualistic spirituality divorced from Christian dogma.

its easy to why Nietzsche was embraced by Theosophists, as it soon becomes clear that he did indeed value something non-material: “Would it not be probable that… the most superficial and external aspect of existence—what is most apparent, its skin and sensualization—would be grasped first—and might even be the only thing that allowed itself to be grasped?”.

What is this other “thing” that is worth “grasping”? Nietzsche uses the word “spirit” (geist) throughout his writings, and its meaning frequently shifts. And while its unlikely that it implied any Theosophical notion of a “soul”, its clear that Nietzsche saw some imposition of purpose, or life-affirmation, as necessary in the process of seeking knowledge. It’s this notion that seems to have particularly caught the eyes of Theosophists, and Madame Blavatsky in particular. While they were more conciliatory towards modern science than Nietzsche, their idea of occult science was based on the idea of hidden properties that operated beyond the material plane. These properties gave meaning by virtue of their “hiddenness”, by their requirement of seeking. The necessity of ‘meaning’ is further emphasized by Nietzsche in one of his more flippant remarks: “A ‘scientific’ interpretation of the world, as you understand it, might… be one of the most stupid of all possible interpretations of the world, meaning that it would be one of the poorest in meaning.” Theosophists took it upon themselves to give “meaning” to recent scientific advancements like special relativity and quantum mechanics, usually by implying a theological or metaphysical significance. The inclusion of such “superfluous” or tangential concepts into science is something Nietzsche anticipates as well: And even now the time seems remote when artistic energies and the practical wisdom of life will join with scientific thinking to form a higher organic system in relation to which scholars, physicians, artists, and legislators—as we know them at present—would have to look like paltry relics of ancient times. This hope for a new or revised methodology of science became a key idea for Theosophists, who wished to broaden the vocabulary of science to include terms that had been written out by secularization. Unlike Nietzsche, however, they did not see this possibility as “remote” at all. Nietzsche claims, however, that science itself already practices this imposition of meaning—it has merely chosen a “poor meaning”: It is no different with the faith with which so many materialistic natural scientists rest content nowadays, the faith in a world that is supposed to have its equivalent and its measure in human thought and human valuations—a “world of truth” that can be mastered completely and forever with the aid of our square little reason.

<https://wesscholar.wesleyan.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=2026&context=etd_hon_theses>

**mk Gandhi – letters to America** <http://www.fredsakademiet.dk/library/americans.pdf>

BIRLA DIMINUTIVE OF: BERA FEMININE FORM: BIǪRN LANGUAGE FAMILY: INDO-EUROPEAN > GERMANIC > WEST GERMANIC > GERMAN ORIGIN: GERMANIC / OLD NORSE NAME ROOT: \*BERNU- / \*BERÔ > BJǪRN MEANING: Runic name revived since 1816 derived from the Old Norse “bjǫrn”, meaning “bear”, which was also used as a byname, pet name or as a prefix in order to create compound names or surnames. In turn this name derives from the Ancient Germanic “\*bernu- / \*berô“, meaning “bear, wild animal”. In Finnish and Finland Swedish, sometimes also in traditional Swedish, the nickname Nalle (teddy bear) refers to Björn. [www.name-doctor.com/name-birla-meaning-of-birla-48413.html](http://www.name-doctor.com/name-birla-meaning-of-birla-48413.html)

Bera, a legendary queen, wife of Álfr <https://skaldic.abdn.ac.uk/db.php?id=4291&if=default&table=thing>

BERA FEMININE FORM: BIǪRN LANGUAGE FAMILY: INDO-EUROPEAN > GERMANIC > WEST GERMANIC > GERMAN ORIGIN: GERMANIC / OLD NORSE NAME ROOT: \*BERNU- / \*BERÔ > BJǪRN MEANING: Runic name revived since 1816 derived from the Old Norse “bjǫrn”, meaning “bear”, which was also used as a byname, pet name or as a prefix in order to create compound names or surnames. In turn this name derives from the Ancient Germanic “\*bernu- / \*berô“, meaning “bear, wild animal”. In Finnish and Finland Swedish, sometimes also in traditional Swedish, the nickname Nalle (teddy bear) refers to Björn. // VARIANTS ICELANDIC BIRNA, BIRTNA, BESSÍ OLD NORSE BIRNA, BERSA, BIRSA MASCULINE DANISH BJARE, BJØRN, BJØRNO GREENLANDIC BJØRN ICELANDIC BIRNIR NORWEGIAN BJØNNE, BJØRN OLD NORSE BJÖRN, BIARNI, BJǪRN SWEDISH BJARE, BJÖRNE, BJÖRNER PET & SHORT FORM OLD NORSE BIRLA // [www.name-doctor.com/name-bera-meaning-of-bera-48412.html](http://www.name-doctor.com/name-bera-meaning-of-bera-48412.html)

<https://www.youtube.com/watch?v=JfU45y4rRIE>

Shiv Narayana Birla was one of the early Indian traders to participate in this cotton trade. Later, Britain vigorously fostered the trade of **opium** with China and developed the cultivation of poppy in India. The Ratlam-Mandsaur region (not far from Ahemdabad) **became prime poppy** cropland due to suitable soil and climate. Shiv Narayan Birla and his **adopted son, Baldeo Das Birla**, made an enormous fortune by trading opium with China, and this **formed** the **basis** of the family's fortune.

**Baldeo Das Birla = who were his parents ????**

Baldeo Das was awarded the **Raibahadur** title in 1917. .. In 1925 he was awarded the title of "**Raja**" by the government of Bihar and Orissa. Baldeo Das was succeeded by four sons [[6]](https://en.wikipedia.org/wiki/Birla_family#cite_note-6)– Jugal Kishore, Rameshwar Das, [Ghanshyam Das](https://en.wikipedia.org/wiki/Ghanshyam_Das_Birla) and Braj Mohan.

Baldeo Das, as well his sons were among the key supporters of the [swaraj](https://en.wikipedia.org/wiki/Swaraj) movement led by Gandhi, in addition to being dedicated Hindu activists. They were active supporters of the [Banaras Hindu University](https://en.wikipedia.org/wiki/Banaras_Hindu_University)founded by Pt. [Madan Mohan Malaviya](https://en.wikipedia.org/wiki/Madan_Mohan_Malaviya) and were also financial supporters of activities initiated by Mahatma Gandhi.[[13]](https://en.wikipedia.org/wiki/Birla_family#cite_note-13) The landmark [Laxminarayan Temple](https://en.wikipedia.org/wiki/Laxminarayan_Temple) in Delhi was built by Jugal Kishore Birla and was inaugurated by Mahatma Gandhi and as asked by Mahatma, all Hindus, including [harijans](https://en.wikipedia.org/wiki/Harijan) were welcomed in this temple.

Birlas remained close to some of the leaders of India, like [Sardar Patel](https://en.wikipedia.org/wiki/Sardar_Patel)  .

In a letter, Ghanshaym Das offered this advice to Aditya (his grandson) when he was studying at MIT:

“eat only **vegetarian** food, **never** drink alcohol or smoke …………………

A plan for **development of India** was developed by a group of industrialists in 1944, which was termed the Tata-Birla plan **or** the Bombay plan,[[34]](https://en.wikipedia.org/wiki/Birla_family#cite_note-34) which is said to have served as a **blueprint** for India's [first five-year plan](https://en.wikipedia.org/wiki/Five-Year_Plans_of_India#First_Plan_.281951-1956.29).

<https://en.wikipedia.org/wiki/Birla_family>

----------- Both Ram Mohan Roy and Dwarkanath Tagore are buried in **Britain**. / Dwarkanath even bought himself a big ship SS India on which he travelled to London in style to meet Queen Victoria in Jan 1842. When he arrived at London, the entire British royalty including Queen Victoria , plus Prime Minister Sir Robert Peel and the Rothschild clan was at the gangway to receive him. Rothschild even forced busy Charles Dickens to dine with brown sahib Dwarkanath. Rothschild got Dwarkanath invited to Paris by the French King Louise Phillipe who came all the way to St Clauden to receive him in Oct 1842.. Dwarkanath was playing King in India. He even established a Bong version of Freemason’s society on 21stMarch 1838, which admitted greedy Englishmen too. Raja Ram Mohan Roy was the mentor of Dwarkanath in the Opium Business. By the time Dwarkanath was 39, Roy was dead and gone.

----- Dwarkanath Tagore was the best corporate minded entrepreneur of his contemporary age. He helped found the first Anglo-Indian Managing Agency (industrial organizations that ran jute mills, coal mines, tea plantations, etc. Carr, Tagore and Company. Carr, Tagore and Company was **one of those Indian private companies engaged in the opium trade with China.** Production of opium was in India and it was sold in China. When the Chinese protested, the East India company transferred the opium trade to the proxy of certain selected Indian companies, of which this was one.-

Dwarkanath was a ruthless Zamindar. His **cruel** and **bizarre** habits are recorded by a Hessian Kaiser Regiment officer **Capt Leopold Orlich.** Leopold Orlich had written very clearly the gruesome details of the 38 whorehouses and brothels Dwarkanath Tagore ran in Calcutta—including Sonagachi. His palatial house was stocked with pretty child prostitutes, as young as 12 years old, which gave him enough leverage over his British patrons. Using the tried and tested Raja Ram Mohan Roy method, Dwarkanath got himself the job of accounts in charge of the East Indian Opium sub-station at 24 Parganas, which was under the direct charge of Rothschild British Collector **Trevor Plowden**.. Rabindranath Tagore inherited these secret deeds. Amartya Sen the Nobel Prize winner for economics and his Rothschild wife are very keen to holiday at Shantiniketan now-a-days.. Rabindranath Tagore and the Tagore family are members of **Piral Brahmin** group. The term "Pirali" historically carried a stigmatized and pejorative connotation; its eponym is the vizier Mohammad Tahir Pir Ali, who served under a governor of Jessore. **Pir Ali was a Brahmin Hindu** who converted to Islam; his actions resulted in the additional conversion of two Brahmins brothers. As a result, orthodox Hindu society shunned the brothers' Hindu relatives (who had not converted), and the descendants of these Hindu relatives **became** known as the Pirali Brahmins — among whom numbered the Tagores. This unorthodox background ultimately led the Tagore family to dispense with many of the customs followed by orthodox Brahmins and subsequently they embraced the **Brahmo** sect of Hinduism. Dwaraknath Tagore was the son of Ramlochan. Tagore family were Pirali Brahmins ( Muslims ). No high caste Hindu family would give their sons and daughters to the Pirali Muslims. **Joyram** worked as an amin in the settlement operation of the 24- Parganas when Nawab Mir Zafar gifted the territory to Robert Clive as a personal giftin 1757. Joyram had connections with both British and French branches of Rothschild.

-------------------- **Tatas made their initial money by running drug running business for the British, even helped them to further their empire.** // A Historical Record as Collaborators of British Imperialism (a) Drug Running: Tata archives that talk in glowing terms about Jamsetji Nusserwanji Tata fail to record the family’s involvement in shipping opium to China in the mid- to late 1800s. The opium was grown in India and shipped to China by agents such as Tata for the British. (b) **Empress Mills**: Tata’s first industrial venture, a textile mill in Central India’s cotton-growing region, was opened on 1 January, 1877 “ the day Queen Victoria was proclaimed Empress of India. The event was commemorated by **naming** the company Empress Mills. (c) Fueling British Expansionism: Commissioned in 1908, the Tata Iron and Steel Company in Jamshedpur cut its teeth supplying the British empire with steel rails that were crucial in Britain’s **war** effort in Northern and East Africa during the 1st World War. When the war was over, Viceroy Lord Chelmsford said: I can hardly imagine what we should have done if the Tata Company had not been able to give us steel rails which have provided not only for Mesopotamia, but for Egypt, Palestine and East Africa. (d) Supplying the British Army: The American civil war ended in 1865, re-opening raw cotton supplies from the Southern states of the US for England’s textile mills. That sent India’s cotton suppliers on a tailspin. Many didn’t recover, but the Tata family managed to stay afloat by securing a lucrative contract to supply food and clothing to the British Army’s Magdala campaign in Abyssinia (now Ethiopia) in 1868. Courtesy “ International Campaign for Justice in Bhopal.

----------- The British East India Company in 1750 started cultivating Opium in Bengal and Bihar to finance its own private army of 1.5 lak soldiers . As a result there were many famines and deaths in India due to **lack** of food. By 1790 they established an monopoly on Opium trade – and poppy growers in Indian could sell only to the East India Company. Th East India company owned by Jews Rothschild family was just a front for the Queen. She needed the money to prevent the Empire from becoming bankrupt , as she planned to expand colonial rule. Opium was the free and easy option. Thousands of Bengali , Bihari and Malva Indian farmers were **forced** to grow Opium . The British queen Victoria was the biggest drug trafficker in the 19th century. Britain made drug addicts out of 10 million Chinese. Opium is highly addictive , and heavy users last just 5 years. It makes a entire race passive , with no will to work. Opium was banned in China since nearly 100 years before this. It was **Warren Hastings** , the first Governor General of India’s , idea to first traffic drugs to China in 1780. Even Queen Victoria used Opium ( Laudanum ) , and records exist in the Royal Apothecary at Balmoral, as to how many times Opium was passed on to the royal palace. Gladstone openly took Laudanum. A lot of British noblemen were Opium eaters. The Free Mason Lodges of Britain and USA have their origins in the opium trade, which made them fabulously rich—and they could buy the unlimited power.

In India too we had a similar power brokers. They were the **Parsis** who came to India as refugees from Iran ,and till the Opium trade started were petty shop keepers and garbage buyers/ sellers. These Parsis made fantastic fortunes by being middle men of the British who trusted them , as they were not proper Indians, and had no scruples when it came to prostituting their souls. In 1857 the British crown orchestrated the Indian Sepoy Mutiny or The first war of Independence, by provoking the superstitious Indian with pig and cow lard. After that the British Empire under Lord **Palmerston** just took over India—they did NOT require a front like East India company with a private army any more. And Queen Victoria officially became **empress** of India.. The Opium trade in India was controlled by the Parsis . Some of them also started the Indigenous shipping and the **Wadia Mazagaon /Sassoon** docks. The King pin of the Parsi lot was JJ or Sir **Jamsedjee** **Jeejeebhoy** ( 1753 to 1859 ). He shared his spoils with the British , was their middle-man, and did their dirty work—so they **knighted** him in 1842 –and made him a Baron in 1857. He partnered **Jardine and Matheson** in HongKong to be the leaders of the biggest drug cartel in the world. He was one of the 6 directors of the Bank of Bombay, in addition to owning ships, agencies, brokering houses, and commercial clearing houses. JJ was born in India in 1783, to a impoverished weaver in Yatha Yahu Vairyo Muhalla near Crawford market Mumbai. --and soon became an **orphan**. Till the age of 16 he had NO formal education. Then he burst into the big league of **drug** running. He visited China on East India company ships. He was **also** called **Battliwala**, as he lived with his uncle Framjee who dealt in recycled garbage bottles . At the age of 20 he married Batliwala’s 10 year old daughter Avibhai. He was the **first** to be **knighted** from India and made a Baron, by a grateful queen Victoria—as he held the moolah. JJ was initiated into the opium trade by another Parsi by the name of **Hirji** **Readymoney**. Hirji has small ships smuggling opium to Canton in 1755. His sudden wealth and splurge earned him the **nickname** Ready money. Soon Pestonji Bomanji Wadia from Parel , Cowasji, Petit, Patel, Mehta , **Modi**, **Cama** ,**Tata** etc joined them . Wadia built the Cusrow baug, Lal Baug, Navroz baug and Ness baug. "freedom fighter" Madame **Cama** . Her lawyer husband Rustom Cama and her Patel parents were in the drug business. JJ made several trips to Canton by ship , with his chinese servants. He became close friends with Jardine in 1805 on a trip to China. Parsis monopolized the Malva opium. On one of his trips he met **Matheson** who was being held captive by the French in China. In 1859 Nussarwanji **Tata** floated the firm Jamsetji and Ardeshir in Hong Kong with two other partners to import opium. A Bagdadhi jew by the name of **Sassoon** (blood relative of Rothschild family ) gave the Parsis stiff competition in the drug trade. He built Sassoon docks, Elphinstone college, Sassoon library and Flora fountain.

By 1800 Parsis owned half of Bombay—they invested in land. As he became older he became respectable and built all the JJ buildings of Mumbai—JJ arts, JJ architecture, JJ commercial art , JJ hospital, Mahim causeway etc. He was close to the British governor of Bombay **Sir Robert Grant** for whom built the Grant Hospital, for diplomatic protection .

Jardine Matheson group is still the Largest Conglomerate group in Hong Kong. We all know who controls Mumbai . Jardine and Matheson had met in 1818 at Canton. American Elihu Yale used Chinese opium money to fund Yale university.

The Bengal opium centre was Rangpur, ( in Bangladesh now ). Raja Ram Mohan Roy was the British East India Company resident accountant for Opium accounts--from where he embezelled money. Dwarkendranath Tagore ( the grandfather of Rabindranath Tagore from Calcutta ) , Raja Ram Mohan Roy ( Rangpur, Bangladesh ) and Ghanshyam Birla ( from Calcutta ) were some of the drug trafficking agents and stooges of Rothschild in the East part of India. In 1910, Sir Sarupchand Hukumchand , a front for Rothschild ,. His son Sir Seth Hukum Chand Jain too was knighted and was known as the “cotton prince” of India .

BITS Pilani Univeristy was founded by Ghanshyam Das Birla using Opium drug money in 1929-- as was the fashion , in those days. GD Birla was knighted?? by a grateful Rothscild at the age of 32. He was known to tell Gandhiji what to do, next. Parsi opium drug runner SIR Cowasjee Jehangir Readymoney made Elphinstone College. He also made a big part of Mumbai University. He got knighted for making a fantastic fountain at Regents parl London.

Opium drug runner Jamshedji Nusserwanji Tata made the Indian Institute of Science in 1911. Opium drug runner Hormusjee **Modi** made Hongkong University in 1911. There are thousands of Opium records in US universities funded by Opium money like Yale University, Columbia University , Princeton University, Harward University, Carnegie Melon University , Chicago University, John Hopkins School of Pubic health, Rockfeller University and Ivy League universities, still being exhumed and researched.

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