

WESTERN HOSTILITY TO RUSSIA

TERRY M.
BOARDMAN

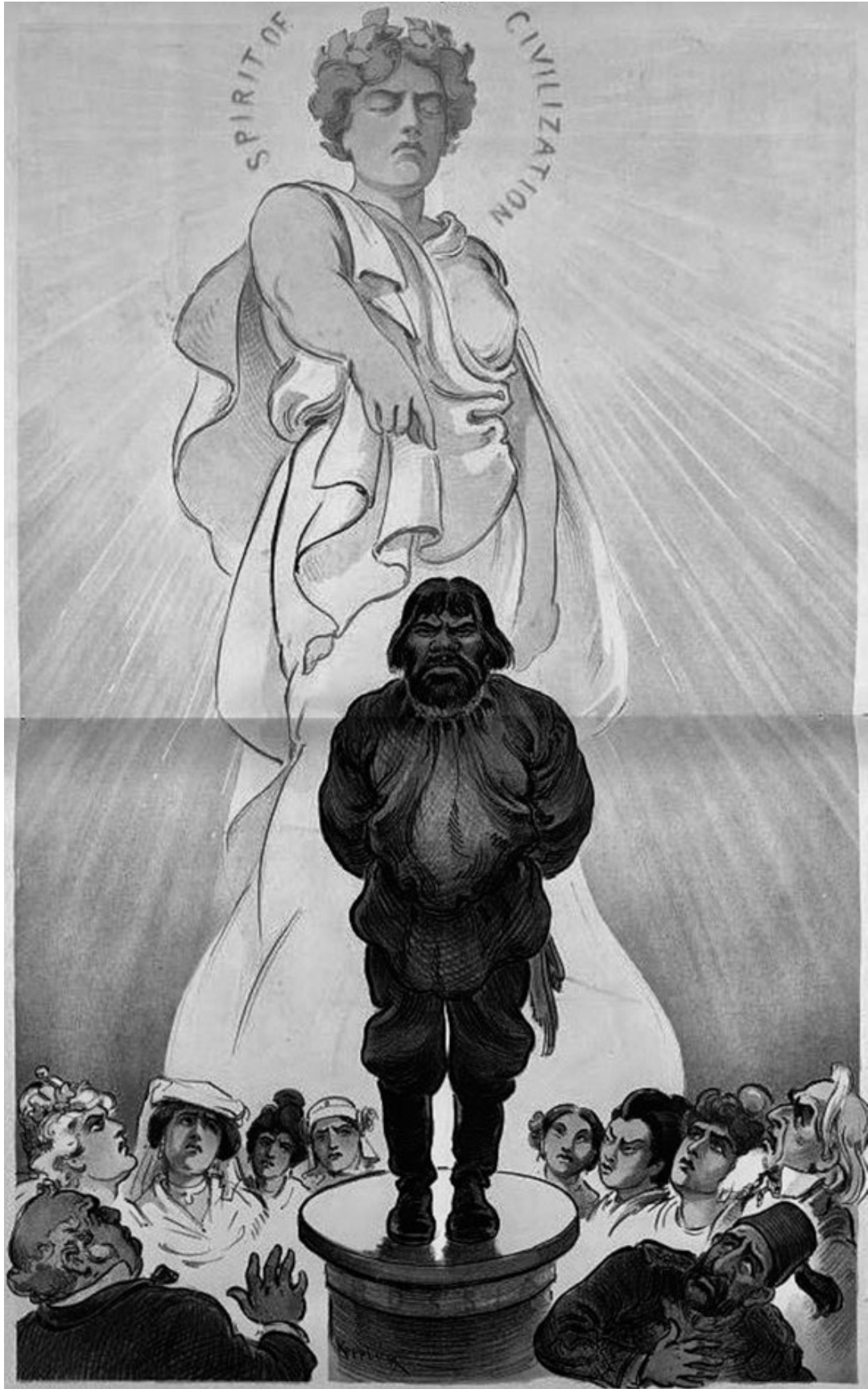
The Hidden
Background
to War in Ukraine



TEMPLE LODGE



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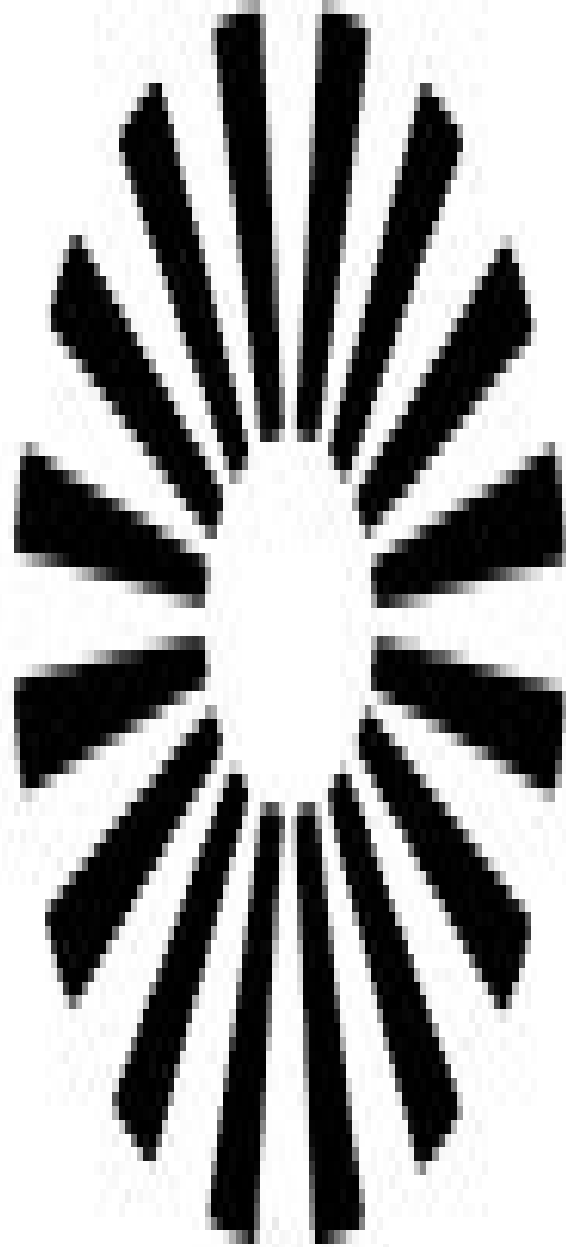


'Russia, Exposed to the World's Contempt' from Puck magazine (1903)

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Preface

This book consists of four essays that were first published in the quarterly New View magazine (<https://www.newview.org.uk/>) during 2022. The first of the four, '2022—War in Ukraine' is a 'stand-alone' essay, while the other three form a sequence titled (in this book): 'The Antagonism between Russia and the West' (in the magazine the title was 'The Anglo-Russian Antagonism').

The main theme of the four essays is that the conflict in Ukraine is ultimately not one between Russia and Ukraine but between Russia and the West (led by the Anglophone Powers, the US and UK) and that this conflict did not really begin in February 2022, nor in 2014 with the events of the Maidan in Kyiv and Russia's annexation of Crimea, but rather, it goes back to Napoleonic times when the British ruling elite began to imagine that Russia would be its main threat that would replace France. The fear of the British elite that India—the basis of British world power— might be taken from Britain by Russia, developed into the so-called 'Great Game' of the nineteenth century between Russia and Britain for control of Central Asia.

As the nineteenth century passed over to the twentieth, a new factor was added to the original British fear: as Russia gradually began to modernize and industrialize, the new fear was that Russia might combine its tremendous potential of human and material resources with the energies of a smaller, well-disciplined and well-organized state such as France, Japan, and above all Germany, and that this combination might produce the means to take on and defeat the British Royal Navy and thereby end Anglophone domination of the world. British geopolitical thinking in the late Victorian (1887-1901) and Edwardian (1901-1910) eras theorized this scenario and devised ways of addressing it.

To these exoteric motivations of power politics was added an esoteric dimension in the decades before the First World War. This was grounded in a long-term view of history going back to Greco-Roman times; it saw power in the European and Mediterranean regions passing over 2500 years from the south (Greece and Rome) to the north and west (France, Holland, Germany, Britain and its

American offshoot) and then possibly to the east (Russia and the Slavic world). The ruling groups of the Anglo-American West were determined that this last phase should not occur and that instead, Europe, and indeed the whole world, would continue to be dominated by the ideas and values of the Anglo-American West.

For this to happen, the Slavic world and Russia, with its huge potential resources in the vast lands beyond the Ural mountains, would have to be brought under the control of the West. Above all, Eastern and Central Europe— notably the peoples of Russia and Germany—would have to be kept in a hostile relationship with each other. This aim was achieved by the West to a large extent in two ‘hot’ world wars—from 1914-1945, and one ‘cold’ world war, from 1946-1991. But it was not fully achieved. Just as Germany was not totally subjugated to the will of the West at the end of the First World in 1919 (The Treaty of Versailles)—and another great war was needed to complete the task—Russia was not totally subjugated in 1991, with the end of the USSR. Another great struggle would be needed, in the view of the masters of the West, to subjugate Russia and bring it to heel, as had been done with Germany, and they began planning for this new struggle almost immediately. Although the Warsaw Pact was dissolved, its Western counterpart, NATO, was not; on the contrary, it was steadily strengthened by the addition of new member states through fostering fear of Russia, and NATO forces were gradually advanced towards Russia’s borders. Two key elements in Western planning were the role of China to the east of Russia—in the 1980s Western leaders had already begun to bring China into their global economic order as the new ‘workshop of the world’—and Ukraine, to the west of Russia. Ukraine was brought to the point where it could begin to function as the West’s battering ram against Russia, a role it began to play from 2014, when it became clear that the goal was to bring Ukraine into NATO and thus NATO missiles within minutes of Moscow and St Petersburg.

But Russia’s leadership took careful note of all these developments. A relationship was created with China to forestall Western use of China against Russia, and today, both economically and militarily, the two countries are close allies. The West’s attempt in 2014, following the Western-sponsored coup d’état in the Maidan ‘Revolution’ in Kyiv, to gain control of Crimea and its crucial naval base of Sevastopol, was foiled by Russia. The West responded by, in effect, ‘declaring’ a second Cold War against Russia that year, and began preparing Ukraine to act as its mercenary state in a hot proxy war against Russia, a war that would be backed economically by Western governments and

businesses and militarily by NATO. These preparations went on for eight years as the Western-backed Kyiv regime waged war against people it regarded as its own citizens in the Russian-speaking Donbass region of eastern Ukraine, while the West pretended to look away, ostensibly distracted in those years by other issues. The situation worsened to such a point—with the West under the leadership of President Biden of the USA showing no readiness whatsoever to take cognizance of Russian interests and concerns—that in February 2022 the Russian leadership felt it had no choice but to act pre-emptively against the West’s battering ram before that battering ram could be used more effectively, and the current Ukraine conflict began.

The first of the four essays, ‘2022—War in Ukraine’, as a ‘stand-alone’ essay, gives an overview of the whole situation, including both the exoteric and esoteric aspects. The second essay, ‘The Antagonism between Russia and the West—Part 1’, which is the first of the three-part sequence, focuses on the strategy of the Western elites since the late nineteenth century and how they sought to realize their aims. The third essay, ‘The Antagonism between Russia and the West—Part 2, The Nineteenth Century “Great Game”’, concentrates on the nineteenth-century origins of the antagonism, while the fourth and concluding essay, ‘The Antagonism between Russia and the West—Part 3, The Intended Demolition and “Remaking” of Russia’ discusses the long-term goals of the Western elites with particular emphasis on the esoteric aspects of their goals and their intention to break up Russia and return it to the dimensions of Muscovy in the sixteenth century. Russia can then be brought within the Western transatlanticist orbit; the Eastern European, Slavic phase of European history can be blocked, and the domination of Anglophone, Western culture, with its strong materialist bias, can be extended indefinitely. The essay closes with an appeal to the peoples of the West to practise what Rudolf Steiner called ‘ethnic self-knowledge’ so as to become more aware of subliminal forces working within their cultures from the past that predispose them to go along with the intentions of their ruling elites. If freedom from those oppressive intentions is to be achieved by the peoples of the world, it is vital that such intentions be understood.

Finally, I would like to express my sincere thanks to those who have made this book possible: Tom Raines, editor, and Rosemary Usselman at New View magazine for their help and unstinting support over the years, to my friends and colleagues Markus Osterrieder and Richard Ramsbotham, from whom and with whom I have learned and shared so much, and to Sevak Gulbekian, chief editor

at Temple Lodge, who kindly made possible both my first book *Mapping the Millennium* (1998) and now this, my third.

Terry Boardman, January 2023

1.

2022—War in Ukraine

2022, which happened to be the Year of the Tiger in the traditional Chinese calendar, the month of March (in the Western calendar) was dominated by the movements of the planet after which the month is named—Mars. When Vladimir Putin sent his troops into Ukraine on 24 February, Mars (lower aspect: aggression; higher aspect: courage and daring) was conjoined with Venus, and the two fast-moving planets were approaching conjunction with the very slow-moving Pluto (lower aspect: annihilation; higher aspects: spiritual intuition and resurrection) in the (tropical) sign of Capricorn (the sign of government and authority, amongst other things). By 27 February, Mars and Venus had conjoined with Pluto, and the Ukrainian Air Force had already largely been destroyed. On that same day, Mercury was conjunct Saturn, and the Sun was conjunct Jupiter and Neptune: a significant group of positions for eight planets! By 6 March, Mars and Venus, still together, had moved out of Capricorn into Aquarius and away from Pluto; by 9 March, the Mars-Pluto conjunction effect was definitely over. In the following days, Russian military momentum began to slow. But by mid-March, Venus had pulled away from Mars (both still in Aquarius), while Mars began to approach a stressful square relationship (90°) to Uranus (lower aspect: dramatic, even revolutionary shock; higher aspect: spiritual illumination) in Taurus.

This stressful square became exact on 22 March; around this time President Biden began claiming—without offering evidence—that Russia might soon start using chemical weapons, which would mean a major escalation. On 26 March, at the end of a speech in Poland, President Biden blurted out ‘For God’s sake, this man [Putin] must not remain in power’, which many took to mean an intention to force regime change in Russia; the US authorities quickly moved to assure the world that Biden had not meant that.

At the time of writing, Mars and Venus have reached conjunction with Saturn (in

Aquarius), the limiting, disciplining energies of which might be expected to restrain Mars' aggression, and negotiations in Istanbul between representatives of the combatants appeared to yield some hope for an agreement. Western media have been much given to (over-optimistic?) reporting that the Russian campaign has stalled due to the Russians' own errors and unexpectedly stiff and brave Ukrainian resistance, and certainly, the Russian armed forces lack recent experience; they have not fought a war on this scale since 1945.¹

In the first week of April, the Mars-Saturn conjunction will be exact, and then by the middle of April, Mars will have moved away from Saturn and into the sign of Pisces, a 'watery' sign in which Mars is not normally 'comfortable'. The end of the Mars-Uranus square by late March, the Mars-Saturn conjunction in early April, and the Mars entry into Pisces (mid-April) may be indications that the fighting will stop and peace may be achieved.

However, those who do not want peace may well be aware of those heavenly energies and may strive to oppose them, perhaps by sensationalist fake news stories, in order to keep the war going as long as possible in their own interests. (This happened: the fake 'Russian massacre in Bucha' stories were concocted in the first week of April.) The longer the war goes on, the worse the economic consequences will be, not just for Russia and Ukraine but for all of us—given the scale of the West's sanctions against Russia, Russian countermeasures, and the importance of Russian and Ukrainian raw materials, including food and fertilizer, in the world economy (Russia will very likely insist on payment for Russian energy in roubles or gold), and there may be a spread of military actions beyond Ukraine and even the danger of a nuclear strike by Russia or NATO.

To judge by the coverage of the Ukraine war in the Western mainstream media and by the statements of Western politicians, who have responded to this conflict with the same kneejerk, uniform, collective reaction that they showed during the COVID crisis, one might think Vladimir Putin woke up one morning sometime between December 2021 and February 2022 and thought to himself, out of the blue: 'I'll launch an invasion of Ukraine, because the Ukrainian state doesn't and shouldn't really exist and is actually part of Russia and I want to reconstruct the USSR. Oh, and also, Ukraine is full of Nazis who have been mistreating the Russians in the Donbass region.'

All of this, say the mainstream media, is sheer fantasy on Putin's part, and a sign that: 'Putin has lost his mind; he is an unstable autocrat who is a serious danger

to the “rules-based international order” like Milosevic, Saddam Hussein, Gaddafi, Assad and of course...Hitler. Putin, like them, must therefore be ousted, preferably by his own people, whose lives we shall now make miserable by our sanctions against Russia, so that they will overthrow him, which we cannot do ourselves, because we are afraid that might cause a nuclear war. In the meantime, we shall go on increasing NATO forces on Russia’s other borders to which we have steadily advanced since 1991 and we shall continue to send lethal weapons to Ukraine so that they can fight for their country (and for us) until the last Ukrainian, or Putin, is dead.’

If this sounds cynical, let us recall how many millions of young men the aging politicians of Europe were prepared to send to their deaths in the horrors of the First World War, the Korean War and the Vietnam War, or let us recall the words of America’s first female Secretary of State, Madeleine Albright, who as US Ambassador to the UN (!), declared on the prestigious US TV show 60 Minutes in 1996 that the deaths of 500,000 Iraqi children due to US sanctions on Iraq was ‘a price worth paying’.

Countless people in the West have swallowed this mainstream media version of Putin and the war in Ukraine just as they swallowed the government and mainstream media line on COVID-19 for the past three years. Or else, if they are anti-Establishment and deride the mainstream media, they are influenced by social media and alternative websites to believe that: ‘Putin, Zelensky, Biden, Xi Jinping and Klaus Schwab are all in it together, as they were with COVID-19’ and that this Ukraine war is, like COVID-19, just another step on the path to Schwab’s nightmarish ‘Great Reset’—the remaking of society worldwide into a totalitarian technocracy ruled over by billionaire globalist elites.

But neither of these two views does justice to the current situation. This war did not just begin this year (2022), nor is it even really a war between Russia and Ukraine, however much it may seem so. It is but the latest phase in a struggle that began 200 years ago when, in the years after the defeat of Napoleon at Waterloo in 1815, the British elite first really began to identify Russia as their main enemy that could take India—and thus their world power and much of their wealth—away from them.²

The deeper roots go back much further even than that— back beyond British involvement in the assassination of Czar Paul I in 1801...beyond British advisers at the court of Peter the Great a century earlier...beyond James I’s

planned expedition to land troops in the frozen wastes of northern Russia in 1613 at a time when both England was beginning to expand across the world's oceans and Russia was expanding across the solid 'ocean' of Siberia, eventually to confront each other in Central Asia and North America over 200 years later... back beyond Ivan the Terrible's rude letter requesting the hand of Queen Elizabeth I in marriage in 1570...back beyond the Anglo-Saxon exiles who settled in the Crimea after the defeat at Hastings in 1066...back to the distant ninth century, when pagan Danish Vikings began the effort (which ended in 1066) to conquer and settle in England, and other pagan Vikings from Sweden accepted the invitation to become the rulers of the pagan Slavs who lived in northern Russia. It was from pagan Scandinavia that the rulers of the English (Vikings and Normans) and of the Russians (Ruotsi—old Finnish for 'rowers') both came rowing in their longships. Once established, they both ruled over peoples of a different, though not vastly different, stock from themselves: Anglo-Saxons and Celts, and Slavic tribes.

Ukraine 2022 and 1914-18: bullies and underdogs

Today, all eyes are currently on 'brave Ukraine', as in 1914 they were on what the Western mainstream media called 'plucky little Serbia' and 'gallant little Belgium', who were cast as fighting for their lives like David against the imperial Goliaths of Austria-Hungary and Germany respectively, or in September 1939 when 'brave Poland' was invaded by the military machines first of Hitlerian Germany and then the Soviet Union 17 days later. The British like to side with the 'underdog' and against the 'bully'. But the fighting in Ukraine, which actually began in 2014, is but a symptom of a much larger, world-spanning conflict that has already lasted, and may well yet last, for centuries. Who is actually the underdog, and who the bully? Do they even exist?

As with so much else in the past century, we can relate the pain of Russia and Ukraine today to the events of that crucible of cruelty, the First World War—when Ukraine as an independent state almost emerged but was soon suppressed by the Bolshevik International Socialists, who also suppressed the Russians themselves—for 70 years. When the fighting in the First World War began, on 28 July 1914, the real antagonists—Britain, France and Russia—did not enter the fray for several days, and when they did, it was apparently on the same side!

How did the fighting in the First World War actually begin? With Austro-Hungarian shelling of Belgrade on 28 July 1914, following Austria-Hungary's declaration of war against Serbia on 23 July. There had been a month of tension between the rather ramshackle Central European empire and the small, pugnacious and prickly Balkan state after the assassination of the Austrian heir to the throne and his wife on 28 June by a Bosnian Serb nationalist student who was part of a group that had plotted and trained for the deed in Belgrade. The Austro-Hungarians regarded Serbia as a terrorist state that had committed a number of murders and attacks on Austro-Hungarian officials over the years which had increased in the period before 1914, as well the brutal murders of the king of Serbia and his wife in 1903. And indeed, until days before the assassination itself, the murder gang had been aided with weapons and training by the proto-masonic secret society Unification or Death (aka the Black Hand) which was headed by Col. Dragutin Dimitrijevic', the commander of Serbian military intelligence; he had been involved in the killing of the Serbian royal couple in 1903.

The Austro-Hungarians also suspected that behind Serbian nationalist aggression against the empire was Russian, British and French encouragement and support, including weapons supplies. The guns used for the assassination of the Austrian Crown Prince were later sourced to Belgium, a country very much under the British wing, and the Serbian officer who had taken them to Serbia had Freemasonic connections with Belgian lodges.

The Austro-Hungarians attacked Serbia pre-emptively, expecting that Serbia would soon be the battering ram for the destruction of their empire. The Russians had planned to attack Germany pre-emptively, because Germany's ally Turkey was about to receive brand new battleships from Britain that could defeat the Russian Black Sea Fleet, and the Russians' main war aim was to take back Istanbul (Constantinople) for the Orthodox faith.³

Germany too declared war on Russia pre-emptively, thinking that if they did not, then by 1917, Russia would be strong enough to overwhelm them. Germany also declared war on Russia's ally France pre-emptively, assuming that France would join the war in support of its Russian ally, which France certainly intended to do. The British declared war on Germany pre-emptively, thinking that Germany's economy would outstrip Britain's within a few years, even though the Germans had effectively given up the naval race of battleship-building two years earlier. Fear of the future was therefore what drove many of the combatants, just as it

has driven Vladimir Putin, who sees Ukraine much as Austria-Hungary regarded Serbia—as a spear that had been aimed at Russia (and Austria-Hungary) for at least two decades by forces in the West.

In lectures in late 1916, the Austrian philosopher and spiritual scientist Rudolf Steiner pointed out that a ‘Slav Welfare Committee’ organization ‘under the protection of the Russian government’ had in fact been found to have been sending weapons to Serbia under cover as far back as the mid-1880s to stir up trouble for the pro-Austro-Hungarian Obrenović dynasty in Serbia.⁴ It was King Alexander Obrenovic ’ and his wife who were murdered in 1903 by Col. Dmitrijevic ’ and his fellow conspirators and replaced by King Peter Karageorgević, who was more inclined to favour Russia, France and Britain. In 1914, the Triple Entente alliance (Russia, France and Britain) used Serbian nationalism as an instrument to bring about ‘regime change’ in Austria-Hungary and Germany, through the means of a general European war.

The British and Americans furthermore used this same war to force regime change in their ‘ally’, Russia, first by replacing the Czarist regime with a provisional republican government, and then by facilitating the journey of Communist agitator Leon Trotsky to Russia in 1917⁵ (via New York and Canada), and by supporting the Bolshevik revolutionaries after their coup in November 1917 and in subsequent years with considerable financial investments in Bolshevik Russia.⁶ The so-called ‘German threat’ was but the excuse to get Russia involved in a major war that would lead to the overthrow of the Czarist state.

And here we gain an important clue to what the current Ukraine war is all about. To understand why this war is about something far larger than just a war between Russia and Ukraine, we have to make something of a detour back to the circumstances of the First World War, the war from which Ukraine almost emerged for the first time as an independent state in 1918-21. ‘Brave Serbia’, the ally of Britain, France and Russia in 1914, which was much lauded in the Western Press during the 1914-1918 war, had lost a quarter (850,000) of its pre-war population by the end of the war, but that was of little consequence to the Allied elites, who by 1918 had achieved their aims as a result of having stirred up and manipulated Serbian nationalism to become the spark that lit the powder keg: by the winter of 1918, the Austro-Hungarian Empire was no more and its emperor an exile (the German, Russian and Ottoman empires had also gone under).



by the Russian tsars in 1654-1917



**by Vladimir Lenin
in 1922**



**by Josef Stalin
in 1939, 1945**



**by Nikita Khrushchev
in 1954**

Historical map of Ukraine showing how territories were added to produce today's state: 1654 -2013

The Western Allies' 'reward' for Serbia was the creation of the Kingdom of Yugoslavia (under Serbian leadership) out of the ruins of Serbia and of the Habsburg Empire of Austria-Hungary. The break-up of the Habsburg Empire was embraced as a war aim during the war by the Allies, notably Britain. Today, Ukraine is being used, just as Serbia was from the 1880s until 1918, and the target this time, taking the place of Austria-Hungary, is another large multi-ethnic state—Russia, which elite forces in the West have long wanted to break up in order to exploit its natural resources.⁷

Rudolf Steiner indicated⁸ that the war of 1914-18 was not only fought between Britain, France and Russia against Germany; that was the appearance on the physical plane. In the spiritual world it was fought by British and French souls against Russians, due to fundamental differences in attitudes to life and death between western and eastern peoples. Furthermore, he insisted that the key to the future lay in good relations between the peoples of Central and Eastern Europe, between German-speaking culture and Slavic cultures, especially the Russians, while the elites of the West sought to prevent this from happening so that the English-speaking peoples could manipulate the destiny of the Slavic peoples into the future.⁹

Western goals

It is known that, at least as far back as the early 1890s, esoteric circles in Britain were envisaging a great European war that would come about through Slavic nationalism and impulses of Slavic 'brotherhood' and would result in a socialist (Marxist) revolution in Russia and 'enable experiments in Socialism, political and economical' to be carried out which would destroy the Russian Empire and realize 'the dreams of the Pan-Slavists' whose Slavic race was now 'beginning to live its own intellectual life' and was 'no longer in its period of infancy'. This was spoken of in a lecture by the 'High Church' esotericist, Charles George Harrison (1855-1929), in London in 1893¹⁰ as an example of the first two of the

‘three great axioms’ which Harrison claimed were ‘the foundation of occult science’:

1. Seven is the Perfect Number.
2. The Microcosm is a Copy of the Macrocosm.
3. All Phenomena have their Origin in Vortices.

The goal here for the leaders of the Anglo-Saxon cultures, who saw themselves as the rulers of the dominant culture in the world in this modern era (since the sixteenth century), was, according to Harrison, to ensure that English-speaking culture would be the ‘tutor’ and ‘protector’ of the ‘young’ Slavic cultures, so that in the future, the values of Anglo-Saxon culture would also be those of the Slavic cultures, and notably the largest of them—the Russian culture.

Harrison spoke approvingly of, and was allied to, the Lux Mundi movement within the Church of England, a movement that emerged in 1889 and sought to unite the High Church wing of the Church of England with the latest developments in natural science and biblical criticism. An elite family that had regarded itself as faithful members of the High Church since the days of Queen Elizabeth I (1558-1603) was that of the Cecils, who had provided Queen Elizabeth and her successor King James I (1603-1625) with their Secretaries of State, the most powerful bureaucrats in the land, and performed the same function for both Queen Victoria (1837-1901), one of whose Prime Ministers was for three years the 3rd Marquis of Salisbury Robert Gascoyne-Cecil (aka Lord Salisbury), and for her son, King Edward VII (1901-1910), one of whose Prime Ministers was for three years (1902-1905) Lord Salisbury’s nephew, Arthur Balfour.

These latter-day Cecils, uncle Robert and nephew Arthur, very different in character but amateur experimental scientists both, carried through a remarkable diplomatic revolution in British foreign policy over a period of 20 years (1887-1907) in deliberately turning Britain’s two former arch-enemies, France and Russia, into her allies, and her two former most friendly countries, Germany and its ally Austria-Hungary, into her enemies.

What was the purpose of this? It was threefold: to ‘bring to heel’ through a great war both Germany and Russia. Germany was Britain’s rising rival in the modern era; the war would reduce Germany’s economic power and its growing navy, and Russia was the potential rival to the British Empire in the more distant future; the Russian Slavs were to be tamed through the carrying out of those ‘experiments in Socialism [Marxism], political and economic’, of which Harrison had spoken in 1893. Amongst other things, these would reduce the growing economic potential of Russia and expose it to exploitation by Anglo-American capitalism. The third aim was that a great war against Germany would serve to bind together the English-speaking Dominions of the Empire more tightly, and the constant threat of a ‘Red menace’ in the decades after the war would frighten the elites in the Dominions and in the United States of America into remaining closely allied to Britain.¹¹

Arthur Balfour (1848-1930), arguably more farsighted than his uncle, realized that in the twentieth century, British global power could only be maintained in alliance with that other rising power, the USA. This view he shared with the mining magnate and arch-imperialist, Cecil Rhodes (1853-1902), for whom the loss of the American colonies in the American War of Independence had been an unmitigated disaster. In 1891, Rhodes founded a secret society (The Society of the Elect, nominally modelled on the Jesuit Order), dedicated to maintain and expand British world domination and reunite Britain and the USA.¹² To this end, he founded the Rhodes Scholarships, which were centred on what he regarded as the ‘spiritual home’ of the British Empire— Oxford University, notably its Balliol and All Souls Colleges.

His successor, Lord Alfred Milner (1854-1925), took Rhodes’ project a major stage further in establishing the Round Table group (aka the Milner Group) in 1909. This group performed effective work in binding together the elites of the Dominions before and during the Great War, in bringing about the (Royal) Institute of International Relations (aka Chatham House) and the Council on Foreign Relations in the USA (1921), the two premier foreign policy think tanks of the English-speaking world and thus in laying the foundations of what is today referred to as the alliance of ‘The Five Eyes’, the five English-speaking countries (USA, Britain, Canada, Australia and New Zealand). Thus, although not yet fully realized, the dreams and goals of Rhodes, Milner, Balfour and the men of the Milner Group have been maintained for over 130 years.¹³

In order to secure their goals, it was essential, thought the Cecils and Milner, that

any alliance or cooperation between Germany and Russia had to be prevented at all costs, for such an alliance could endanger Britain's world dominance. This idea was most comprehensively first put forward during the premiership of Arthur Balfour in 1904 by Halford Mackinder (see illustration, left), imperial geographer, co-founder (in 1895) and Director (1903-1908) of the London School of Economics. Mackinder's main idea was that the key to world power was the region he called 'the Heartland', the vast region bounded by the Ural mountains in the West, the Himalayas to the South and the mountains of eastern Siberia in the East. This region, then and now so rich in material resources and human populations, could, said Mackinder, if spanned by a comprehensive rail network—(such as China is building across Eurasia today!)—pose an effective challenge to Anglo-American global naval power, as troops and resources could easily be transported to wherever Russia's enemies sought to put pressure on the country. Furthermore, an alliance between Russia, which controlled almost all of the Heartland, and a more energetic culture such as Germany or Japan, might also be able to bring about the construction of a naval fleet that could defeat the Royal Navy, thus ending the Age of the British Empire.



That this must not be allowed to happen was the fixed intention of those steering the ship of British foreign policy. During Balfour's premiership, they therefore brought about Britain's first formal alliance, with Japan in 1902, and just two years later, a war between Russia and Japan, in which Japan was supplied and part financed by Britain (and especially by US banks). The Russo-Japanese War (1904-05, in which the Japanese acted, in effect, as Britain's mercenaries) blocked Russia's advance in East Asia, weakened the Czarist regime considerably and laid the basis for the revolutionary upheavals of 1917. A month after that war began, Mackinder gave the lecture that marked the founding of Anglo-American geopolitics. It was the lecture and article titled 'The Geographical Pivot of History' for the Royal Geographical Society and it put forward Mackinder's Heartland Theory. In 1919, in his book *Democratic Ideals and Reality* (p. 150), Mackinder summarized his key geopolitical insight in a pithy three-line epithet:

Who rules East Europe commands the Heartland [i.e., Siberia and central Asia];

who rules the Heartland commands the World Island [i.e. Eurasia];

who rules the World Island commands the world.

This epithet is a major key to understanding events in the Ukraine today, in the age of China's Belt and Road transport infrastructure that has been gradually extended since 2013 across Eurasia and into Europe. Mackinder saw that rail networks could both facilitate Russian advances within and beyond Siberia and Central Asia and also facilitate attacks on Russia from its periphery.

Ukraine on 'The Grand Chessboard'

Anglo-American geopoliticians since Mackinder, most notably the Polish-American Zbigniew Brzezinski (1928-2017, National Security Adviser 1977-1981 under President Jimmy Carter) in his 1997 book *The Grand Chessboard*—

American Primacy and Its Geostrategic Imperatives, followed Mackinder's indications and identified the great importance of Ukraine as the eastern European springboard from which to project power against Russia, and beyond into central Asia. As Brzezinski put it in the book that is one of the most significant texts for understanding the present crisis, 'America's central geostrategic goal in Europe can be summed up quite simply: it is to consolidate through a more genuine transatlantic partnership the US bridgehead on the Eurasian continent so that an enlarging Europe can become a more viable springboard for projecting into Eurasia the international democratic and cooperative order.'¹⁴



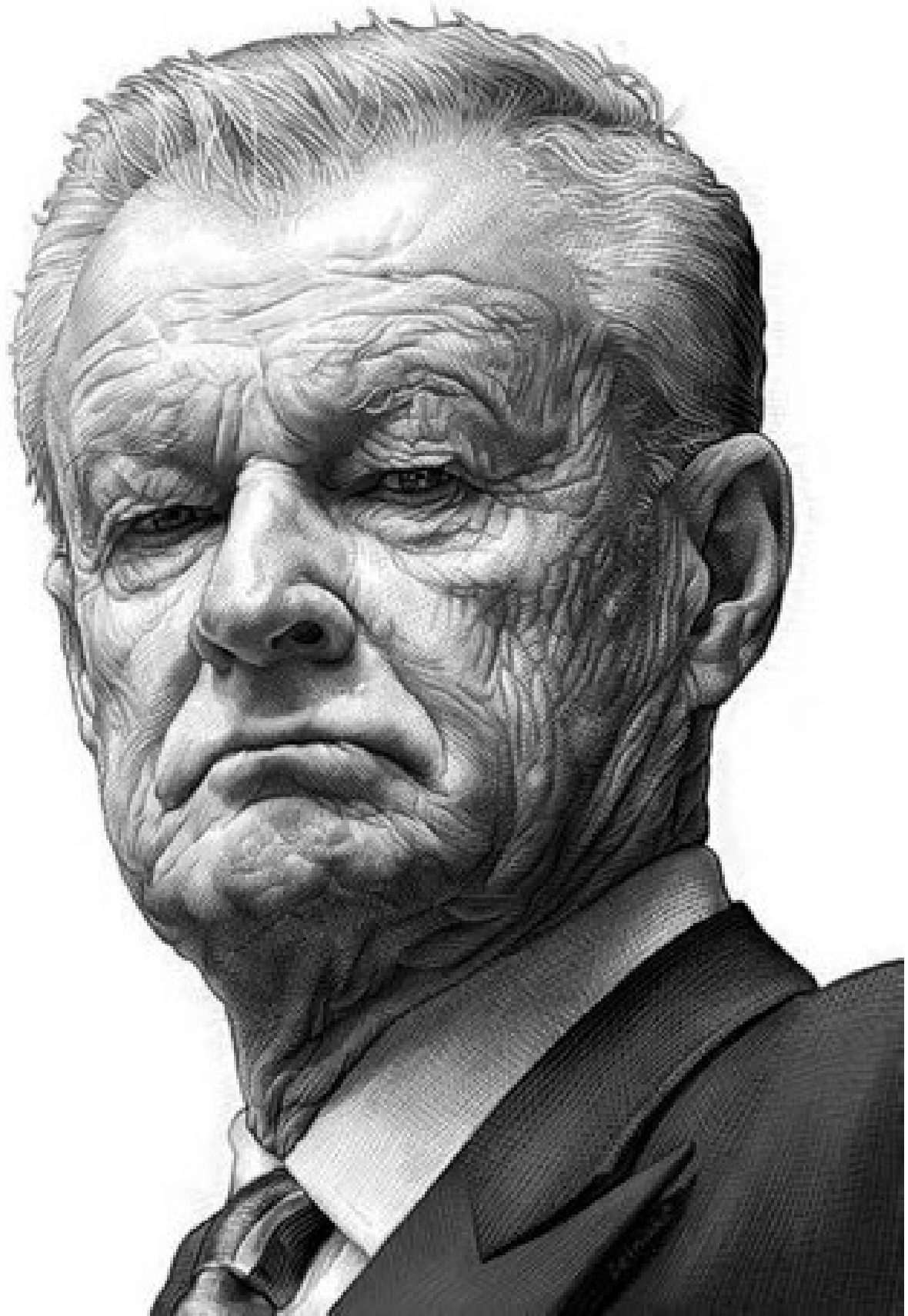
ZBIGNIEW

BRZEZINSKI

The
Grand
Chessboard

AMERICAN PRIMACY AND ITS
GEOSTRATEGIC IMPERATIVES

We have seen in the wars fought by the US and its allies and proxies in the former Yugoslavia in the 1990s, in Afghanistan, Libya, Syria, Yemen and now Ukraine the consequences of this 'projection' 'into Eurasia [of] the international democratic and cooperative order'! Because America, through its actions in the 20-year (!) Afghan war, ultimately failed, despite much effort, to establish any permanent military presence in the post-Soviet states in Central Asia, and because India has long maintained good relations with Russia and continues to do so, Ukraine became all the more important to the US as the potential 'springboard' into Eurasia: 'Who rules East Europe commands the Heartland....' Ukraine certainly occupied much of Brzezinski's attention in his Grand Chessboard book.¹⁵ It was a crucial 'chess piece' for him, and events since 2004 (the Orange Revolution) and 2014 (the Maidan coup) have shown that it remains so for the US foreign policy elite today, so much so that the US has shown itself prepared to restart the Cold War in a major way, after Russia's pre-emptive attack on Ukraine in February this year (2022), although Russia took no similar action with regard to US aggression in the Balkans in the 1990s, in Afghanistan, Iraq, Libya or Syria. Only in 2007, at the Munich Security Conference, did Vladimir Putin's tone towards the USA begin to become more confrontational.



Brzezinski (left) wrote in his 1997 book that sometime between 2005 and 2015 'Ukraine... should become ready for serious negotiations with both the EU and NATO.'¹⁶ It was clear to the Russians that the 'Orange Revolution' in Kyiv in 2004, in which an election result in favour of President Yanukovych was reversed in favour of the US choice, Viktor Yushchenko, signalled American interference. For Brzezinski, Ukraine was crucial to determining which way Russia would go: 'The loss of Ukraine was geopolitically pivotal...[and] geopolitically catalytic' (p. 92) 'for it drastically limited Russia's geostrategic options.'¹⁷ *The Grand Chessboard*, by this scion of a Polish Catholic aristocratic family, is full of a barely suppressed contempt and antipathy for Russia. In the chapter titled 'The Black Hole' (i.e. Eurasia) and the subsection 'The Dilemma of the One Alternative', Brzezinski insists that Russia has only one geopolitical alternative: to become part, along with a separate Ukrainian state, of a 'transatlantic Europe' in the structures of the EU and NATO: 'That is the Europe to which Russia will have to relate, if it is to avoid dangerous geopolitical isolation.'¹⁸ 'No Russian Ataturk is now in sight', wrote Brzezinski in 1997,¹⁹ failing to spot one Vladimir Putin.

But Brzezinski was disingenuous in holding out the carrots of EU and NATO membership to Russia; they were carrots which the West was never actually prepared to proffer: 'And if Russia consolidates its internal democratic institutions and makes tangible progress in free-market-based economic development, its ever closer association with NATO and the EU should not be ruled out.'²⁰ 'Ever closer association' with the EU is not membership, as Turkey, waiting for many decades despite being a member of NATO since 1952, has been forced to experience. In any case, in an article for *Foreign Affairs* magazine in autumn 1997,²¹ Brzezinski proposed that in the twenty-first century, Russia's future should be as merely a loose confederation consisting of three states: European Russia, Siberia and a Far Eastern Republic; these states, he claimed, 'would find it easier to cultivate closer economic ties with their neighbours'. His geostrategic allies at *The Economist* had already forecast in late 1992 that China and a mysterious 'Muslim entity' would be likely, sometime before 2050, to pounce from the south and east and seize Siberia and any such 'Far Eastern Republic'.

Russia's refusal to accommodate Western, transatlanticist wishes, Brzezinski wrote, 'would be tantamount to the rejection of Europe in favour of a solitary

Eurasian identity and existence': 'the defining moment for Russia's relationship to Europe [that is, a US-controlled Europe!—TB] is still some time off [that was 1997; in 2022, the 'moment' appears to have arrived—TB]—"defining" in the sense that Ukraine's choice in favour of Europe will bring to a head Russia's decision regarding the next phase of its [Russia's] history: either to be a part of Europe as well or to become a Eurasian outcast, neither truly of Europe nor Asia and mired in its [US-UK-fostered] "near aboard" conflicts...for Russia the dilemma of the one alternative is no longer a matter of making a geopolitical choice but of facing up to the imperatives of survival.'²²



Brzezinski's American rival in geopolitics but ally in American imperialism, geopolitician Samuel P. Huntington (above), the author of the controversial book *The Clash of Civilisations and the Remaking of World Order* (1996), another American who was close to *The Economist*, saw little hope of agreement with post-Soviet Russia and wrote that:

The conflict between liberal democracy and Marxism-Leninism was between ideologies which, despite their major differences, ostensibly shared ultimate goals of freedom, equality, and prosperity. [!!!] A traditional, authoritarian, nationalist Russia could have quite different goals. A western democrat could carry on an intellectual debate with a Soviet Marxist. It would be virtually impossible for him to do that with a Russian traditionalist. If, as the Russians stop behaving like Marxists, they reject liberal democracy and start behaving like Russians but not like westerners, the relations between Russia and the West could again become distant and conflictual.²³ [Emphasis—TB.]

When it had suited them, of course, the British elite had been very content to have a 'traditional, authoritarian, nationalist Russia' as their ally during the First World War, just as they were very content to have 'Soviet Marxist' Russia as their ally in the Second World War, although it is true that the first period of allyship lasted only 10 years (1907-1917) and the second only 5 years (1941-1946).²⁴

For Brzezinski, there was no sense in which Russia could be a 'bridge culture' between East and West; it either had to be in the US-controlled 'transatlanticist Europe', as he called it—and by 'Russia', he meant essentially European Russia west of the Urals—or it had to be in Asia i.e., with China. The goal set out by Brzezinski and *The Economist*'s Brian Beedham in the 1990s—of forcing Russia away from Europe and towards China, and using Ukraine to do so, with the eventual aim of getting China to attack Russia and amputate much of it, has been a long-term aim of Western geostrategy for about three decades now. The appearance on the scene of Xi Jinping and his pan-Eurasian 'Belt and Road' plans (2013) might seem to go against this goal, because Russia and China are

closer today than they've ever been, but we should recall that something like this situation has occurred before—when Britain chose to make its 100-year-old enemy (Russia) into its ally—in order to destroy it in a war. By pushing Russia and China together, as they have done since 2004, the Western elites can set up yet another global dualism—a struggle between what they like to call 'democracy vs autocracy', the 'liberal, rules-based order' vs the 'system of anarchy and barbarism'.

Unless the Taiwan issue causes a major war in the near future between China and the West, eventually the Western elites will seek to persuade China to betray Russia and turn on it. In the early 70s the West did something similar, when Nixon and Kissinger chose to mend fences with Communist China, which had fallen out with its former Communist ally, the USSR, even to the point of armed conflict in 1969. Today, with the current war in Ukraine, the West has begun to suggest to China that it will suffer sanctions if it remains linked to Russia. The hope here in London and Washington is that China will be 'encouraged' to turn against Russia, and then, as *The Economist* predicted in 1992, Russia might well lose its vast Siberian territories with all their precious minerals, rare earths, oil and gas, and European Russia, reduced back to the size of the Muscovy rump state of the first Czar, Ivan IV (the Terrible) in the sixteenth century, can then be captured by 'transatlanticist Europe'.²⁵

In terms of George Orwell's world picture in his novel 1984 of three competing power blocs and their respective allies: 'Eurasia' (Russia) will be overwhelmed by Eastasia (China), which will then face off against Oceania (US-UK-Europe). Just as in the two world wars of the twentieth century, the middle term (Central Europe: Germany and Austria-Hungary) is destroyed, leaving the two poles of East and West to face each other in a divided world. It is this grim dualist scenario that the elites of the West are evidently seeking to bring about by undermining and destroying Russia, and since at least 2004 (the Orange Revolution) they have been preparing Ukraine as a battering ram to do it. First, they will seek to compass the destruction of Russia and then, if that is successful, and no doubt with the eventual assistance of India, Japan, S. Korea, Vietnam, Indonesia and the AUKUS countries,²⁶ they will move on China and, like Russia, aim to break it up too.²⁷

For a detailed discussion of how the West has systematically sought to use Ukraine, in line with Brzezinski's thinking, to bring down Russia, see Iain Davis' four-part article series: Ukraine War! What Is It Good For?²⁸ which studies the

historical background, the nationalist background, the Nazi background and the globalist background, and see also the two films about Russia and Ukraine made by US film director Oliver Stone, both available online: Ukraine on Fire and Ukraine Revealed.²⁹

In January this year (2022) came the failure of an attempted coup in Kazakhstan on Russia's south Central Asian border, which was put down with the help of troops from Russia, Belarus, Armenia, Kyrgyzstan, and Tajikistan, which, with Kazakhstan, are fellow members of the Eurasian Economic Union (2015) and the Collective Security Treaty Organisation (1992). Perhaps we shall discover in a few years' time that the January coup attempt was made with support from the West, another failed American attempt to open a bridgehead in 'the Heartland' against Russia. Certainly, in early 2019 the RAND think tank (which is financed by the Pentagon) published a plan for a series of offensives against Russia; it was titled Extending Russia: Competing from Advantageous Ground:

We examine a range of nonviolent measures that could exploit Russia's actual vulnerabilities and anxieties as a way of stressing Russia's military and economy and the regime's political standing at home and abroad. The steps we examine would not have either defense or deterrence as their prime purpose, although they might contribute to both. Rather, these steps are conceived of as elements in a campaign designed to unbalance the adversary, leading Russia to compete in domains or regions where the United States has a competitive advantage, and causing Russia to overextend itself militarily or economically or causing the regime to lose domestic and/or international prestige and influence.

The RAND report went on to list six 'geopolitical measures' that the US could take to weaken Russia; four of them have already been implemented in the last two years: 1. Provide lethal aid to Ukraine. 2. Increase support to the Syrian rebels. 3. Promote regime change in Belarus. 4. Exploit tensions in the south Caucasus. 5. Reduce Russian influence in Central Asia. 6. Challenge Russian presence in Moldova.³⁰

Zelensky and Arestovych

With the election of the comic actor Volodymyr Zelensky (73% of the vote) as Ukraine President in 2019, a man backed by the billionaire oligarch Ihor Kolomoisky, who has also funded Far Right ultranationalist groups such as Right Sector, Aidar Battalion and also, allegedly, the notorious neo-Nazi Azov Battalion, the tense situation in Donbass and between Russia and Ukraine only got worse.³¹ Zelensky had promised the electorate he would ease the situation in the Donbass, but he was soon forced to realize that the ultranationalist forces that were part of the Ukrainian armed forces and security state would not allow him to do that, and he had to back down and cooperate with them. Nor did he improve the language-rights situation for Russian-speaking citizens of Ukraine.



One of Zelensky's very close advisers in the Ukrainian government, Oleksiy Arestovych (see illustration, left), a man who is on record (in 2019) as saying that he was ready for 'havoc' in Ukraine if the eventual result would be NATO membership, was asked in 2019 if the war then going on in the Donbass would soon end if Ukraine made a formal application to join NATO, and he replied:

No, we can't talk about...ending the war here; on the contrary, it will most likely push Russia to [launch] a large-scale military operation against Ukraine, because they'll have to degrade us in terms of infrastructure and turn everything here into ruined territory so that NATO would be reluctant to accept us.

Interviewer: You mean that Russia will confront NATO directly?

Arestovych: No, not NATO. They will have to do this before we join NATO, so that NATO are not interested in us as a ruined territory. With a probability of 99.9% our price for joining NATO is a full-scale war with Russia. And if we do not join NATO, then absorption by Russia within 10-12 years. That's the whole dilemma in which we find ourselves. Interviewer: If you weigh up the options, which is better in this case?

Arestovych: Of course, a major war with Russia and a transition to NATO as a result of the victory over Russia. Interviewer: And what is a 'major war' with Russia?

Arestovych then describes (in 2019!) almost all the major moves that have been happening in the conflict that began on 24 February 2022 and then says:

That is what a major war is [i.e., would look like] and the probability of it is 99.9%.

Interviewer: When?

Arestovych: After 2020, the most critical years are 2021 and 2022, then 2024-2026 and 2028-2030 will be critical. Maybe even three wars with Russia.

Interviewer: How can Ukraine get a MAP [membership application plan] with NATO, and not get stuck in a full-scale war with Russia?

Arestovych: No way, well, except that they [the West] will hit Russia with means that will make it clear that they are not welcome here...sanctions, embargoes...They can make it so that power in Russia will change... Liberals can come and Russia will again be a good country [i.e. as in the Yeltsin years !—TB]...

Interviewer: Is the option of a peaceful settlement being considered?

Arestovych: No, it won't happen.

However, Arestovych didn't think that sanctions would be effective against Russia and pointed to their failure against Iran over 40 years. The only way forward for Ukraine, he said, was war with Russia, and after it would come the reward: NATO membership. He went on to say:

There is no chance of neutrality in Ukraine. One way or another, we will drift into one or another supranational military alliance. Only, it will be either the 'Taiga Union' [Eurasian Union] or NATO. We were in 'Taiga' [the post-Soviet Commonwealth of Independent States] and I personally don't want to. We haven't been in NATO [so] let's try [it]. We will definitely not maintain neutrality. This means that the main task is to join NATO, and no social and economic sacrifices are such in the face of this task [emphasis—TB], even if the US dollar goes to 250...the price of joining NATO is likely to be a war with Russia or a sequence of such conflicts. In this conflict we will be very actively supported by the West—with weapons, assistance, equipment, new sanctions against Russia and the quite possible introduction of a NATO contingent, a no-fly zone. We won't lose, and that's good.³²

Arestovych comes across as a thoroughly cynical and Machiavellian character who was and is prepared to see his country and people devastated in order to achieve the one goal he thinks necessary to secure its future—NATO membership—even though other goals would be possible for Ukraine, such as what has been called ‘the Finnish solution’. Finland has a very long border with Russia, as does Ukraine, and it has never been a member of NATO (although it is currently preparing to become one!). As such, even though it joined the EU, it has enjoyed good, if wary, relations both with the USSR and with the Russian Federation; like Switzerland, Finland maintains a very capable armed neutrality, and it has long been, even before joining the EU, a prosperous, democratic country.

But Volodymyr Zelensky and Oleksiy Arestovych have shown no sign of wanting to adopt the Finnish solution for Ukraine. The actions and numerous staged video appearances of comic actor President Zelensky outside at night in Kyiv (all too obviously in front of a green screen) and on video screens in numerous foreign parliaments have so far seemed to go along with the line advanced in Arestovych’s 2019 interview. In 2019 and still today, Arestovych has felt so confident because he knew Ukraine would have the will of Western power circles behind it, and so it has turned out. The elites of the West have, on the whole, rallied behind Zelensky and Ukraine as they did behind COVID-19 lock-downs, restrictions and anti-COVID-19 injections—with almost total uniformity. And the response of the Western media controlled by those same elites has been as uniform and conformist as it has been over COVID-19.

RUSSIA WANTS WAR



look how close they put their country to our military bases

The motive of national survival

Vladimir Putin, for his part, seems prepared to devastate parts of eastern Ukraine (while western Ukraine—a very large region—has so far been largely untouched by the war) in order to achieve his aims, which he sees ultimately as the survival of the Russian people and the Russian state. It is not so much the Soviet Empire that Putin wants to resurrect as the greatness of the Russian State, which he feels reflects the greatness of the Russian people, and he wants that greatness to be recognized in the world. The Russians are a great people with a great culture, but they, like the Ukrainians, have very little political, and close to zero democratic experience: only some 30 years, since the end of the USSR. When faced with the question of national survival, however, most countries have been prepared to flout international law. The USA, for example, did so in 2003 in invading Iraq, which it spuriously claimed had weapons of mass destruction, and arguably, in 2001, in invading Afghanistan, where, on the basis of all-too fallible evidence, that unhappy country was invaded by the US-led NATO and subjected to 20 years of war and occupation. Afghanistan is thousands of miles away from the USA, whereas Ukraine shares with Russia a border 1,282 miles long.

If NATO bases and missiles were installed in Ukraine, they would indeed pose an existential threat to Russia in the event of a war, which is how the USSR saw American missiles in Turkey before the Cuban Missile Crisis in 1962. With Ukraine in NATO, the distance to Moscow from a NATO missile base in northern Ukraine would be less than the distance from London to Edinburgh, and the missile, if not shot down, would arrive in Moscow in five minutes or less. To preclude a similar such scenario in the western hemisphere, President Kennedy in 1962 threatened the Soviets with nuclear war. They backed down and withdrew their missiles from Cuba, having obtained secret American guarantees that US missiles in Turkey would also be removed. On that occasion, Kennedy was prepared to risk world annihilation; the Russians saved the world from that fate by backing down and doing a deal.

The struggle for the seed of Russian culture

The war in Ukraine is not a simple story of a bully and an underdog, ‘the Dragon

Putin and his barbaric Russian hordes vs St George Zelensky and his noble suffering Ukrainians' as those under the spell of the mainstream media might be led to think—as they were in 1914 (Serbia/Belgium) and 1939 (Poland)—nor is it a mere distraction from COVID or just the next phase en route to Klaus Schwab's 'Great Reset' dystopia, as many in the anti-Establishment scene think. Some of them see the war in Ukraine as a symptom of a major historical shift in the world order, as the declining American Empire seeks to fend off a Russian and Chinese effort to overturn the US-led 'New World Order'; others see Russia and China as just as bad and as technocratically tyrannical as the West, as we saw during the COVID pandemic. The real war is waged by technocratic elites against all of humanity, they argue, and the Russia-Ukraine War is merely being used by those elites to further their agenda:

....it is a war between Technocracy and the rest of the world. As the nation state model of government dissolves, it will be replaced by leaders of the corporate world, central bank oligarchs and private financial institutions. During the breakdown of the global supply chain, the financial and currency systems will also break down, allowing central banks emergency powers to replace currencies with a system of digital currencies. Digital currencies require digital identity. Digital identity will enable Universal Basic Income and rationing of all necessities of life. Governments will bow, Technocracy will take over and the Great Reset will be complete.³³

However, this war has its own genesis, context and background, and it happens to coincide with the larger global crisis of the twenty-first century, through which Messrs Schwab, Gates, Musk, Fink & Co. are seeking to take us all into their technocratic, AI-driven One World Order of the 'Fourth Post-Industrial Revolution'. If there is an underdog in this fight, with its back against the wall, it is actually Russia, or rather, Russia is the bear being baited by the dogs of the West who are determined to force the Russian bear to comply with the dictates of the elites of the Anglosphere and with the intended world government, led by them, which they regard as desirable and inevitable. Ukraine has been used by the West over the past 20 years as the stick to poke the Russian bear, and in his desperate fury, the bear has now lashed out at his brother and sister Slavic nation which he recognizes—too late?— has been prepared by the West for aggressive

use against him, rather like Japan was used against Russia by the West in the Russo-Japanese War of 1904-05. Without the support of the West, it is very likely that Japan would not have triumphed against Russia. On that occasion, Russia was also partly to blame for having expanded imperialistically into north-eastern China, where it ran into the ambitions of the equally greedy and imperialistic Japanese.

In this early twenty-first century, however, before 2004 Russia was not seeking to expand its territory. It was the West, in Georgia in 2008 and in Ukraine in 2004 and 2014, that sought to prepare Ukraine as its weapon against Russia. The hapless Ukrainian people, with little experience of democracy, have been manoeuvred by unscrupulous forces at home and abroad into electing a series of corrupt, oligarch-driven governments who have been subject to Western pressure and bribes (not least from Joe Biden and his son Hunter) and who have placed their population at great risk, ready to sacrifice many of them to win NATO membership, the goal of all the pro-Western presidents since 2004: Yushchenko (2005-2010), Turchynov (2014), Poroshenko (2014-2019), and Zelensky (2019-).

The esoteric aspect of this conflict is that it is the next phase in what Rudolf Steiner (over) called ‘the struggle for the kernel of Russian culture between the Anglo-American plutocrats and the people of Central Europe’. ‘The war,’ he said, ‘will... go on in some form or other until the German and Slavic cultures have together united in the common goal of freeing people from the yoke of the West.’ This will require people, he went on, ‘to see through and reveal the lies with which the West has to operate if it is to succeed,’ one of which is the pretence to champion revolutionary impulses of ‘freedom’ while actually seeking to impose world domination through capitalist methods. Otherwise, he said, if people fail to resist and do not reveal those lies, ‘they will yield control of the world to an occult group within the Anglo-American world until, through the shedding of blood in the future, the true spiritual goal of the earth will be saved by those in the subjugated German-Slavic region.’³⁴(Emphasis—RS.)



Today, a prime symptom of this ongoing struggle has been the Nordstream II gas pipeline from Russia across the Baltic Sea directly to Germany. Through this pipeline, the relationship between Germany and Russia would have been expanded and developed, and not only in economic terms. But through the West's response to the war in Ukraine, the German leadership have been prevailed upon to shelve the controversial pipeline, which several US presidents have been determined to see cancelled. Instead of cheap Russian gas for Germany and the EU, more expensive American gas will now be transported all the way across the Atlantic Ocean by an endless stream of tankers. This kind of thing has long been the Anglo-American goal: to minimize and terminate as far as possible connections between Russia and Central Europe, in order that the Anglo-American West can take control of Russia and the Slavic East.

The nightmare of a global Technocracy or nuclear annihilation will come true unless a different model of a future society is advanced and becomes widely understood, one that was rejected in Central Europe a hundred years ago because too many people were mesmerized by the power of the state at that time. Even Rudolf Steiner, the proclaimer of that model, known as social threefolding, said a hundred years ago in 1922 that the historical moment for the social threefolding movement, which he had initiated in 1917 and had been publicly proclaiming since 1919, had passed and that it would have to wait another hundred years for another opportunity until the time was again propitious for it. The time for it is now not only propitious but critical.³⁵

2.

The Antagonism between Russia and the West—Part 1

To heal an illness, we must first diagnose it correctly; we must understand what is causing it. What then are the roots of the Anglo-Russian antagonism that we see going on related to the conflict in Ukraine? For while the local conflict there appears to be one between Russians and Ukrainians that has its own history in the decades and centuries of uneasy relations between those two Slavic peoples, it is also part of a much larger conflict between English-speaking culture—or rather between the elites who have been steering English-speaking culture for centuries—and Slavic culture, notably that of its largest constituent population, the Russians.

Then again, this larger struggle between the two cultures: the Anglosphere (Anglo-America) of the West, and the Slavs, is a reflection of an even more ancient struggle: between the peoples of ‘the West’ and those of ‘the East’. ‘The West’ here means the peoples who are prominent now, in the present time, since the fifteenth century when the so-called ‘voyages of discovery’ began from the west of Europe, and ‘the West’ today is led, for better or worse, by the English-speaking peoples, notably the USA. ‘The East’ means the region that provided peoples who were prominent in ancient times millennia ago and which will provide peoples who will be prominent again in the distant future. From a spiritual-scientific or anthroposophical perspective, we are witnessing here a struggle between the present and the future, between a culture that is focused more on the individual and on individual self-assertion and a culture that inclines more to the spirit of community.

It seems to be the destiny of ‘the West’ to pass through the trials of the lonely and isolated individual who overcomes selfishness and self-assertion to the point where he or she can build new communities together with other individuals who have been through similar trials. This is a very risky and dangerous process which must eventually destroy all the old social forms continued from ancient times. Rudolf Steiner pointed out in 1919 that the midpoint of the twentieth century: ‘coincides with the end of the period in which the forces from before the middle of the fifteenth century—still atavistically with us to some extent—

reach their ultimate decadence'. In the Western historical context, this means all the legal and social forces of the Greco-Roman period, as well as all those theocratic commandments from Ancient Israel, Babylon, Egypt and Persia. 'We are living in a period of evolution when the gods are only too ready to help, if human beings will come forward to meet them. But the gods have to work in accordance with their own laws, which stipulate that they must work with free human beings and not with puppets.'¹

While 'the West' is going through this dangerous process, it seems to this writer that the East, and other regions of the world, will keep humanity alive, so to speak, while the narrow path towards the new conscious community life is being discovered in the West over the coming centuries. The East, Africa and S. America will keep humanity alive through the instinctive, still vital but slowly fading forces from the past until the time comes when the West can bring to the East the example of the new communities of free, striving individuals. Precisely because of its ancient heritage and its faithfulness to that heritage, the East will be able to take up this new community impulse and make more of it in the future than Westerners will be able to do.²

It is not difficult to recognize that the wave of culture and civilization has gradually moved westwards from the time of Ancient China and India. From the Near East and Egypt, it moved to the lands around the Mediterranean, southern Europe, Greece and Rome. Then from the mid-fifteenth century it moved north beyond the Alps, and since the time of Gutenberg, Dürer and Luther, it has increasingly been the Germanic peoples of northern Europe who have moved to the fore. According to Rudolf Steiner, from the middle of the fourth millennium, the peoples of eastern Europe, the Slavs, and notably the Russians (also perhaps the Finns and Romanians) will be in the vanguard of the impulse to new community for the following c.2000 years. But until the fourth millennium, the dangerous drive through the eye ('the I') of the needle to individualism is being led by the peoples of northern Europe (beyond the Alps) and their American extension across the Atlantic, especially the English-speaking peoples.

Part of the danger of this period is that elements within the elite of these peoples, elements who wish to preserve the traditional hierarchies of the past from before the late eighteenth century, the culture of lords and serfs, seek to hold evolution back at that point of selfish individualism that benefits themselves and to hold down the mass of the population through the use of economic relations and the law. Nevertheless, these elites recognized that 'the lower orders' in northern and

western Europe and in America would seek to assert their individualism too, and this would lead to the drive for democracy and for new, non-hierarchical social forms. These social, and democratic impulses, the Western elites determined, must be held back as far as possible in the West and must be diverted from the West and transplanted to the Slavic East where the instinctive sense for communal life and brotherhood—everything that is bound up with the various meanings of the Slavic word mir (peace, joy, world, community, village, pronounced ‘meer’) was stronger and would be able to absorb them. With the appropriate use of Western propaganda, once transplanted ‘over there’, they could even be made to appear dangerous and threatening to the West, which was to be made into a culture that stands for the rights of the individual as contrasted with those of the community. This polarity would become the basis of the bipolar world of the twentieth century, which the current Western, anti-Russian propaganda is seeking to recreate.

Illuminating observations

An entry, most likely from 1918, from one of Rudolf Steiner’s notebooks sheds much light on this entire process and on the ongoing struggle between Russia and the West:

What forces are confronting each other in this war and for what is it being waged? Driving things forward is a group of people who seek to dominate the earth through dynamic, capitalist, economic impulses. To these people belong all those circles which this group is able to bind and organize through economic methods. The essential point is that this group knows that on the territory of Russia there is an unorganized collection of human beings who, with regard to the future, bear in themselves the seed of socialist organization. [By ‘socialist’ here, Steiner does not mean as in political movement or party but as in social community living, social relations—TB.] To bring this socialist seed impulse within the realm of power of the anti-social group is the calculated aim of that group. This goal cannot be reached if Middle Europe, with understanding, seeks an association between itself and this seed impulse in the East. Only because that [anti-social] group is to be found within the Anglo-American world has the present constellation of forces arisen as a temporary phenomenon, which is

disguising all the real polarities and interests [by ‘the present constellation of forces’, he means here the Triple Entente alliance of Russia, Britain and France, who were fighting against Germany and Austria in World War One—TB]. It is disguising above all the true fact that a fight is going on for the seed of Russian culture between the Anglo-American plutocrats and the peoples of Middle Europe. In the moment when this fact is revealed to the world by Middle Europe, an untrue constellation will be replaced by a true one. The war will therefore go on in some form or other until German and Slavic culture have found their way to the common goal of freeing humanity from the yoke of the West.

There are only these alternatives: either the lies with which the West has to operate if it wants to succeed will be unmasked and people will come to realize that those behind the Anglo-American cause are the bearers of a stream which has its roots in impulses which stem from before the French Revolution and in their effort to dominate the world by capitalist means, an effort which only employs the impulses of Revolution as a phrase [or slogan] in order to disguise itself behind them—or people will yield the rulership of the world to an occult group within the Anglo-American world until, from the subjugated German and Slavic region, through rivers of blood, the true spiritual goal of the earth will be saved.³

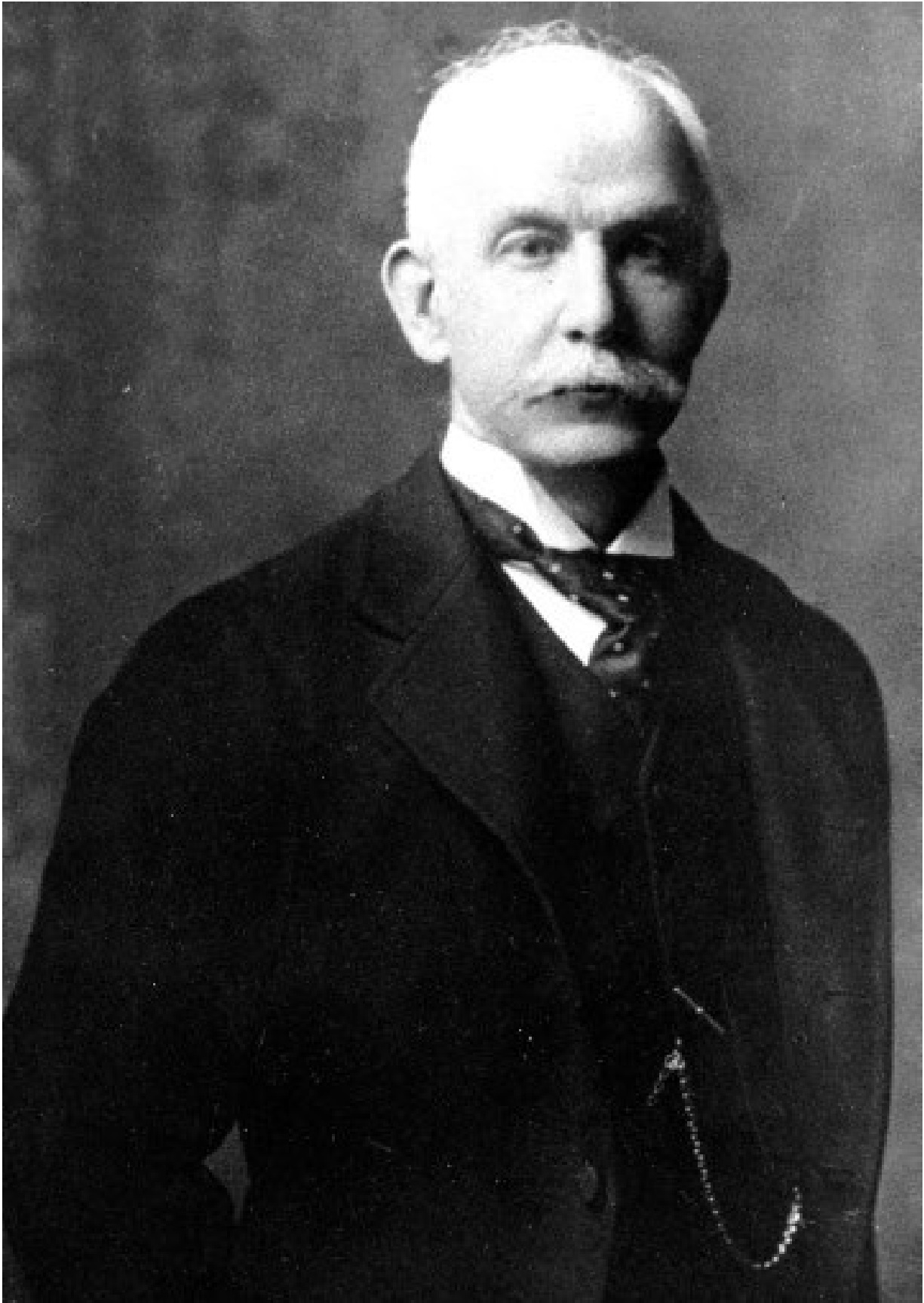
In other words, if people don’t wake up to the lies and deception with which the elite forces of the West must operate, the consequence will be terrible suffering and violence until those elites’ actions are overcome through impulses that stem from the Germanic and Slavic cultures. There is a great deal in Steiner’s words here. They point to an elite group in the West which functions economically and seeks world domination i.e., self-seeking economic control through a system of capitalism that is essentially selfish and immoral, concerned only for the profit of owners and investors.⁴ These people have insight into the ethnic characteristics of target cultures and seek to use these characteristics to exercise power over those target cultures e.g. the Slavic populations of eastern Europe.

Brooks Adams

In Steiner’s time such members of the Western elite were, for example, Lord

Salisbury and Lord Alfred Milner in Britain and the Adams brothers, Henry and Brooks Adams in the East Coast American elite. The Adams brothers were two of those who stood close to the plutocrats of the American 'Gilded Age' of the 1890s and 1900s. Steiner was well aware of Brooks Adams (see illustration over) and in his lectures on the causes of the First World War in 1916 (GA 173) Steiner encouraged people to read Brooks Adams' book *The Law of Civilization and Decay* (1895) to understand the thinking of these Western elitists. In that book we see how Adams sees nations in terms of phases of birth, growth and decay and also considers that there are 'young' peoples who are both imaginative, inwardly creative and warlike and there are more 'mature' peoples who are sober, scientific and commercial. He considered the Russians to be the first kind and the Anglo-Americans the second. The first kind he regarded as backward and the second as progressive.

Where did Adams go with such ideas? He was already arguing in 1900 that in fifty years' time (i.e., by 1950) the world would be divided in two poles by the power struggle between the sea-based system of the USA and the land-based system of Russia:



'Americans must recognize that this is war to the death,—a struggle no longer against single nations, but against a continent. There is not room in the economy of the world for two centres of wealth and empire. One organism, in the end, will destroy the other. The weaker must succumb.' Adams felt that the key to victory in the future lay *'in the development of China, which was why the USA had to do everything to bring China under its own economic control and "reduce it to a part of our economic system", before Russia and continental Europe (e.g. Germany) gained possession of Chinese markets. This idea became the theme of his book America's Economic Supremacy, in which he prophesied the fall of the British Empire and its replacement by the USA,'*⁵ (a notion also forcefully argued in the 1940s by James Burnham in his very influential book, *The Managerial Revolution*). *'In 1902 Adams' next book, The New Empire, appeared, in which the rise of the USA to world power was again postulated as inevitable. Within the next fifty years, he wrote, the USA would "outweigh any single empire, if not all empires combined".'*⁶

Here we have the origin of the idea of the kind of US-dominated unipolar order that emerged in the 1990s after 'the end of the Cold War'.⁷

Brooks Adams thought that if Asia were to industrialize and become independent, the decline of the USA and Europe would be inevitable, in accordance with the Adams brothers' motto: civilization = centralization = economy. If an independent, decolonized Asia were able to industrialize, it would become more successful at doing this, the Adams brothers felt, because economic efficiency depended on cheap labour which was so plentiful in Asia. Hence the consequences for China and the modern capitalist world of the entry into global capitalism of some 400 million cheap labour Chinese workers after 1990, the result of Deng Xiaoping's opening up of Communist China to Western capitalism. This went back to the ground-breaking visit of US President Nixon and Henry Kissinger to China in 1972 and the visit of David Rockefeller to Deng Xiaoping's mentor Zhou Enlai in 1973. The Rockefellers were plutocrats with a farsightedness similar to that of the Adams brothers. German historian Markus Osterrieder writes:

For reasons of security alone, therefore, America [or rather, American plutocrats

—TB] would in the future have to control Asia, Europe, and indeed the whole world. Brooks Adams had thus shaped the fundamentals of a philosophy of history and geopolitics upon which the imperialist policies of the US elite could be constructed. ...in the summer of 1914, Brooks Adams finally saw all his ideas confirmed and spoke of a war that would last thirty years (1914–1944!) as the necessary result of international economic competition, which would ‘[...] give [...] us a new world whoever wins. [...] The world, socially and economically, [could] never again be the same as it was before the breakdown of the old order of things which began the war.’⁸

Osterrieder notes that on 22 December 1900 in the American magazine *The Outlook*, readers were told that:

the true statesman looks to the future. It is clear to one who does thus look to the future that, as the issue of the past was between Anglo-Saxon and Latin civilization, so the issue of the future is between Anglo-Saxon and Slavic civilizations. [...] The wise statesman will make every provision possible by establishing cordial relations between all the kindred races [of the English-speaking world] for the final victory of the Anglo-Saxon type of civilization.⁹

This was one of the three key aims of the Anglosphere elites in the world war that began in 1914: to unite the English-speaking world in order to secure its dominance in the world. The other two aims were to reduce the economic power of Germany and place it under Anglosphere control (finally achieved in 1945) and to divert socialism (Bolshevism) to Russia where it would become a Marxist socialist experiment that was not to be allowed to occur in the West. In a lecture of 1 Dec. 1918 (GA 186) Steiner said:

What has developed in Russia [i.e., Communism] is basically only the realization of what the West wants to take place there. [...] Whatever people [in the West] may say they want consciously, what they strive for is to create a caste of masters in the West and a caste of economic slaves in the East, beginning at

the Rhine and extending eastwards into Asia. [...] A caste of slaves which is to be organized socialistically and which is to take up all the impossibilities of a social structure which are then not to be applied to the English-speaking population.

This was the Western elites' goal in 1917 and was still the goal in the 1990s when Communist China became the workshop of the world.

1917, the West and the Bolshevik Revolution

Raymond Robins, an American economist and labour activist who played a significant role after the Bolshevik Revolution in persuading people in the US to accept Bolshevism in Russia and eventually to establish formal relations between the US and Bolshevik Russia (which did not happen until 1933), said in 1919 before a US Senate Committee formed to investigate Bolshevik propaganda:

Let us assume that I am here to capture Russia for Wall Street and American businessmen. Let us assume that you are a British wolf and I am an American wolf, and that when this [civil] war is over, we are going to eat each other up for the Russian market; let us do so in perfectly frank, man fashion, but let us assume at the same time that we are fairly intelligent wolves, and that we know that if we do not hunt together in this hour, the German wolf will eat us both up, and then let us go to work.

Robins said on 22.3.1919: 'There are only two possible centres for the new economic organisation of Russia: either the Central Empires [i.e., Germany and Austria-Hungary], or America and the Allies. Which shall it be?'¹⁰ Robins declared that the Bolsheviks' economic formula was 'economically impossible and morally wrong' but that he was interested in the Soviet form of government as 'an experiment at once tremendously vital in Russia and possibly useful in the history of human progress'.¹¹ (Emphasis—TB.) Guaranty Trust, a subsidiary of

J.P. Morgan, was both pressing for recognition of the Bolsheviks and was also funding the 'ultra-conservative, anti-Soviet organisation United Americans, which warned incessantly of the danger of a "Red invasion" of the USA and powerfully stirred the rampant "Red Scare"'.¹² The Anglo-American financiers funded both sides; Thomas Lamont of J.P. Morgan also funded Mussolini's Fascists. The bankers were concerned with power; the means to achieve it were secondary.

Today, we are witnessing in Ukraine a massive struggle: the states of the Anglosphere known as the 'Five Eyes' (US, UK, Canada, Australia, New Zealand), the powerbrokers of the present, vs China and Russia, the peoples of the ancient past and of the distant future, with the financiers of the West seeking to profit from both sides.

The Rudolf Steiner notebook entry from 1918 mentioned earlier refers to the importance to future human evolution of the relationship between Central and Eastern Europe, between the German and the Slavic peoples. This has to do with building the bridge between the present and future epochs, the bridge between individualistic and communal cultural development. Consequently, the spiritual forces seeking to frustrate that development have been trying to block such efforts at bridge-building between the German and Slavic peoples, between Central and Eastern Europe. The leaders of the West understood well how to involve those two peoples and regions in major wars against each other in the twentieth century.

The historian Markus Osterrieder writes that an unpublished note by Steiner from August 1917 reveals that one of the ways in which the British and Americans will seek to dominate the world will be through trying to get the Slavic peoples to believe that 'their national aspirations can be realised under the leadership of the English-speaking peoples and that thereby they can come into an economic relationship with England and America over the heads of the Germans, that will result in a positive export balance for those [two] countries [Britain and America].' Steiner goes on in the note: '...one has to see how, along secret pathways, England—and behind it, America—has guided Slavic developments in the Balkans with great historical farsightedness, how it has held its hand over Russia, so that Russia has run its politics in accordance with the goals of the English-speaking peoples.'¹³

The Poles and the Czechs are two Slavic peoples in particular who have looked

to the West for leadership and protection over the past 100 years—with disastrous results in 1938, 1939 and 1968.¹⁴ But the Russians too allowed themselves to be led by the Franco-British Entente into the catastrophe of 1914 and the subsequent Bolshevik Revolution and Civil War which destroyed their society and so much of their culture. This was partly also due to the Russians' own centuries-old illusions about Moscow being the 'Third Rome', that is, the successor to Rome and Constantinople and also to the Russians' longing to take Istanbul (Constantinople) from the Ottoman Turks.

It was also due to Russia's other, more recent illusion—that of Panslavism, the racial and nationalist dream that had emerged since the mid-nineteenth century to unite all the Slavs of Europe under the Russian Empire, which is what more conservative and imperially-minded Russians wanted, or else at least to unite the Slavs in a Panslavist federation under Russian patronage, which is what many more liberal nationalist Russians wanted. The British elite knew how to exploit these dreams too: to present the Central European empires of Germany and Austria-Hungary alongside Turkey as Russia's enemies who frustrated her dreams of Panslavist unity and the taking of Constantinople. By allying herself with France and Britain, these deluded Russians felt, they could achieve their nation's two dreams.

The British played a key role in the first Russian Revolution through Lord Milner and his Round Table group,¹⁵ MI6 having already supervised the assassination of Grigori Rasputin at the end of 1916¹⁶ because Rasputin was felt to have undue influence over the Czar's German wife, and Rasputin had always been opposed to the war, which he felt threatened to destroy the dynasty and Russia. The British and the Americans colluded in getting Trotsky to Russia in the spring of 1917 via the USA and providing the funds for his trip¹⁷. Wall St bankers and financiers such as Thomas Lamont of J.P. Morgan and William B. Thompson, Director of the New York Federal Reserve Bank, did their utmost to ensure that the Bolsheviks would survive and remain in power through the Civil War and afterwards. Thompson donated US\$1 million to the Bolsheviks and declared to British Prime Minister David Lloyd George: 'Let's make these Bolsheviks our Bolsheviks, don't let the Germans make them their Bolsheviks'—a remark which apparently pleased Lloyd George, who himself provided political backing in the West for the Bolshevik Revolution.¹⁸ US and British business interests then helped to industrialize the USSR in the 1920s and 30s even while at the same time funding anti-Bolshevik propaganda in the West.¹⁹

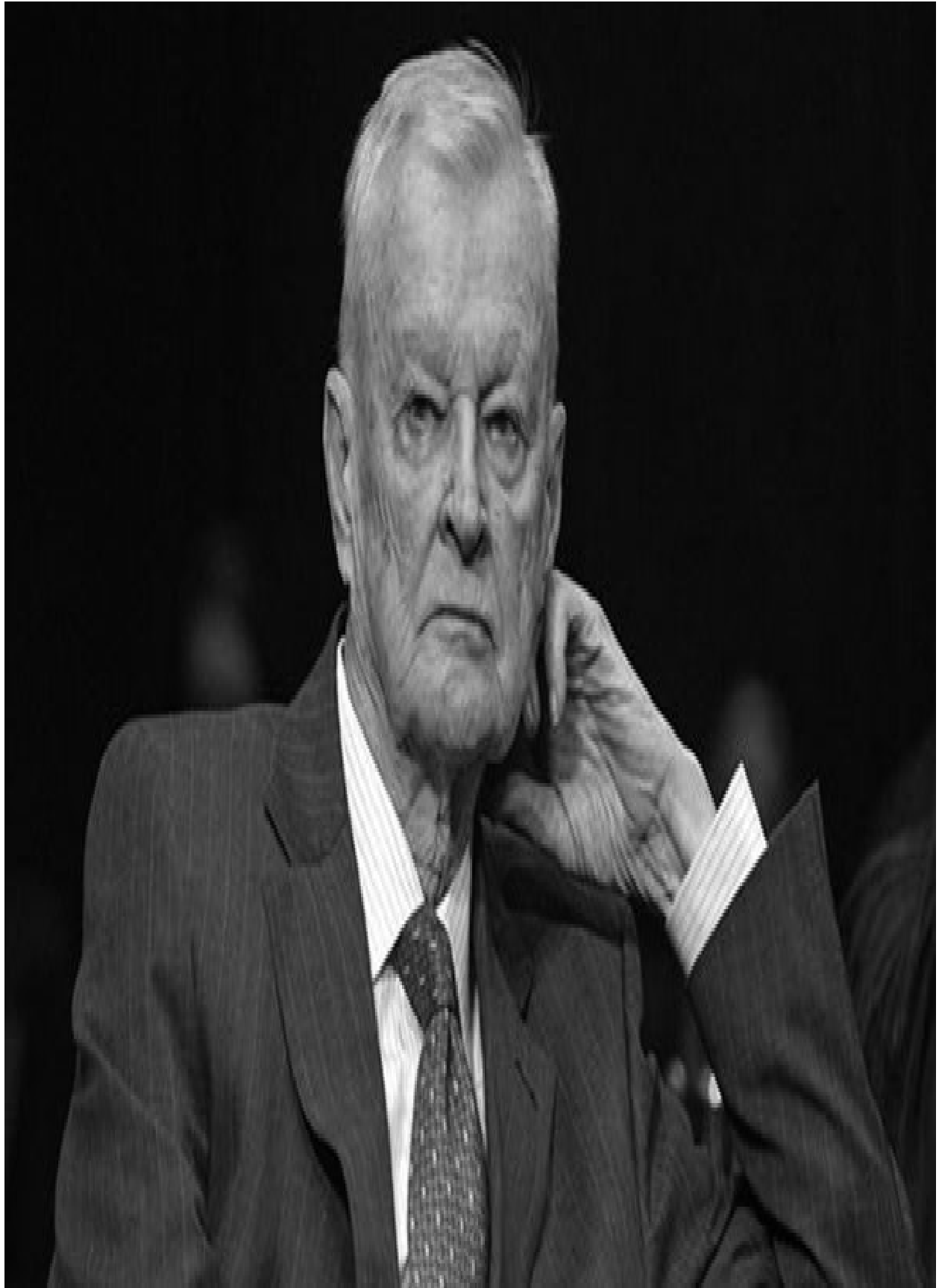
The Cold War

Carolyn Eisenberg of Hofstra University, New York, in her 1996 book *Drawing the Line—The American Decision to Divide Germany 1944-1949* details how the Western Allies drove the decision to divide Germany and Europe in the mid to late 1940s. She concludes that: ‘Despite their manifold violations of human freedom, the Soviets were not the architects of the German settlement. It was the Americans and their British partners who had opted for partition with the associated congealment of the continental division.’ It is long forgotten, she says, that: ‘the Americans and the British had initiated all the formal steps towards separation...’ The priorities for ‘the small circle of Americans who set policy for Germany’ did not include weighing alternatives. What drove them:

was a conception of national security that took the expansion of West European free trade as an absolute requirement for the United States. Though this reflected the aspirations of large internationally oriented corporations, it was less clearly in line with the predilections of the public, for whom issues of East European freedom and the maintenance of peace held greater salience...The oppressive internal policies of the Soviet Union that were gradually imposed upon the population of East Germany were not the source of the post-war schism...what produced that unwanted result was an ambitious American agenda, which was juxtaposed on a European continent that was more impoverished, strife-ridden, and unruly than anyone in Washington had envisioned...Had American officials been more flexible and sought a compromise solution in occupied Germany, it is possible that the Soviets would have blocked or overturned it. But this is something we cannot know since the United States selected a different course. In the wreckage of the Cold War, America has yet to acknowledge responsibility for the structures that it built.²⁰

The Cold War division of Europe and Germany, then, was made in Washington and London, rather than Moscow, and in any case, the division that was forced through by 1949 had already been envisaged by Lord Milner 30 years earlier, in 1919, when he had advocated dividing Germany in two: a western capitalist

Germany and an eastern Prussian Bolshevik one. He had already identified in 1919 the young man who he thought would be the best candidate to govern the pro-Western half of Germany—the young mayor of Cologne, Konrad Adenauer, who in 1949 actually became West Germany's first Chancellor.²¹ The Cold War in Europe was an Anglo-American production.



A year after the disappearance of the USSR, in 1992, Zbigniew Brzezinski (above), National Security Adviser to President Jimmy Carter, began his article on the history of the Cold War in the 70th anniversary edition of *Foreign Affairs* magazine with a reference to the Prussian general Karl von Clausewitz and his often-quoted maxim: 'War is the continuation of politics by other means'. The Cold War was a war, Brzezinski wrote, 'for control over the Eurasian landmass and...for global preponderance'. The US 'offensive posture' in the 1950s, he wrote, 'never materialised' because 'the American side never fully meant it. The policy of liberation was a strategic sham, designed to a significant degree for domestic political reasons...The policy was basically rhetorical, at most tactical.'²² In other words, it was intended to fool the citizens of the West as much if not more than the Russians.

Dividing Russia

In that 1992 article, Brzezinski let some other cats out of the bag: for example, the notion that post-Soviet Russia may be split up: he wrote: 'Russia's own unity may soon also be at stake, with perhaps the Far Eastern provinces tempted before too long to set up a separate Siberian-Far Eastern Republic of their own.'²³ Brzezinski would return to this notion of a Far Eastern Republic five years later, in his key work *The Grand Chessboard*. But this disintegrated Russia also featured in an article in the British weekly magazine *The Economist*—a major propagandist journal for the globalist New World Order—in the winter of that same year 1992.²⁴ The anonymous *Economist* writer was imagining the future over the next 50 years and suggested that during that period, all of Russia east of the Ural mountains, a vast territory, would be lost to 'a Muslim superstate-like entity' and to China. Russia would revert to its European borders of the sixteenth century and thus, presumably, could then be integrated into a transatlanticist European Union under the 'guiding hand' of the USA and the Bank of International Settlements in Basel, Switzerland.

Indeed, this transatlanticist future was the only future that Brzezinski saw for Russia. In the chapter titled 'The Black Hole' in his *Grand Chessboard* (1997), he wrote about what he called Russia's 'Dilemma of the One Alternative': all counter-alliance options (with China, Iran, Eurasia, the Franco-German axis), he

said, ‘evade the only choice that is left open to Russia’.

Russia’s only real geostrategic option—the option that could give Russia a realistic international role and also maximise the opportunity of transforming and socially modernising itself—is Europe. And not just any Europe, but the transatlantic Europe of the enlarging EU and NATO. Such a Europe is taking shape...and it is also likely to remain linked closely to America. That is the Europe to which Russia will have to relate if it is to avoid dangerous geopolitical isolation.²⁵

Brzezinski even dangled the prospect of ‘ever-closer association with NATO’ in front of Russia, but only association, not full membership. Putin asked Clinton about Russian membership of NATO in 2000, but Clinton declined, saying simply: ‘You’re too big.’ Russia, said Brzezinski, ‘could increasingly become an integral part of a Europe that embraces not only Ukraine but reaches to the Urals and even beyond’. Indeed, Brzezinski’s obsession was ‘the redefinition of Russia’ and the end of what he called ‘the Russian Empire’. Russia’s refusal to accept Brzezinski’s transatlanticist European future or its refusal to accept Ukraine’s full membership of both the EU and NATO— and we should remember that behind Brzezinski were the plutocrats of the West, such as his long-term sponsor, David Rockefeller—would, Brzezinski said:

be tantamount to the rejection of Europe in favour of a solitary ‘Eurasian’ identity and existence. ... One cannot predict how fast that process can move, but one thing is certain: it will move faster if a geopolitical context is shaped that propels Russia in that direction, while foreclosing other temptations... Indeed, for Russia, the dilemma of the one alternative is no longer a matter of making a political choice but of facing up to the imperatives of survival.²⁶ [Emphasis—TB.]

This was clearly the language of intimidation and the height of hubris by an influential American statesman in America’s ‘unipolar moment’ in the 1990s.

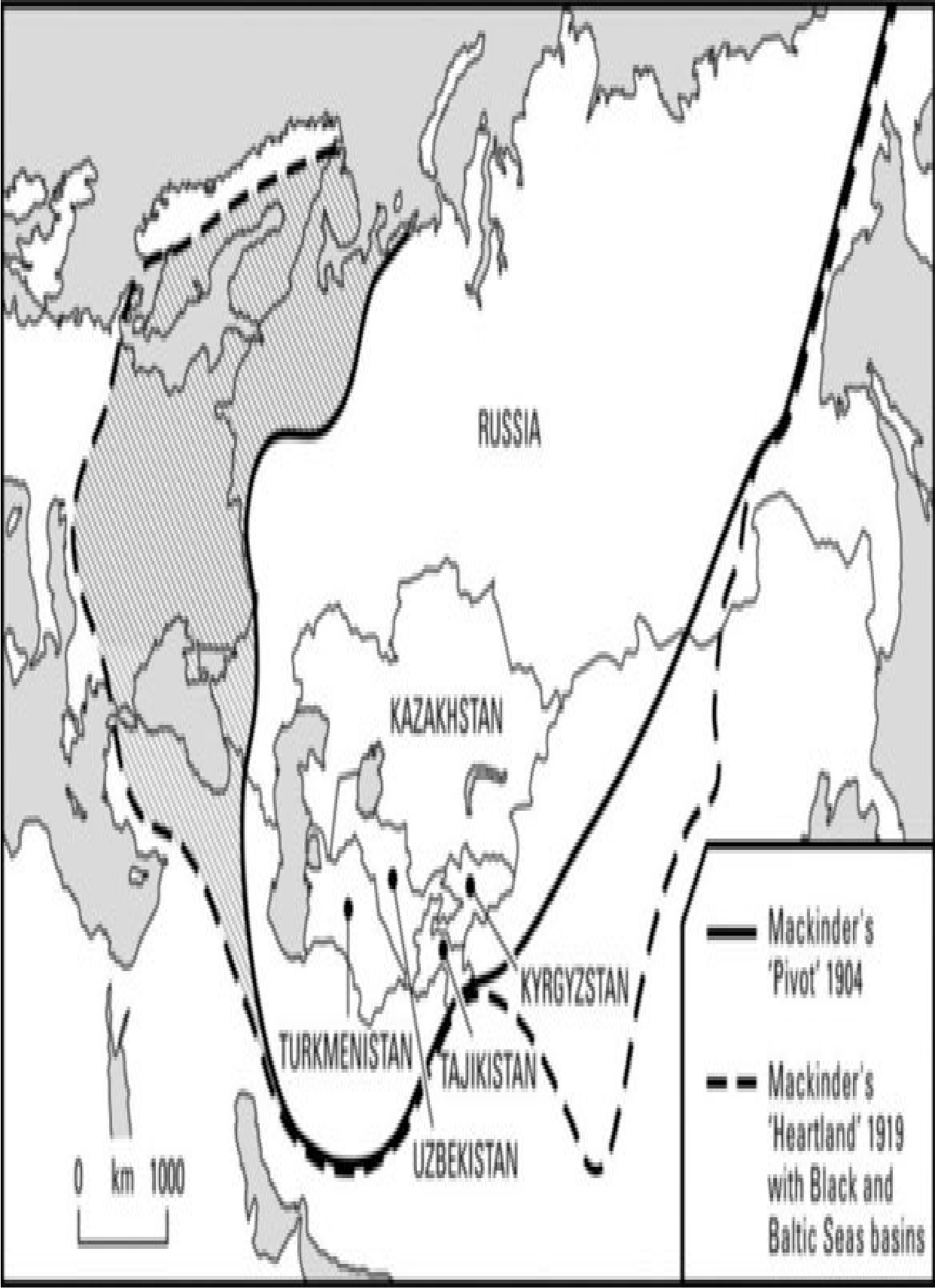
Of course, at that time Brzezinski did not foresee Xi Jinping and his vast Eurasian Belt and Road transport infrastructure project, sometimes dubbed ‘the New Silk Road’, which got underway when Xi came to power in 2013. Today, Russia, despite the sanctions imposed by the West and its puppets since February this year (2022), is very far from the geopolitical ‘isolation’ and ‘solitude’ of which Western media continually speak. In 2014, the year that began with the Maidan coup in Kyiv, and only a year after Xi Jinping came to power in China, Russia and China signed the giant US\$400 billion ‘Power of Siberia’ gas pipeline project to supply Russian gas to China over 30 years. The negotiations had been going on for almost 10 years. The gas started flowing to China in December 2019.

Russia and the Eurasian ‘Pivot’

When that deal was being negotiated, the Western media were often speaking about US President Obama’s new ‘pivot to East Asia’ strategy (2012). The use of the word ‘pivot’ was interesting, as it recalled a key concept of one of Zbigniew Brzezinski’s long-dead mentors in geopolitics, the Edwardian geographer Sir Halford Mackinder (1861-1947). In his *Grand Chessboard* (pp. 38-9), Brzezinski referred to Mackinder and his concept and appeared to downplay it, claiming that: ‘geopolitics has moved from the regional to the global dimension, with preponderance over the entire Asian continent serving as the central basis for global primacy’. But in fact, Brzezinski’s entire book contradicts this claim; his own concerns bear out the ongoing focus in Anglo-American strategic thinking on Mackinder’s original insights.

In 1904, the year of the outbreak of the Russo-Japanese War (another British proxy war against Russia), Mackinder, a protégé of Lord Milner and Director of the London School of Economics, had produced a text that soon became famous, *The Geographical Pivot of History*, in which he advanced his ‘heartland’ or ‘pivot’ theory. A vast area east of the Urals, including most of Siberia and Central Asia extending southward to the Himalayas and China, was the key to world power, Mackinder said, because of its enormous material resources, its water sources and the energies of the many populations that lived in the region and had emerged from it or crossed it over the centuries. Any state that owned this huge territory and could build a network of railways across it would be a land power impregnable to attack from sea powers such as Britain and America,

and if it was able to ally with a major coastal power such as China, Japan or Germany, it would have the human and material wherewithal to build a great fleet that could challenge the sea powers for the hegemony of the world.



Xi Jinping's Belt and Road project is Mackinder's nightmare come true. To gain access to this pivot or heartland region, Mackinder said, control of eastern Europe was crucial. Today, that means Ukraine, and it is why Ukraine is such an important chess piece on Brzezinski's Grand Chessboard. A Ukraine that is firmly part of the West, integrated into the EU and NATO, which he expected would happen sometime between 2005-2015 would a) make it impossible for Russia to continue as an 'empire', b) encourage Russia to orient, or rather 'occident' itself towards the West and c) enable the USA to project power via France, Germany and his ancestral Polish homeland into Ukraine—much of which used to belong to the Polish aristocracy, to which his own forebears had belonged—and beyond to Central Asia and the 'pivot' region. Given that between 2001 and 2021, the USA was gradually pushed out of the several bases it had established in Central Asia for the first time in its history following its invasion of Afghanistan in 2001, Ukraine became an even more crucial chess piece for the Western penetration of Central Asia.

Following the outbreak of conflict in the Donbass and the Crimea in 2014 after the Maidan coup, the US began to supply Ukraine with military equipment and training to the tune of US\$2.5 billion (2014-Feb. 2022), US\$400 million of which was in 2021 alone, and since Feb. 2022 it has provided Ukraine with US\$5.6 billion in 'security assistance'.²⁷ 'On 28 April 2022, US President Joe Biden asked Congress for an additional \$33 billion to assist Ukraine, including \$20 billion to provide weapons to Ukraine. On 21 May 2022, the United States passed legislation providing \$40 billion in new military and humanitarian foreign aid to Ukraine, marking a historically large commitment of funds.'²⁸ This contrasts with US\$40-50 billion a year spent on average between 2011 and 2020 on total US foreign aid per annum, and gives a clue as to how important the US elite consider Ukraine and the current conflict to be. Such figures suggest that the USA is indeed fighting a proxy hot war against Russia, a war in which Ukrainian troops are dying instead of Americans, all in order to achieve Brzezinski's goal of a Ukraine in the EU and NATO and thus with NATO bases in northern Ukraine and NATO missiles only a few minutes' flying time (300 miles) from Moscow.

In 1919, Mackinder extended his heartland region eastwards into northern China and westwards to Central Europe so that it included all of European Russia, Ukraine, the Baltic states, Poland and eastern Germany (see map on p. 56). In

fact, his new western boundary line for the pivot region corresponded almost exactly with the Cold War borders of Germany 30 years later. Let us remind ourselves that for Mackinder, the nightmare scenario was if Russia, the impregnable land power, with its huge labour force and its vast material resources, would ally itself with a vigorous, disciplined, well-educated people like the Germans or the Japanese. If that happened, those allies together might be able to create a fleet that could defeat Anglo-American naval power.

Mackinder's nightmare—the nightmare of the Anglo-American elites—cropped up again in 2015 in a speech to the Chicago Council on Global Affairs by the very well-connected geo-strategist, Hungarian-American George Friedman, who was then head of the foreign affairs consultancy firm Stratfor. In answer to a question as to whether ISIS was an existential threat to the USA, he replied:

The primordial interest of the United States, over which, for a century, we have fought wars—the First, Second, and Cold War—has been the relationship between Germany and Russia, because united, they are the only force that could threaten us, and to make sure that that doesn't happen.²⁹

A remarkable statement that no British or American politician had made in public before this, it sheds tremendous light on the history of the past 120 years, because it helps explain why the Cold War was the sham that Brzezinski had revealed it to be 23 years earlier. In other words, the purpose of dividing Europe and the world, 'containing' Russia without fighting her directly, was not to defeat Communism or even Russia or China, but rather, to keep the energies of Germany and Japan under control, well integrated into the post-war Anglo-American capitalist system, and prevent them from getting close to Russia and China economically or politically. This was exactly what Mackinder had recommended 111 years earlier, in 1904, and was the line that British and American foreign policy had followed with 'brilliant success' since 1904.

The British Entente with France in 1904 led to the Entente with Russia in 1907; the Entente with Russia led to the First World War seven years later in which Russia fought against Germany. From the First World War came the Bolshevik Revolution, Fascism and Nazism, and also the Second World War, in which

again Germany and Russia fought each other; the Second World War led to the Cold War and the global bipolar order—the division of the world which isolated the USSR and Communist China from the capitalist system and therefore ensured American economic dominance of the world for 45 years. It also provided the elites of the West with models of authoritarian surveillance and control which could prove useful in the future.

Chessmasters?

But those elites, Rudolf Steiner frequently said, were far-sighted and possessed occult knowledge of how history works and of the understanding of national characteristics that could be manipulated by those elites. So, after exactly 72 years, 200 years on from the French Revolution, the Soviet Marxist experiment in Russia was forcibly terminated by the powers of the West who had begun to prepare the termination in 1971/1973, when the World Economic Forum was established, the Rockefellers' Trilateral Commission was founded, when the petrodollar era began, when Middle Eastern terrorism took off, and when Richard Nixon, Henry Kissinger and David Rockefeller all visited Communist China. In those years too, the bipartisan Council on Foreign Relations in New York, steered for decades by David Rockefeller, set up 'The 1980s Project', one of the key aims of which was to deconstruct the Soviet Union.

Rockefeller made sure his protégé Brzezinski became National Security Adviser in President Jimmy Carter's government, which featured a number of other Trilateral Commission members. The Polish-American Brzezinski just happened to be in post when Pope John Paul I strangely died after only 33 days in office and was replaced by the first Polish Pope, John Paul II, who was soon making connections with the rebellious Polish trade union movement, Solidarnosc. During Brzezinski's time in office, the Shah was toppled in the Iranian Revolution and replaced with the radical cleric, Ayatollah Khomeini, and with the aid of the Muslim world, both Shia and Sunni united in opposition to the atheist communists in Kabul, Brzezinski was able to succeed in 'giving Russia its own Vietnam' experience in Afghanistan, as he himself put it.

Caught between, on the one hand, the challenges provoked throughout the Warsaw Pact bloc by the rebellious Poles of Solidarnosc, who were aided by an 'unholy alliance' between the Vatican and the Reagan White House,³⁰ and on the

other hand, by a war against the turbulent Afghan mujahideen which dragged on for 10 years, and also rocked by economic pressures on its ramshackle economy trying to compete with the Star Wars missile programme of the USA, the Soviet Union began to implode: the Chernobyl nuclear disaster in northern Ukraine in 1986 was a powerful symptom of the looming collapse, then came the fall of the Berlin Wall and the end of the Soviet satellite states 33 years ago in 1989, exactly 200 years after the French Revolution. Two years later, on Christmas Day, the USSR disappeared from history.

To the elites of the West, the fall of the Berlin Wall and the collapse of the USSR was not the great 'surprise' that the Western mainstream media made out to Western publics that it was. This latest upheaval in Russian history had been planned in the West since the early 1970s. Reagan and Thatcher made sure that the threat of 'socialism' to the Western elites, a threat identified over a century earlier, was effectively buried; in the 1980s trade unionism was emasculated, and the enthusiasms of the 1970s for political socialism waned. The 'experiment' to divert the dangers of Marxist socialism away from the West to Russia³¹ and the East had 'succeeded' and could therefore be terminated; meanwhile, the capitalist 'experiment' in Marxist China was about to take off...

In the 1990s there were those in globalist circles in the West who were hopeful that Russia and China could both be integrated into the global capitalist system of the new One World Order and brought under Western control. Brzezinski, too, appeared to hope that Russia would accept the 'one alternative' he prescribed for it in *The Grand Chessboard*, but it is unlikely that he was sincere in doing so; his great antipathy for Russia leaches out between his sentences in that book and in his subsequent statements over the years. Meanwhile, paranoid Russophobic suspicions remained in conservative Western circles; the NATO military alliance, with its dangerous and irresponsible Article 5 in the North Atlantic Treaty ('The Parties agree that an armed attack against one or more of them in Europe or North America shall be considered an attack against them all...') was not disbanded, as its communist Cold War counterpart, the Warsaw Pact, had been. NATO's first Secretary-General, Lord Ismay, had said that NATO had been founded 'to keep the Russians out, the Americans in and the Germans down'. Those have evidently remained the priorities of the Western elites until today; they still want to keep the Germans and the Russians apart, the Russians out of Europe and the Americans very much in.

With the death of Stalin in 1953, the USSR applied in the following year to join

NATO; Ismay opposed the application, comparing Russia to ‘an unrepentant burglar requesting to join the police force’. He felt that NATO ‘must grow until the whole free world gets under one umbrella’. After the end of the (first) Cold War, throughout the 1990s and the 2000s, NATO steadily advanced up to the very borders of Russia despite well-known verbal assurances given to the Russians by Western leaders in the early 1990s that this would not happen.

After Vladimir Putin refused to cooperate with or approve of the US-led invasion of Iraq in 2003, the Western media as a whole turned against him (the more conservative media, ever suspicious of Russia, had always been hostile), and he has been added to the list of Western media bogeyman—after Saddam Hussein, Slobodan Milosevich, Osama bin Laden, Muammar al-Gadaffi, Bashar al-Assad, and Donald Trump, the dragons that the English-speaking St George feels obliged to conquer. But in this latest case, of Russia and Vladimir Putin, the Western media and the Western elites have perhaps overlooked or else think it of no importance that on the standard of the President of Russia is a double-headed eagle that adorns the tricolour Russian flag and on that eagle’s breast is an image of... St George defeating the dragon.



3.

The Antagonism Between Russia and the West—Part 2

The Nineteenth Century ‘Great Game’

The two largest empires, the two greatest imperial rivals in the world for most of the nineteenth century, were the British and the Russian. In the middle of that century their rivalry led to a major military conflict between them in Russia's Crimea, a region thousands of miles from Britain and France, which those two allies invaded in 1854. Since the Crimean War, the Anglo-Russian antagonism has continued, on and off, until today in other forms than direct military conflict between the two countries. What is really behind it? Where are its roots to be found? In the nineteenth century the roots were essentially twofold: first, British Russophobia that focused entirely on British possession of India and the British elite's fear of losing India to Russia; and second, the disdain, contempt and outrage that British Whigs and Liberals in particular felt for what they saw as Russia's political and cultural backwardness and its autocratic system. These two factors remain operative in Britain today, but in the twentieth century they were joined by an important third factor, which will be discussed in the third and final article in this series.

From Peter to Paul and Alexander

By the end of the eighteenth century, the two states that were England and Muscovy in 1600 had become the world-spanning imperial powers Great Britain and Imperial Russia—the ‘Whale’ (as Britain was referred to due to its sea power) and the ‘Bear’. From its island point, Britain had expanded over the oceans to almost the entire global periphery, while Russia had simply expanded overland: west to the Baltic, south to the Black Sea and massively east to Siberia and the Pacific Ocean. In the eighteenth century the British elite were preoccupied with dealing with France and replacing it as the global power. The Russian Czars after Peter the Great (1682-1725) continued with a gradual Westernization of their country and sought to expand against Muslim powers in

the south and southeast, the Ottoman Turks and the Persians.

Relations between Britain and Russia had been good on the whole, except during the Seven Years War in mid-century when they were allied to Powers on opposite sides, but their own forces never actually clashed. Real tension only began in the time of Catherine II (the Great) in the 1790s, when William Pitt the Younger was Prime Minister in Britain. The British elite, always concerned about their hold on India, so important to the British economy, began to feel that Russia might pose an indirect or direct threat to British control of India because of Empress Catherine's aggressive policy towards Turkey, which the British saw as a gatekeeper state that served their interests in keeping other European Powers away from British India. When Russia took the fortress of Ochakov (near Odessa) after the Treaty of Jassy (1792), William Pitt aggressively threatened war and equipped a fleet to sail to the region, but the very capable Russian ambassador in London organized a campaign that weakened Pitt's position on the issue of Anglo-Russian relations and Pitt backed down.

Another problem emerged when the eccentric son of Catherine the Great, Czar Paul I (1796-1801), succeeded her and having first been anti-French—the revolutionary French had publicly executed their king and queen, which the traditionalist Paul did not appreciate—he shifted to a pro-French, anti-British policy because he felt the British had put undue pressure on his Scandinavian friends in Denmark and Sweden and because in October 1800, the British Admiral Nelson had taken the island of Malta, traditionally ruled by the Knights Hospitaller, a Roman Catholic Order of which Paul, who was very concerned about chivalric matters, had only recently become the Grand Master, despite his being Russian Orthodox. As Malta was a strategic naval asset in the middle of the Mediterranean, the British did not give the island back.

Paul was furious and sought to hit Britain at its weak points—its commerce and its colonies. He allied himself with Napoleon and intended to stop British trade in the Baltic, a vital region for materials essential for the Royal Navy, and combine with the French in a great march to India, a project his new French ally Napoleon had already tried to realize in 1798 with his failed expedition to Egypt. Napoleon knew that India was the key to Britain's grip on world trade.

The British response to Paul's move was not long in coming; on 23 March 1801, when 20,000 Russian Cossacks were already on their way to India and had reached the Aral Sea, Paul was assassinated by a conspiracy of aristocrats led by

Counts Pahlen and Panin, the Hanoverian General Benningsen and the Georgian General Yashvil, together with the three brothers Zhubov, whose sister was the lover of the skilful British ambassador, Charles Whitworth, who provided funding for the plot. The conspirators even managed to get Paul's son, Czarevitch Alexander, to keep silent about it; he went along, wrongly assuming his eccentric father would not actually be killed. Those men had their own, mostly venal, personal reasons for opposing Czar Paul, but Paul's dramatic demise was certainly in the interests of British foreign policy. Ambassador Whitworth's Russian lover Olga Zherebtsova, in whose house the conspirators had made their plans, soon followed Whitworth to Britain, but there he dumped her and married the wealthy widow of the Duke of Dorset who was worth £13,000 a year and owned the borough of East Grinstead. Needless to say, the new Czar Alexander (1801-1825) immediately recalled his father's military expedition to British India and returned Russia to an anti-French policy. He did not execute any of the conspirators involved in his father's assassination.

It was during the reign of the new Czar Alexander I that relations between Britain and Russia headed into the poisonous direction which they have maintained ever since, except for two very brief interludes around World War I (1907-1917) and during World War II (1941-45). The period after the defeat of Napoleon in 1815 was when, after a thousand years of gradually approaching one another, the two countries that had now become the Great Whale and the Great Bear entered into a seemingly permanent state of hostility. And it began, at first, because of the British elite's paranoia about the possible loss of India, a paranoia which later in the nineteenth century was disguised under the very British term: 'The Great Game'.

Russophobia after 1815: 'The Great Game'

It was a dispute over Poland which had prompted the first serious wave of British Russophobia after the Congress of Vienna in 1815. Lord Castlereagh, the powerful British Foreign Secretary at the time, had strongly opposed Czar Alexander I's wish to be crowned king of Poland. The anti-Russian, Polish forgery known as the Testament of Peter the Great, first circulated by Napoleon in 1812, accused the Russians of having designs on British India amongst other things. It was first translated into English at this time. Guy Mettan, in *Creating Russophobia* (2017—see cover image on p. 98) writes: 'The imperialist lobby,

increasingly powerful in London, would never thereafter lose sight of Russia and became the most determined adversary of the Russian cause....' By the 1820s, letters, articles and polemics began to appear frequently in the British Press about the Russians' thirst for unlimited expansion and the threats they posed to British interests.

The Whigs, who represented the tenets of British free trade and the middle-class liberal opposition to the Tory government, were also vehement in their criticism of Russia, which they regarded as backward, even barbaric and illiberal. Being often anti-monarchical themselves, they naturally opposed Czarist autocracy. This vehemence passed on to the Liberals in mid-century and is still the case today with such media as The Guardian newspaper and the BBC. The forged Testament of Peter the Great was repeatedly alluded to, often without being mentioned explicitly, in absurd charges that the Russians were planning 'to take over the world'. Although the British government found itself allied with the Russians over the question of Greek independence from Turkey in the 1820s, the British Press kept up the drumbeat of Russophobia, always suspecting that Russia was intending to take Constantinople and penetrate the Mediterranean, thus posing a potential threat to sea and land routes to India.

Then again came the Polish issue, when the Poles rose in revolt against Czar Nicholas I in 1830, causing great emotion among the English middle classes when the revolt was crushed. Needless to say, then as now, the British middle classes knew hardly anything about actual life in Russia or Poland except what their Press told them. A well-known cartoon by the cartoonist Granville went the rounds featuring a Cossack smoking his pipe, standing amidst Polish corpses. As usual, memories were short: dragoons had massacred civil rights protesters in Manchester only 12 years before.

In 1833, Russia and Turkey signed a peace deal but this only enraged the British Press, fearful as ever that Turkey might allow the Russian navy into the Mediterranean. In fact, the Russians were just as worried about the consequences of Turkish decline as were the British. The peace deal with Turkey allowed Russia fully to establish control over the region of Circassia in the Northeast Black Sea region, but the Circassians objected. The British secretly sent weapons to the Circassians but were found out, and the two countries came close to war, but the British backed down, as they could not secure any continental allies for a fight with Russia at that time.

The term 'Great Game' was coined by a British officer, Arthur Conolly, who tried to get Turkmen tribes to revolt against Russia but ended up beheaded in Bokhara in 1842. Throughout these decades there were numerous intrepid 'adventures' by British soldiers, agents and spies in the depths of Central Asia; their exploits, eagerly reported in the Press, fuelled the fires of Russophobia in Britain.

One of these 'adventurers' was the enigmatic English discoverer, translator, writer, orientalist, secret agent, diplomat and occultist Captain Sir Richard Francis Burton (1821–1890), widely-travelled and skilled in 29 Eurasian languages. He was a member, together with the novelist and politician Edward Bulwer-Lytton and Lord Stanhope, of the occult group Orphic Circle and regularly accessed 'the other world' through his wife Isabel, a medium. Burton said: 'I believe the Slav to be the future race of Europe, even as I hold the Chinese to be the future race of the East. In writing politics and history, which may live after one is long forgotten, one must speak the truth, and bury repulsions and attractions.'¹ He repeated this at a dinner in the presence of Lord Palmerston and added that Russia and China would one day fight over Central Asia.

British paranoia about India and suspicions that the Russians were using the Persians to attack India resulted in the First Afghan War in 1839, which ended so disastrously for the British; they invaded the country but were slaughtered and after eventually recapturing Kabul, they withdrew, and peace was restored with difficulty in 1842. The Afghan ruler Dost Mohammed said: 'I have been struck by the magnitude of your resources, your ships, your arsenals, but what I cannot understand is why the rulers of so vast and flourishing an empire should have gone across the Indus to deprive me of my poor and barren country.' He was clearly not au fait with the imperatives of 'the Great Game'...

The Egyptian crisis in the early 1840s further stoked British Russophobia.
Mettan notes:

In just 25 years, English public opinion had been completely turned around. From privileged ally, which had entered into war against Napoleon alongside Great Britain out of unwillingness to participate in the anti-English blockade wanted by the French emperor, Russia had become public enemy Number One

of the United Kingdom. From great ally of liberal England, the czar had become a barbaric, furiously expansionist despot. From then on, solidly implanted in public opinion, British Russophobia was rapidly going to translate into open warfare. A mere spark might start it.²

The cheerleader for British Russophobia, Lord Palmerston, described the struggle against Russia as a 'fight of democracy against tyranny' (like British politicians today). The spark came in 1853. An argument over the rights of Christian minorities in Palestine, which was governed by the Ottomans, led to Turkey declaring war on Russia in October of that year. The Russians destroyed a Turkish fleet at Sinope, and the British and French, fearing a Turkish collapse, joined the war and invaded the Crimean Peninsula. This war, the only time when British and Russian forces have ever seriously clashed directly, was a watershed in Anglo-Russian relations and poisoned them for over sixty years. The first war that was photographed and reported in detail in the Press, its names and events, its horrors and heroes, victories and disasters, were imprinted on the national consciousness. Countless British street names across the country stem from it.

Britain's embarrassments in the Crimean War and its subsequent defeats in colonial struggles in Africa only worried British imperialists even more over those six decades. Despite being at a peak of power at the time of Victoria's Diamond Jubilee in 1897, and despite their ever-increasing imperial pride and bombast, the British elite knew the empire was fragile, both at home and abroad and that after the 1870s, it was losing out economically to Germany and the USA. Only two years after the costly victory in the Crimea, the Indian Mutiny or Rebellion had broken out which deeply shocked the outraged British, put them very much on the defensive, aware of the Indians' potential for further uprisings, and greatly increased their sense of racial superiority and psychological distance from the Indians: 'the Club' mentality now took over as the British community in India restricted itself more to its own circles.



Meanwhile, the Russians, laying railway lines now, advanced slowly but steadily in these decades across Central Asia from the Caspian Sea towards Afghanistan. As ever, the abiding British fear was the possible loss of India, the source of their national and personal profit, of their civilizational, cultural, religious, professional and racial pride, and of their lust for adventure and self-assertion. The 30-year period 1877-1907 was the high point of the Great Game, as the Russians inched ever closer to India.

Disraeli declared Victoria 'Empress of India' in 1876, his friend Colonial Secretary Edward Bulwer-Lytton having nationalized the East India Company in 1858. Disraeli also appointed his friend's son, another Edward Bulwer-Lytton, Viceroy of India under Victoria, as Empress of India. In the same year 1876, a major famine broke out in India during Bulwer-Lytton's viceroyalty; at least 8 million died and Bulwer-Lytton was much criticized for his poor response to the disaster, a response informed by his Social Darwinist views. In 1878 he took British India into the Second Afghan War, which was fought for much the same reasons as the first, and in 1879 the empire suffered a humiliating defeat at the hands of the Zulus in S. Africa, another Disraelian imperial 'adventure'.

These years were something of another watershed in British history; for the next four decades until 1914 British attitudes towards the Empire were marked by a peculiar hubris, as grandiose dreams of Imperial Federation (1884), a united globe-spanning imperial entity, arose in the imaginations of sections of the imperialist elite, led by the likes of Charles Dilke MP, the historian J.R. Seeley, Cecil Rhodes, Lord Milner and the journalist W.T. Stead.

But along with this growing hubris came a greater awareness of a gnawing weakness vis-à-vis Russia, Germany and America. This awareness led to the diplomatic revolution in British foreign policy that occurred between 1887 and 1907. A complex of factors crystallized in the years 1884-87 that there is not space here to go into, but perhaps the most significant of them was that in 1887 the British faced a looming Franco-Russian alliance in support of a potential Indian rebellion by the Sikh maharajah Duleep Singh (over), who had been removed from India as a child by the British government and brought up in Britain. He had since rediscovered his Indian roots and wanted to return to India to lead his people in the Punjab.

The British saw this as the most serious challenge to the British Raj: the prospect of an Indian rebellion aided by two major European Powers. They managed to weather the crisis, not least because Czar Alexander III (1881-1894) refused to support Duleep Singh, but it led them to reassess their imperial strategy and foreign policy. They concluded that the joint threat from their long-term opponents France and Russia would have to be met by aligning with those two countries, and the price for this would have to be ditching Britain's traditionally friendly relations with the enemies of France and Russia, namely, Germany and Austria.



Britain's national myths

Before proceeding, a very important background motif to the Great Game and nineteenth-century Anglo-Russian relations should be mentioned. By the end of the wars against Napoleon, Britain and Russia had already embraced their own very significant national myths, both of which, in their differing ways, harked back to Ancient Rome. Since England's victory over Spain's Armada in the sixteenth century, its humbling of royal and then imperial France in the eighteenth and early nineteenth centuries, its success in planting colonies in N. America and elsewhere, the growth of its overseas possessions, its commercial achievements safeguarded by the world's greatest navy and supported by British scientific and technical progress and prowess in the burgeoning Industrial Revolution, the British elite and many in the British population as a whole had come to feel that the wind of 'Providence' was now blowing in the sails of the British ship of state.

Yet there was something of a split in English national consciousness in the late eighteenth century. There were those more cynical and self-interested, less concerned with saving their souls and more concerned with maximizing their profits, whose values were more influenced by rationalist and classical Roman models. They regarded themselves as 'down to earth' realists and wanted to 'get on in the world', whether at home or abroad. These people believed that they accepted the world as it is and sought to profit from it—as it is.

One such was Robert Clive, the victorious general of the East India Company's wars in the mid-eighteenth century. He started in India in 1744 as an office clerk for the East India Company and finally returned home to Shrewsbury in 1767 a very wealthy man indeed, with the equivalent of about £50 million in today's money, which he himself regarded as a moderate sum, he said, given the opportunities available in India for greater profit. Arguably, no one did more to cement the structure of British power in India than Clive. Yet when he left India in 1767, he said: 'We are sensible that... the power formerly belonging to the soubah [ruler] of those provinces is totally, in fact, vested in the East India Company. Nothing remains to him but the name and shadow of authority. This name, however, this shadow, it is indispensably necessary we should seem to venerate.'³

This had also been the attitude of the rulers of the City of London, of whom the globally operative leaders of the East India Company were the foremost, towards the British monarch: to venerate the throne, safe in the knowledge that since the so-called ‘Glorious Revolution’ of 1688 or even since the Restoration of the monarchy in 1660, the throne reigns but does not rule; we, the wealthy men of the City of London, rule. Such was the cynical attitude of the men of power. However, seven years after his return from India, in 1774, aged 49, Robert, now Baron Clive, an opium addict suffering from depression and gallstones, died after slitting his throat with a penknife, a victim of his own success.

From the time of the Elizabethan sailors and adventurers of the sixteenth century —‘latter-day Vikings’ like Drake, Hawkins, Frobisher and Raleigh—Britain’s expansion had been driven by lust for profit, by curiosity and love of adventure; such was the case in England’s southernmost colonies in North America, from Virginia to the Carolinas, but there was also a particular religious motive—most evident in the more northern colonies, from Virginia to Massachusetts—namely, the desire of the Puritans to escape, like the Israelites on whom they modelled themselves, from the wickedness of sinful ‘Egypt’ (i.e. England) and seek their Promised Land in North America.

Impressed by the Jews they had met in the Netherlands, the English Puritans in America increasingly came to see themselves as God’s new ‘Chosen People’. Though nominally Christians, they lived their lives especially according to the Old Testament, which meant that many of them, though not all, tended to regard the native peoples among whom they came as ‘Canaanites’, savages beyond God’s grace, who could and should be treated harshly, even genocidally if necessary, as Joshua did with the peoples of Canaan.

However, from the 1770s onwards, a new religious movement—that of Evangelical Anglicanism—was abroad in Britain; it gave rise to a new form of the national ‘Chosen People’ myth, and its pietistic Methodist emphasis on the inner life and the new Birth in Christ and the Holy Spirit emphasized the New Testament rather than the Old, challenging the Established Anglican Church, in which many felt religiosity had become a matter of outer forms, ceremonies and compliance with social conventions. Many people were longing for a religious life of experience that emphasized high moral standards for both clergy and laity.

The shock of the loss of the American colonies, Edward Gibbon’s *Decline and Fall of the Roman Empire*, which was published in the year of the American

Declaration of Independence, the trial of Warren Hastings for corruption in the East India Company, the extravagant decadence of many in the upper class, the growing awareness both of the harshness of the Industrial Revolution and of the evils of the slave trade—all these filled many people with the notion that God was testing and punishing England for its sins.

However, despite the new focus on the New Testament, on Christ in the individual soul, and on compassion for oppressed people and slaves, a new sense of conviction emerged among the English that they were, after all, God's Chosen People, a people whose destiny it was to be a light unto the world. 'He who challenged God, challenged England' and 'he who challenged England, challenged God'. The English, it was felt, had been given the mantle of world power by God and must use it 'properly'. They thus determined to keep that mantle as long as was 'proper' or as long as 'Providence' decreed they should.

The Evangelical Anglicans were very active in the anti-slavery movement, which eventually achieved success in the British Empire by 1833. As the Royal Navy patrolled the world arresting slave traders while keeping the oceans safe for British commerce, this gave liberal-minded people in Britain a smug sense of moral superiority, and gradually, the sense of divine entitlement with regard to the Empire, especially after the British State took over the running of India when the East India Company was nationalized in 1858.

The mediaeval myth of St George rescuing the maiden from the dragon came in very handy here to justify the actions of the Foreign Office. No longer was the Empire merely a sordid source of profit and wealth, now it was felt, it also had to be a moral and providential crusade to 'save benighted peoples from tyranny' or to 'elevate the natives' in the Empire. Grand inflated perspectives of history and imperial destiny and mission loomed. It was now seen as Britain's task to spread such things as freedom, parliamentary government, law, civilization and Christianity throughout the world.

Something akin to the fate of Ancient Rome occurred in nineteenth-century Britain in its attitude to its empire: the conquests of the Roman Republic had been a no-nonsense, down-to-earth enterprise of straightforward military might, to destroy rivals in the name of survival or to punish recalcitrant client rulers, or else simply to acquire more territories for taxation and mining. The Roman Empire, however, became increasingly pompous and pretentious, less Roman and more Greek and Asiatic in its attitude and values as time went on.

A similar transition also happened in nineteenth-century Britain and was reflected in its frequent poor military showing in the second half of the century. The hardnosed harshness of British life in the Napoleonic period and the plain, classical lines of Georgian buildings gave way to a 'softer', more Romantic image presided over by that essentially middle-class couple Queen Victoria and her consort Prince Albert, while their people, or those who could afford it, indulged themselves in nostalgia for the chivalric Middle Ages and the Gothic style, which reflected the 'new' Romantic sensibility in the arts and architecture.

Or else, as so-called 'scientific' racism began to take hold after the 1820s and 30s, other Britons fancied themselves the literal descendants of the ancient Israelites who, it was said by the new British Israelite movement, had wandered from the Holy Land in the form of the Ten Lost Tribes of the Old Testament over to Europe, to northern Germany and Denmark, from where they had settled in England and produced the British Royal Family! Much taken with this idea, Victoria and Albert even had their royal male children circumcised, and royal male heirs apparently continued to be circumcised until the late Princess Diana put her foot down.

While the symbol of Britain in the first half of the century was more the self-satisfied, materialistic, down-to-earth yeoman squire John Bull, in the second half it was more the refined image of the quintessential English gentleman, or else the allegorical figures of Britannia and the British lion.

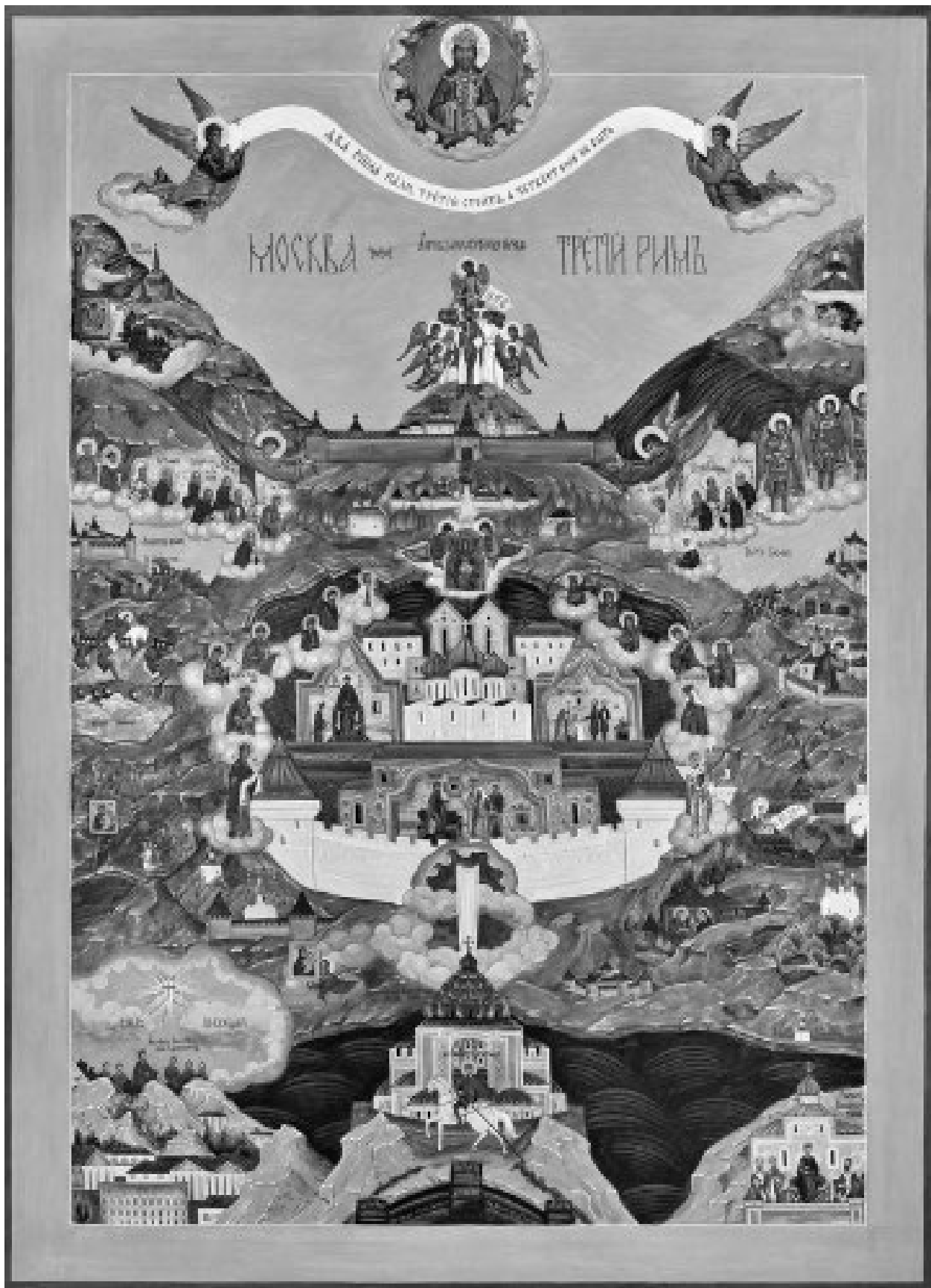
Rudolf Steiner gave a humorous description of this process in a lecture in February 1920, at which a number of English people were present. He spoke, with considerable irony, of how the empire began with 'adventurers, considered rather undesirable at the heart of the empire' who went out to make their fortune and then came home with their wealth. Society looked askance at them but their sons and grandsons 'smelled' a little better: 'And then empty words take over the thing that is beginning to smell nice. The state takes everything under its wing, becomes the protector, and now everything is done in an honest way. It would be good if we could call things by their proper name, but the proper name very rarely denotes the actual reality.'⁴

He was speaking in that lecture about the three periods of imperialism that had developed over the past 5000 years or so. First, there had been theocratic, priestly empires ruled by demigods, god-kings; then military empires ruled by the aristocratic warrior class in which the rulers were no longer god-kings but

symbols ruling by divine right on behalf of the deity; this was already a step down, so to speak; and then finally, since the sixteenth century, economic empires based at first on trade and stealing other people's land, but which were then embellished, prettified, 'tarted-up' we might even say, with fine, empty words to make the economic empires less, well, embarrassing. Today, we see this same thing in institutions such as the World Economic Forum or in the foreign policy statements of modern governments, and, some would say, especially the British government, where over the past two centuries, hypocrisy has been made into an art of sorts.

Russia's national myths

Russia, meanwhile, had developed two national myths of its own, one from the past and one from the present. The myth from the past, from the Greco-Roman Byzantine age of Constantinople, was that there had been the first Rome and it had fallen in 476 ad to the Goths and had been replaced by the second Rome—Constantinople—and this too had fallen, in 1453, to the Turks and it had been replaced by Moscow, which had taken on the mantle of Orthodox Christianity. According to this idea, which emerged in Russian ecclesiastical circles towards the end of the fifteenth century, Moscow had become 'the Third Rome', as Metropolitan of Moscow Zosimus expressed it in 1492 and called Ivan III 'the new Czar Constantine of the new city of Constantine — Moscow.' (See illustration, right.) The monk Philotheus wrote in the early sixteenth century: 'So know, pious king, that all the Christian kingdoms came to an end and came together in a single kingdom of yours, two Romes have fallen, the third stands, and there will be no fourth.⁵ [Emphasis added.] No-one shall replace your Christian Czardom according to the great Theologian' [i.e. St John the Apocalyptist].



This must have made Russians feel that their country was in some way divinely sanctioned. The Russian Czar—the very name of course comes from ‘Caesar’—was thus the protector and father of all Christians just as the Byzantine emperors in the 1000 years after Constantine had regarded themselves. The Patriarch in the Orthodox Church was always subordinate to the emperor, unlike the Roman Popes, who regarded themselves as above kings and emperors and who until the 1860s were territorial rulers in their own right. Consequently, the impulses of the Russian State were regarded as at least semi-religious in nature, when for example, Russia sought to push the Ottoman Turks out of Crimea or the Balkans. It regarded itself as the Christian Orthodox patron of the southern Slavs.

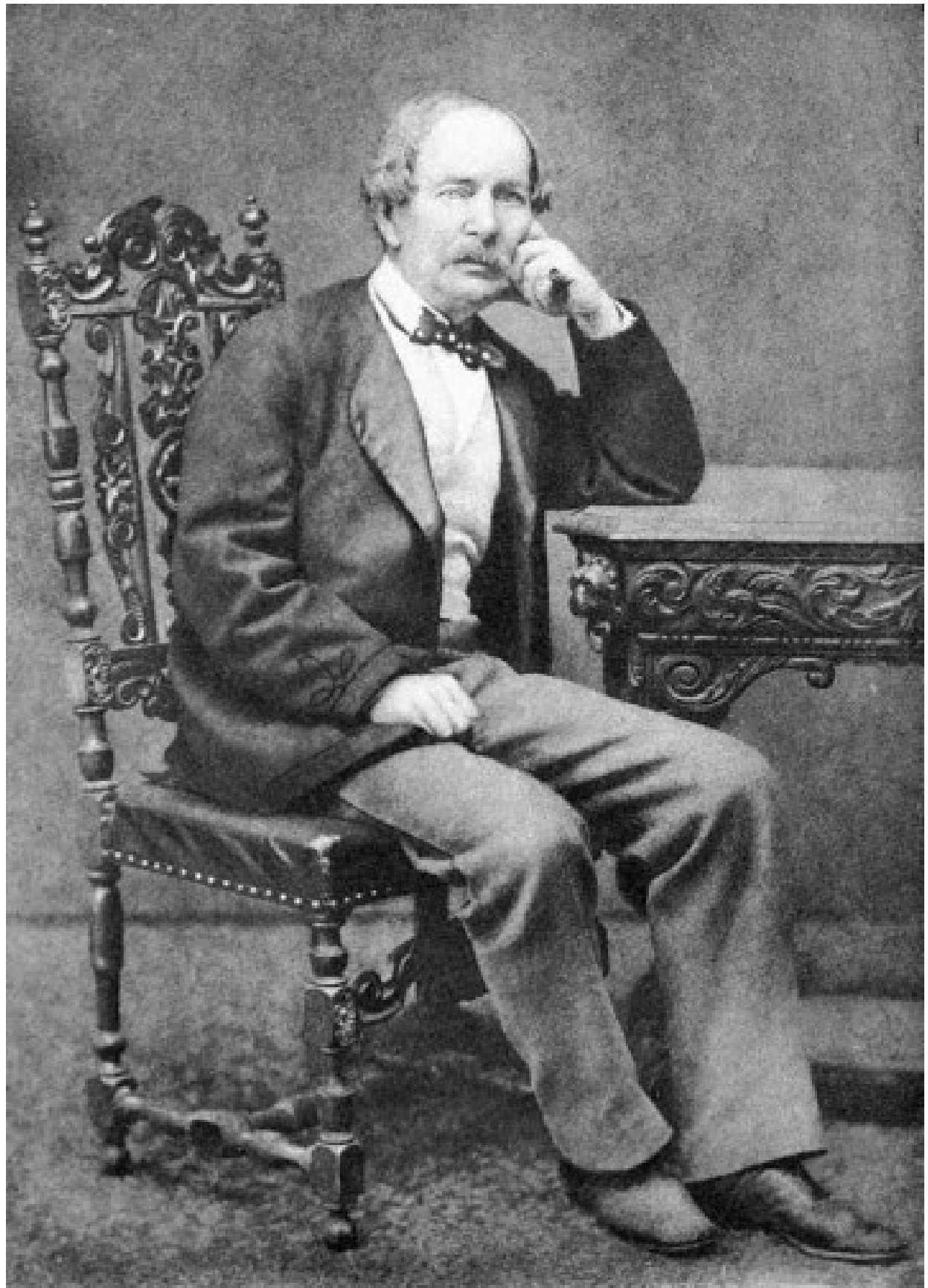
Furthermore, from the early nineteenth century onwards, as doctrines of nationalism and racialism began to spread from western Europe and were picked up in Russia, another national myth emerged—the idea of Pan-Slavism in two forms, notably in a Russian imperial, conservative, traditionalist form (as promoted by, amongst others, the Savoyard diplomat and arch-reactionary Roman Catholic propagandist Joseph de Maistre (1753-1821),⁶ who lived for many years in Russia and exercised a considerable degree of influence) and also in a republican, nationalist form.

Pan-Slavism and the hatred for Russia

This secular nationalist Pan-Slavism was supported by the British elite, as we can see from the book *The Ottomans in Europe* (1876) by the Turcophile British historian John Mill (NB. not the philosopher, economist and Member of Parliament, John Stuart Mill). This book gives us a vivid idea of the degree of sheer hatred of Russia that had built up in Britain in the nineteenth century (and which is still expressed, albeit rather less viscerally, in the British media today through the regular, Orwellian ‘anti-Russia, hate Putin’ propaganda slots on BBC news and current affairs programmes). After praising the Turks to the skies as ‘the Englishmen of the East’, Mill says of the Slavs:

The Slav is almost the greatest failure nature ever made in her attempts to create a civilised man. The prime cause of Russia’s weakness lies in the innermost

core of the Slav heart. It is void of truth, and this want of veracity threads its rottenness into every department of the State... [...] For many years past Russia has been, like one of the magicians which we read of in the books of the Occult Brethren, who 'call spirits from the vasty deep', with this shade of difference, that they called those they could master and allay. She, by her greed, rapacity, and brutal lusts, has awakened demons which she is quite unable to control. They have taken possession of her body and soul, and they are all imps of blood. [...] Russia is...the land of hatreds; of mistrusts, of brutal force, and abject cowardice; of profuse waste in some parts of the public service, of galling wretchedness in others. ... The conviction has sunk into the pale, wan heart of Russia that she cannot be worse, and although the Emperor and his party, to some extent, guide and curb the military passion, and keep the peasantry in subjection, this cannot last long; the bloodhounds will slip the collar sooner or later, and then will the cry of 'havoc' arise... The Eastern Question has to be solved in blood. It is simply a series of surgical operations, which will have to be performed with more or less skill, and the final question is which of the parties upon whom the amputations are to be performed can best endure the depletion. There are three: Russia, Austria, and Turkey who must go into the operating room; others, especially England, may be dragged in, but for the three former, there is no escape. [...] The solution, then, or rather the dissolution, of Russia, is the real Eastern Question...it is rather a Northern than an Eastern question.⁷ [Emphasis—TB.]



One can find equally racial invective against Russians and the Slavs in general in the writings of Karl Marx when he was in Britain and collaborating with another inveterate Russophobe, David Urquhart (1805-1877), diplomat, writer and politician (left), who single-mindedly devoted some forty years of his life to pro-Turkish and anti-Russian propaganda, including starting a newspaper for the purpose, and writing endless articles and letters to the Press.

John Mill and those in Britain who thought like him, and they were many, was thus concerned to bring about the break-up of the Russian Empire for the sake of preserving the British Empire, of which he and they were immensely proud. We should bear in mind that the only reason that Britons such as Mill actually cared a jot about Turkey is because they regarded it as the gateway to their Raj in India, a gateway they were determined to keep shut to challengers.

Similarly, today it is improbable that the likes of UK Defence Secretary Ben Wallace and recent British Prime Ministers Boris Johnson, Liz Truss and Rishi Sunak care a jot for Ukraine, but they doubtless regard it, as do the higher level geo-strategists of the West, as the instrument with which the West can hammer at Russia as well as the channel through which, having failed in Central Asia between 2002 and 2021, the US and UK can hope eventually to penetrate back into Central Asia, as Zbigniew Brzezinski advocated.⁸

Britons ‘in the know’ in the nineteenth century, such as John Mill may well have been, were seeking to use what they called republican nationalist Pan-Slavism as a hammer against what they called Russian imperial Pan-Slavism. Republican nationalist Pan-Slavism could, they imagined, be used to draw Russia into a major war with Germany and Austria, a war which would result either in the break-up of the Russian state or in a Communist take-over of Russia, which might also, through civil war, end in the dissolution of Russia. Mill’s book contains maps of future plans for Russia, Eastern and Central Europe—maps which, he said, were circulating in secret societies that served Russian imperial aims as well as other maps that revealed the goals of secular nationalist and republican Pan-Slavists such as the Narodna Odbrana and Omladina organizations,⁹ which were examples of the nationalist republican heritage of the French Revolution.

For the latter groups’ goals to be realized, however, the traditional alliances,

friendships and enemies of Britain and France would have to be reversed. Britain's traditional enemies—France and Russia—would have to be brought together in opposition to Germany and Austria so as to encircle the Central European Powers. And all these remarkable things, hardly conceivable in the 1860s, were actually achieved in the diplomatic revolution mentioned earlier, which was driven through, step by step, between 1887 and 1907, so that by 1907, the Triple Entente of Britain, France and Russia faced off against Germany, Austria and, nominally, Italy. That diplomatic revolution led directly to the First World War seven years later in 1914, a war which began in Bosnia over the issue of Serbia's nationalist Pan-Slavism which wanted to see a federation of all the South Slavs under Serbian leadership. This was opposed to Russia's Imperial Pan-Slavism and its still burning desire to recover Constantinople for the Orthodox faith and its own 'Christian Empire'.

In Ukraine today, the British and Americans have been using the strategic playbook of the late Polish-American geo-strategist Zbigniew Brzezinski to manipulate similar Slavic ethnic hatreds in order to draw Russia into another long war with the intention, as in 1914, of ruining her again. The difference between Russia in the situation of 1876 that Mill was writing about and Russia in 1914 is that by 1914, Russia had developed into a Great Power that both the British and German elites now saw as a major threat to the survival of their own empires.

The British were more concerned than ever for the survival of their control over India and their world empire as a whole; as Lord Curzon, the Viceroy in India, said in 1901: 'As long as we rule India, we are the greatest power in the world. If we lose it, we shall drop straight away to a third-rate Power'.¹⁰

The German Foreign Ministry, aware of the Russian Empire's own Pan-Slavist ambitions, understood that Russia regarded Germany and its allies Austria and Turkey as standing in the way of those ambitions, which centred on recovering Constantinople and controlling the Balkans. What the Russians likely did not suspect was that their British 'allies' in the Triple Entente were actually planning a war that would destroy, break up, or severely weaken Russia.

American historian Sean McMeekin in his book *The Russian Origins of the First World War* (2011) was right to point the finger of blame at Russia for turning what could have been just a third Balkan war into a continental war, but what he failed to see, or did not want to see, was that it was the British, concerned for the

survival of their world empire that depended on control of India, and the French, still burning for revenge over the loss of Alsace-Lorraine to Germany in 1871, who had for nearly three decades been the two main forces driving the unfolding tragedy that began with the assassin's bullets at Sarajevo on 28 June 1914. The Germans, Austrians, Russians and Turks all ended up in Mill's 'operating room' for 'amputation' as the victims of this British paranoia and French revanchism.

In 1993 a book was re-published that bears out the British intentions only barely masked by John Mill in his 1876 book *The Ottomans in Europe. The subtitle of Mill's book was 'or Turkey in the Present Crisis, with the Secret Societies' Maps*'. According to Mill, those secret societies were the political secret groups that stood behind the Pan-Slavists, namely the republican Pan-Slavist Omladina group, which represented the nationalist republican heritage of the French Revolution, and also the secretive groups that backed Russian imperial Pan-Slavist goals. The 1993 book was *The Transcendental Universe* by the occultist Charles G. Harrison (1855-1929)—a collection of six profound lectures on occultism given by Harrison a hundred years earlier in 1893. He predicted: 'the next great European war', 'the death of the Russian Empire so that the Russian people could live' and also that 'the national character [of the Russians] will enable them to carry out experiments in socialism, political and economical, which would present innumerable difficulties in western Europe'. (Emphasis—TB.)

This is what John Mill meant in his 1876 book when he wrote: 'if an army of the Emperor [of Russia] should ever fall into another Sedan beyond the Danube, a Commune would very soon be declared in Moscow'.¹¹ The expectation in occult and political circles in Britain was that communism would soon be coming in Russia and that the West would bring it about.

Because of his friendship with Friedrich Eckstein, who was an internationally active theosophist with his finger on the pulse of what was going on in esoteric circles in London in the 1890s, Rudolf Steiner was very aware of this agenda at which Mill had hinted and Harrison had stated more clearly. Steiner felt that if people don't wake up to the lies and deception with which the elite forces of the West must operate, the consequence will be terrible suffering and violence until those elites' actions are overcome through impulses that stem from the Germanic and Slavic cultures.¹²

On 22 December 1900 in the American magazine *The Outlook*, readers were

told that:

the true statesman looks to the future. It is clear to one who does thus look to the future that, as the issue of the past was between Anglo-Saxon and Latin civilization, so the issue of the future is between Anglo-Saxon and Slavic civilizations. [...] The wise statesman will make every provision possible by establishing cordial relations between all the kindred races for the final victory of the Anglo-Saxon type of civilization.¹³

Today in Ukraine, in another proxy war, we are witnessing that struggle between the Anglosphere and its client states on the one side and Russia (and perhaps China too) on the other.

4.

The Antagonism Between Russia and the West—Part 3

The Intended Demolition and ‘Remaking’ of Russia

In these four essays that I wrote in 2022 about the conflict in Ukraine, a conflict which broke out 33 years after the momentous events of the year 1989, and 233 years after the outbreak of the French Revolution, I have tried to show something of the deeper background to the Ukraine conflict which, I have argued, is actually a proxy war, an episode in a much longer-lasting war that the West, or more specifically, the ‘Anglosphere’, has been waging against Russia for about 200 years for both exoteric and esoteric reasons. This fourth contribution will round off and conclude the essays.

Three long-term goals

In this long struggle, the latest episode, from 2014 until today, has occurred 100 (3 x 33⅓) years after the events of the First World War, which was in so many respects the awful crucible of the modern world. The elites ruling the British Empire brought about that war to achieve, essentially, three goals. The first of these goals was the consolidation of the forces of the English-speaking world (including those of the USA) in order to defeat rising challenges from Germany, Russia and Japan in the twentieth century so as to ensure the continued domination of the world by the elites of the English-speaking peoples for centuries into the future. This continued domination would require military, economic, technological and cultural preponderance by the English-speaking world. It would also require political changes to minimize the impact of democratic forces within the English-speaking world and to centralize authority, not least through the operation of some form of world government, through technological means in the hands of an ever smaller, and English-speaking, global elite.

These intentions can be seen in the writings, for example, of Anglophone elite

members such as the brothers Brooks and Henry Adams in the USA (in accordance with their motto: ‘civilization = centralization = economy’) and of elite propagandists in the UK such as Lionel Curtis, Philip Kerr, and historian Arnold Toynbee, all of whom were members of Lord Alfred Milner’s Round Table group (aka the Milner Group), and others such as H. G. Wells, Bertrand Russell and Julian Huxley. Real power would be effectively removed from parliaments, where a mere ‘show’ of it for the sake of the media and the masses would continue, but behind the scenes it would be exercised in global or transatlanticist gatherings of the elite, either semi-public, such as the World Economic Forum (WEF), or entirely private, such as Chatham House, the Council on Foreign Relations, the Trilateral Commission, the Council of Thirty, etc. These private or semi-private bodies would then have national governments and global institutions (UN, WHO, UNESCO, EU, NATO) carry out their will. Such intentions have been made manifest in the actions of these private or semi-private bodies since the First World War (and, some would argue, already before it).

A prime example of such actions in our time was the implementation and enforcement across the entire world of governments’ measures ostensibly to combat the COVID-19 global pandemic from 2020, following the ‘Event 201’ meeting at Johns Hopkins University in October 2019, a meeting organized by the WEF and the Bill and Melinda Gates Foundation with the collaboration of the WHO and the government of the People’s Republic of China (Gao Fu, a Chinese virologist and immunologist played a key part in ‘Event 201’; he served as Director of the Chinese government’s Centre for Disease Control and Prevention from August 2017 to July 2022). The pandemic supposedly then began in China a month after ‘Event 201’ and quickly spread to Europe, N. America and elsewhere. The absolutely unprecedented scale of the totalitarian controls imposed by most governments in the developed countries from 2020—and followed in 2021 by those governments’ allegedly anti-COVID injection campaigns, which have been genocidal in countries that have employed the mRNA injections—served as an effective means of advancing the drive towards world government under the control of Western elites, as has been made only too clear in the public statements and writings of such figures as Klaus Schwab of the WEF and the Israeli historian Yuval Noah Harari.

The second of the three goals for the First World War that are directly related to the antagonism between the Anglophone-led West and Russia was the emasculation of Russia, and of the Slavic peoples as a whole: their reduction to

servitude under Anglo-American hegemony. This goal had both exoteric and esoteric aspects. The exoteric aspect was that two fears had possessed the British elite since the defeat of Napoleon: they had feared first that Russia might be the next contender to take India from British control, as described in the third of the four essays in this book. India was the key to Britain's global economic supremacy, as Napoleon had recognized. This fear of the loss of India drove the so-called 'Great Game' between Britain and Russia over control of Central Asia in the nineteenth century and until Indian independence in 1947.

The second fear, enunciated by the geographer and geopolitical thinker Halford Mackinder between 1904 and 1919, was that Russia might combine her huge potential material and human resources with a smaller, better-educated, more disciplined and efficient people such as the French, the Germans, the Japanese or the Chinese and in such a case, transport networks would be created across Eurasia that would be invulnerable to British attack, and eventually a navy would be constructed that could mount an effective challenge to Britain's Royal Navy and thus to the hegemony of the British Empire.

This fear also came to possess the minds of American geo-strategists after the USA had assumed Britain's mantle of global hegemony in 1945. As we have seen, it has been evident, either implicitly or explicitly, in the writings and statements of very influential American geo-strategists such as the late Zbigniew Brzezinski and George Friedman. The actions of the US military in Central Asia after 9/11, from 2001-2021, were evidence of this ongoing concern.

Esoteric goal

However, the second of the three goals also has an esoteric aspect, which I also briefly alluded to in the third essay in this book. This esoteric aspect has to do with ensuring that the Slavic peoples, and especially the Russians, will not fulfil their potential to become the world's 'vanguard culture' from the mid-fourth millennium onwards, but instead will come under the domination of the English-speaking peoples, whose current 'vanguard' status—which has become overwhelmingly driven by materialistic concerns and ambitions—would otherwise come to an end in the mid-fourth millennium (the end of the Age of Pisces).

What does it mean that the Slavic peoples have the potential to become the world's 'vanguard culture' from the mid-fourth millennium onwards? It means that in what Rudolf Steiner called the Age of the Spirit-Self (the Age of Aquarius), which, according to Steiner, will follow the Age of the Consciousness Soul (the Age of Pisces), the human 'I' (the essential self, the spiritual kernel of the human being), in large numbers of individuals, will have learned to see itself and other I's as spiritual beings.

These spiritualized I's will then seek to form new communities on the basis not of the old blood ties or traditional religions, but out of their own insight. The Age of the Spirit-Self (the Age of Aquarius) will be a new age of community, based on empathy for others, an age of brother-and-sisterhood that we in the West today can hardly even conceive of, just as people in Ancient Greece and Rome would hardly have been able to conceive of our modern Western individualist culture. But we can see foreshadowings of this future today in the remaining traditional communal behaviours of non-Western cultures, although there such behaviour is instinctive and collective, based on blood ties, whereas in the future (Slavic) epoch of the Spirit-Self it will be based on the moral individualism that will have been won as a result of our current (Germanic) Age of the Consciousness Soul.

The seed of this new impulse to new community, new fraternity, Steiner described,¹ is already there in the Slavic peoples, who not only have the impulse to community, which all eastern peoples too have to a greater or lesser degree in comparison with the more individualistic westerners, but the Slavs also have a Christian culture. The native Slavic sense of community has been infused with over 1000 years of an empathic Christian sensibility, which one can see especially in the unfolding, for example, of village life in Russia, the nature of the mir, a word which translates variously as community, peace, village, world, cosmos. Russian and Slavic literature is permeated with this empathic sensibility.

The English-speaking peoples are a branch of the larger Germanic group of peoples that originated in northern Europe (Scandinavia). From the late fifteenth century onwards, these Germanic peoples gradually replaced the peoples of southern Europe as the arbiters of the destiny of the West. The southern Europeans of the Greco-Roman or Mediterranean region had been those arbiters since the eighth century bc (the Age of Aries) when Greek culture began to flourish and Rome was founded, but from the fifteenth century ad onwards, the military, cultural and economic power of the Italian states, Iberia and France

(France straddles both south and north) gave way, chronologically, to that of Switzerland, the Netherlands, Sweden and eventually England.

Rudolf Steiner described in numerous lectures how in the period of just over 2000 years until the fifteenth century, Europeans—a sizeable minority of them, at any rate—had learned to think for themselves; this was a key achievement in what he called the Age of the Intellectual-Mind Soul. No longer did they feel the gods or God thinking through them or inspiring them; now Europeans felt that they themselves were thinking. In the following Age of Pisces, from the fifteenth century, the Germanic or northern European epoch, the focus of development is on the individual human will—how human thinking applies the human will and, essentially, how the individual will becomes morally informed and directed by the human ‘I’.

This is a very dangerous phase of development, in some ways rather akin to adolescence in an individual’s development, because its early stage is usually one of considerable confusion, egocentricity and selfishness as well as materialism, a view of life that results from feeling alienated, to a greater or lesser degree, as an individual from the rest of life and the cosmos. We are only 600 years into this Germanic or northern European epoch, the Age of the Consciousness Soul, as Rudolf Steiner called it, with its American and Australasian offshoots, and though there have been positive signs of growing human maturity over the past 60 years or so, there is still plenty of evidence of a thoroughly egocentric and competitive, materialistic culture in the West, especially in economic life.

Steiner described that the spiritual counterforces, which exist to provide humanity with the resistance it needs to develop inner capacities for love and freedom, desire that these egocentric and competitive, materialistic attitudes and behaviours (which have become extreme in the age of American hegemony since 1945), should continue on into the next epoch of human development, the Age of the Spirit-Self (the Age of Aquarius); indeed, their aim is for human development, in effect, to stop at our present stage.² Life on earth would then become so miserable and oppressive that most people would no longer wish to incarnate on this planet, or if incarnated, would soon seek to exit this life. This is the goal of those spiritual counterforces who oppose humanity’s growth and development. If it were achieved, the mission or task of humanity and the Earth would be a failure. Love and freedom would wither in human and social development.

These counterforces, Steiner pointed out, influence the thoughts and actions of those at the helm of the English-speaking countries in the modern age. What is the aim, Steiner asks, of the elite groups, once secretive and only semi-visible, which are operative in the English-speaking world? In January 1917 he said that:

They do not work out of any particular British patriotism, but out of the desire to bring the whole world under the yoke of pure materialism. And because...certain elements of the British people as the bearer of the Consciousness Soul are most suitable for this, they want, by means of grey magic [he means the mass media—TB], to use these elements as promoters of this materialism. This is the important point. Those who know what impulses are at work in world events can also steer them. No other national element, no other people, has ever before been so usable as material for transforming the whole world into a materialistic realm. Therefore, those who know, want to set their foot on the neck of this national element and strip it of all spiritual endeavour—which of course lives equally in all human beings. Just because karma has ordained that the Consciousness Soul should work here [in Britain] particularly strongly, the secret brotherhoods have sought out elements in the British national character. Their aim is to send a wave of materialism over the earth and make the physical plane the only valid one. A spiritual world is to be recognized only in terms of what the physical world has to offer.³

This last point can be understood in the ways in which, in the West, spiritual practice has been taken over by, or put in the service of, physical aims, e.g. the commercialization of Christmas and Easter, the turning of Eastern spiritual practices in martial arts and meditation from ways of living into ‘techniques’ of supporting ‘health’—sport and ‘mindfulness’, and more recently, the creation of alternative worlds in virtual reality, Second Life and the Metaverse, in which individuals can supposedly live out their fantasies.

The ruination of Russia

Theodore Roosevelt, US President (1901-1909) and an ardent Freemason, was particularly focused on Russia as the representative of the Slavic race and as the

power of the future which would one day take the place of the English-speaking peoples. He was concerned about Russia's advance into southern and eastern Asia, which he felt had to be stopped. At the same time, he was well-acquainted with Russia's internal problems: its weak government, the poverty and sufferings of its people, the revolutionary forces under the surface. He was therefore confident, as he told his British friend, the diplomat Cecil Spring Rice in 1901, that: 'the Russian growth—the growth of the Slav—is slow. [...] Russia's day is yet afar off. I think the twentieth century will still be the century of the men who speak English.'⁴

During the First World War, for example, in his Karma of Untruthfulness lectures of 1916-1917, Rudolf Steiner repeatedly referred to the pre-war plans and intentions of Western occult groups, emphasizing the need for the peoples of Central Europe to think about history in long-range perspectives; otherwise, he said, the peoples of Central Europe would always be at a disadvantage vis-à-vis the Western elites, if they were unaware of the bases of such long-range Western elite thinking.

Steiner's response to the intentions of those Western elites was given publicly, for example, on 1 Dec. 1918:⁵

What has developed there in Russia [i.e. the Bolshevik Revolution—TB] is basically only a realization of what the West wants to happen in Russia. [...] Whatever people [in the West] may say they want consciously, what they are striving for is to found a caste of masters in the West and a caste of economic slaves in the East, beginning at the Rhine and extending eastwards into Asia. [...] A caste of slaves, which is to be organized socialistically and which is to take up all the impossibilities of a social structure which are then not to be applied to the English-speaking population.

By 'impossibilities' here, he meant that a socialist order was regarded by Western elites as 'impossible', i.e., intrinsically harmful to Western society and was therefore not to be implemented in the West. The history of Russia since 1917, eastern Europe since 1945 and especially China since 1990 bears this out clearly.

Steiner knew that modern history since the fifteenth century showed that democratic impulses in the West would inevitably lead to the self-assertion of the individual at all levels of society, but that due to growing materialism, this would actually result in totalitarian and atheistic communism, as was already evident with the French Revolution after 1789. He knew too that this was known also by the Western occult brotherhoods, who had resolved that this inevitable socialism and communism would not be allowed to take over the West. Instead, they would direct such forces from the West towards the East, where they could be more easily adopted because of the traditional Eastern proclivity for collectivism and brotherhood.

CREATING RUSSOPHOBIA

FROM THE GREAT RELIGIOUS SCHISM
TO ANTI-PUTIN HYSTERIA

GUY METTAN



This 'socialist experiment' would contribute to undermining the cultural fibre of the Slavic peoples, especially the Russians, and thus contribute to preventing them from being able to do what they would otherwise seek to do in the fourth millennium. This was one of the other, more esoteric purposes behind the First World War—the ruination of Russia, which since 1907 had been Britain's ally but until that date, for nearly 100 years, had been regarded by the British elite as Britain's premier imperial rival. The German historian Markus Osterrieder noted in his book *Welt im Umbruch* [World in Upheaval] (2014) that:

On 23 December 1917 Lord Milner... and Lord Robert Cecil wrote a memorandum, that proposed to the French a division of southern regions of Russia into spheres of influence: France would get Ukraine and the Crimea, while the British reserved for themselves the Caucasus region and the Cossack lands on the Don. Milner felt that all means possible had to be employed to prevent the Germans from gaining control of Russian resources; he wrote that in Russia, 'Civil war, or even the mere continuance of chaos and disorder, would be an advantage to us from this point of view.'⁶

In 1918 British, French, American and Japanese armies landed in Russia. The British arrived in March at Murmansk and in August at Archangelsk; the Japanese and the Americans entered Russia from the Pacific coast of eastern Siberia:

Over the next three years Russia sank into the chaos of the civil war that Milner had seen as 'opportune' for western interests. The interventionist armies did not have the numbers, however, to be able to strike a decisive blow against the Red Army. Indeed, it seemed that they did not even want to strike such a blow. Even Winston Churchill, one of the fiercest opponents of the revolutionaries, was forced to acknowledge on 27 February 1919 that 'there is no will to win behind any of these ventures'. The whole enterprise resulted not in the victory of the anti-Communist forces but the consolidation of Bolshevik rule.⁷

Scholars such as Markus Osterrieder, Guido Giacomo Preparata, and Antony C. Sutton have detailed how Britain and America deliberately failed to support the White armies in their struggle against the Bolsheviks and instead financed the Bolshevik regime during the Russian Civil War of 1917-1922 and afterwards.⁸ A Russia, whether capitalist or communist, with a strong economy that could rival the capitalist West, was not wanted by the City of London, and Wall St members of the British and American elites did much to facilitate the arrival—via New York and Canada—of Trotsky in Russia in the spring of 1917; he went on to organize victory for the Bolsheviks in the Civil War.

The British appeared to back Admiral Kolchak's White Russian army that sought a democratic federation in Siberia, but they did not give Kolchak the support he needed to make his Siberian Federation the kernel of a democratic, all-Russian State. The British apparently wanted to separate Siberia off from European Russia, no doubt to be able to open it up to exploitation by Western interests.⁹ This motive would reappear in the 1990s, as we shall see later.

On 17 October 1918, the deputy chairman of the Federal Reserve Bank of New York, Lawrence Saunders, wrote to US President Woodrow Wilson: 'Dear Mr. President, I am in sympathy with the Soviet government as that best suited for the Russian people.'¹⁰ US capitalist interests wanted at all costs to keep German business out of Russia and Russian resources open to themselves. We can be reminded here of the struggle over Russian oil and gas pipelines in recent years and of the American determination, reiterated in early 2022 by both President Biden and Victoria Nuland of the State Department, to see the Nordstream 2 pipeline between Russia and Germany cancelled; ultimately it was blown up!¹¹

A hundred years ago, the State Department pressed for recognition of the (genocidal) Bolshevik government. In a memorandum for President Wilson's closest adviser Col. House in February 1918, the State Department wrote that: 'had the Bolsheviks been recognised by the United States, we would now have control over all of Russia's raw material reserves and control officials at all border crossings'.¹² The US mantra now shifted from 'Stop the Bolsheviks' to 'Change the Bolsheviks through trade'. In Britain, Arthur Balfour, Foreign Secretary since a political 'regime change' coup in London effected by his ally Lord Milner in December 1916, was concerned only to keep Russia within certain geographical limits and not to intervene in her internal affairs.

As the Russian Civil War progressed, the situation became worse for the Whites, and the genocidal Bolsheviks became ever more radical; the Cheka secret police murdered tens of thousands of Russians simply because of their profession or class affiliation, motives similar to those of French revolutionaries at the height of the Terror in the 1790s or of Pol Pot in Cambodia in the 1970s. The Allied tone changed from military intervention to one of the need for containment, of a cordon sanitaire, but above all, of the need to keep Germany and Russia apart—their possible combination identified by Churchill, echoing Mackinder, as ‘the greatest danger for the future’ (16.9.1919). Mackinder himself advocated: ‘a belt of independent, pro-western states of the western and southern Slavs ... as a buffer between the Germans and the Russians’. To this end, he proposed the forced ‘transfer’ of Germans east of the river Vistula and out of a ‘cleansed’ Poland. [This would come in 1945—TB.] The Russians themselves, he said, were at least for one or two generations ‘hopelessly incapable’ of resisting German penetration; ‘autocratic rule of some sort’—i.e., by the Bolsheviks—was therefore ‘unavoidable’, he felt, ‘so that Russia would be able to resist the German temptation out of its own forces’.¹³

The West thus condemned the Russian people to decades of imprisonment under Communist rule, which the West itself had facilitated through its installation of the ‘experiments in Socialism’ (Harrison) in Russia; it was a period which included the murder of countless priests and nuns and the destruction of numerous churches and monasteries, between 100,000 and 200,000 executions in the Cheka’s ‘Red Terror’ of 1917-1922, the state-enforced Holodomor famine of 1932-33 which killed about 4 million Russians and Ukrainians, the inhuman gulag system which killed about 116,000, Stalin’s purges (about a million dead), and worst of all, the approx. 34 million Russians (military and civilian) killed in the colossal invasion by National Socialist Germany (1941-1944), a regime whose rise the West too had facilitated¹⁴ and had appeased in order to create two authoritarian socialist behemoths, the one national, the other ‘international’, that could be lured into going to war against each other in order to ensure that the German and Russian peoples would never in the future combine against the US and the UK.¹⁴

For three long years (1941-44), Churchill refused to countenance opening a Second Front in the West against Nazi Germany until the German armies had wasted themselves in the bloodletting on the Eastern Front, and even then, after Hitler’s defeat, Churchill soon wanted to go to war again, against Soviet Russia, which he had ‘embraced’ as Britain’s ally from 1941-45.

The Russian people were held—‘contained’, to use the expression of the principal US strategic ‘expert’ on Russia at the time, George F. Kennan—in the gulag that was Communist society for 70 years, and all that time, certain forms of business went on between the US and the USSR, and certain American elitists such as Averell Harriman, and Armand Hammer of Occidental Petroleum, continued to visit Soviet Russia and cultivate clandestine relations with Soviet leaders. In 1989-91 the West terminated the ‘socialist experiment’ that it had initiated 70 years earlier, and those American business ‘consultants’ and ‘advisers’ who were dubbed ‘the Harvard boys’ soon descended on Russia during the Yeltsin years to facilitate the looting of what could be looted.

Meanwhile, as Russia went down, China came up; the next phase of the ‘experiments in socialism’ in China had been initiated by Deng Xiaoping in 1978. David Rockefeller had taken care to visit Deng’s political mentor, Zhou Enlai, in China in 1973, the same year in which Rockefeller and his own acolyte, Brzezinski, founded the Trilateral Commission to integrate East Asian elites into their world government plans, and the same period in which ‘the 1980s Project’ got underway under the joint auspices of the Trilateral Commission and the Rockefeller-led Council on Foreign Relations—both private organizations. The termination of the USSR was a key element in the project, along with economic shock treatment (known as ‘controlled disintegration’) and plans for radical global depopulation.

The intended break-up of Russia

In the 1990s the Russians saw how, along with the rapid decline in their economy and in the health of their citizens, their state lost three huge regions of territory— Ukraine, Kazakhstan and the four smaller ‘-stans’¹⁵ of Central Asia—as well as the security of the Warsaw Pact military alliance. They noted that NATO, which had ostensibly been founded in 1949 specifically to ‘protect’ Europe against the Communist armies of the Warsaw Pact, was not dissolved by the West along with or after the end of the Warsaw Pact; on the contrary, NATO continued to be strengthened and eventually, from the late 1990s, to expand towards the East, ever closer to Russia itself.

NATO’s first head, Lord Hastings Ismay, Winston Churchill’s chief military assistant during the Second World War, had famously said that NATO was

created: ‘to keep the Soviet Union out, the Americans in, and the Germans down’. This would still seem to be the intention of NATO today, with Russia, in Western eyes, taking the place of the Soviet Union. The Russians noted that certain elite organs of the Western media began to imagine the further dissolution of Russia, even the loss of all Russian territory east of the Ural Mountains, a vast area, such as was prognosticated by the highly influential Rothschild and Fiat-controlled Economist magazine in December 1992, only a year after the end of the USSR.

In the same year, Brzezinski wrote in the CFR journal Foreign Affairs (vol. 71, No.4, 1992) that: ‘Russia’s own unity may soon be at stake, with perhaps the Far Eastern provinces tempted before too long to set up a separate Siberian-Far Eastern republic of their own.’ He imagined a threefold division of Russia. From 1991-1994, the pro-Russian majority in Crimea, which had been part of Russia until the Soviet leader Nikita Khrushchev (a Ukrainian) had arbitrarily handed Crimea to Ukraine in 1954, sought to become a republic independent of Ukraine, but after the pro-Western Boris Yeltsin had consolidated his power in Russia in 1994, he did not back the efforts of the Crimeans for more autonomy or independence from Kyiv, which was able to reassert its authority over Crimea. However, it would lose that authority in 2014.

In May 2022, an article in the prestigious US journal The Atlantic (see below) called for the dismantlement of Russia, under the cover of the word ‘decolonization’. The article noted that in 1991 the then US Defense Secretary Dick Cheney had: ‘wanted to see the dismantlement not only of the Soviet Union and the Russian empire but of Russia itself, so it could never again be a threat to the rest of the world’. The article went on to state:

The West must complete the project that began in 1991. It must seek to fully decolonize Russia... Russian imperialism...presents the most urgent threat to international security. Now the bill of allowing Moscow to retain its empire, without any reckoning with its colonial history, is coming due... Russia has launched the greatest war the world has seen in decades, all in the service of empire. To avoid the risk of further wars and more senseless bloodshed, the Kremlin must lose what empire it still retains. The project of Russian decolonization must finally be finished.¹⁶

it still retains.

By Casey Michel



Getty; The Atlantic

But Putin did not launch his ‘special military operation’ in February 2022 in the service of empire or imperial reconstruction, as Western commentators keep on claiming. He launched it because he could see what was coming towards Russia from the West; because the West had effectively taken over Ukraine in an illegal coup in 2014 that had ousted the democratically elected government of President Yanukovich.

The new regime in Kyiv had then immediately enforced discriminatory laws against Russian-speaking citizens, who protested against those laws. When Kyiv showed itself unwilling to respond constructively to such protests and instead sent in extreme nationalist militia groups to enforce its will with violence, the citizens of Russian-speaking Donbass and Crimea rose in revolt against the Kyiv regime; what began as a movement for greater autonomy within Ukraine turned into a separatist movement due to Kyiv’s intransigence and its use of violence in Donbass, Crimea and Odessa.¹⁷

The West, having achieved its goal through the violent Kyiv coup of February 2014, then became preoccupied with ISIS and Syria, the EU crisis and Brexit, but behind the scenes, the US was funnelling very large amounts of money and military supplies to Kyiv from 2014 onwards, as well as providing military training. All this, Putin had observed. He observed too how the Western media paid little attention for eight long years while Kyiv went on shelling and bombing those it continued to call its own citizens—the people of Donbass. Some 14,000 people died there, but those in the West who have been so furious with Russia since February 2022 have apparently forgotten those eight years of conflict and killing, and Kyiv’s persistent refusal to implement the Minsk Agreement, that was witnessed and signed by France and Germany and which provided for greater autonomy within Ukraine for the Russian-speaking people of the Donbass.

On 7 December 2022 former German Chancellor Angela Merkel gave an interview to the German newspaper Die Zeit, in which she said that:

the Minsk Agreement of 2014 was an attempt to give Ukraine time. Ukraine used this time to become stronger, as you can see today. The Ukraine of 2014/15 is not

the Ukraine of today. An illustrative example was the battle for Debaltseve [Jan. 2015]. At the beginning of 2015, Putin could easily have overrun them at that time. And I very much doubt that the NATO countries could have done as much then as they do today to help Ukraine. [Emphasis—TB.]

At the time, the German and the French governments said that the Minsk Agreement aimed to bring peace to Ukraine, but now Merkel was saying it was to make Ukraine (i.e. the Kyiv regime) stronger, more capable of fighting the Donbass separatists and Russian forces aiding them (e.g. the Wagner private military company) and she implied that the Minsk Agreement is what made Ukraine capable of resisting Russia as it has since 24 February 2022.

Vladimir Putin must then have observed how Volodymyr Zelensky, the comic actor and political creature of Ukrainian billionaire Ihor Kholomoisky, was elected President of Ukraine by 73% of Ukrainians in 2019 precisely on a promise to bring peace in the Donbass, but then in office did no such thing. The Russians had seen the steady build-up of NATO forces ever closer to Russia's borders, the constant demonization of Vladimir Putin in Western media after about 2004, the unwillingness of Western media, after 2016 (the year of Brexit and Trump), to recognize that there was a strong neo-Nazi element in Ukraine although, until 2016, Western media had been paying attention to that element. Suddenly, their attention fell away, and by 2022 had disappeared completely. On the contrary, the Western claim is now that: 'there are no Nazis in Ukraine! Ukraine has a Jewish president!' Yet those many Western media videos about the various Nazi groups in Ukraine can still be seen online; it's just that they are not talked about anymore by the Western media, for whom it is no longer convenient or expedient to talk about them.

The Russians also saw how the West curtly dismissed Russia's request in December 2021 for comprehensive discussions relating to security in Eastern Europe. Then Russia observed, and acted against, the attempt in January 2022 to overthrow the government of Kazakhstan, the huge state which borders Russia to the south. Finally, came Zelensky's veiled threat at the Munich Security Conference in February 2022 to abandon the Budapest Memorandum of 1994, in accordance with which Ukraine agreed to give up its Soviet-era nuclear weapons.

Today, Western media prefer to talk about the ‘decolonization’ (i.e. the dismantling) of Russia. Decolonization has been a left-wing buzzword in recent years since the ‘Rhodes Must Fall!’ statues issue in South Africa (2015) and the death of George Floyd in the USA (2020). Despite its minorities, the Russian Federation is overwhelmingly a white country and a Christian country. The anti-imperialist ‘decolonization’ narrative therefore easily lends itself to being applied, perversely, to Russia. Perversely, because the aim is to serve the imperial and globalist ambitions of the English-speaking elite.

view on and gas rent provided by a handful out of Russia's 83 regions. Another factor that helps keep Russia united is ex-

sovereign state. Moreover, its leadership declares the doctrine of unrestrained interference with Ukraine's internal affairs based

The map of countries that could emerge in case of Russia's disintegration

● Historically Eastern Sloboda Ukraine
Parts of Belgorod and Voronezh oblasts adjacent to Ukraine heavily dominated by Ukrainians until the 1930s ethnocide



Map of an imagined break-up of the Russian Federation in the US-funded The Ukrainian Week

On 11 April 2022, Anders Östlund, a Swedish Fellow at the US State Department-funded Center for European Policy Analysis, and resident in Kyiv, tweeted: ‘Russia’s war against Ukraine will end with the break-up of the Russian Federation. It will be replaced by small, demilitarized and powerless republics with neutrality written into their constitutions.’¹⁸

Behind the aim of keeping Germany and Russia apart

Finally, we come to the third of the three goals of the English-speaking elites that they sought to achieve in the First World War and which still determine their policies today: besides the consolidation of the English-speaking countries and the emasculation of Russia, is the goal of the reduction of Germany to puppet status and the prevention of any combination or alliance between Germany and Russia. In esoteric terms, this means the demolition of any enduring cultural bridge between the present Germanic epoch and the future Slavic epoch. Both these two goals have thus far been ‘impressively’ achieved: millions of Russians and Germans killed in colossal wars against each other, endless soul soil sowed with potential seeds of future resentment and hatred. And yet... in wars and conflicts both good and bad future karma is created. Countless individuals who were incarnated in Slavic or German bodies between 1914 and 1945 will seek in their next incarnations to understand and overcome what brought them against each other in the twentieth century and made them inflict so much pain and suffering on each other.

In this Age of Pisces, the Age of the Consciousness Soul, the German-speaking peoples have the task of upholding the ‘I’, whereas the English-speaking peoples are the prime representatives of the Consciousness Soul itself. In European folklore and fairy tales one often sees a hero or heroine with three brothers, three sisters or three attendants of some kind or other. We also see these figures in Rudolf Steiner’s four Mystery Dramas (1910-1912). These three are the three human soul forces assisting the human ‘I’. They can be regarded as the three

representatives, respectively, of thinking, feeling and willing, through which the 'I' acts. The Consciousness Soul is that part of the soul through which the will acts, whereas thinking acts through the Intellectual-Mind Soul and feeling through the Sentient Soul.¹⁹

Insofar as the English, according to Rudolf Steiner's spiritual science, are the people of the Consciousness Soul and the Germans those of the 'I', conflict between the English and German-speaking peoples therefore signifies conflict between the 'I' as it acts through the will element of the soul, and the 'I' itself: conflict between the 'I' itself and the will. The will acts in the world, and so the English-speaking peoples have long been inclined to look outwards into the physical world, whereas *Innigkeit* (inwardness, intimacy) has always been a prime feature of German-speaking culture.

Like other peoples in western Europe, the English took to the oceans in search of adventure and wealth, and eventually created a world-spanning empire, with its physical and scientific underpinnings; in doing so, they played a major role in creating a global consciousness. The Germans, by contrast—although there was considerable German emigration to the American continent—remained for the most part 'at home' among their forests, hills and mountains in Central Europe; they created no great extra-European empire but explored the inner world of the mind and soul, from Bach, Beethoven and Bruckner to Goethe, Hegel, and Jung, to name but a few great artists and thinkers.

English-speaking culture has had a problem with how to deal with materialism and the temptations of external power, which can result when one goes too far out of oneself; action loses contact with the Self, with the 'I' ('Just Do It'—the Nike advertising slogan). German culture, by contrast, has had more of a problem with how to deal with delusion and the temptations of fanaticism, either intellectual or emotional, which can result when one goes too far inward; the 'I' becomes fixated, trapped by subconscious entities (*Blut und Boden*—blood and soil) or else inflated by them in ideological obsessions. That the peoples of the 'I' and of the Consciousness Soul in Europe should war with one another has been a disaster, for these two peoples, of the inner focus and the outer focus respectively, should of course work together for the good of humanity.

Beyond the three soul forces of the human 'I' which humanity has been developing over the past several millennia (the Sentient Soul, the Intellectual-Mind Soul and the Consciousness Soul) are the three yet-to-be-developed

spiritual forces, which Rudolf Steiner calls the Spirit-Self, Life-Spirit and Spirit-Man: these are the transformed spiritual counterparts of the three soul forces. The first of them, the Spirit-Self, the transformed astral body (or Sentient Soul), will be found especially developed by the peoples of eastern Europe, the Slavic peoples, and those in close relation to them (e.g. Finns, Balts, Romanians).

The 'I' stands midway between impressions from the corporeal and the spiritual worlds, and the Consciousness Soul is the most developed aspect of the soul; Steiner even called it: 'the soul within the soul... the truth is true even if all personal feelings revolt against it. That part of the soul in which this truth lives will be called Consciousness Soul.'²⁰ It is the part of the soul in which intuitions from the spiritual world begin to dawn for the individual, who begins to realize that he is not just a thinking, feeling personality (who is capable of feeling alienated from the cosmos, his fellows and even from himself), but a spiritual individual (who feels and knows himself to be united with the cosmos, his fellows and with all life).

The Age of the Consciousness Soul (1413-3573), in which the Germanic peoples (including, of course, the English-speaking peoples) are the 'vanguard peoples' is therefore a vital bridging epoch between the soul phase of the development of humanity and the spiritual phase, in which true morality and ethics are integrated within the 'I' through individualized spiritual intuitions. When individuals gather together on this basis, they will form new, morally grounded, communities.

It is therefore crucial that a bridge be built between the properly developed Consciousness Soul Piscean epoch (Germanic) and the subsequent Spirit-Self Aquarian epoch (Slavic). The counterforces seek to destroy this bridge, just as in 1914-1945 they sought—and still seek—to destroy the relationship between the two aspects of the Consciousness Soul epoch—outer and inner, which thus far, have been dominant in the English and German cultures respectively.

In the first lecture of the cycle given in Oslo in 1910 entitled *The Mission of Folk Souls, in Connection with Germanic/Nordic Mythology*, Steiner said: 'It is especially important, because the fate of humanity in the near future will bring men together much more than has hitherto been the case, to fulfil a common mission for humanity.' Here he is referring to the Age of the Archangel Michael, one of seven archangels who, one after the other, bring different impulses to humanity in successive periods of 350-400 years. The Age of Michael began in 1879 and will continue until about 2250. It is an increasingly cosmopolitan age,

in which nationalist impulses will steadily decline under the impact of spiritual idealism, which reflects the all-embracing, all-relating spiritual influence of the sun.

Spiritual science sees the sun not as a nuclear power plant but as a threefold community of spiritual beings, traditionally known as Kyriotetes, Dynamis and Exusiai. Rudolf Steiner used the modern terms Spirits of Wisdom, Movement and Form, respectively, for these beings. They serve the solar Logos (the Cosmic Christ) who is not only the source of all life and external light on Earth and in our solar system, but also the origin of the light of our thinking, which illumines for us and embraces all our inner and outer experience (see the Prologue to the Gospel of St John).

Michael is traditionally the Archangel of the Sun, as the other six archangels are those of the other six traditional celestial bodies of our solar system. However, it is noteworthy that Steiner went on to say (in Oslo) that: ‘the individuals belonging to the several peoples will only be able to bring their free, concrete contributions to this joint mission, if they have, first of all, an understanding of the people to which they belong, an understanding of what we might call “Ethnic Self-knowledge.” In Ancient Greece, in the Mysteries of Apollo, the sentence: “Know thyself” played a great role; in a not far-distant future this sentence will be addressed to the folk-souls: “Know yourselves as folk-souls”. This saying will have a certain significance for the future work of mankind.’ (Emphasis—TB.)

A people or nation or ethnic group lives between two factors spiritual and natural: the Folk Spirit, or archangel ‘above’ in the spiritual world, who is responsible for guarding and guiding that people throughout its history, and the more earthbound elements of geography, geology, climate, history, language and culture, within which the nation lives. This more earthbound natural element forms the ‘folk soul’ of a people. The Folk Spirit, or archangel, is the spiritual being who oversees and accompanies the destiny of that people.

One can think of this as analogous to the physical germ of the human being created by the DNA from its parents, as distinct from the individual spirit which, from the spiritual world, incarnates into and unites with that physical germ sometime after conception, with the difference that archangels do not reincarnate, as human beings do. In order to understand how as individuals we might best bring our ‘free, concrete contributions to this joint mission’ and in

order that we become able to guard against chauvinist impulses, however subtle, that may be at work within our souls, we need this ethnic self-knowledge, of which Steiner speaks in those lectures.

St George and the dragon

For English people, this includes, for example, becoming aware of how deep-rooted the supposedly very English image of St George rescuing the Princess (or Maiden) from the Dragon has been in England since at least mediaeval times,²¹ and how this image may influence the way we look, for example, at foreign affairs and make value judgements accordingly.

An obvious case in point is how, under the influence also of the utterly one-sided mass media, so many Britons have taken to flying Ukrainian flags, wearing Ukraine flag badges, and saying, ‘I stand with Ukraine’ or the like. Most British people speak few or no foreign languages; indeed, before the 1960s, those who did were often regarded as ‘odd’ or even as people to be ‘suspicious’ of. Until the 1960s, this island nation was long known for being very wary of ‘foreigners’. It is no mere generalization to say that, consequently, the English people, apart from their elites, have for a long time had comparatively both little interest and little education in foreign affairs; foreign affairs are complex matters, after all, and may seem far from the lives of ordinary people.

Yet whenever the image of ‘the bully’—not a foreign image at all for the British—is held before them, by the mass media for instance, the image of St George rescuing the Maiden from the Dragon is never far behind and has often been applied in a facile manner to complex foreign situations where elite interests would wish the British population to support British government actions that are in the interests of the elite but not necessarily or not at all in the interests of the British population in general. One may think of how Belgium and Serbia in 1914, and Poland in 1939, were represented as ‘Maidens’ to be rescued by the English ‘St George’ from vicious, bullying ‘Dragons’.

The current conflict in Ukraine is a prime example of this trope, especially when to the images of ‘the bully’ and of ‘St George’ are added the effects of 200 years of anti-Russian propaganda and fear-mongering by the British Press, the government and the media. So when Russian troops and tanks crossed what most

countries still regarded as the international border of Ukraine²² on 24 February this year (2022), for very many people in the UK, the issue must have seemed clear-cut: Russia had simply ‘invaded’ Ukraine—a large powerful bully (dragon) was bullying a small underdog (maiden) and must therefore be resisted as firmly as the UK was able.

BRITAIN · NEEDS



YOU · AT · ONCE

First World War recruiting poster

In the four essays in this book I have tried to show that the issue is far from being so clear-cut, and that the seeming small ‘underdog’ in this case (Ukraine) is in fact a ‘bulldog’ that has been set up for years to bait, ensnare and ultimately enable the destruction of the bull (Russia) in order to serve the deep-rooted exoteric and esoteric interests of the bulldog’s handlers—the Anglophone elites who created and control NATO, the UN, the WHO and yes, also the EU.

If the peoples of the West—especially the English, for whom the figure of St George may particularly strike a subconscious chord—can exercise what Steiner called ‘ethnic self-knowledge’ and bring to the full light of consciousness any subconscious motives in their souls that may be affecting their judgements of the current conflict, they may be able to prevent their elites from poisoning relations between themselves and the people of Russia, and from destroying the bridge between the Germans and the Russians, and also between the present Germanic and the future Slavic epochs, which is so important for Europe and for humanity, both today and into the distant future.

Notes

Chapter 1:

¹.They committed some 190,000 troops to the invasion and were supported by 34,000 troops from the People's Republics of Lugansk and Donetsk. Ukraine's armed forces numbered 209,000 regular troops, 600,000 reservists, 102,000 paramilitary troops and 20,000 foreign volunteers.
https://en.wikipedia.org/wiki/2022_Russian_invasion_of_Ukraine#Foreign_milit

².See Karl Meyer and Shareen Brysac, *Tournament of Shadows: The Great Game and the Race for Empire in Asia* (2001), Chapter 5.

³.See Sean McMeekin, *The Russian Origins of the First World War* (2011), Chaps. 1 and 4.

⁴.Rudolf Steiner, *The Karma of Untruthfulness Vol. 1, Collected Works GA 173*, lecture of 4 Dec. 1916.

⁵.See J. Macgregor and Gerry Docherty, *Prolonging the Agony* (2017), Chaps. 30 and 31.

⁶.See Antony. C. Sutton, Wall Street and the Bolshevik Revolution (1974).

⁷.See Z. Brzezinski, The Grand Chessboard (1997). He envisaged Russia split into three parts: European Russia, Siberia and a Far Eastern Republic. Ukrainian ultranationalist leaders such as Yehven Karas of the C14 group fantasize about Russia being broken into five parts. The whole book can be read here:
[https://web.archive.org/web/20210812092815/
https://www.cia.gov/library/abbottabad-
compound/36/36669B7894E857AC4F3445EA646BFFE1_Zbigniew_Brzezinski_The_Grand_ChessBoard.doc.pdf](https://web.archive.org/web/20210812092815/https://www.cia.gov/library/abbottabad-compound/36/36669B7894E857AC4F3445EA646BFFE1_Zbigniew_Brzezinski_The_Grand_ChessBoard.doc.pdf)

⁸.See R. Steiner lecture of 28.11.1914, GA 157.

⁹.Andreas Bracher (ed.) Kampf um den russischen Kulturkeim [The Struggle for the Seed of Russian Culture] (2014).

¹⁰.As in: the Anglican ‘High Church’ stream of the Church of England. Harrison’s lectures were republished by Lindisfarne Press with a lengthy and very informative and helpful Introduction by Christopher Bamford in 1993, under the title: The Transcendental Universe: Six Lectures on Occult Science, Theosophy, and the Catholic Faith.

¹¹.Today, the alleged ‘threat’ of the Russia-China axis is being used to justify ever tighter relations between the ‘Five Eyes’ English-speaking countries: US, UK, Australia, New Zealand and Canada.

¹².See Carroll Quigley, The Anglo-American Establishment (1949) p. 33f.

¹³.See John E. Kendle, *The Round Table Movement and Imperial Union* (1974) and W.T. Stead (ed.) *The Last Will and Testament of Cecil Rhodes* (1902).

¹⁴.*The Grand Chessboard*, p. 86.

¹⁵.See, for example, Brzezinski on Ukraine: *The Grand Chessboard*, pp. 84-85, 92, 104, 113-114, 121-122.

¹⁶.See *The Grand Chessboard*, pp. 84, 121.

¹⁷.*The Grand Chessboard*, p. 92.

¹⁸.*The Grand Chessboard*, p. 118.

¹⁹.*The Grand Chessboard*, p. 120.

²⁰.*The Grand Chessboard*, p. 120.

²¹.*Foreign Affairs*, Sept/Oct. 1997, Vol. 76, No.5.

²².*The Grand Chessboard*, p. 122.

²³.Quoted in T. Boardman, Mapping the Millennium—Behind the Plans of the New World Order (1998 and 2013), pp. 139-140.

²⁴.1907: Anglo-Russia Entente signed; 1917 overthrow of the Czar. 1941 Hitler invaded the USSR; 1946 Churchill's 'Iron Curtain' speech in the USA.

²⁵.The Economist, double issue 26 Dec. 1992—8 Jan 1993.

²⁶.AUKUS defence treaty August 2021: Australia, UK and US. New Zealand and Canada will no doubt join at a later date, thus completing and formalizing the defence and intelligence structure of the 'Five Eyes'—Orwell's 'Oceania'.

²⁷.A detailed, June 2005 article 'How we would fight China' in leading American East Coast Establishment monthly The Atlantic by Neo-con foreign policy specialist Robert Kaplan:
<https://www.theatlantic.com/magazine/archive/2005/06/how-we-would-fight-china/303959/>

²⁸.<https://in-this-together.com/ukraine-war-part-1/>

²⁹.E.g.:<https://www.bitchute.com/video/vLjA2LucDkuI/> and:
<https://www.youtube.com/watch?v=u7uquXmOMIg>

³⁰.https://www.rand.org/content/dam/rand/pubs/research_reports/RR3000/RR306/

³¹.<http://https://pete843.substack.com/p/zelensky-and-kolomoisky-?s=r>" and:
<https://festival-fumetti.com/host-https-www.aljazeera.com/news/2022/3/1/who-are-the-azov-regiment>

³².<https://www.youtube.com/watch?v=1xNHmHpERH8>

³³.<https://www.technocracy.news/war-in-ukraine-is-the-wefs-doorway-to-global-technocracy/>

³⁴.Andreas Bracher (ed.), Kampf um den russischen Kulturkeim (2014), p. 344.

³⁵.See R. Steiner, Towards Social Renewal (Rudolf Steiner Press, 1999), R. Steiner, The Social Future (Anthroposophic Press 1972) and Johannes Rohen, Functional Threefoldness: In the Human Organism and Human Society (2011).

Chapter 2:

¹.Lecture of 14.12.1919, in Rudolf Steiner, Collected Works GA 194.

².For example, the individualistic, proto-Protestant impulse at the beginning of the modern epoch began in England with John Wycliffe (c.1331-1384) and his followers, the Lollards, but it did not develop into a major social and communal movement in England and was rather easily suppressed by King Henry V (1413-1422) but it spread from England via Queen Anne, the Bohemian wife of the

English king, Richard II (1377-1399), to Bohemia where, among the western Slavs, it became a powerful communal force in the Hussite movement (followers of the martyr Jan Hus 1372-1415), that could not be suppressed either by the Vatican or by the Holy Roman Empire and resisted five papal crusades over a period of 14 years (1420-1434).

³.Andreas Bracher (ed.), Kampf um den russischen Kulturkeim (2014) untranslated. The translation in the article above was made by the author.

⁴.Just two American companies, BlackRock, Inc. and the Vanguard Group, Inc., which are worth at least \$US20 trillion, own the commanding heights of the Anglosphere economy:

See:<https://www.conservativebusinessjournal.com/2021/11/blackrock-and-vanguard-the-two-headed-thing-that-ate-america/> and

<https://www.organicconsumers.org/news/who-owns-world-blackrock-and-vanguard>

⁵.Markus Osterrieder, Welt im Umbruch (2014), p. 1224.

⁶.Osterrieder, loc. cit.

⁷.For example, the ‘Defense Planning Guidance of 1992’ document by Paul Wolfowitz, Under-Secretary of Defense for Policy and his assistant, Scooter Libby. This was known as the Wolfowitz Doctrine.

⁸.Osterrieder, *ibid.*, pp. 1224-1225.

⁹.Osterrieder, *ibid.*, p. 928.

¹⁰.Osterrieder, *ibid.*, p. 1358.

¹¹.Osterrieder, *ibid.*, p. 1359.

¹².Osterrieder, *ibid.*, p. 1361.

¹³.Osterrieder, *ibid.*, p. 1382, n. 3620. Typed note by Jürgen von Grone, Bundesarchiv Koblenz BAK/NS 15-302, in: *Zur Geschichte der anthroposophischen Bewegung und Gesellschaft in der Zeit des Nationalsozialismus. Dokumente und Briefe. Vol. IV. Ed., Arfst Wagner. Rendsburg 1992, p. 116.*

¹⁴.1938—Munich Crisis; 1939—Poland; 1968—Prague Spring.

¹⁵.Osterrieder, *ibid.*, pp. 1310-1311.

¹⁶.See A. Cook, *To Kill Rasputin* (2005), pp. 215-221.

¹⁷.Antony C. Sutton, *Wall Street and the Bolshevik Revolution* (1974), pp. 21-34; J. MacGregor and G. Docherty, *Prolonging The Agony* (2017), pp. 453-475; Osterrieder, *ibid.*, pp. 1316-1318.

¹⁸.Osterrieder, *ibid.*, p. 1341.

¹⁹.Osterrieder. *ibid.*, pp. 1360-1363; Antony C. Sutton, *Wall Street and the Bolshevik Revolution* (1974), pp. 121-181.

²⁰.Carolyn Eisenberg, *Drawing the Line—The American Decision to Divide Germany 1944-1949* (1996), p. 493.

²¹.Osterrieder, *ibid.*, pp. 1442-1451.

²².*Foreign Affairs*, Vol. 71 No. 4, pp. 31, 37.

²³.*Ibid.*, p. 33.

²⁴.*The Economist*, 26.12.1992—8.1.1993 end of year issue. Article: ‘The Twenty-first Century: A View from AD 2992’. See also T. M. Boardman, *Mapping the Millennium—Behind the Plans of the New World Order* (Temple Lodge, 2nd ed. 2013), pp. 104-160.

²⁵.Zbigniew Brzezinski, *The Grand Chessboard* (1997), p. 118.

²⁶.*Ibid.*, p.122.

²⁷.<https://crsreports.congress.gov/product/pdf/IF/IF12040>. The Maidan coup, known by its supporters as ‘the Revolution of Dignity’, began in November 2013 as large protests in Kyiv’s Independence Square against the democratically elected government’s decision not to sign an association of agreement with the EU and instead to take up a closer economic arrangement with Russia and its Eurasian partners. At first youthful, good-humoured and peaceful, the protests grew greatly in size over the next two months and became radicalized and violent as many anti-Russian, ultranationalist protesters joined in. Police responses were also often heavy-handed. The anti-government forces were urged on by prominent American visitors such as Sen. John McCain. In mid-February, major violence resulted, with many injuries and shootings; 121 people were killed altogether, with unidentified shooters firing from rooftops both at the police and at the protesters. EU representatives succeeded in mediating a compromise deal which was signed on 21 February, but this was almost immediately rejected by the more radical, ultranationalist protesters on the streets, who occupied government buildings, and it was ignored by the Parliament, which voted to remove the president, who then fled east (21 Feb.) and eventually, to Russia; the Maidan protest had become a coup d’état.

²⁸.https://en.wikipedia.org/wiki/List_of_foreign_aid_to_Ukraine_during_the_Rus_Ukrainian_War#Future_military_aid

²⁹.Youtube:https://www.youtube.com/watch?v=QeLu_yyz3tc Watch from 53:50.

³⁰.TIME magazine 24.2.1992: ‘The Holy Alliance: Ronald Reagan and John Paul II’ <https://content.time.com/time/subscriber/article/0,33009,974931-1,00.html>

³¹.See the previous chapter, ‘2022—War in Ukraine’ in this book. Also, C.G. Harrison, *The Transcendental Universe* (1893, republ. 1993), lecture 2, pp. 98-99.

Chapter 3:

¹.Markus Osterrieder, *Welt im Umbruch* (2014), p. 927.

².G. Mettan, *Creating Russophobia*, p. 191.

³.‘Clive, Robert Clive, Baron’, *Encyclopædia Britannica*. Vol. 6 (11th ed.). Cambridge University Press, pp. 532–536.

⁴.Lecture of 20.2.1920, Dornach, in *Ideas for a New Europe* (Rudolf Steiner Press) 1992, pp. 57-58.

⁵.https://en.wikipedia.org/wiki/Moscow,_third_Rome

⁶.For illuminating insights into the character of de Maistre, see lecture by Rudolf Steiner, 1 May 1921 in *Materialism and the Task of Anthroposophy* (RSP, 1987).

⁷.John Mill, *The Ottomans in Europe or Turkey in the Present Crisis, with the Secret Societies' Maps*, (1876). The full text is available to read at archive.org

⁸.Z. Brzezinski, *The Grand Chessboard* (1997); see Chaps. 4 and 5.

⁹.Rudolf Steiner discussed such groups at some length in his lectures of 9.10.11 Dec. 1916, in *The Karma of Untruthfulness*, Vol. 1 (RSP) 2005.

¹⁰.In Nicholas Mansergh, *The Commonwealth Experience* (1969), p. 256.

¹¹.A reference to the Battle of Sedan, a major French defeat in the Franco-Prussian War in 1870.

¹².For the full Steiner quote, see my article ‘The Anglo-Russian Antagonism Part 1’ in *New View* #104 July-September 2022, p.17.

¹³.Markus Osterrieder, *Welt im Umbruch* (2014) p. 928.

Chapter 4:

¹.See Andreas Bracher (ed.), *Kampf um den russischen Kulturkeim* (2014), pp. 343-4.

².See for example, Steiner’s lectures of 10-11 October, 1918 (*Collected Works GA 184*).

³.R. Steiner, *Karma of Untruthfulness Vol. 2*, 15.1.1917, GA 174. We can ask:

What are these 'certain elements' within the British national character? That is a subject in itself and one which deserves much contemplation about the history of the British people over the past 1000 years at least.

⁴.M. Osterrieder, *Welt im Umbruch* (2014), p. 929.

⁵.GA 186.

⁶.Osterrieder, p. 1346.

⁷.Osterrieder, pp. 1346-7.

⁸.Markus Osterrieder *Welt im Umbruch* (2014), Guido Giacomo Preparata *Conjuring Hitler* (2005), and Antony C. Sutton *Wall Street and the Bolshevik Revolution* (1974).

⁹.Osterrieder, p. 1348, n. 3523.

¹⁰.Osterrieder, p. 1348.

¹¹.27.9.2022. <https://21stcenturywire.com/2022/09/28/didnato-just-blow-up-the-nordstream-pipelines/>

¹².Osterrieder, p. 1349.

¹³.Osterrieder, p. 1351.

¹⁴.See G.G. Preparata, *Conjuring Hitler* (2005).

¹⁵.Uzbekistan, Turkmenistan, Tajikistan, Kyrgyzstan.

¹⁶.<https://www.theatlantic.com/ideas/archive/2022/05/russia-putin-colonization-ukraine-chechnya/639428/>

¹⁷.On 2 May 2014, 42 anti-Kyiv regime demonstrators were burned to death in the Trade Unions House in Odessa by pro-Kyiv regime supporters. This atrocity has been largely forgotten by Western media.

¹⁸.<https://twitter.com/andersostlund/status/1513407913611739136>

¹⁹.See R. Steiner, *Theosophy*, Anthroposophic Press, 1971.

²⁰.Steiner, *Theosophy*, pp. 24-25.

²¹.During the reign of King Edward III, 1327-1377.

²².On 21 February 2022, three days before the beginning of his ‘special military operation’, Russian president Putin recognized the independence of the separatist republics of Donetsk and Lugansk. Most governments under the influence of Anglophone globalist interests (e.g. NATO and EU members) did not recognize these two new states.