

British Israelites and Empire

by Scott Thompson and Michael Minnicino

One of the most glaring examples of British intelligence-sponsored psychological warfare against the United States, is the bizarre cult ideology called, variously, “British Israelism” or “Christian Identity.” Victims of this foreign-sponsored ideological virus can be found to hold key positions in the “militia” and other movements committed to the destruction of the American republic; they are believed to be crucial accomplices to the terrorist bombing of the Murrah Federal Building in Oklahoma City in 1995. More broadly, a significant portion of what today claims to be “Christianity” in American society is—consciously or unconsciously—based on religious cult belief structures designed by the British Colonial Office to undermine Christianity in general, and the American republican form of government in specific.

British Israelism is a syncretic cult which, in its simplest variant, claims that the Anglo-Saxon-Celtic race is the true “Ten Lost Tribes of Israel,” that the British sovereign is descended from King David, and, that as such, an all-encompassing British Empire is biblically prophesied to rule the world in the few, final days before Jesus Christ touches down on the Mount of Olives and ends human history. There are many variations on this theme: Some versions say that the horrors described in the Book of Revelations have begun, and others believe that the Tribulations are yet to come; almost all, even the militant anti-Semites, look to the Mideast, to Jerusalem, and yearn for the final rebuilding of Solomon’s Temple, which will be the incontrovertible sign that the end of the world is nigh.

The roots of British Israelism are obscure, but some trace it to the late Elizabethan period in England, a time which coincided with the consolidation of the Church of England, and the beginnings of Britain’s maritime empire, as well as the creation of a full-time secret intelligence service. One person who is reputed to have contributed to the early development of the British Israel ideology is John Dee, a Fellow of Trinity College and adviser to Queen Elizabeth, who openly practiced black magic and prophesy, and was among the first to talk of England as an empire. Also, Sir Francis Drake, Elizabeth’s favorite pirate, was notoriously partial to describing the fledgling empire of England as “Israel” and the “New Jerusalem.”

‘Secret knowledge’

The beginning of the 17th century saw the rise of hundreds of cults across Europe. The majority of these—including what

would later be known as British Israelism—can be traced to the efforts of Venice’s top psychological warfare officer, Paolo Sarpi. Venetian strategic interests demanded that Europe be kept controlled and divided, and that the scientific breakthroughs of the Renaissance—and the implication of those breakthroughs for the growth of human mental freedom—had to be destroyed.

Venice had long learned that manipulation of religion is one of the most potent methods to control societies. Venetian agents had a direct hand in the English King Henry VIII’s break with Rome and in the creation of the theocratic Church of England. Venice was crucial to the transformation of Martin Luther’s ill-formed movement into a Europe-wide Protestant schism; and Venice was equally pivotal in shaping the Vatican’s countermeasures—thus ensuring decades of religious warfare.

Within this Venetian onslaught, Paolo Sarpi’s particular speciality was science. One of the greatest dangers to the oligarchical world outlook had arisen in the mid-15th century, when Nicolaus of Cusa in effect founded modern science and threatened to sweep away the mental straitjacket of Aristotelianism. Sarpi’s job was to repackage Aristotle’s discredited method in seductive new ways. Sarpi’s primary tool was what we today call empiricism, the insistence that science is not based on creativity, but is merely the discovery of the rules of nature which we deduce from the “facts” which impinge upon our senses.

As a skilled intelligence operator, Sarpi did not simply create one ideological package, but several; then, whichever one took hold could be further sponsored. Some cult variants were designed to appeal to scientists, and had little to say about religion; others were openly religious, some flavored for Catholics, some for Protestants, and yet others were meant to draw in people who were confused about religion in general.

Sarpi relied heavily on the ideas originally developed by Gnosticism, a cult of obscure Eastern origin which held that the universe—including the Diety itself—was absolutely divided into Spirit and the filthy degeneration of Spirit called Matter. A key belief of the Gnostics was that transcendence from the world of Matter was dependent on secret knowledge (*gnosis* means “knowledge”) which was attainable only by an elite of the sect who had achieved purity, and had become born again out of the evil flesh. In the 11th and 12th centuries, Europe had seen large-scale Gnostic

heresies—notably the Cathari (or “pure ones”)—and their violent suppression.

This Gnostic “secret knowledge” ideology is what Sarpi and his two famous collaborators, Galileo and Francis Bacon, used to create a neo-Aristotelean “scientific method,” in opposition to the creative one pioneered by Cusa and his followers like Leonardo da Vinci and Johannes Kepler. Under the Gnostic methodology, science explicitly becomes the same as alchemy, prophesy, or magic—which are all just a matter of hitting upon the right combination of chemicals, the right incantation, the plausible interpretation. This took many forms, including a few which contributed directly to British Israelism.

Francis Bacon—whom many classify as the founder of modern scientific method—explicitly saw science as nothing more than forcibly wresting from nature the secrets that God (a Gnostic Deity containing good as well as evil) has maliciously refused to reveal. Bacon’s text *New Atlantis*, which suggested that England could become the site of the new King Solomon’s Temple, became the founding document of the British scientific espionage operation known as the Royal Society. It was here that Bacon coined the ominous phrase: “Knowledge is power.” This original Royal Society held alchemy and ghost-hunting on the same scientific level as astronomy and chemistry.

Another cult spun out of the Sarpi network which contributes to many forms of British Israel, as well as to Freemasonry and Theosophy, is Rosicrucianism. Here again, the earliest origins are obscure, and include unverifiable references to the crusading Knights Templar (officially, “The Poor Knights of the Temple of Solomon”) and to various Satanic cults. According to Masonic legend, a small group of Knights Templar escaped the Inquisition for the Order’s practice of the Eastern Baphomet cult (whose initiation rite involved spitting on the visage of Christ) to fight with King David Bruce at the Battle of Bannockburn in 1314, thereby engendering the origins of British Freemasonry and of Rosicrucianism. Within higher order Freemasonry, the degree of Rose Croix is known as the “Degree of Revenge” against the Pope and the French King. Thus, the Jacobinites of the Duc d’Orleans (“Philip Egalité”) during the French Revolution were known to be followers of neo-Templarism.

Notwithstanding their primordial roots, the Rosicrucians’ strict adherence to a system of esoteric “secret knowledge” made them grist for Sarpi’s Gnostic mill. One of the few solid pieces of evidence we have about Rosicrucianism is that it was popularized in the early 17th century by a book by German theologian Johann Valentin Andrea, titled *Fama Fraternalitatis*. Andrea’s book described the fictional activities of one Christian Rosenkruz, who, after studying the magical theories of the East, returned to found a new Society. Andrea’s book was used as an organizing document by several of Bacon’s more occult-oriented contemporaries, including Robert Fludd and Sir Elias Ashmole (later the founder of speculative

Freemasonry, with its first lodge in London in 1717). The introduction to *Fama Fraternalitatis* is a reprint from the works of Trajano Boccalini, a Venetian theologian and a close friend of Sarpi, and who also wrote *La Bilancia Politica*, the first book in history to describe the need for a “balance of power” to rule Europe.

At the same time, Sarpi’s operations also encompassed several strictly religious ideologies. Venice had previously encouraged the most extreme Protestant forms, like Calvinism and its English variant Puritanism, while simultaneously working to harden and militarize Catholicism against them. In the early 17th century, Sarpi’s collaborators (like the oligarchical Sandys brothers in England, and the legal theorist Hugo Grotius in Holland) began calling for yet a new religion, which would supposedly chart “a third way” between the extremes of Calvin’s theocracy and the Vatican’s Jesuits. Typically, this new form would be based on Gnostic-style secret knowledge: the discovery of the original form—the “*prisca theologica*,” as they called it—of Christianity, before, as they claim, it was deformed by the early Church (including St. Paul!) and lost to man. The writer Edwin Sandys even stated that this new religion should be an amalgamation of the Church of England, plus the kind of Catholicism then practiced in places like Venice.

Much of the religious history of 17th-century England can be characterized as various factions’ attempts to decipher the secrets of the Bible and revive the “old-time religion.” Indeed, much of the original theology of such modern groups as the Quakers, the Pietists, and the Unitarians, derives from these debates. This is a major reason why the Cromwellian revolution of the mid-century saw intense public debates over Biblical texts that might be used to proclaim that English law was in conformity with the laws of the Israelites, and allow the Roundheads to claim that London was the New Jerusalem. Oliver Cromwell’s offer to let the Jews return to England after centuries of exile was not humanitarian, but was made in the hope that the Jews could somehow reveal their Biblical secrets; John Milton’s intense study of the Cabala and other Jewish esoteric texts was to the same end.

Even after the monarchy was restored in 1660, the debate merely intensified. Typical is Sir Isaac Newton, who was devoted to the search for “*prisca theologica*.” A Freemason in the tradition of Sir Elias Ashmole, Newton studied alchemy, and corresponded with John Locke on the subject. Like Archbishop James Ussher at the beginning of the century, Newton claimed to have divined the secret chronology of the Bible; in his book *The Chronology of Ancient Kingdoms*, Newton presented a scheme for the rebuilding of Solomon’s Temple. Many of Newton’s last years were spent writing notes for a book of prophesy based on the Revelation of St. John, in which he described the ultimate destruction of the “Anti-Christ,” by which he meant the Roman Pope.

By Newton’s time, England had not only taken over the oligarchy’s imperial mantle from Venice, it had also become

the cult center of the world. And, just as Sarpi had planned, the corruption of religious belief was vital to the corruption of scientific understanding. A very large reason why Newton's empiricist theories became so widespread, was that they conformed to the new, corrupt theologies; indeed, the English clergy and their colleagues became Newton's greatest popularizers. The one person who fully understood this was the greatest scientist of his day, Gottfried Leibniz. When the Royal Society realized that they must use Newton to destroy Leibniz's influence and began an international defamation campaign, Leibniz responded in a famous series of letters to Newton's friend Dr. Samuel Clarke. It is telling that Leibniz opened what was to be one of the great works of science with the line: "Natural religion itself seems to be declining in England."

British Israel proper

Although the preconditions for British Israelism were rampant in England, the first formal statement of the ideology did not occur until the 1790s, when Richard Brothers, a Royal Navy officer who had fought against America in the Revolutionary War, began to write that England was not just theoretically the New Jerusalem, but that the English

people themselves were descended from the Lost Tribes of Israel, and that they must restore the Temple in Palestine. The time for such theory was not ripe, and Brothers was suspected of being a radical and was ultimately confined to an insane asylum.

Around 1840, however, a decision was made somewhere at the Colonial Office or the East India Company headquarters, to revive Sarpi's old method of religious manipulation, and the next few years would see the rise of two, interrelated cults which would become a major weapon in British foreign policy. First, Irish clergyman John Nelson Darby started publishing texts which, he claimed, decoded the secrets of the Bible and prophetically laid out the fast-approaching Apocalypse. Darby's theories—which we today call "premillennial dispensationism"—had several striking components: 1) the millennial Kingdom of Christ will sweep away all civilization, and the only people saved will be a tiny group of elect who will be raptured physically into the new kingdom; 2) the evil power in the world is "Gog," as identified in Ezekiel, who will sweep down on Israel and begin the end days—Darby confidently identified Gog as Russia; and 3) the End will come only when the Scripture is fulfilled and the Jews return to Israel and rebuild the Temple.

Ye shall know them by their fruits

There are millions of Americans who are now involved in Pentecostal, Charismatic, and Millennialist religious activity—including some who may be reading this right now. Having "good feelings" about those activities is not enough—that can be pure salesmanship. Simply knowing that your group is involved in "good works" is not enough—the New Testament warns against that kind of thinking. There are a lot of wolves in sheep's clothing. These days demand that you look beneath the surface, and find out what are the core beliefs of your congregation. You may be shocked to find that your co-religionists have ideas which make it impossible for them to understand Lyndon LaRouche's article in this issue. Ask your minister, or your priest, or your friends, and find out. Start a fight.

The single-most important test, is what your congregation believes about man being in the image of God. This point is often taken for granted, because the Scripture tells us that God made man and woman in his image, and therefore, if you believe Scripture, you believe that. Not so. Many Protestant denominations believe that Adam and Eve were made in the image of God, but that this image was hopelessly tarnished after their Fall. Therefore, some

say, only the "saved" are truly in the image of God, and the rest of humanity are second-class souls. This kind of thinking often afflicts the person who is loudly opposed to anything that would take a life before birth (theoretically saving an elected soul), but who cannot muster much care for those "lazy" souls that God has apparently abandoned to their fate.

Another important clue to what your congregation really believes, can be found in their understanding of the role of reason in the worship of God. For instance, many people who call themselves Fundamentalists become quite agitated at the mention of Philo, the Jewish philosopher of Alexandria, or the Church Father Augustine. The best-selling Apocalyptics Hal Lindsey and John Walvoord have both written tracts against Philo, because the Platonic philosopher proved that any attempt at Scriptural prophesy was a narcissistic and impious attempt to make God conform to man's schedule. Scripture, said Philo, was a metaphor, subject to a deepening interpretation as man grows in understanding. Augustine usually gets a blast for subscribing to Philo on this and related points.

But, what really perturbs the Apocalyptics is Philo's and Augustine's absolute insistence that worship can never be irrational. As Philo beautifully puts it, God insists that his worshippers offer him only "the first fruits"—and for man, says Philo, that first fruits to be offered must be our creative reason.—*Michael Minnicino*

Almost simultaneously, one John Wilson picked up the theories of Richard Brothers and published *Lectures on Our Israelitish Origin* in 1840, claiming — also on the evidence of Biblical secret knowledge — that the Ten Tribes migrated to Europe after the destruction of the second Temple, primarily turning into Christian Englishmen and Germans; the racially inferior tribes of Judah, said Wilson, remained in Palestine and became the modern Jews.

Both these bizarre theories were sponsored by the British oligarchy, because they exactly fit the Crown's policy requirements. Darby's identification of Russia would be crucial to drumming up support for the war against that country which the British would shortly provoke in the Crimea. Wilson's Biblically sanctioned friendship with the Germans was also British policy. The fraud of the whole thing is exposed when, slightly later, British foreign policy turned against the Germans; immediately, Wilson's organization was factionalized, and it was discovered by the winning faction that the Germans were actually the racial heirs of the Assyrians, the ancient enemy of Israel, and therefore the enemy of British Israel.

And both Darbyites and the British Israelites provided invaluable assistance in firmly turning the attention of the British population to Palestine, and the need for the rebuilding of the Temple. The timing was crucial: In 1840 British Foreign Secretary Lord Palmerston had unofficially committed the British Empire to Zionism, and the creation of a British-controlled entity in Palestine. On one hand, Britain needed to ensure that the increasing chaos in the Ottoman Empire did not invite other Great Powers from developing influence there; on the other, it needed to protect the land routes to India and its growing colonial empire. This became official policy in 1845, with a Colonial Office report proposing "the establishment of a Jewish nation in Palestine, as a protected state under the guardianship of Great Britain"; such a state, the report concluded, "would place us in a commanding position in the Levant from whence to check the process of encroachment, to overawe our enemies, and, if necessary, repel their advance."

The Crown's "case officer" for this project was Anthony Ashley Cooper, the Seventh Earl Shaftesbury, a "pious" oligarch who combined aspects of both the Darbyites and the British Israelites, cleaned them up for general consumption, and became the leading spokesman for a plan to resettle Jews back in Israel. Shaftesbury's "High Church" version of British Israelism, as well as the various "Low Church" versions, grew through the 19th century. Queen Victoria's daughter, Princess Alice, became a patroness of the movement. In 1862, the Prince of Wales and future King Edward VII made a tour of the Holy Land, the first English Royal to set foot there since 1270. In 1865, Shaftesbury's efforts came to fruition with the founding of the Palestine Exploration Fund (PEF). Under the official patronage of the Queen, the PEF brought together funding from the Rothschilds and the United Grand Lodge of Freemasons; membership ranged

from oligarchs to apocalyptic crazies.

Again, religion made a brilliant cover for espionage and colonial manipulation. Nominally charged with surveying the Mideast, so that "the country could be restored by the Jews to its ancient prosperity," the PEF spent its time subverting the Ottoman governor, and making the maps that the British Army would use in the area in World War I.

One of PEF's leading explorers in Palestine from 1867-70 was Gen. Sir Charles Warren. According to British author Stephen Knight, Warren, who had been commissioner of London's Metropolitan Police, oversaw the cover-up of the Jack the Ripper murders, protecting both the United Grand Lodge of Freemasons and the fact that the Prince of Wales had had an illegitimate heir by a prostitute. The Chief of Criminal Investigations on the case for Scotland Yard was Sir Robert Anderson, who was a follower of John Nelson Darby.

Warren is credited by Masonic sources with virtually rediscovering the project of rebuilding Solomon's Temple. He founded the Quatuor Coronati Lodge 2076, which, under the guise of being the "research lodge" within the United Grand Lodge of England, has been active to this day, collaborating with Zionists in attempts to create Holy War in the Middle East by blowing up the Muslim shrine Haram al-Sharif on the Temple Mount in Jerusalem, in order to rebuild Solomon's Temple.

Ironically, when the Quatuor Coronati Lodge succeeded in taking over Theosophy, it spun off the Hermetic Order of the Golden Dawn, run by the Satanic SIS officer, Aleister Crowley, who was a major influence upon the Thule Society that gave birth to Adolf Hitler's movement and much of the inner cult belief structure of the Allegeimeine SS.

British Israel World Federation

In 1919, the 40-odd British Israelite organizations were consolidated into the British Israel World Federation (BIWF), which, today, spans the British Empire and permeates the United States. The first patrons of the BIWF were the Marchioness of Headfort and Adm. Sir Richard Peirse.

This consolidation followed two developments that were the work of British leaders who had been influenced by British Israelism. The first was the 1917 conquest of Palestine and entry into Jerusalem by Field Marshal Lord Allenby, which was intended to achieve a Palestinian Mandate for the British Empire at the Versailles Peace Conference. The second, which sought to give an "imaginative" purpose to a British mandate, was the Balfour Declaration, backing "the establishment in Palestine of a national home for the Jewish people."

The Balfour Declaration was nowhere more joyously celebrated than in the Darbyite and British Israelite congregations in England and America. But, the joy had little to do with the Jewish people; indeed, many of the celebrants were anti-Semites who would soon join the revived Ku Klux Klan. The issue was the final fulfillment of the Biblical prophesy, and, then, the end of the world.

British Israelism in America

Both British Israelism and Darby's prophetic apocalypticism were, surprisingly, welcome in America. Since both contained a Gnostic core belief, they were not altogether foreign to the theological ideas of many transplanted Puritans. Large factions of the American Puritans could easily be classed as Gnostics. Some early Puritan settlers even came up with a version of Israelism, and believed that native Americans were among the Lost Tribes of Israel. This idea was sufficiently widespread that it had to be attacked by Cotton Mather, the Puritan humanist.

The continued effect of Puritan forms of Gnosticism, and its use by Britain, can be seen in the work of Jonathan Edwards, who started the first big wave of revivalism in the first half of the 18th century. After studying Locke's psychological doctrines, Edwards came up with his own theory of "religious affections," the realization that rhetorically conjuring up horrific images of hellfire might have a dramatic effect on susceptible minds. His famous sermon, "Sinners in the Hands of an Angry God," with images of the sinner's soul as a tiny spider held by a thread over a pit of everlasting torture, created a preaching format still used today. Edwards's "Great Awakening" succeeded in creating mass hysteria in large parts of the Northeast, coming into direct conflict with American leaders like Benjamin Franklin and other followers of Cotton Mather, who wanted to fire up the population to build a nation. Edwards's son-in-law was Aaron Burr, the murderer of Alexander Hamilton, who presided over the American chapter of the British Hellfire Club, the secret society devoted to the philosophy of Bernard de Mandeville, who argued against any interference by the state in "Private Vices," no matter how Satanic. It was Burr who saw that Edwards was made president of the House of Orange's Princeton University.

Neither Darbyism nor Israelism were very popular in themselves in America through the 19th century, although the British attempted unsuccessfully to capitalize on Biblical prophecies about Russia (the evil "Gog") to undermine Abraham Lincoln's Civil War alliance with Russia. At the turn of the 20th century—coinciding with the British efforts to bring America into a strategic alliance—both premillennial dispensationism and British Israelism began to expand. Britain supplied a constant stream of preachers for U.S. "prophecy conferences," whose message was that the secrets of the Scripture were being decoded and were coming to pass; that "wars and rumors of wars" portended the Jewish return, the Tribulation, and the Rapture. The Darbyite theories were assembled in a series of pamphlets (several edited in England) called "The Fundamentals: A Testimony of Truth." These pamphlets—which included the statement that, although man was originally made in the image of God, he had lost that honor by Adam's sin—circulated in the millions in the United States. Indeed, the reason why many Protestant evangelicals and apocalyptics are called "Fundamentalists,"

is that they adhered to the "Fundamentals" described in these pamphlets.

Meanwhile, British Israelism grew.

The first American organization based on the writings of Edward Hines, the reigning British Israelite, was the 1879 Lost Israel Identification Society of Brooklyn, created by Joseph Wild, the pastor of Brooklyn's Union Congregationalist Church. In 1883, C.A.L. Totten, who was a U.S. Army officer, wrote *Palestine Regained, or the Relation of Our Race to the Race of Israel: The Means Toward the End*. That writing was based on the work of Hine, who toured the Northeast for four years, starting in 1884.

There were two American delegates to the 1919 founding of the BIWF in London, namely J.H. Allen and Portland, Oregon pastor Reuben Sawyer. The latter was a Darbyite who came to incorporate British Israel into his views. Sawyer was replaced as the U.S. representative to the BIWF by Howard Rand, a lawyer who ran for Attorney General of Massachusetts on the Prohibition Party ticket. In 1930, Rand founded the BIWF-affiliated Anglo-Saxon Federation of America, which soon had chapters across the United States.

There has been an intermingling of British Israelism with major Protestant Evangelical denominations ever since this time.

For example, Garner Ted Armstrong, the founder of the Worldwide Church for Christ, preached that the Anglo-Saxon-Celtic race was the true Israelites and that the British Sovereign was descended from King David. Upon his death, his church split between adherents of British Israelism and those who believed in "the Rapture." Likewise, Billy Graham, who founded the Evangelistic Association, got his first training from a British Israelite named Mordechai Hamm. Graham rose to prominence after his revival meetings in Britain, where he became associated with such British Israelite-influenced notables as Lord Home of the Hirsell. Graham's writings were published by the leading BIWF geopolitician, Kenneth Hugh de Courcy (see below), in his publication, *Religious Review*. Although Graham seeks to keep it hidden, some of his closest advisers practice cabalistic Biblical "prophecy" from "the signs of the time."

Another offshoot of British Israelism that has permeated the United States, posing a significant national security problem, is the Identity Church. It agrees that the Anglo-Saxon-Celtic race is the true Israelites, but differs from the BIWF by proclaiming the Jews to be descended from Eve's mating with the serpent in the Garden of Eden. Identity has significant influence within a number of paramilitary groups and in the militias, which overlap factions within the U.S. intelligence community and military units such as the Special Forces.

This influence of British Israel upon paramilitary and militia forces in the United States is longstanding. William Pelley, who founded the Silver Shirts, in imitation of the Nazi Sturmabteilung (SA), in the 1930s, was one such case. Others include Rev. Gerald L.K. Smith, who created the American

Destiny Foundation and then formed the paramilitary California Anti-Communist League; Rev. Wesley Smith, who founded two paramilitary groups, the California Rangers and the Christian Defense League; Lt. Col. William Potter Gale (ret.), who first worked with Swift's Defense League, then broke off to found the Posse Comitatus; and so forth.

Kenneth Hugh de Courcy

Kenneth Hugh de Courcy, the leading geopolitician of the low churches' BIWF, was chosen by the House of Windsor-affiliated Club of the Isles, to be an intermediary in the 1989 railroad of Lyndon LaRouche, Jr. and six other defendants in an Alexandria, Virginia Federal court. In a meeting with LaRouche several years earlier, de Courcy had insisted that LaRouche must give up his belief in a "divine spark of reason." At the end of 1988, de Courcy spoke with LaRouche associates in Europe, outlining the terms of a possible deal, under which LaRouche would not be sent to prison.

In LaRouche's allocution to the court, prior to sentencing, he described the "deal" outlined by de Courcy:

"I wish to deal briefly with a matter which bears directly on the business before us. During the middle of the preceding trial I received a communication from a senior, well-known, high-level member of the British intelligence establishment. This gentleman is known as Kenneth de Courcy, he is otherwise known as the Duc de Grantsmenil. He is a figure whose history in British intelligence prior to and during the last war is a matter of record in the Hoover Institution. He is well known to be a powerfully connected and influential person in Britain, by members of the U.S. establishment. . . .

"He communicated to me that he had been in contact with people who claimed to be responsible in the American liberal establishment for bringing of the prosecution and this trial. He also represented to me that he believed that persons with whom he had been discussing were interested in presenting to me political conditions to which, if I would submit (they didn't specify the conditions), but if I would submit to them, they would use their influence to shape the outcome of this proceeding trial and sentence. I responded to this by stating to them, and to Mr. de Courcy, that I was perfectly willing to discuss any political matter on its merits, but I was not going to engage in bargaining for influence on the outcome of the trial in the United States. . . .

"Mr. de Courcy subsequently informed me through intermediaries, that my refusal to accept the offer, at high levels of the British establishment, had meant I was consigned in effect to hell. . . ."

De Courcy, a protégé of British SIS chief Sir Stewart Menzies was born Nov. 6, 1909. He was the son of the claimant to the title of the Eighth Duc de Grantsmenil, which is a dubious title of Anglo-Norman origin, nonetheless given credence as an "honorary" by *DeBrett's Peerage*.

De Courcy has had numerous high-level associates within the Club of the Isles, and he is one of the leading apologists

for the House of Windsor's involvement in the drive to impose Adolf Hitler upon a prostrate Germany for a "drive to the east," against Russia. Among his Club of the Isles friends who were involved in the project were HRH George Duke of Kent, who was also a leader of the United Grand Lodge of England, and King Edward VIII, who was forced to abdicate because of his pro-Nazi views, when, by 1936, a faction of the Club of the Isles had come to see Hitler as a dangerous Frankenstein monster. De Courcy remained faithful to the Duke of Windsor even after the Duke was known to have entered into negotiations with Hitler to be restored to the throne of England by the Wehrmacht. De Courcy was very close to the Evangelical Lord Home of the Hirsell, who was with Prime Minister Neville Chamberlain at Munich.

However, the egotist Kenneth Hugh de Courcy made the mistake of placing some of his records on file at the Hoover Institution's archives, including a document he claims he wrote in Wormwood Scrubs Prison, while serving a sentence there for financial fraud. This document concerns his own role in the escape of convicted Soviet spy, and suspected British "triple agent" George Blake, in October 1966. Some U.S. intelligence sources believe that Blake did more damage to U.S. interests than British "triple agent," H.A.R. "Kim" Philby.

In his latest "prophecy" appearing in the pages of Courcy's *Intelligence Digest* and *Special Office*, he is once again claiming that there will be a renewed Middle East war by 1998, that will escalate into World War III. According to de Courcy, Russia is assisting Iran and Syria to prepare for such a war, through the transfer of nuclear technology. In order to save Israel, the British will have to rely upon the United States' arsenal to obliterate the Russian-Syrian-Iranian alliance. Should President Bill Clinton, who, de Courcy states, hates Israel's Prime Minister Benjamin Netanyahu, balk at this escalation, then the British will destroy Clinton, by playing their trump card: 60 million Evangelicals in the United States. The situation is such, that Netanyahu may himself launch a pre-emptive nuclear strike.

Otherwise, de Courcy said that China was doing everything it could, to maneuver Russia into an alliance with Iran for the forthcoming Middle East war. The reason is that Russia is extremely weak militarily. It has only its strategic missile capability left, after having decimated its other military units. If there is a new Middle East war, then, he foresees, China might move to take eastern Russia, which he claims has been a long-term goal. It would be impossible, given China's vast population and territorial depth, for it to be conquered by Russia.

De Courcy's latest "prophecy" is a reliable expression of the viewpoint of a powerful faction within the Club of the Isles. As a leader of BIWF in London pointed out, King George VI had had his genealogical chart traced back to King David, and he educated his daughters in British Israelism, including his heir, HM Queen Elizabeth II.