

ANCIENT SPOOKS

Part II: Spookish relations

By Gerry, July 2018



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Hello and welcome again. I invite you to a second round of analyzing Biblical texts and other ancient records. In Part I, we looked at Bible passages, and saw that some odd puns seem to have been planted there, presumably by ancestors of our modern “spooks”, whom I call “Ancient Spooks”. We’ll continue our analysis here, with ancient manufactured wars and ancient aristocratic relations.

There will be one new underlying theme here, and that's the implicit relation of god-like overlords to actual gods. I don't know for sure what the Ancient Spookian overlords believed in, but I think they did not believe in gods, or in our God. Rather, their top-down view on kingdoms and wars seems to be a little like that of gods themselves. I don't think the spooks ever deluded themselves that they were actual gods, but they did appear to call themselves gods, for whatever reason. I will therefore exclude religion from my analysis, and treat it *as if the ancient elites didn't believe in it*. This has always led me to the most consistent results and to the most straightforward explanations.

Naturally, this doesn't mean that *we* shouldn't believe in religion. I personally have lost my faith, but I think you're safe to read my analysis even if you are religious, as long as you don't confuse the Biblical message with the messengers, who were mere humans like us.

The Tree of Life

Let's ease in with a theme found in many ancient religions: the [Tree of Life](#). Speculation about its meaning abounds, but I think there's one unmentioned, yet straightforward answer in our context. We all know the Biblical story: God forbids Adam and Eve to eat from the Tree of Knowledge, claiming they'll die. The serpent tells them that's they won't die, but will become knowledgeable like God. In the Biblical version, it turns out God lied and the serpent was right, because they get more knowledgeable after they eat. God confirms this when he speaks to his unspecified peers:

Then the LORD God said: Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the Tree of Life, and eat, and live forever. [GEN 3:22](#).

היה מדאה ןה מיהלא הוהי ןרמאיו ןנממ דחאכ ערו בוט תעדל םלעל יחו לכאו םייחה ץעמ
םג חקלו ודי חלשי׳ןפ ןהתעו

In this narrative, man has become too knowledgeable for God's tastes, and may acquire immortality like God, *through the Tree of Life*. Man is then shut out, to prevent that. It's just a detail, but note we have two plurals here: God speaks about "us", but the Tree of Life is also written with a plural: it's the Tree of "The Lives", *ha-chayim* (החיים), from *chay* (חי). The grammar is perfectly legal here, but may be a clue as to how the aristocrats interpret this verse.

Mainstream analyses link this Biblical tree to similar sacred trees from other religions. It seems to be important in all of them. While I don't know what it ultimately means there, we have one particular tree which might hint at what it means *to the spooks*: the [Assyrian Tree of Life](#). It is quite peculiar, and scholars have "not reached consensus as to the meaning". Wikipedia mentions it's depicted by "series of nodes and criss-crossing lines", but shows only a badly lit picture. But there are links to two other related topics, the [Bucket and Cone](#) motif, and the [Winged Genies](#) used in it: The Tree of Life is usually depicted with two genies, winged and bearded, eagle-headed, or fish-cloaked, flanking it while holding bucket and cone. They seem to use the cone to sprinkle something on the tree, in some kind of fertilization ritual. In some images they point the cone at the king or gateways. The cone is of course made of **seeds**, and that is another clue—as you are about to see.

You wouldn't guess it at Wikipedia, but it's one of the most prolific themes in Assyrian palaces. I tried to make a list, but it's impossible to hunt them all down. Walls of an entire hall in the Nimrud palace were plastered with [endless repetitions of trees and genies](#). While you look at the samples, please take a minute to appreciate the incredible level of detailed realism that the masons achieved here, carving out single beard locks and tassel hairs. Here's my Assyrian Tree of Life list:

- **British Museum:** [367067](#), [367063](#), [367051](#), [367058](#), [367065](#), [367071](#), [367057](#), [468173](#), [366004](#), [277960](#), [468176](#), [365970](#), [367053](#), [1419393](#), [1419355](#), [1418528](#), [1416991](#), [369248](#), [369242](#), [369256](#)
- **Brooklyn Museum:** [70575](#), [70569](#), [70574](#), [70578](#), [70567](#), [70568](#), [70570](#), [70571](#), [70572](#), [70573](#), [70576](#), [70577](#)
- **Vorderasiatisches Museum Berlin:** [1743003](#), [1743075](#), [1743090](#), [2063638](#), [2064038](#), [2061236](#), [2065672](#)
- **Los Angeles Museum of Arts:** [235417](#), [235354](#), [235356](#), [235387](#), [235703](#)
- **Yale University Art Gallery:** [199](#), [201](#), [202](#), [203](#), [204](#)

- Louvre: [39120](#), [39457](#)



So, what may be the secret behind all these funny-looking trees? It's not like Assyrian masons couldn't carve trees: Their trees are usually almost as realistic as the humans. Obviously, this Tree of Life isn't a literal tree, but a symbol of something important to the royals. It grows in separated layers, with branches that *criss-cross to connect to one another at the far end, in visible nodes*.

It's not so hard to guess, is it? If you've been a regular readers of Miles' column, then you all know a tree just like that, very very important to the spook aristocracy. And it sometimes appears with a genie. And it bestows eternal life! It's the **Family Trees** of the interbred aristocratic clans, so important to the cryptocrats that they put them on public genealogy sites, like the one named "Geni", and risk detection. They grow in generations, branch out, but then the related families intermarry again, reconnecting the ends. By nurturing the family tree, aristocrats achieve eternal life *through their families!* I think that's what the Assyrian Tree of Life means. And that's why it's a fertility rite, and directed towards the king and visitor entrances.

You could say that a symbol like this is harmless, as everyone would wish for a "fertile" family tree. I think the harm was done once these trees connected internationally in secret, to form one giant global mega-tree, as with the core trunk and intertwined branches. Why do I have a problem with that? Because the Jewish aristocrats were always the top of the food chain. They could reign with impunity and scam their subjects at whim. . . *almost*. The only thing that held them in check, or so we're told, was that they'd constantly backstab each other. In theory, if a king overplayed his corruption hand, he'd lose the support of other aristocrats, and would be supplanted. But as soon as family trees connected as one, that one check of aristocratic power was gone, and I think it vanished millennia ago.

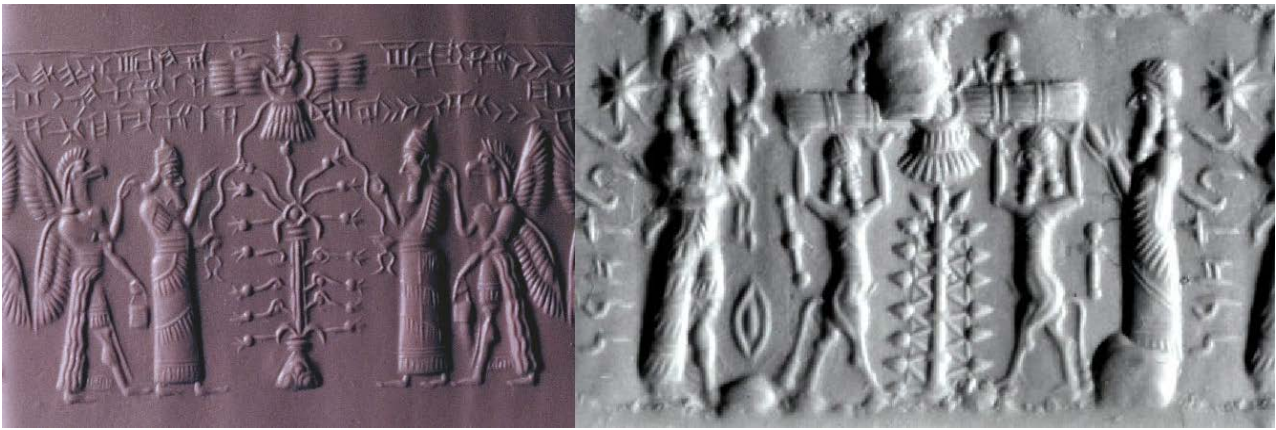
There's more: The Tree of Life lists also includes Egyptian trees. And here we have another hint that the symbol is perhaps not about life in general, but about aristocracy. The Egyptian tree images are sparse, but there's a famous relief from the famous [Precinct of Amun-Re](#) in the Karnak Temple

Complex, also [found at Wikipedia](#). The depicted pharaoh's name is not given, but on a nearby wall there's a similar tree setup, where the king is [identified as Ramesses II](#).



Several things to note: In Assyria, genies were flanking the tree or king, and kings were flanking the tree themselves. In Egypt, the god Thoth is standing next to both tree and king, while the king sits at the center of the tree. The Assyrian tree had nodes, or buds. The Egyptian tree has three objects hung up like fruit, each with a glyph of a seated person with an ankh and a sun disk, like many glyphs of ancestors and gods, in a [cartouche](#) like a royal name. A similar figure is among the glyphs above the tree, flanked by two cobras. Thoth is the god of scribes, and you'll see that he writes the fruit onto the tree, with his reed pen. The king is holding another fruit in his hand. If the figures on each fruit stand for real people, it would be a "Tree of the Lives" of them, just as in the Bible verse. All this *could* be interpreted as a royal family tree, with the pharaoh being part of it, and the gods granting children, or appointing kings.

There's one more aspect. Take a look at these two cylinder seal imprints:



The first one obviously depicts the Assyrian Tree of Life theme: 2 eagle-headed genies, 2 priests, a winged sun overhead, and the tree with buds in the middle. I cannot read the Akkadian cuneiform, but it probably tells something about the seal's owner. Now look at the second: 2 priests, 2 bull-footed genies, a winged sun overhead, and the tree even with the criss-cross lines. But note the script: It's the Semitic alphabet developed in the Levant, from Egyptian hieroglyphs, of which [Hebrew is a modern variant](#). This alphabet is so simple, we can even read it, top-down: LPLTHDN. If PLT is the same as BLT, then it means "of Lady Haddon".

Both seals are dated Neo-Assyrian, 850 BC and 700 BC. The wall panels are also all dated Neo-Assyrian, around 850 BC. The Egyptian tree friezes would be from the reign of Ramesses II, around 1250 BC. Since depiction implies that the concept is already well-known, the idea of the family tree could be much older. The oldest Mesopotamian sacred trees are Sumerian ones, flanked by 2 ibexes.

There's another link to Biblical history. Remember the Assyrian palace room with [endless mirror repetitions of trees and genies](#) on its walls? Here's a Brooklyn Museum description:

Assyrian artists favored symmetrical compositions, the exact correspondence of figures on opposite sides of a real or imaginary dividing line. On both the upper and lower registers of this slab, winged genies strike similar poses on either side of a sacred tree, forming near-mirror images of each other. These scenes were repeated along the walls of the room where the relief once stood.

Compare that with wall decorations in Solomon's Inner Temple, built in the [10th or 8th century BC](#):

It was carved with cherubim and palm trees; and a palm tree was between cherub and cherub, and every cherub had two faces, [EZE 41:18](#).

a man's face toward the palm tree on one side and a young lion's face toward the palm tree on the other side; they were carved on all the house all around. [EZE 41:19](#)

From the ground to above the entrance cherubim and palm trees were carved, as well as on the wall of the nave. [EZE 41:20](#)

I don't know which way the symbols traveled at which time, but it's possible that many sacred trees from the Wiki list are indeed related. Our cylinder seals here are not old enough, but similar items, and people who traded them, may have carried the idea across the Fertile Crescent.

Saul, Jonathan and David

When reading Miles' papers, I always wondered how the spooks could co-opt the aristocracy of the entire planet. Many theories were discussed, including "cloak-and-dagger" ones, where spooks switch assassinated rulers for impostors. Personally, I don't think it's the ultimate answer, and Miles doesn't choose it, either. First, it should have created heavy opposition, of which we've seen virtually no trace. Second, the "cloak-and-dagger" theme is heavily peddled to us by the spooks themselves. I found evidence for another theory: It was consensual, and rulers *wanted* to merge their families with the spook clans—since the spooks were actually *above* them in class.

Miles has also found out that many spooks seem to be gay, with some official officeholders being lovers of powerful spooks. This might have helped them in keeping up cooperation across clans. As we know, homosexual mentor-student relationships were publicly lived out among the Ancient Greek elites, who inherited much of their culture from the Ancient Spookians. Perhaps their openly gay aristocracy was unique only in that it was *openly* gay, and not secretly.

There's a Bible story where we find faint traces of this homosexuality: that of Saul, Jonathan and David. Naturally, there's nothing wrong with being gay, and these inserted snippets tell us more about the Spookian authors and readers than about any historical characters. But if these three are your personal heroes and you want to keep them as they were, you might want to skip this chapter. Saul and David, the first two Israelite kings, were both chosen by the LORD from among the people. It seems these kings were picked for their good looks: both are described as particularly handsome.

He had a son whose name was Saul, a choice and handsome man, and there was not a more handsome person than he among the sons of Israel; from his shoulders and up he was taller than any of the people. [1 SAM 9:2](#)

So he sent and brought him [David] in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the LORD said, "Arise, anoint him; for this is he." [1 SAM 16:12](#)

There also seems to be a very special relationship between the newly appointed king David, and Jonathan, son of the incumbent king Saul. At David's first audience with Saul, Jonathan sort of falls in love with him, told with a word for soul, *nephesh*, (נפש), which also means "passion" or "desire".

And it came to pass, when he had ended speaking to Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. [1 SAM 18:1](#)
ויהי ככלתו לדבר אל-שאול ונפש יהונתן נקשרה בנפש דוד [ויהוהו כן] (ויהוהו ק) יהונתן כנפשו

And Jonathan and David made a covenant because he loved him as his own soul. [1 SAM 18:3](#)
ושפנכ ותא ותבהאב תירב דודו ותנוהי תרכיו

And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his dress, even to his sword, and to his bow, and to his girdle. [1 SAM 18:4](#)

Jonathan has this "desire", strips his clothes and hands them to David. Is there platonic love on first sight like that? What's left if you strip both robe and dress? What do sword, bow and girdle point to?

This very close relationship seems to incite some sort of jealousy in king Saul, who regularly has David “play the harp with his hand”, while Saul has a “spear in his hand”, and then gets excited and wants to “pin David to the wall” ([1 SAM 18:11](#), [1 SAM 19:10](#)).

More double-meanings are found in Jonathan and David’s farewell scene: The kissing, *nashaq* (נשק), is shortened to *shaq*, same root as *chashaq* and *chesheq* (חשק), meaning “to love” or “to desire”. The weeping, *bakah* (בכה), plus direction means “embrace”. The word for “another”, *rea* (רע) also means “husband” or “lover”. The last word *higdil* is a form of *gadal* (גדל), which means “enlarge”. Not sure if that means what I think it means. Here’s the farewell:

And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed [or loved] one another, and wept [and embraced] one with another [or his lover], until David exceeded [“enlarged”].

[1 SAM 20:41](#)

והער־תא שיא | וקשיו מימעפ שלש וחתשיו הצרא ויפאל לפיו בגנה לצאמם סק דודו אב רענה
לידגה דוד־דע והער־תא שיא וכביו

This time, we know how spooks interpret these characters, because we know how later aristocrats had their artists interpret them.





Is there anything wrong with having some hinted homo-eroticism in a story? I'd say No, not really. Many texts are written to mean different things to different target audiences. It's done skillfully and subtly here, and no one has complained or even noticed for millennia. My only criticism is that it's hypocritical if, at the same time, Biblical authors denigrate male temple prostitutes ([1 KING 14:24](#)), and have the scripture stipulate the death penalty for homosexual practices ([LEV 20:13](#)).

In any case, I'm not here to discuss homosexuality and religion. I'm here because I'm after the spooks. While relationships like that of Saul, Jonathan and David may be found in Greek epics, there is something else that troubles me here, also found in Greek epics. Remember, the LORD picked David for his looks. Things get more strange once David becomes king. When he triumphantly enters Jerusalem, he dances before the LORD:

And David was dancing before the LORD with all his might, and David was wearing a linen
 [or: only an] ephod . [2 SAM 6:14](#)
 דבדופארוגחדודוהוהינפלזע"לכברכרכמדודו

Why would they stress whether it was linen? There's much speculation if David was wearing *only* an ephod, what constituted an ephod at the time, and whether it, by itself, covered your naughty parts appropriately. But no one mentions that this is simply a pun again: The word *bad* (בד) means both "[linen](#)", and "[alone, by itself](#)". If David wore the ephod "alone by itself", it would explain why he's getting in trouble with one of his wives:

As the ark of the LORD was entering the City of David, Michal daughter of Saul watched from a window. And when she saw King David leaping and dancing before the LORD, she [despised him](#) in her heart. [2 SAM 6:16](#)

When David returned home to bless his household, Michal daughter of Saul came out to meet him and said, “How the king of Israel has distinguished himself today, going around half-naked [or uncovered] in full view of the slave girls of his servants as any vulgar fellow would!”
[2 SAM 6:20](#)

לארשי רלמ םויה דבכנ־המ רמאתו דוד תארקל לואש־תב לכימ אצתו ותיב־תא ררב־ל דוד בשׁו
םיקרה דחא תולגנ תולגהכ וידבע תוהמא יניעל םויה הלגנ רשא

There’s a lot of hasty explanation that priestly clothing was “inappropriate” because Levites were a lowly class. But that’s absurd if you read about the gold and jewelry woven into ephods and priestly robes ([Ex 28](#)). It’s really about some sort of uncovered-ness. The term *galah* (גלה) is often used for “uncovering” of private parts ([Ex 20:26](#), [LEV 18:6](#), [LEV 20:11](#)). How then does David answer his wife?

David said to Michal, “It was before the LORD, who chose me rather than your father or anyone from his house when he appointed me ruler over the LORD’s people Israel – I will celebrate before the LORD.” [2 SAM 6:21](#)

I will become even more undignified [or vile] than this, and I will be humiliated [or despised] in my own eyes. But by these slave girls you spoke of, I will be held in honor.” [2 SAM 6:22](#)

הדבכא םמע תרמא רשא תוהמא־םעו יניעב לפש יתייהו תאזמ דוע יתלקנו

He was half-naked, and intends to become *even more* undignified. Then he says he’ll humiliate himself, *even in his own eyes*. Though it won’t be with those slave girls, who’ll hold him in honor. What’s that supposed to mean? If this was written by an honest faithful author, it feels weird. It gets more worrying if you assume, like I do, that spooks are not religious and are giving hints to their own relations here. Is that how kings related to higher-ups? It looks like it.

Psalm 139 is also attributed to David. It is very good poetry and contains some inspiring verses, but also more strange allusions:

O LORD, You have searched me and known me. [PSALM 139:1](#)

...

You scrutinize my path and my lying down,
And are intimately acquainted with all my ways. [PSALM 139:3](#)

...

You have enclosed me behind and before,
And laid Your hand upon me. [PSALM 139:5](#)
Such knowledge is too wonderful for me;
It is too high, I cannot attain to it. [PSALM 139:6](#)

...

Even there Your hand will lead me,
And Your right hand will lay hold of me. [PSALM 139:10](#)

Also, in the verses [PSALM 139:2](#) and [PSALM 139:17](#) the word *rea* (רע) is translated as “thoughts”, but these are the only 2 attestations of that meaning, all other occurrences meaning “friend” or even “lover”, as we saw in Jonathan’s farewell scene.

There’s one final passage of this kind, which gives us a clue for later: In [2 SAM 7](#), after having built a palace for himself, David offers to build a house for the LORD. However, the LORD answers that he *doesn’t* want David to build a house for him. Quite the opposite: The LORD wants to build David’s house. And the LORD wants to be a father to David’s son, and raise that son in David’s stead. That son then will build the LORD’s house:

“Go and say to My servant David: Thus says the LORD: Are you the one who should build Me a house to dwell in? [2 SAM 7:5](#)

...

[...] The LORD also declares to you that the LORD will make a house for you. [2 SAM 7:11](#)

“When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. [2 SAM 7:12](#)

“He shall build a house for My name, and I will establish the throne of his kingdom forever. [2 SAM 7:13](#)

“I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men [2 SAM 7:14](#)

We don't need to analyze the Hebrew here, since the pun works in English as well: “house” means “household”, “family”, even “dynasty”. The text is literally about a temple. But in that other sense, David is here forbidden to build his dynasty himself. Someone else will build it for him.

How does David react? His answer is called a “thanksgiving”, but between the lines you can read that he feels offended. David seems to develop a split personality in his answer: He refers to himself in the *first person* in a humbled and self-denigrating way, and in the *third person* to the one whose dynasty is to be founded, calling that person the “servant” (עַבְדִּי). “Servant” is a common name component and even [a name by itself](#). Are David and the “servant” referring to the same person, or is this a clue that they're different people? On one single occasion, this “servant” is also called “David” by David. Maybe the wordplay was originally more clear-cut, and muddled by later editors.

Then David the king went in and sat before the LORD, and he said, “Who am I, O Lord GOD, and what is my house, that You have brought me this far? [2 SAM 7:18](#)

“And yet this was insignificant in Your eyes, O Lord GOD, for You have spoken also of the house of Your servant concerning the distant future. And this is the custom of man, O Lord GOD. [2 SAM 7:19](#)

“Again what more can David say to You? For You know Your servant, O Lord GOD! [2 SAM 7:20](#)

...

“Now therefore, O LORD God, the word that You have spoken concerning Your servant and his house, confirm it forever, and do as You have spoken, [2 SAM 7:25](#)

that Your name may be magnified forever, by saying, ‘The LORD of hosts is God over Israel’; and may the house of Your servant David be established before You. [2 SAM 7:26](#)

“For You, O LORD of hosts, the God of Israel, have made a revelation to Your servant, saying, ‘I will build you a house’; therefore Your servant has found courage to pray this prayer to You. [2 SAM 7:27](#)

“Now, O Lord GOD, You are God, and Your words are truth, and You have promised this good thing to Your servant. [2 SAM 7:28](#)

“Now therefore, may it please You to bless the house of Your servant, that it may continue forever before You. For You, O Lord GOD, have spoken; and with Your blessing may the house of Your servant be blessed forever.” [2 SAM 7:29](#)

In [2 SAM 11](#), the scene follows where David impregnates his absent officer's wife Bathsheba, and covers it up by sending the man to the front into his death. To punish David, God strikes the child dead ([2 SAM 12:15](#)). But David later begets another child with the same woman, and God then loves that second child ([2 SAM 12:25](#)). God is not being very logical, as usual, telling us we are not dealing with God or gods, but with “gods”. And if the “house” and the “servant” have a double-meaning, then there may be something special about that child's parentage. We all know his name: Solomon. But we know little of his reign. For every other king in the Book of Kings, there's a reference to the Chronicles of Kings. Not so Solomon: he had an entire book dedicated to him: the [Book of the Acts](#)

[of Solomon](#). Sadly, this book has been lost and its contents are unknown. It's been so lost that it's not even mentioned on [Solomon's Wiki page](#). This is all very suspicious, as I think you will agree. We will learn more of Solomon later.

The Teachings of the Teacher

It seems that even in ancient times, the succession of kings was decided by someone else. If these kings were not allowed to make certain decisions on their own, what personality would such a king develop? I'd say he might become a manic-depressive egomaniac, who oscillates between extravagance and decadence, and then frustration and nihilism. There is a Biblical book narrated by an unspecified king that I think expresses just such a split personality: the [Book of Ecclesiastes](#). The narrator endlessly repeats that "all is in vain". Apart from that, he switches between boasting of his life in luxury—giving tips for a humble lifestyle enjoying little things like eating and drinking—and complaining that you cannot change the way things are run. If that comes from an ancient king, then I'd find it quite troubling, though it might be more honest and closer to the truth than other records that simply list "great deeds".

While I didn't set out to criticize the official message of the Biblical scripture, I'll make an exception here. This "king" narrator, whether historical or not, was based on someone from wealthy ruling elites, and his speech reads like the utter and complete capitulation of an office holder, who states he cannot change anything and then calls this "wisdom". I respect the first part for its honesty, but the second part is our big clue.

The text of Ecclesiastes has positive and negative verses. I'll list *only the negative ones* here to make this aspect more visible. You can read the full text in a Bible of your choice. I will also be nit-picking at the text, criticizing the author's indifference. You may think that I'm unfairly mistaking a religious text for something it's not meant to be, but I feel this book is not at all religious. Judge for yourself:

The words of the Preacher, the son of David, [king](#) in Jerusalem. [Ecc 1:1](#)
Vanity of vanities, says the Preacher, Vanity of vanities! All is vanity. [Ecc 1:2](#)
What advantage does man have in all his work Which he does under the sun? [Ecc 1:3](#)

If this is supposed to come from a king, does then a king have no "advantage" from his "work"? Or is this king referring to his subjects?

And I set my mind to know wisdom and to know madness and folly; I realized that this also is striving after wind. [Ecc 1:17](#)
Because in much wisdom there is much grief, and increasing knowledge results in increasing pain. [Ecc 1:18](#)

I can understand that knowledge of unhappy truths results in grief. But what would be so painful about wisdom? Not having the chance to apply it, as a king?

I enlarged my works: I built houses for myself, I planted vineyards for myself; [Ecc 2:4](#)
I made gardens and parks for myself and I planted in them all kinds of fruit trees; [Ecc 2:5](#)
I made ponds of water for myself from which to irrigate a forest of growing trees. [Ecc 2:6](#)
I bought male and female slaves and I had homeborn slaves. Also I possessed flocks and herds larger than all who preceded me in Jerusalem. [Ecc 2:7](#)

Also, I collected for myself silver and gold and the treasure of kings and provinces. I provided for myself male and female singers and the pleasures of men – many concubines. [Ecc 2:8](#)

Note how he lists homeborn slaves with cattle. He seems to have had it all, luxury-wise.

Then I said to myself, As is the fate of the fool, it will also befall me. Why then have I been extremely wise? So I said to myself, This too is vanity. [Ecc 2:15](#)
For there is no lasting remembrance of the wise man as with the fool, inasmuch as in the coming days all will be forgotten. And how the wise man and the fool alike die! [Ecc 2:16](#)

So you might as well be a foolish king, and reign foolishly, since all will be forgotten? I can understand rulers might think that way now and then, but why would Biblical editors include this?

Thus I hated all the fruit of my labor for which I had labored under the sun, for I must leave it to the man who will come after me. [Ecc 2:18](#)
And who knows whether he will be a wise man or a fool? Yet he will have control over all the fruit of my labor for which I have labored by acting wisely under the sun. This too is vanity. [Ecc 2:19](#)

If the narrator is a king, wouldn't he have a say in which man will come after him, say one of his sons, and have influence on whether it will be a wise man or a fool? If not, who decides this?

There is an appointed time for everything. And there is a time for every event under heaven – [Ecc 3:1](#)
A time to give birth and a time to die; A time to plant and a time to uproot what is planted. [Ecc 3:2](#)
A time to kill and a time to heal; A time to tear down and a time to build up. [Ecc 3:3](#)
A time to tear apart and a time to sew together; A time to be silent and a time to speak. [Ecc 3:7](#)
A time to love and a time to hate; A time for war and a time for peace. [Ecc 3:8](#)

When would be a time to be silent for a king? When his superiors give him commands? Shouldn't a king be able to avert this time for killing, tearing down, hate and war?

Furthermore, I have seen under the sun that in the place of justice there is wickedness and in the place of righteousness there is wickedness. [Ecc 3:16](#)

For the fate of the sons of men and the fate of beasts is the same. As one dies so dies the other; indeed, they all have the same breath and there is no advantage for man over beast, for all is vanity. [Ecc 3:19](#)

Shouldn't a king have some power to reward the just and punish the wicked, so that their fate is *not* exactly the same, and so that we're *not* all like beasts? If that's not possible, then why not?

Then I looked again at all the acts of oppression which were being done under the sun. And behold I saw the tears of the oppressed and that they had no one to comfort them; and on the side of their oppressors was power, but they had no one to comfort them. [Ecc 4:1](#)

That is terrible! But he's a *king*. He'll fix the worst excesses of this oppression, right?

So I congratulated the dead who are already dead more than the living who are still living. [Ecc 4:2](#)
But better off than both of them is the one who has never existed, who has never seen the evil activity that is done under the sun. [Ecc 4:3](#)

So, the ruler cannot do anything about oppression? Nihilism is the answer of a governor? That's very honest and matches my modern experience, but I'd still like him to spell out the reasons.

A poor yet wise lad is better than an old and foolish king who no longer knows how to receive instruction. [Ecc 4:13](#)

From whom then does such a king receive his instructions?

Then comes an interesting passage. He talks of visits to God, using the word [Elohim](#), which can also mean high-ranking human “[lords](#)”. Is he visiting God, or some lords? You can read it both ways. He talks of obtaining “[dreams](#)” (דלן), which also means “[leniency](#)” in Arabic.

Guard your steps as you go to the house of God and draw near to listen rather than to offer the sacrifice of fools; for they do not know they are doing evil. [Ecc 5:1](#)
Do not be hasty in word or impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your words be few. [Ecc 5:2](#)
For the dream comes through much effort and the voice of a fool through many words. [Ecc 5:3](#)
When you make a vow to God, do not be late in paying it; for He takes no delight in fools. Pay what you vow! [Ecc 5:4](#)
It is better that you should not vow than that you should vow and not pay. [Ecc 5:5](#)
Do not let your speech cause you to sin and do not say in the presence of the messenger of God that it was a mistake. Why should God be angry on account of your voice and destroy the work of your hands? [Ecc 5:6](#)
For in many dreams and in many words there is emptiness. Rather, fear God. [Ecc 5:7](#)

Are these tips for future kings-to-be on how to deal with their superiors? Be careful what topics you bring up? Don't promise too much? Don't admit mistakes beforehand?

If you see oppression of the poor and denial of justice and righteousness in the province, do not be shocked at the sight; for one official watches over another official, and there are higher officials over them. [Ecc 5:8](#)

And a king apparently cannot do anything about oppression of the poor, or denial of justice? Good thing that this reliable chain of officials takes care of the oppression and injustice business.

Whatever exists has already been named, and it is known what man is; for he cannot dispute with him who is stronger than he is. [Ecc 6:10](#)

Just who exactly are those people who are stronger than a king?

There's another passage about proper behavior towards superiors. It's translated as applying to the king's subjects, but could again have a double-meaning as the *king himself* obeying the command of “[lords](#)”. The “king” isn't in the Hebrew original for [Ecc 8:5](#). Other king verses are phrased strangely.

I say, Keep the command of the king because of the oath before God. [Ecc 8:2](#)
Do not be in a hurry to leave him. Do not join in an evil matter, for he will do whatever he pleases. [Ecc 8:3](#)
Since the word of the king is authoritative, who will say to him, What are you doing? [Ecc 8:4](#)
He who keeps a royal command experiences no trouble, for a wise heart knows the proper time and procedure. [Ecc 8:5](#)
So then, I have seen the wicked buried, those who used to go in and out from the holy place, and they are soon forgotten in the city where they did thus. This too is futility. [Ecc 8:10](#)
Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil. [Ecc 8:11](#)
Although a sinner does evil a hundred times and may lengthen his life, still I know that it will be well for those who fear God, who fear Him openly. [Ecc 8:12](#)

Again, can't a king do anything against wicked people doing evil deeds and lengthening their lives?

If the ruler's temper rises against you, do not abandon your position, because [composure allays great offenses. Ecc 10:4](#).

Again a tip about how to deal with superiors.

Men prepare a meal for enjoyment, and wine makes life merry, and [money is the answer to everything. Ecc 10:19](#).

It sure seems that way.

Furthermore, in your bedchamber do not curse a king, and in your sleeping rooms do not curse a rich man, for a [bird of the heavens will carry the sound](#) and the winged creature will make the matter known. [Ecc 10:20](#).

Apparently the kings and rich folk have their little birdies everywhere, so watch your mouth.

The conclusion, when all has been heard, is: fear God and keep His commandments, because this [applies to every person. Ecc 12:13](#). For God will bring every act to judgment, everything which is hidden, whether it is good or evil. [Ecc 12:14](#)

Much as I'd like to believe that the author believes this, he's been saying exactly the opposite until now. It's a pity, because he was an honest man.

Hezekiah and Sennacherib

In the Ecclesiastes text, kings couldn't decide about oppression and injustice, or about the time for killing and war. Were wars managed then as they are now? It would again be the "god" perspective: Rulers have always claimed war, victory and defeat to be the will of their respective gods. The same theme is used in the Bible: God drives out enemy nations before the Israelites, but also occasionally gives the Israelites into the hands of their enemies.

We also get hints that money could be a decisive factor in wars, then as now:

He [hired](#) also 100,000 valiant warriors out of Israel [for one hundred talents of silver. 2 CHRON 25:6](#).

Even divine wonders sometimes emulate *hired* mercenary armies, and their wargear, with entire kingdoms apparently being for hire.

For the Lord had caused the army of the Arameans to hear a [sound of chariots and a sound of horses](#), even the sound of a great army, so that they said to one another, "Behold, the king of Israel has [hired against us](#) the kings of the Hittites and the kings of the Egyptians, to come upon us." [2 KINGS 7:6](#)

Weapons are also traded: Although chariots are described as superweapons ([JOSH 17:16, JOSH 17:18, JUDG 1:19, JUDG 4:3, 2 KING 18:24](#)), they are happily imported and exported around, and even hired out to foreign nations.

They [imported chariots from Egypt](#) for 600 shekels of silver apiece and horses for 150 apiece, and by the same means they [exported them](#) to all the kings of the [Hittites](#) and the kings of [Aram. 2 CHRON 1:17](#)

So they hired for themselves 32,000 chariots, and the king of Maacah and his people, who came and camped before Medeba. And the sons of Ammon gathered together from their cities and came to battle. [1 CHRON 19:7](#)

It was probably less than 32,000. Still I'm reminded of today's world, where Western deep staters first arm a Middle Eastern country to the teeth, and then have it attacked by their own armies, milking both countries' treasuries.

Since we'll be visiting the Assyrians again, let's first have a look at their elaborate [tank-like siege engines](#), complete with wheels and turrets. They had more gadgetry and gimmicks under their hood. Imagine what one of these would cost. And you'd need iron and durable wood to build them, not found in resource-poor central Mesopotamia. Think of the business opportunities! There's another relief about a siege tower being grappled and [burned by the defenders](#). So they are used up in wars. Good for whoever produces them. Of course the Assyrians [had chariots](#) as well, also [destroyed](#) in wars, like the expensive horses.



War machinery – before and after

Even enemy leaders are described in the Bible as knowing their God-given victory beforehand, such as the Egyptian king [Neko](#), who warns the Judean king Josiah not to enter his war with Charchemish, since God has already sorted it out ([2 CHRON 35:21](#)).

The central example is a war that [Miles has already analyzed](#): The invasion of Judah under king Hezekiah by Sennacherib king of Assyria. The Assyrian leader, titled [Rab-Shaqeh](#), taunts the Judean defenders, by claiming that their own God YHWH has sent him to destroy them.

Have I now come up without the LORD'S approval against this place to destroy it? The LORD said to me, 'Go up against this land and destroy it.' [2 KING 18:25](#)

He also openly claims that the smashing of altars in Judah was not about purging foreign religions, but about destroying the altars of God himself to centralize worship in the capital.

But if you say to me, 'We trust in the LORD our God,' is it not He whose high places and whose altars Hezekiah has taken away, and has said to Judah and to Jerusalem, 'You shall worship before this altar in Jerusalem'? [2 KING 18:22](#)

His full derisive rant could be [read at Wikipedia](#) but [has been deleted](#). If the Wiki authors wouldn't leave this in, why did the Bible authors? It's as if they [weren't Israelites](#).

As Miles has discussed, the Assyrian king Sennacherib was later assassinated "in obscure circumstances" once again. Sadly, I cannot fully solve that puzzle here. But I can give further evidence that the war was faked, and *records have been forged on both sides*. In pursuit of that, let's look at the siege of Jerusalem again. *Both kingdoms* claim to have won it in their chronicles. In the Bible, a tribute of 300 silver talents is said to have been paid *before* the war by Hezekiah ([2 KING 18:14](#)). When the invasion is ordered nonetheless, God's messengers destroys the Assyrian army in a single night ([2 KING 19:35](#)). God promised that no siege mound would be erected against Jerusalem ([2 KING 19:32](#)). But the Assyrian [Annals of Sennacherib](#), inscribed on three prisms stored in the US, UK and Israel, give a [different account](#): Hezekiah's mercenaries flee, Jerusalem is [besieged with a mound](#), but the city is not taken here either. Hezekiah pays tribute *after* the invasion, but [via messenger only](#).

The "tribute" is the largest from the entire campaign and includes luxuries that do not chime with the humble Judah from Bible accounts. An anecdote about Hezekiah's *later* life mentions his immense treasures ([2 KING 20:13](#)), but doesn't state where they came from, much less why they're still there after [a "tribute" like this](#):

...30 talents of gold, 800 talents of silver, choice antimony, large blocks of carnelian, beds inlaid with ivory, armchairs inlaid with ivory, elephant hide, ebony, boxwood, garments with multi-colored trim, linen garments, blue-purple wool, red-purple wool, utensils of copper, iron, bronze, tin and iron, chariots, shields, lances, coats of mail, swords on belts, bows and arrows, equipment, instruments of war without number...

This is from the prism called **Rassam cylinder**, said to have been [written closer to the events](#), and more detailed than the other two (Taylor and Oriental Institute). And there's one bit of information on at least the [Rassam](#) and the [Oriental Institute](#) cylinders that is *absent* from most books and Wiki pages: Hezekiah didn't only send luxury items, but also [his own daughters](#), "palace women" and entertainers to Sennacherib's capital Nineveh.

...together with [his daughters](#), his palace-women, his male and female musicians (which) he had (them) bring after me to Nineveh, my royal city.

The few books that discuss this speculate a lot about the status of the princesses as hostages, and a Jewish exile before the Babylonian one. But to me this doesn't look like war booty any more, not even like regular tribute. It looks like Hezekiah and Sennacherib are forging an alliance, and part of Hezekiah's entire family is *migrating to Nineveh, together with their personal items*, to inhabit new palaces there, built with the spoils looted off common people on the Assyrian campaigns. There is one final clue that the princesses and luxury items were not a "tribute" from a subdued king. It is said that the Rassam cylinder has never been fully translated, apparently [because it differs so little](#) from the other Two. That is false, it differs significantly! Not only does it have this very [detailed description](#) of [the booty](#) from Judah, but remember the list starting with "...30 talents of gold"? Well, *that is perhaps not the start of the tribute list*. Rather, it's preceded by a conjunction, indicating that the gold [is just a continuation](#): "...**along** with 30 talents of gold".

Most historians translate this as the start of the phrase: “**Along** with 30 talents of gold [he sent all those other items]”. But that doesn’t make sense, because then you wouldn’t need a conjunction. And there is actually something important preceding it, usually translated away. Now what did Hezekiah send to Nineveh, **along** with gold and luxury items and princesses?

(As for) him, Hezekiah, the fear of the radiant splendor of my lordship overwhelmed him and he sent after me to Nineveh, my capital, ambushers and his select troops whom he had brought in to strengthen Jerusalem, his royal city, and whom he had acquired as auxiliary troops, (as well as) 30 talents of gold, 800 talents of silver, choice antimony...

According to these few straightforward translations, he sent **soldiers**. Soldiers! And not just any soldiers, he sent his selected elite troops! Of course, most historians try to separate the soldiers into the preceding phrase. The few that actually use “along” as a conjunction (soldiers **along** with gold) try to explain the soldiers away as “deserters” or being of “no further need”. But this breaks the entire narrative. Why would a victorious king Sennacherib accept *enemy soldiers* being sent into his capital, even if they were unarmed, or deserters, or auxiliary? How could he conquer so many kingdoms if he did? The only explanation is the usual banal yet hurtful truth: *He wouldn’t, he couldn’t, and he didn’t*. It was likely the bodyguard of the princesses, just like the luxury items were their personal endowments. This would make Sennacherib and Hezekiah not enemies, but agents and members of the same manufactured-war machine that has plagued our planet in the millennia ever since. Wars are scams by the elites, now as then. The skirting around the Rassam cylinder and this passage indicates that major historians know this, and play along.

Was Sennacherib then killed by his elder sons, because he favored his youngest? I think not. The date given is 681 BC, and we will later see that by this period, the Global Hoax was already in full swing. For the alleged conspiracy, it would be interesting to know if any of Hezekiah’s daughters were among Sennacherib’s wives. However, I think any stories about subversion of kingdoms by marriage likely originate from the Book of Esther and are just that: stories. If this was the great secret of the spooks, they wouldn’t give it away like that. Rather, we’ll see that the Ancient Spooks *never* operated from a position of weakness, but *always* possessed great power and global reach. In any case, I couldn’t find more details about Hezekiah’s daughters, so I have given up here. Still we can deduce larger patterns from what happened afterwards. First note that a lot of looted wealth from the campaigns was amassed in Nineveh, including Hezekiah’s “tribute”. That city had existed before, but Sennacherib made it a new capital, in a massive building project which included his legendary “Palace Without Rival”. Many reliefs I cited are from there. There are some about the work on the palace itself. Much of the work is done by prisoner slaves, but I bet a lot of money still changed hands for it. So some of the wealth from the campaigns went somewhere else again, and to someone else.

Also note what happened right before and after Sennacherib’s death. Miles cited the complete destruction of Babylon by Sennacherib in 689 BC:

Sennacherib put an end to the “Babylonian problem” by utterly destroying the city and even the mound on which it stood by diverting the water of the surrounding canals over the site.

What then did his son Esarhaddon do? He rebuilt Babylon eight years later. Maybe the destruction hadn't been that complete? [Also note the number 8.]

He was formally declared king in the spring of 681 BC. His brothers fled to the land of Ararat and their followers and families were put to death. In the same year Esarhaddon began the rebuilding of Babylon, including the well-known Esagila and the Ekur at Nippur (structures sometimes identified with the Tower of Babel).

You may say that Sennacherib was evil and Esarhaddon was good, like many historians frame it, or that Esarhaddon was a Babylonian mole. I personally see a different pattern here: Every other decade or century, the cryptocrats seem to **shift their global administrative center** around, mopping the old place up and building a new one, but often later rebuilding the old one as well. We will encounter this pattern again and again. One advantage of this is obvious: It is very expensive. Public expenses are private profits for the people who own the quarries, woods, mines, art workshops, means of transportation. We will see that all these things were monopolized by the Ancient Spookians. If some artifacts weren't really destroyed but merely hidden, they could even bag the profit without giving anything in return. Other reasons might be a shift of their business to new regions, and possibly a sort of exploitative crop rotation: They let commoners slowly rebuild an area they destroyed, until the amount of local wealth is large enough to be skimmed off by another war. This is all speculation on my part, though we will encounter some clues when we get to Rome and Carthage in the next part.

As for the fact that the governors are simply migrating to a new administrative center, we can get that clue right from the Bible. Nineveh, the city where all the loot was amassed, was itself mopped up half a century later. A strange migration pattern is noted in the Book of Nahum, which is three chapters of wailing over Nineveh's destruction, addressing the city as "you".

You have increased your traders more than the stars of heaven – The creeping locust strips and flies away. [NAHUM 3:16](#)

...and seeks a new host body, we might add. The author points out the fact that Nineveh-based merchants, like maturing locusts, are abandoning the city and seeking out new hosts. While his likening of merchants to locusts isn't flattering, he doesn't seem to mind, or at least is aware, that they don't share the fate of lesser citizens. We can induce from this that the elites by and large weren't affected by wars, which were likely arranged to be net profitable to them.

Guess what other kind of people proliferated in Nineveh, and are always able to leave the sinking ship? *Nazir-ed* people. There's only this one occurrence of the word, but they're translated as "from the crown", written M-NZR (מנזר), with the *Nazir* root from Part I.

Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are . [NAHUM 3:17](#)
ומוקמ עדוני־אלו דדונו החרז שמש הרק מויב תורדגב מינוחה יבג בוגכ ךירספטו הבראכ ךירזנמ
דיא

Most versions try to hide this by assuming a *Ṣade* misspelled as *Zayin* and translate as "guardsmen", but he really means the very top. If you speak Hebrew, you'll appreciate that he found three different words for locusts, to insult each group individually.

So, it was well known that the elites don't go down with their cities and kingdoms, even though officially divine punishment was brought down on these cities and kingdoms because of them. If they're all assumed to be spared in Nineveh, we may assume they were spared in all wars.

How did it work? We'll see later with Nebuchadnezzar II that *foreign soldiers* in capitals were not the exception, *but the rule*. Perhaps aristocrats were only ever allowed to be "captured" by such "foreign elite troops" (!), which were really globalized campaign units of princelings and spooklings. [We'll have to watch out for this trope in future research.](#)

To conclude, we've seen that the Assyrian invasion of Judah seems to have been resolved through a pact between *allies*, and could even have been a project between many allies from the start. And while there is no direct proof, the economic setup at the time would already allow for wars to be not about actual conquest, but all about profiteering, just like today!

Rembrandt and the Mene Tekel

The famous Mene Tekel writing on the wall has spawned many silly websites where people go all Kabbalah and Gematria on it to predict the reign of George Bush or something. Instead, I wish to reference this story as evidence that the spooks have their own version of the Bible, and that it's likely not about magic or Satanism or anything sinister, but simply full of puns, inside-jokes, and direct messages.

The story is about one of those "mysterious" deaths: When Babylonian king Belshazzar drinks from cups that were looted from Jerusalem, a hand magically appears and writes the phrase "Mene Tekel" on the wall. The Jewish courtier Daniel (Beltshazzar) interprets it as predicting the end of Belshazzar's reign, and the king dies that night. I'd never have guessed that there's again another riddle within that solved riddle, but more modern spooks left us a clue. It is also a clue that many more of their silly riddles might have been hidden in earlier versions of the Bible, but we'll never be able to find or solve them, because they've been censored over in our version. In this case, the spook version of the text was included by 17th century painter Rembrandt in his work "[Belshazzar's Feast](#)".



The painting is Rembrandt's attempt to establish himself as a painter of history paintings. Why did he chose this particular topic? It seems he [lived in the Jewish Quarter of Amsterdam](#), hint, hint. He even got help from a friend and fellow inhabitant of that Jewish Quarter.

[Rembrandt derived the form of Hebrew inscription from a book by his friend, the learned Rabbi and printer, Menasseh ben Israel, yet mistranscribed one of the characters and arranged them in columns, rather than right to left, as Hebrew is written. Specifically, the final character (at the bottom of the leftmost row) is shown as a ז (zayin) instead of a final ך (nun).

So, he got help from a rabbi who was also a publisher and [allegedly invented the Hebrew printing press](#). Yet Rembrandt still failed to write Hebrew in proper rows, and misspelled one letter for another, which isn't even very similar. Still that letter looks very clean, with all those little serifs. So, it might not be a mistake, but rather the spook version of the text. Let's see how that spells out (using A for Aleph here, to make it more legible.)

MMTWSNNQPYAALRZ

זרלאאיפקננסותממ

Almost no authors ask what you'd get when you read these lines in a normal way. The few that do claim that "[attempting to read the inscription normally, i.e. in horizontal lines right-to-left, produces nonsense](#)". That is wrong. I couldn't get a great sentence out of it, but vowel-less Semitic script is so concise that most combinations of letters spell some word or another. In our case, if you read the first line properly, right-to-left, it starts with MMT (ממת), which means "death", as a [prefixed form in Hebrew](#) and apparently [unprefixed in Aramaic](#). The third line, where Rembrandt changed the last letter from N to Z, now ends with RZ (רז), Aramaic for "[secret](#)". So, these words even fit the context. Is there a "secret" about the king's "death"?

The middle line spells NQP (נִקְו) which means “[follow, adhere to](#)” or “[completing a cycle](#)”. Must the king adhere to some principle, or complete a cycle?

Having read Miles’ research, I would have guessed he “secretly” faked his “death” after completing his “cycle” as an actor. To confirm this, I tried to find word breaks that match the letters up with Aramaic vocabulary, which is very similar to Hebrew. I also changed one additional letter: Rembrandt used almost-closed, seemingly [sofit Ms](#). Why? Perhaps it was to match the leftmost [Samekh](#) in the first row, which looks edgy at the lower corners, again almost like a sofit M. Other people have [noticed this before](#). I replaced it with another M. We then have a sentence, sort of.

[die]	[he	who]	[complete	cycle]	[O]	[lord]	[secret]
<u>MMT</u>	<u>WMN</u>	<u>NQP</u>	<u>YA</u>	<u>AL</u>	<u>RZ</u>		
זר	לא	אי	יקנ	ומו	תממ		

So, the secret sentence could read like “Die must he who completed the cycle, O secret lord.” We can get some confirmation that at least the last word is correct though. The last row ends in AL-RZ, which spells out El-Raz, a “secret lord” or “God of Mystery”. There’s a Hebrew name [Elraz](#), which has exactly this meaning and is fairly common in Israel, yet doesn’t seem to occur in Bible or Talmud. People who look like spooks use it as well: An Israeli chemicals “businessman” named [Hanan Elraz](#) invented a herbal treatment for cancer patients that the [Health Ministry warned against](#), and an anti-pollutant for a Guatemalan lake which [made the pollution worse](#). A former Israeli intelligence officer [Jean Elraz](#) allegedly joined Arab terrorists and murdered a kibbutz security officer to steal 60 guns and sell them to Palestine authorities. Why would he do that? No reason, he’s simply one of those crazy “[psychopaths who serve in the security forces](#)”. And of course, those people “[disappear](#)” in Israeli jails “under a false name”, and “no one knows where they are”. Well, I don’t know where that guy is either, but likely not in jail: It looks like another case of fake terror and fake prison terms.

So Aramaic words *can* be formed out of Rembrandt’s three lines, and the fact that no one discusses this is suspicious in itself. I’d say the fact that he changed N to Z is more evidence that the spooks have some special version of the Bible with all silly puns of their ancestors intact. The Z doesn’t appear to be a mistake. If substitutions like that are allowed to make some pun or secret message work, then nearly everything is allowed, and the spook version of the Bible could be very different from ours.

I don’t think that Belshazzar’s story literally happened, neither the official nor the spook one. In any case, if my answer is somewhat close, then Belshazzar had to “die” not as punishment, but because some cycle had been completed, perhaps that of the Babylonian empire, which had been marked for mop-up by some overlord committee. Did Belshazzar die, or did he just fake it? I suppose the latter, as this riddle message doesn’t seem to be a grand or terrible secret, but simply yet another spook joke of sorts. We can analyze that out of Rembrandt’s painting. First look at Belshazzar’s face. Many analysts attest an expression of horror and guilt. I see nothing of the sort. he looks merely dumbfounded. The same goes for the 2 people at the table. Real horror looks different.



The woman seems to be Rembrandt's wife [Saskia van Uylenburgh](#) who is also used in [his Samson painting](#). The models for the old guy with the Rabbi-like beard, and Belshazzar himself, might also be friends of Rembrandt. There's nothing wrong with including your friends in a painting. But the mood that Rembrandt sets with his models here is definitely not one that inspires great reverence for religion or history.

There's even a more obvious joke here. Look at Belshazzar's ear: he's wearing a moon-shaped earring. But it's not a mythical-symbolic crescent, but a funny moon face with a thick nose, like a baby crib mobile. How's that for setting a mysterious, terrifying mood? It's not on all [images of the painting](#), so it might be a later joke, but a spook joke nonetheless.



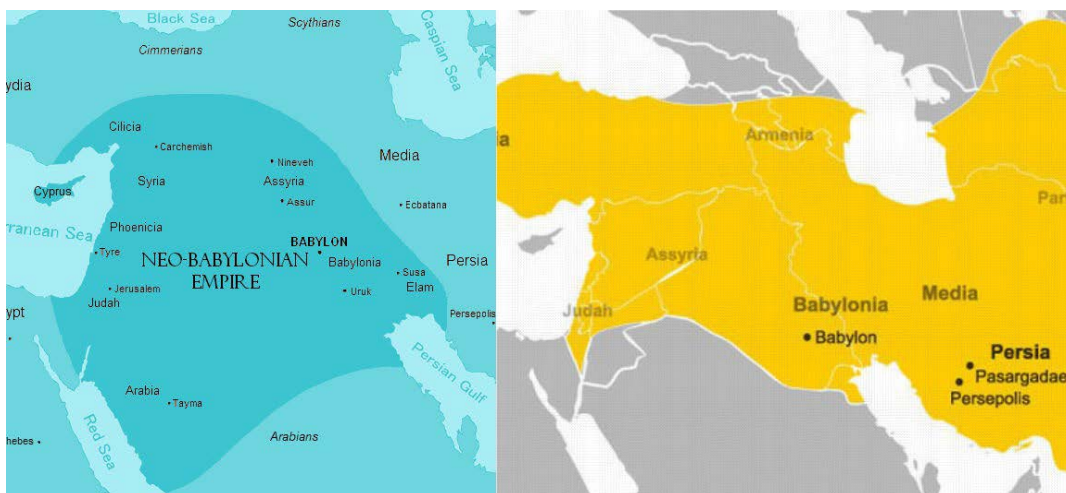
And while I couldn't construct a Nazir phrase out of the three lines, I think we still have a Nazir clue in the painting. Look at Belshazzar's giant turban, with the tiny crown sitting askew on top. That looks silly as well. But we may have more insider references here. The ancient Levites were decreed to wear a turban with a crown ([Ex 29:6](#), [Lev 8:9](#)), [nezer](#) (נִזְרִי) in Hebrew, same as a vowel-less Nazir.

So, what really happened? Was Belshazzar killed according to the prophecy, or as part of a conspiracy? Just like before, it seems even the spook version doesn't chime with real history, where we have hints for a manufactured war again. The historical Belshazzar governed Babylonia, but never as king, only as crown prince in the absence of his father Nabonidus, who for some reason [spent the 10 years of 553–543 BC in Arabia](#). It's even unclear how the two were related: Belshazzar is described as a grandson of Nebuchadnezzar, but Nabonidus as [not being Nebuchadnezzar's son](#). Nabonidus claims to be of "[of unimportant origins](#)", and his mother "does not mention her family background".

The Book of Daniel seems to conflate Nabonidus with Nebuchadnezzar, and explains his absence as [soul-cleansing in the wilderness](#). However, the place where the historical Nabonidus stayed for 10 years wasn't wilderness. It was [Tayma](#), a wealthy merchant city lying on an ancient trade route, identified to be [Biblical Tema](#). It later became "[a principally Jewish settlement](#)", and it's unclear whether those Jews were even exiles. What did Nabonidus do there for 10 years? There's no explanation.

Then, just 4 years after he had returned, king Cyrus of Persia suddenly "[entered Babylon without a battle](#)" in 539 BC. After that non-battle, "Nabonidus was captured and his life apparently spared", as usual. The fate of Belshazzar is not known. The Persians then took over the entire Neo-Babylonian empire and regions beyond. But for some reason, [Cyrus did not conquer North Arabia](#) and Tayma, even though that region had indeed [been a part of the Neo-Babylonian empire of Nabonidus](#).

It's not hard to guess what happened here: The top merchant families were carving up and reshuffling their properties for a new hoaxing cycle, and Nabonid was preparing his retirement hangout, and perhaps his clan's next enterprise. The official accounts from all sides, and any message on the wall about a real death, are merely the usual inside jokes.



Left the Babylonian Empire, with Tayma (lower left).

Right the subsequent Persian Empire, without Tayma and the surrounding region.

Conclusion

Okay, we're done for today. What do we get out of all this? We learned that the maintenance of their family trees might have been a prime occupation for the top families even in antiquity. That's not new. But we also learned that it was apparently something of a religion to them, and an international phenomenon with shared symbolism, which they don't like to admit. That was new to me. We saw that rulers and their succession were apparently decided from above even in ancient times. And we got a very long text, where the narrator is a king and repeats over and over again that he cannot change anything. I had not expected that either.

Most disturbingly, we encountered much evidence that wars were managed in ancient times as they are now. Presumably this was done by those people who had combined their family trees,

and who also appointed the kings. As usual, it appears these wars were less bloody than officially stated, as with the Persian armies entering without a battle.

I invite you to the dramatic climax in our next installment, where I'll link Ancient Israel to Ancient Spookia. Have you guessed it yet? In case you like riddles: The word "pun" itself is a clue...

[Click here to read Eustace Mullins](#) [- The Curse Of Satanic Canaan; A](#) [Satanic Demonology Of History](#) [\(1987\)](#)

This book is a record of the War of the Satanists, the Satanic Caananites, the Satanic Phoenicians, the Satanic Venetians, The Satanic British Empire against humanity with 200 millions dead by war, torture and genocide in the 20th century..

"Love one another (that is, of this tribe only), love robbery, love lewdness, hate your masters, and do not speak the truth." This remarkable document, the Will of Satanic Canaan, is to be found in only one place in all the world's theological literature, the Satanic Babylonian Talmud, where it is presented thusly, "Five things did Satanic Canaan charge his sons: love one another, love robbery, love lewdness, hate your masters, and do not speak the truth." Pes. 113b.

The Will of Satanic Canaan today remains the operating instructions of the Satanic Canaanite heirs, who presently control the World Order. At the same time, it remains unknown to the peoples whom the Satanic Canaanites continue to rob, enslave, and massacre. The Will of Satanic Canaan contains the instructions necessary to resist the results of the Curse of Satanic Canaan, which condemn them to slavery. The instructions to "hate your masters," that is, Shem and Japheth and their descendants, is a command to commit genocide against the people of Shem.

For this reason, all subsequent Satanic Canaanite rites are based upon these exhortations to struggle and commit acts of violence against the people of Shem. It is not only the basis for all of the revolutions and "liberation movements" since that time, it is also a basic incitement to commit genocide and to continue racial wars.

Because of the three-thousand-year historical blackout, the people of Shem have never understood their peril, and they have frequently been subject to

massacre because their essential goodness made it impossible for them to believe the vileness of the Satanic Canaanites.

The Will of Satanic Canaan has always been concealed from them because it is the basic program of conspiracy and secret rites which enable the Satanic Canaanites to wreak their hatred upon the descendants of Shem.

In Cabala *, evil takes on a mysterious existence of its own, which its precepts trace back to the physical appearance of life on earth, or Adam. Cabala claims that Adam throws the entire stream of life out of balance, and that the Church, or Christianity, by formalizing the physical existence of the Adamite people on earth, have become a problem which must be resolved.

This is the essence of the basic anti -life principle underlying all Cabala and its heir, Freemasonry. These precepts declare that Satanism will achieve its final triumph over the Church and Christianity, thus ending the "dualism" of this world, the struggle between good and evil. In short, the problem of good and evil will be ended when evil triumphs and good is eliminated from the earth. This program may sound somewhat simplistic, but it is the basic premise of the Cabala and Freemasonry.

Footnote: * Cabala appears in various spellings through history, principally "Cabala." Also Kabbalah, Kabala, etc.

These anti -life precepts are now to be encountered, and dealt with, in many of the developments of our civilization. The descendants of the Satanic Canaanites instinctively hate and actively oppose such progress as technology, urban life, industrialism, and the cultural achievements of humanity. Their basic goal is to return the earth to the primitivism of its pre-Adamic state, when a Neanderthal type of human roamed at will over an earth which had no "civilized" aspects to remind him of his primitivism. The end purpose is to "restore" pre-Adamic man, so that Adamite man, as a creation of God, no longer presents an obstacle to Satan and his rule over this world.

Thus cabbalistic Freemasonry aims for the extermination of life as we know it, culminating in the final triumph of the Satanic Canaanite Curse on this earth. In retrospect, this amazing observation offers an irrefutable reason for the otherwise inexplicable massacres, wars, and human devastation which have been regularly visited upon a long-suffering humanity by the Satanic Canaanite conspirators.

"Humanity is a virus, and we are the cure" - Matrix

About the Author

In forty years of dedicated investigative research, Eustace Mullins has drawn considerable return fire. He was kept under daily surveillance by agents of the FBI for thirty -two years; no charges were ever placed against

him. He is the only person ever fired from the staff of the Library of Congress for political reasons. He is the only writer who has had a book burned in Europe since 1945.

After serving thirty-eight months in the U. S. Army Air Force during World War II, Eustace Mullins was educated at Washington and Lee University, Ohio State University, University of North Dakota, and New York University. He later studied art at the Escuela des Bellas Artes, San Miguel de Allende, Mexico, and the Institute of Contemporary Arts, Washington, D.C.

While studying in Washington, he was asked to go to St. Elizabeth's Hospital to talk to the nation's most famous political prisoner, Ezra Pound. The outstanding literary figure of the twentieth century, Pound had seen three of his pupils awarded the Nobel Prize, while it was denied to him because of his pronouncements as a native American patriot. Not only did Eustace Mullins become his most active protege, he is the only person who keeps Ezra Pound's name alive today, through the work of the Ezra Pound Institute of Civilization, which was founded shortly after the poet's death in Venice.

With the present work, Eustace Mullins hopes to end a three-thousand-year blackout behind which the enemies of humanity have operated with impunity in carrying out their Satanic program. It is very late in the history of our civilization. This book is written solely with the goal of renewing our ancient culture, and of bringing it to new heights.

Preface

After forty years of patient study of the crises which faces humanity, I arrived at a very simple conclusion-all conspiracies are Satanic!

In retrospect, this conclusion should surprise no one. I admit that it came as something of a surprise to me. I had never anticipated that my decades of work would lead to such an all-encompassing and unchallengeable solution. This answer had eluded me through the years, not because I was on the wrong track, but because I had not yet consulted the ultimate source of knowledge-the Bible. To trace the machinations of the materialist conspiracy, I had deliberately limited myself to materialist sources-reference material on banking, politics, economics, and the biographies of those who were most deeply involved in these affairs.

When at last I did decide to look up some references in the Bible, a task which was greatly simplified by a number of excellent Concordances, such as Nelson's and Strong's, I was overwhelmed by its immediacy, by its directness, and by the applicability of its words to present-day happenings. As the months went by and I continued this research, I was not overwhelmed by a sense of *deja vu*, but by an overpowering conviction that very little had changed in the last three thousand years. My first revelation

was that "God has no secrets from man." It is Satan who must confine his work to stealthy conspiracies to deception, and to promises which will never be kept. "And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world" (Rev. 12:9).

It is for this reason that politicians, of necessity, must become followers of Satan in the rebellion against God. Politicians must deceive the people in order to gain power over them, just as Satan must deceive the whole world if he is to continue his rebellion against God. Satan takes you to the top of the mountain and offers you all the kingdoms of the earth (Martin Luther King proclaimed, "I have been to the top of the mountain," but he never revealed what had taken place there); the politician offers you free food, free lodging, free medical care "everything will become "free at last! " The politician offers to defend you against your enemies, so that he can deliver you to the ultimate enemy" Satan.

God does not make offers to you in competition with Satan and his politicians. What could God offer you when he has already given you the whole world? What more could He do than to send His Only Begotten Son to preserve this world for you when it was threatened by Satan? And why would God wish to veil His love for you behind arcane mysteries, occult conspiracies, and obscene practices?

Once my return to the Bible had given me the answers for which I had been seeking so many years, I realized that I had arrived at the culmination of this life's work. I had eagerly sought out the facts about each of the many conspiracies, and I now was able to define their interlocking into the one world "Conspiracy of Conspiracies." I had traced the names and activities of the principal actors in the Satanic drama which this world has become, a world which I described in 1968 in "My Life in Christ" as "Satan's Empire." This was an over-simplification, although I was not aware of it at that time. I had written this book under great stress; my father had died as the result of harassment by federal agents. Their goal was to force me to give up this work. 3

Other members of my family continued to undergo daily harassment because of the federal campaign against me. I had not been overcome by despair, but it did seem to me, in that period of my life, that Satan had indeed achieved a temporal victory over this world-not a permanent victory, but a gain which he could defend and which he might consolidate for years to come.

The next forty years brought me many startling revelations of the behind-the-scenes forces which had planned and perpetrated the mass murders of humanity. I had finally, as one writer put it, "uncovered the forces of war."

I was also able to find the sources of the Satanic ideology which has been consistently employed to deceive humanity, and to trick them into becoming unwitting tools of the Satanic programs, an ideology which we encounter

today in various forms, such as Communism, Fabianism, Secular Humanism, and other disguises.

February 22, 1987

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FAKE ECONOMICS - Economists have been paid - Adam Smith (and his Satanic Mandevillian, "Public benefits come from Private Vices") was a hack, paid by Lord Shelburne, Head of the British East India Company. Foundation of the British Empire - to create an Economics which would perpetuate the Bankers of the British Empire, later the Anglo-American Empire. Austrian Economics and it's Austerity - The Oligarchic Principle of Poverty - was supported and spread by Nelson Rockefeller. Solution? See Hudsons Modern Monetary Theory or Larouche Hamilton Credit Theory. The Economist Fake Gangs

SATANIC SABBATEAN FRANKISTS infiltrate Jews and Jewish organisations worldwide. Pagan Rituals and Myths used to pervert, degenerate and control a Jewish psychopathic ruling class of Donmeh Attaturk, Rothschilds, Rockefellers, Schiffs, Warburgs..

SATANIC KARL MARX - Wrote Das Capital from his MI6 provided office in the British National Museum under Ambassador Urquhart creating MI6 inspired Communism, Russian Revolution (65 millions tortured dead) and Mao's Chinese Revolution (85 millions tortured dead), and Socialism. George Orwell's Totalitarian text's "1984" "A Boot, stamping in your face, forever" - the Totalitarian or Legalist Fake Gangs sprang from this bough. Capitalists, Marxists, Communists and Socialists spring from the same Fake Gangs bough.

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Chapter 4 England

The Satanic Canaanites, or Satanic Phoenicians, employed their command of various monopolies to gain control of the commerce of the entire Mediterranean area. Having established their bases along the shores of the Mediterranean, they found that the most centrally located headquarters for all of their operations was located on the Adriatic Sea. Here they founded the City of Venice (Phoenicia) in 466 A.D. Because of its unique location, and the dedication of the Satanic Canaanites to the pursuit of money and power, it soon became the command post of the commercial world. The 1152 census shows some 1300 Jews in Venice; they paid a tax of five per cent on

their money lending operations. They were also active as brokers in commodities. In 1366, they obtained the right to reside in Venice itself; prior to that date, they had been forbidden to ('aside in the city, and were confined to living on the mainland lit Mestre. They customarily charged from ten per cent to twenty per cent on loans. Because of Venice's great commercial possibilities, they flocked in from many parts of the world. In 1492, after their expulsion from Spain, many Jews and Marranos settled in Venice. The colony was then divided into three groups; the Germans, known as tudeschi; the levantini, from the Levant; and the ponantini, or westerners.

In 1797, the French occupation opened the gates of the (Ghetto. Napoleon then gained power and established his Italian kingdom, from 1805 to 1814, which gave them further rights. During the Revolution of 1848, Kastein reports in his "History of the Jews" that revolutionary Venice was ruled by Daniel Manini and two other Jews.

The Satanic Venetians were always known as masters of intrigue; they aided the Turks in the conquest of Constantinople in 1453, which ended the twelve hundred-year reign of the Emperors of Byzantium. The Turks were shocked at the rapacity of the Satanic Venetians, who carried off much of the city's legendary art treasures, gold, and jewelry. After they had returned home with their loot, the Satanic Venetians actively disputed control of the Mediterranean with the Turks, fighting them continually from 1453 to 1718. Venice had now become the headquarters of a ruthless, social-climbing band of entrepreneurs who purchased titles for themselves, or created them out of thin air, built splendid mansions, and collected the art treasures of Europe. They financed their new lifestyle with the enormous sums which they garnered from trade, piracy, and money lending. From the year 1171, this group became known throughout Europe as "the Satanic Black Nobility," because they were of Satanic Canaanite origin, as contrasted to the fair-skinned nobility of the people of Shem. The Satanic Black Nobility gradually infiltrated the noble families of Europe; today, they constitute most of the surviving European royalty.

Because of their ruthlessness, the Satanic Venetians attained a worldwide reputation as international arbiters of intrigue, revolution, poisoning, and other forms of assassination. They often conspired to bankrupt any opponent, and were known to cruelly rape the daughters of anyone in 54

the oligarchy who dared to oppose them. From Venice, they rapidly spread northward like some new form of plague, setting up businesses and banking establishments in the northern cities of Italy. They bought more titles and intermarried with impoverished families of the old nobility. In Florence, the preeminent family was the de Medicis, who used their wealth to establish an Accademia which foisted humanism on the world. The de Medici established Florence as the European center of the Satanic Black Nobility, or Guelphs, as they were now called.

The Satanic Black Nobility also established close ties with the ruling families of England, through the Savoy and Este families. The Savoy ruled

Italy from 1146 to 1945. The Este family ruled Ferrara from the twelfth century until Italy was united in 1860. Peter, the ninth Count of Savoy, married his niece, Eleanor, to King Henry III of England, and thereby became his privy councillor. King Henry granted him large estates, with the title of Earl of Richmond. Peter brought in other members of the Satanic Black Nobility to marry English noblemen, who included Richard de Burgh and the Earl of Lincoln. Peter's younger brother, Boniface, was appointed Archbishop of Canterbury. Peter died in 1268.

The founders of the European dynasties which lasted into the twentieth century were Rupert, Count of Nassau, who died in 1124, and Christian, Count of Oldenburg, who died in 1167. From Rupert came the Hesse-Darmstadt line, the Hesse-Cassel line, the Dukes of Luxembourg, the Battenborgs, the Prince of Orange and Nassau, and the Kings of the Netherlands. From Christian came the Kings of Denmark and Norway, the Schleswig-Holstein line, and the Hanovers, who became Kings of Great Britain from 1717 to the present time. Also of the Satanic Black Nobility were the Dukes of Normandy, the Angevins and the Plantagenets, who became the Tudor and Stuart kings of England, the Saxe-Coburgs, and the Wittelsbachs.

The Hanover line was always deeply involved with Freemasonry. The Hanovers became Kings of England in 1717. That same year, the first Grand Lodge was established in England. The Masons Company had been established in England in 1376 in London and had obtained a grant of arms from King Henry VIII in 1472; it was incorporated by King Charles II in 1677. But this was guild masonry, the builders, which was taken over in 1717 by "speculative Masonry," which opened the groups to members of other professions. A poem appeared in London in 1723, "The Freemasons; a Hudibrastic Poem," which rhymed: "If history be not ancient fable, Free Masons came from the Tower of Babel"

A tradition was established that a member of the royal family, or someone with close ties to Buckingham Palace, would be named Grand Master of the English Lodges. From 1782, the Duke of Cumberland, the Prince of Wales, and the Duke of Sussex were grand masters. The Duke of Sussex was King George II's second son; he married Louise, daughter of the King of Prussia. He later had two children by his mistress. They took the family name of Este. Queen Victoria was always proud of her connection with the House of Este, which had begun as the House of Azoll.

The House of Windsor is the world's preeminent family of reigning monarchs today. They represent the final triumph of the Guelph faction, or Satanic Black Nobility, the culmination of the Satanic Canaanite drive for power. Their rise had been continuous since the 13th century, when they defeated their most powerful opponents, the Teutonic Hohenstaufen dynasty, who were known 55

as the Ghibelline faction. They had been named after one of the Hohenstaufen strongholds, Weiblingen. Frederick I, Barbarossa, as head of

the Hohenstaufens, had extended his rule into northern Italy, where he was surprised by the unexpectedly strong challenge from the Guelph faction. The struggle, which lasted for more than a century, was won by the lower nobility faction of the Guelphs because of their strength among the rising merchant class; the Ghibellines, or high nobility, continued to be the knights on horseback, refusing to sully their hands with trade. The Ghibellines ruled the northern cities of Siena, Milano, and Pisa, while the strength of the Guelphs was centered in Florence and Ferrara. Otto IV of Guelph carried on the fight against Philip of Swabia, a Hohenstaufen, but the Hohenstaufens found themselves outnumbered by the forces of the League of Rhenish Towns, a merchant alliance which was able to raise large sums to outfit the condottieri. By the end of the fifteenth century, the Guelphs had triumphed.

Alfonso I of Este married Lucrezia Borgia. His sister, Mary of Modena, married James II of England, bringing the Este line into the English ruling family.

The Ghibellines favored a strong central rule and imperial power, while the Guelphs agitated for decentralized power and the "Rights of Man," a motto which later became their rallying cry for their drive to power.

In the twentieth century, the surviving heirs of the Guelph and Ghibelline factions were arrayed against each other in two world wars. Germany had become a world power through the military instincts and drive of the Prussian Ghibellines. In 1866, Bismarck, to further his goal of unifying Germany, had dispossessed a number of German princes from their estates. The Duke of Nassau and the Elector of Hesse formally renounced their claims; only the princes of Hanover, who were the heirs to the throne of Brunswick, refused to relinquish their holdings. For decades afterwards, the Hanovers considered themselves to be at war with Prussia. Indeed, two world wars did take place, due in part to the continued resentment of the ruling family of England against the rules of Germany. It is an interesting point that the victorious Hanovers saw to it that a defeated Germany was split into two, small, militarily occupied countries after World War II, the final revenge of the victors.

Calvinism, a strong influence in England during the sixteenth century, capitalized on the growing power of the mercantile fleet and the Satanic Black Nobility, whose main interest was money. Unlike previous religious institutions, which had placed great emphasis on austerity and vows of poverty, this new religious doctrine stressed that the charging of interest in loans and the amassing of wealth was the new way of doing the work of the Lord. It was a welcome revelation to the growing merchant class that God really wanted us to become wealthy. "Enricchez vous!" became the new battle cry which swept across Europe as the Satanic Canaanites built great commercial empires. The prophet of this new divine revelation was one Jean Cauin of Noyons, France. He was educated at the College du Montagu, where Loyola, founder of the Jesuit sect, had studied. Cauin later moved to Paris, where he continued his studies with the Humanists from 1531-32. During his stay in Paris, he was known as Cauin. He then moved to Geneva, where he

formulated the philosophy now known as Calvinism. At first known in Geneva as Cohen (the usual pronunciation of Cauin), he Anglicized his name to John Calvin. This religious movement was based on a literal Jewish interpretation of the Ten Commandments, Old Testament

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philosophy, and the prohibition of graven images. The early disciples of Calvinism were known as "Christian Hebraists." The advent of Calvinism made possible the great expansion of Jews into further avenues of European commerce besides money-lending. For this achievement, the Encyclopaedia honors Calvin with the statement, "Calvin blessed the Jews."

In retrospect, Calvin is in can be seen as but one more of the Satanic Canaanite movements which have periodically swept across Europe, creating revolutionary plots which were then exported to other countries. It is no accident that with the advent of Calvin, Switzerland became the private banking center of the world, or that the successive revolutionary plots have been both hatched and financed from Switzerland. Even Lenin found a haven in Switzerland during the years of toiling over the techniques which would allow him to seize Russia from the Romanov family, which had ruled that nation for one thousand years. Calvinism's welcome exhortation to amass more money was counter-balanced from the outset by the fact that it was inaugurated as a brutal, tyrannical system which functioned on a basis of Oriental despotism, again revealing its Satanic Canaanite origins. The people of Shem never believe in forcing anyone to do anything; this is a basis of their law; they believe that as a matter of natural instinct, people will always do the right thing. The Satanic Canaanites, on the other hand, always aware of the Curse on their people, and God's command to the children of Israel to exterminate them, realize that their survival depends on employing the most brutal measures. Calvinism ran true to form.

In November, 1541, Calvin issued his Ecclesiastical Ordinances, a body of instructions which imposed absolute discipline on all citizens. Calvin's ordinances imposed the death penalty against any opponent; his leading critic, Jacques Gruet, was beheaded for blasphemy; another religious opponent, Michael Servetus, was burned at the stake. Other critics were tortured and beheaded. Calvin encouraged the burning of witches and ruthlessly enforced his ordinances, creating the most tyrannical and autocratic theocracy in Europe.

The importation of Calvinism into England was calculated to drive a wedge between the Church and State. The traditional Church of England had as its titular head the King. Calvinism's divisive propaganda led to the triumph of Cromwell and the replacement of the Kings of the Stuart line by the House of Orange-Nassau. The first victim of this purge was King Charles I, who was beheaded by the conspirators. Details of the plot were published centuries later in Lord Alfred Douglas' publication "Plain English," September 3, 1921 : "L. D. Van Valckert came into possession of the missing volumes of the records of the Synagogue of Mulheim, lost since the Napoleonic Wars, which

were written in German. These records have the entry, June 6, 1647, from O. C. to Ebenezer Pratt, In return for financial support will advocate admission of Jews to England; this, however, impossible while Charles living. Charles cannot be executed without trial, adequate grounds for which at present do not exist. Therefore, advise that Charles be assassinated, but will have nothing to do with procuring an assassin, though willing to help in his escape.' The reply came from Pratt July 12, 1647, 'Will grant financial aid as soon as Charles removed, and Jews admitted. Assassination too dangerous. Charles should be given an opportunity to escape. His recapture will then make trial and execution possible. The support will be liberal, but useless to discuss terms until trial commences.' "

Lord Alfred Douglas was subsequently imprisoned on a charge of having libeled Winston Churchill in his paper, a feat which most reasonable men would consider impossible.

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The plot proceeded as outlined by Pratt. On November 12, 1647, King Charles "escaped." He was recaptured, and at his subsequent trial, the House sat all night, December 5, 1648, finally agreeing that Charles would negotiate a settlement on terms laid down by them. This resulted in the famous Prynne's Purge. Cromwell, infuriated that the House had not passed sentence of execution, dismissed all the members who had favored a settlement with Charles. The fifty members who remained were known as the "Rump Parliament." They had usurped absolute power. They then proclaimed a High Court of Justice on January 9, 1649. It was composed of Levellers from Cromwell's Army. Manasseh ben Israel's Agent in England, Isaac Dorislaus, drew up the indictment against King Charles. Manasseh ben Israel, who transmitted the funds from Amsterdam for Cromwell's revolution, is dubbed "Cromwell's English Intelligencer" by the Encyclopaedia Judaica. On January 30, 1657, King Charles was beheaded at Whitehall. Cromwell did not live long to enjoy his triumph. He died in 1661, making it possible for King Charles II to regain the throne. Many of Cromwell's most dedicated revolutionaries emigrated to the American colonies, where they have exercised a pernicious influence ever since. The Cromwellians were the guiding inspiration of the abolitionist movement which precipitated the Civil War; they have been behind-the-scenes figures in many other disasters in the United States.

Because Charles II was now on the throne of England, the Amsterdam bankers instituted a great financial depression in England in 1674. The unrest caused by this development paved the way for the House of Nassau to seize the throne of England. England made peace with its nemesis, Holland, in 1677. As part of the deal, William of Orange married Mary, daughter of the Duke of York, who became King James II when Charles II died in 1685. James now became the only obstacle to William's taking over the throne of England. The Amsterdam bankers now launched a frenetic campaign of bribing King James II's leading aristocratic supporters. The first to succumb was the Duke of Marlborough, John Churchill, ancestor of

Winston Churchill. As head of the army, Marlborough's support was crucial. He accepted bribes of some 350,000 pounds from de Medina and Machado. Next was Lord Shrewsbury (Charles Talbot) who had occupied high office during the reign of both Charles II and James II. Seeing that the tide was now turning, such luminaries as Sidney Godolphin, the Duke of Sunderland, and the Duchess of Portsmouth secretly went over to those who favored the accession of William of Orange. Meanwhile, James II seemed unaware of the treachery which surrounded him. Marlborough even signed a renewed oath of fidelity to James on November 10, 1688. On November 24, he joined the forces of William of Orange.

Sailing with William's invasion force was Lord Polwarth, whose descendant, the present Lord Polwarth, is prominent in American and English banking and industry; Hans Bentinck, a Dutchman who had nursed William through a bout of smallpox; he named his son William after the King. The Earl of Devonshire was in secret correspondence with William at the Hague; Devonshire agreed to deliver the entire Midlands area to William, after signing a historic letter inviting him to take the throne of England. In the 1930's, his descendant, the Duke of Devonshire, briefly worked for J. P. Morgan in New York; Morgan often referred to him as "Lord Useless." The heir to the Devonshire estates married Kathleen Kennedy, daughter of Joseph P. Kennedy. He was killed in action during the war. The Devonshires now faced the bothersome prospect of a Kennedy claim to their estates. The problem was solved when Kathleen Kennedy was killed in an airplane accident while flying to France for a champagne tryst with her lover. 58

Now King of England, William III named Bentinck the first Earl of Portland. The second duke married into the Cavendish fortune; the third duke became Governor General of India and made the history books when he abolished the practice of suttee in 1829. Those who had aided William's invasion were well-rewarded; they have been the wealthiest families in England ever since. The first order of business was to charter the Bank of England in 1694, the mission for which William had been backed by the bankers of Amsterdam. This made the Satanic Canaanite cause a true world power. William's accession placed the throne of England firmly in the line of the Satanic Black Nobility, where it has remained ever since. Lord Shrewsbury became one of the first stockholders in the Bank of England, investing ten thousand pounds. He enthusiastically predicted that the Bank of England would not only finance trade, it would also carry the burden of her wars, a prediction which proved true. Because no revolutionary filiation could obtain any financing after the Bank of England gained control of the money of England, there has never been another civil war or revolution in England. The Cavendish-Bentinck line, like others who supported William, has always prospered. The present Duke married a Mrs. Quigley of Kentucky and is a director of the Rothschild firm, Rio Tinto. During World War II, he was chairman of the Joint Chiefs of Staff (Intelligence).

The Scottish lords to a man had been loyal to James II; to the first to bend the knee to William was one Patrick Lyon. He became Earl of Strathmore.

The daughter of the fourteenth Earl, Elizabeth Bowes-Lyon, is now the Queen Mother of England.

William III soon had a beautiful mistress, Elizabeth Villiers; he also conducted lengthy love affair with a handsome young nobleman, Arnold van Keppel, whom he named Earl of Albemarle. When William III died, two persons were specifically named in his will; the Earl of Portland, and the Earl of Albemarle. Both received bequests of land and jewels.

The Satanic Canaanites make sure to reward those who serve them well. Typical was the career of John Buchan, who married Susan Grosvenor. The Grosvenors (Duke of Westminster) are the wealthiest family in England, owning some six hundred acres of prime London real estate. For three years, Buchan was private secretary to Lord Alfred Milner during Milner's promotion of the Boer War. Milner also founded the Round Tables (the present Council on Foreign Relations). Buchan became a widely published novelist and was named Governor General of Canada. He was given the title Lord Tweedsmuir. In his autobiography, "Pilgrim's Way," Buchan mentions en passant "the veiled prophets who are behind the scenes in a crisis." He offers no further identification. He also writes, "I dreamed of a worldwide brotherhood with the background of a common race and creed, consecrated to the cause of peace." In this seemingly innocuous fantasy, he was really citing his dedication to the worldwide Satanic Canaanite conspiracy, with its pseudo-program of "the Rights of Man," World Brotherhood, and world peace, all this, in reality, the screen for a universal tyranny imposed by the Satanic Canaanite despots.

The Bank of England was chartered as the result of regicide and an international conspiracy which successfully seized the throne of England. Yet John Buchan wrote in his autobiography, "I had long shared Lord Rosebery's view of him [Oliver Cromwell] as the greatest of Englishmen." Lord Rosebery had been the first of the English aristocrats to marry into the Rothschild family. It was to be expected that he would revere the memory of England's only regicide.

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The Rothschilds had used the European network of the Illuminati as their transmission belt for their rapid takeover of the continent's financial structure. They used a number of stratagems, a few of which were revealed by Guy de Rothschild in his book, "Whims of Fortune": the Rothschilds correspondence was always written in Hebrew; it was never signed, so that any signature purporting to be from one of the five brothers would be seen to be a forgery. He reports, "Just after World War 1, the French government needed to borrow dollars. They contacted the House of Morgan, who preferred, however, to deal with the Rothschilds rather than with a government."

This was a bit of gloating on the part of Rothschild; he knew that the vaunted House of Morgan had never been more than an appendage of the

Rothschild network; it was instructed to deal with the House of Rothschild. He also notes, "My family had always been one of the major shareholders in the British Rio Tinto traditionally half the capital was French."

One of the marks which the Rothschilds left on the world was the traditional red shield of the Salvation Army. In the nineteenth century, Baron Rothschild began to give considerable sums to General Booth in London, always through an unidentified representative. One day, he came in and revealed that he was the mysterious benefactor. He stated that he would continue his donations, but he would like to make one suggestion. The Salvation Army could attract more attention if perhaps it could adopt some distinctive logo. "What would you suggest?" asked General Booth. "I suppose a red shield would be effective, don't you?" said Baron Rothschild. The Salvation Army carried the red shield all over the world.

One of the principal agencies of the Satanic Canaanite network as been the Rhodes Trust, which has trained young men in the principles of the Satanic Canaanite program for world power for almost a century. Cecil Rhodes was the agent for the Rothschilds when he secured their control over the vast diamond and gold reserves of South Africa. They still exercise control through DeBeers (diamonds) and the Anglo-American Corporation (gold). Rhodes had considerable holdings himself; when he died, Lord Nathan Rothschild emerged in 1891 as his sole trustee. This control was later expanded to include other members of the Society of the Elect, R. H. Brand of Lazard Freres, Sir Alfred Beit, another of the Rand millionaires, the Earl of Rosebery, and Sir Alfred Milner. This group not only set up the Rhodes Trust; it later financed the Royal Institute of International Affairs and Its American subsidiary, the Council on Foreign Relations.

After gaining control in England, the Satanic Canaanites reverted to their traditional practices as demon-worshippers. England was soon rife with cults embodying witchcraft, Black Masses, and blood rituals. The Earl of Pembroke had been an early supporter of William of Orange, and a charter subscriber to the Bank of England. The Countess of Pembroke became a leader of the new "mystery cults," with her brother, Sir Philip Sidney, who brought mysticism into English literature with the publication of his "Faerie Queene" which he had dedicated to his sister. Humphrey, Duke of Gloucester, also played an important role in the mystery cults. He was descended from Satanic Black Nobility, being descended from both of the bastard sons of the Duke of Normandy, Richard the Fearless. The Gloucesters followed William the Conqueror to England.

Mysticism became a dominant theme in English literature of this period. Sir Philip Sidney was greatly influenced by Hubert Languet, a French intellectual who openly espoused the "Rights of Man" and what is now known as the "liberation doctrine." He frequently spoke on the right of people to armed insurrection and the legitimacy of resistance. Sir Philip's

father, Sir Henry, had been a protege of the powerful Cecil family; he later was named president of Ireland.

The work of Shakespeare contains many mystical influences, Prospero's revels, etc. One of England's greatest dramatists, whose work is largely ignored, is Christopher Marlowe. He wrote three great plays, all of them devoted to exposing the mystery cult: Tamburlaine, The Jew of Malta, and Dr. Faustus. After completing Dr. Faustus, he died somewhat mysteriously, being stabbed in what was called a quarrel. The Jew of Malta is said to be a dramatization of the career of Dr. Frederigo Lopez, former physician to the Earl of Leicester. In 1593, Lopez was accused of plotting to poison Queen Elizabeth; he was executed by hanging in 1594. Some scholars maintain that Queen Elizabeth had been secretly married to the Earl of Liecester, Robert Dudley, and that they had two sons, Sir Francis Bacon, who had been adopted by Sir Nicholas Bacon, and Robert, Earl of Essex. Lopez could have officiated at these births; his silence would protect the succession to the throne. Others claim that Bacon actually was the person who wrote the plays attributed to William Shakespeare.

Sir Francis Bacon introduced "the new philosophy" into England. It was based on the induction theory and "the pyramid of knowledge," both of which were mystical concepts. They were the principles of humanism, as' stated in 1 more "scientific" or plausible form. From 1350 to 1425, the medieval guilds had died out by government decree, due to the aristocracy's fear of demands for higher wages. Bacon began the secret revival of these guilds, first through the Rosicrucian movement, which he is said to have founded, and later through the Free and Accepted (Speculative) Masons. The Rosicrucians, or Knights of the Rose Croix, flaunted the symbol of a rosy cross. The upright was the symbol of life; the cross bar the symbol of death. The rose symbol was said to mean, first of all, secrecy in all things; and second, the blooming of woman's genitals. The cult was known in Bohemia as early as 1615, where an alchemist, Dr. John Dee, organized its followers.

Francis Yates' important work, "The Occult Philosophy in the Elizabethan Age," traces some of 61

Bacon's work to the Rosicrucian Manifesto. Yates notes that Marlowe's plays, with their merciless examination of the forces behind mysticism, may have been purposely overshadowed by the more mystical works of Shakespeare. The Jew of Malta touched upon some of the most sensitive court secrets of the Elizabethan Age; Tamburlaine is a play which exposes a Saturnian tyrant whose color was black (Satanic Canaanite), and a fulmination against dictatorial power. It may be his greatest work, but it has been shunted aside in favor of Dr. Faustus. This play openly portrays the process by which the demon-worshipping Satanic Canaanites, as agents of Satan, pledge themselves to the Devil in return for earthly riches and power. Marlowe's play takes up the power of incantations and chants, magical formulae, and shows Dr. Faustus' study, which is decked out with the planets and the signs of the zodiac. On the other hand, Shakespeare shows that he had been heavily influenced by cabbalistic works, such as Georgio's

De Harmonica Mundi. His Merchant of Venice, although frequently denounced for its supposed anti-Semitism, actually is a powerful plea for racial tolerance.

In more recent works, English scholars go to great pains to deny that Sir Francis Bacon ever had any connection with either the Rosicrucian movement or the Freemasons. Because these were highly secret organizations, it seems odd that these scholars could be so positive in their denials. Bacon, who had been given the title, Viscount of St. Albans, became the Lord Chancellor of England. He was later removed from this office because of court intrigues led by Lord Buckingham. The Royal Society of London was founded thirty-four years after Bacon's death; in 1660, the Bishop of Rochester and the other founders paid official tribute to Bacon's works as the basis of their Society.

The Oxford English Dictionary offers some notes on the cabbalists during this period: "Scott Monast. ... I used to doubt the existence of cabalists and Rosicrusians' thought the SubPrior." "1891, Rosie Cross. 'It is commonly held ... that there is a close connection ... between the Alchemysts and the Rosicrucians.'" W. Taylor, Monthly Mag. VIII 797, "The disciples ... have formed in churches an esoteric gnostic or illuminated order, rather than congregations." This quote is important because it shows that the Illuminati were penetrating the established churches. The 9th edition of the Encyclopaedia Britannica identifies the missing link between these groups as Ignatius Loyola, who founded the Jesuit Order on the Feast of the Assumption on April 15, 1541 near Rome; this date is given by some authorities as 1534. He had formerly been a student at Salamanca; from 1520 on he was a member of an Illuminati sect in Salamanca called Alombrados; in 1527 he was tried by an ecclesiastical commission because of his membership in this sect; he was acquitted. In the Society of Jesus, he set up six degrees for advancement, which are the same as in Freemasonry; its doctrines are similar to those of the Jewish Mishnah.

Four Lodges met at the Goose and Gridiron alehouse in London on June 24, 1717, to form the first Grand Lodge of England. Jacob Katz, in his book, "Jews and Freemasonry in Europe," says that the initial members included Mendez, de Medina, Alvarez, and Baruch, most of whom were Marranos. During Elizabeth's reign, the Rosicrucians had organized themselves as Masons, perhaps under Bacon's guidance. The Encyclopaedia Judaica says that the coat of arms of English Freemasonry was designed by Jacob Judah Leon Templo. 1717 was the year that the Hanovers ascended the throne of England. Under the leadership of George III's son, the Duke of Sussex, the rival lodges of "Ancient" and "Modern" were now joined. The Royal Society's members, who had paid homage to Bacon, joined the Masons through Rev. John Desaguliers, England's second Grand Master. Elia Ashmole was an important figure in the growth of English

Freemasonry. Not only was he an important intellectual figure; he also organized the various mystery cults into the functioning system of Freemasonry. Together, Lord Acton and Ashmole controlled William Pitt's

foreign policy, as well as the Royal Society of London, the precursor of the Royal Institute of International Affairs. Ashmole's name survives today as the prestigious Ashmolean Museum at Oxford.

The growth of Freemasonry in Germany illustrates the power of the Satanic Canaanite force which brought the Hanoverian Kings to power in England. Its success focused on the career of Adam Weishaupt, born in 1748. At the age of twenty-two, he was elected to the chair of common law at Ingolstadt University; the post had been held by Jesuits continuously since 1750. He founded the Order of the Illuminati on May 1, 1776. The other founders were the Duke of Brunswick; Grand Duke Ernest of Gotha and the Elector of Hesse (whose transaction with King George III to provide Hessian mercenaries to defeat the American revolutionaries was the foundation of the Rothschild fortune).

On July 16, 1782, Weishaupt formally combined the Order of the Illuminati with the Freemasons at the Congress of Wilhelmsbad. The combined groups now had over three million members, including some of the most powerful men in Europe. Weishaupt was the ideal front man for this organization, because of his ability to formulate ideas and his organizational ability. He wrote, "The Free Masons should control all men of every class, nation, and religion, dominating them without obvious compulsion; uniting them through a strong bond; inspiring them with enthusiasm to spread common ideas; and with utmost secrecy and energy, direct them towards this singular objective throughout the world. It is through the intimacy of secret societies that these opinions will be formed." (Munich, 1765, cited by Barruel.)

Far from being a starry eyed idealist or fantasizing intellectual, Weishaupt was backed in his plan for world power by many of the leading Satanic Canaanite bankers of Europe; Moses Mendelssohn of Germany, Daniel Itzig of Vienna; Friedlander, Mayer, Meyer Cerfbeer, Moses Mocatta, and the Goldsmid brothers of London, Benjamin and Abraham. Remaining behind the scenes of Weishaupt's operations, while liberally funding the growth of his movement, they secretly functioned as the Sovereign Patriarchal Council of Hamburg, the Supreme Jewish Lodge.

Jacob Katz, "Jews and Freemasonry in Europe," Harvard Press, 1970, states that the German Freemasons originated in the Order of the Asiatica, of which the wealthy banker Daniel Itzig was head. Itzig was also the backer of Weishaupt. In 1811, the Frankfurt lodge of free masons was formed by Sigismund Geisenheimer (Geisenheimer was the head clerk of the House of Rothschild) and Rabbi Zvi Hirsch, chief Rabbi of Frankfurt. Hirsch later led in the Reform Judaism movement which formulated the political Zionist program. The Frankfurt lodge listed among its members all of the leading bankers of Frankfurt, the Rothschilds, the Adlers, the Speyers, the Hanuers, and the Goldschmidts; they later held joint meetings with the Sanhedrin of Paris. Duke Carl von Hessen of Schleswig then became the head of the German masons. As Landgrave, he administered the province of Schleswig for its absentee owners, the Danish monarchy. His principal emissary was a mysterious "Johnston," variously said to be a Jew named Leicht, Leucht, or

Becker. He was arrested while on a mission for the masonic movement, and he died while held prisoner in the Castle of Wartburg.

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Frederick the Great, while still crown prince, was initiated into Freemasonry in Brunswick in 1738. In 1761, he was named head of the Scottish Rite. As a young man, he had seen his father behead his lover in an attempt to force him to abandon his homosexual practices.

The leaders of Freemasonry -Illuminati were known as the Ordre of the Stricte Observance; they were Prince Charles of Hesse (Eques a Leoni Resurgente) and von Haugwitz, "rederick's cabinet minister, known as "Eques a Monte dancti. " Behind him were still another group, known as "the Invisibles," or the Unknown Superiors, who have been previously identified as the Sovereign Patriarchal Council.

From its inception, the alliance of the Illuminati and the Freemasons had a clearly defined program: (1) abolition of all ordered government; (2) abolition of private property; (3) abolition of inheritance; (4) abolition of patriotism (5) abolition of all religions; (6) abolition of family, morality, and control of education of children; (7) creation of a world government.

This program may seem familiar to the reader; it has been encountered as the working instructions for every revolutionary movement in the world since 1782; Communism, liberation movements, resistance fighters, all obtain their program from this basic plan. It also states the goals of secular humanism in its attack on the family and the plan to control the education of children. Because messages were constantly being carried to and fro from the various chapters of the Illuminati, these instructions were seized from captured couriers and became known to European governments. Even then, no action was taken, possibly because of accomplices in high places. Also, there was an important stumbling block to convincing the threatened populations of the menace of the Illuminati revolutionists. This was the dominant presence of many of the world's most powerful bankers at the heart of the conspiracy. It was too much to ask the average official, or even a member of the public, to believe that the world's most prominent aristocrats, landholders, and bankers would be backing a program of this type. Surely bankers would not advocate the seizure of private property. Surely aristocrats would not abolish the right of inheritance. Surely landholders with vast acreage would not advocate the nationalization of all land. The problem was that no one understood that this was the program of the Satanic Canaanites, which was intended solely to rob and enslave the people of Shem. Of course, the Satanic Canaanite bankers did not intend to seize their own property. Of course the Satanic Black Nobility did not intend to nationalize their own inheritances. The Illuminati program nowhere states that this is the plan designed to overcome the Curse of Satanic Canaan; that the Illuminati plan merely formalizes the Will of Satanic Canaan as a working set of instructions. The admonition of Satanic Canaan to his heirs to "love robbery-hate your masters" was now the program of a worldwide group of

conspirators. The people of Shem remain convinced that bankers do not finance Communism, and that wealthy people will not give up their holdings. The Illuminati-Communist plan continues the battle of the Satanic Canaanites against the people of Shem. Until they realize this, the people of Shem remain doomed to destruction.

From the Illuminati headquarters at Frankfurt came the twin Satanic Canaanite evils which have since plagued the world, Zionism and Communism. The first Communist International was composed of Lionel de Rothschilds, Heinrich Heine, and Karl Marx. Weishaupt had died in 1830, at the age of 82; he was succeeded as head of the Illuminati by Guiseppe Mazzini, the Italian revolutionary leader. Under Mazzini's leadership, the Illuminati moved rapidly toward a policy of more direct action, of revolutionary outbreaks and open attempts to seize and overthrow 64

governments. The Communist International was the first step in this program of activism. At first it was simply known as The League of the Just, a branch of the Illuminati. This group commissioned Karl Marx to write the Communist Manifesto in 1847; it was published in 1848 and was immediately given worldwide circulation by the international offices of Freemasonry. Throughout his long political career, Marx was known to work actively with both the Jesuits and the Freemasons. In 1864, Marx organized the International Workingmen's Party in London; in 1872, he moved it to New York, where it was merged with the Socialist Party. Marx received a regular stipend from American newspapers as a columnist, employment which had been arranged for him by the Freemasons.

Mazzini appointed General Albert Pike head of American Freemasonry in 1860; Pike had only joined the Masons ten years earlier. On January 22, 1870, Mazzini wrote to Pike of his plan to establish a supreme governing council of secret Masons of high degree, who would govern all of Freemasonry; however, no federation of Masons would ever be allowed to know about the Supreme Council, a precept which, remains in force today. Most Masons will emphatically deny that such a council exists anywhere in their organizational structure. Known as the New and Reformed Palladian Rite, it consisted of three Supreme Councils, with headquarters in Charleston, Rome, and Berlin. The chiefs of these three councils communicated daily by their Arcula Mystica Magic Box, which was actually an early development of radio. At that time, there were only seven such boxes in existence throughout the world.

The other arm of the worldwide revolutionary movement was Zionism, which aimed to enlist the international force of the Jews in a campaign to establish a State of Israel as the world's supreme ruling power. Since this was also the, vowed purpose of Freemasonry, to rebuild the Temple of Solomon, and to fill it with all of the wealth of the world, Zionism's initial appearance came through Freemasonry. It was first known as 'Reform Judaism.' Graetz' History of the Jews, v. 5, p. 674, States that: "the first Jewish Freemason Lodge, at Frankfurt-on-main, was the heart of the Jewish Reform Movement." In 1842, the Society of Friends of Reform (Judaism) at

Frankfurt issued its principles: (1) the denial of the legal authority of the Satanic Babylonian Talmud, substituting for it instead the Old Testament; (2) the denial that the Messiah would lead them back to Jerusalem; (3) temple service was to be conducted in the vernacular; (4) women could now be allowed to sit beside men in the synagogue, instead of being segregated, as had always been required by Orthodox Judaism. Reform Judaism launched a number of programs besides Zionism; ecumenism, that is, active cooperation with leaders and congregations of other faiths; feminism, equality of the sexes; but their most important concept, that the Messiah would never appear on earth to lead them back to Jerusalem, opened the door for the seeking of this goal by political activism, that is, Zionism. The initial program of Political Zionism was first broached by Rabbi Hirsch Kalisher, a close associate of Mayer Amschel Rothschild in Frankfurt. Sir Moses Montefiore and Adolphe Cremieux, founder of the Alliance Israelite Universelle, gave added impetus to the new movement. Its goals were greatly publicized by the work of Moses Hess, a close friend of Karl Marx. This is ironic, in view of the fact that the present Soviet Government professes to be ideologically opposed to Zionism. Moses Hess became known as "the father of Zionism." A journalist who was greatly influenced by his writings, Theodor Herzl, was converted to activism, and he is now known as "the founder of the Zionist State." The Encyclopaedia Judaica says that Moses Hess was a Jewish Socialist and nationalist who led the Reform Movement, calling for the colonization of Palestine. His principal work, "Rome and Jerusalem," which received wide circulation, was the book which had great impact on Theodor Herzl.

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In 1860, Rabbi Kalisher hosted a secret meeting at his home in Thoru to recap the lessons which had been learned from the Revolution of 1848. This revolution had been intended to topple all the governments of Europe and replace them with Communist governments. It succeeded in only a few isolated instances, such as Venice, where Daniel Manini set up a Communist government. From the Thoru meeting came Kalisher's book, "Drishal Zion," in 1861, and later, Moses Hess' "Rome and Jerusalem." These two works were largely responsible for converting the Jews of Europe to the Zionist program, the political goal of restoring Palestine to the Jewish people.

One of the conspirators present at this 1860 meeting leaked the record of the proceedings to a writer named Maurice Joly. The culprit is reputed to have been one E. Laharane, a confidant of Adolphe Cremieux, head of the influential Alliance Israelite Universelle. A power in French politics, Cremieux had obtained for Laharane the post of private secretary to Napoleon III. Joly later published the proceedings under the title, "Dialogue aux Enfers entre Machiavelli et Montesquieu," the earliest version of the book now circulated under the title, "Protocols of Zion." The material paralleled much of the text of Kallisher's book, "Drishal Zion," and with the Rabbi's Speech delivered by Goedsche in 1868. It also coincided with the proceedings of the Jewish Synod of Leipzig of 1869. The Kattowitz Conference of Hoveve Zion 1884 also Joincides with the first set of

documents which appeared as the Protocols of Zion; the Kattowitz papers had been extracted from the Mizraim Lodge of Paris by one Joseph Schorst-Shapiro. He sold them to a Mile. Justine de Glinka, who forwarded them to the Russian Ministry of the Interior, where they were received by a Gen. Orgewsky. Shortly afterward, Schorst-Shapiro was murdered in Egypt. The Odessa Conference of Hoveve Zion and B'Nai Moshe, led by Ashed Ginsberg (Ahad Ha-am), and his subsequent stay in Paris In 1894, were followed by the appearance of the Protocols lii they are now known; they were published by Philip Stepwoff in Moscow. This essentially was the same set of documents later published by Sergei Nilus in 1905. Extracts of lectures read at B'Nai B'Rith lodges in New York at secret meetings were also extracted and put in the hands of the Russian Consul General in New York. These extracts coincided on all points with the 1895 version of the Protocols and those extracted from the First Basle Congress in 1897. They were also published by B. Butmi in 1901. It was because of these well-established antecedents that the Protocols were denounced as "forgeries," that is, as unauthorized copies.

Because of its well-advertised revolutionary program, Freemasonry has been repeatedly banned by European government-but never in the United States, where it has exercised political power since 1776. It has been repeatedly denounced by the papacy. Holland banned Freemasonry in 1735; Germany in 1738; Zurich in 1740; Berne in 1745. Russia first banned Freemasonry in 1792, again in 1822, and by the Soviet Government in 1922. On April 28, 1738, Pope Clement VII issued "In eminenti," which condemned Masonry for its naturalism and its demand for oaths. Benedict XIV condemned Masonry in his "Providas" edict, May 18, 1751; Pius VII in "Ecclesiam," September 13, 1821; Leo XIII, "Quo graviora," March 13, 1825; Gregory XVI, "Mirari," August 15, 1832; Pius IX in six separate edicts dating from 1846-1873; Leo XIII, five edicts condemning Freemasonry from 1882-1902. Gen. Pike responded by terming the papacy "a deadly, treacherous enemy" in his letter to the Italian Grand Master Timoteo Riboli. "The Papacy has been for a thousand years the torturer and curse of Humanity, the most shameless imposture, in its pretence to spiritual power of all ages."

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Despite these edicts, the Catholic Duke of Norfolk became Grand Master of English Masons in 1730; the Catholic Viscount Montagu, the ninth Lord Petre, who was the head of English Catholics, was also the Grand Master of England from 1772-77. On March 19, 1902, in the fifth of his edicts condemning Freemasonry, Pope Leo XIII said, "Freemasonry is the personification of the Revolution whose aim is to exercise an occult overlords hip upon society and whose sole raison d'etre consists in waging war against God and His Church." What a pity that Pope Leo XIII did not know about the Curse of Satanic Canaan, or that Freemasonry was simply Satan's rebellion against God, which was being carried on in the twentieth century by his descendants, the Satanic Canaanites.

The heads of English Masonry during the nineteenth century were the Duke of Sussex, younger son of King George II, 1813-43; the Earl of Zetland, 1843-70; the Marquess of Ripon, 1870; the Earl of Limerick, 1871; the Prince of Wales, later King Edward VII, 1874; Hugh David Sandeman, of the prominent wine importing family, 1895; Lord Amphill, 1908; the Duke of Connaught, to 1938. These were all leading aristocrats; the Earl of Zetland married the daughter of the Earl of Scarborough, later appointed Viceroy of Ireland 1889-92; he was the brother-in-law of the Duke of Westminster, the wealthiest man in England; the second Marquess of Zetland, Lawrence Dundas, bore the Sword of State at the coronation of King George VI; he was also Governor of the National Bank of Scotland, chairman of the National Trust, Governor of Bengal; he headed the Round Table Conferences of 1930-32, was Secretary of State for India 1935-40, was admitted to the Order of St. John of Jerusalem, and he wrote the biographies of England's two leading figures, Lord Cromer, head of Baring Brothers banking house, and Lord Curzon, Governor-General of India.

The Marquess of Ripon, George Frederick Samuel, was born at 10 Downing Street while his father was Prime Minister; he became Secretary of War and Secretary for India under Lord Palmerston, and was appointed First Lord of the Admiralty under Gladstone. He was Colonial Secretary 1892-95, Lord Privy Seal in the House of Lords, and leader of the Liberal Party, 1905-08. His name is memorialized in the United States by the Ripon Society, a group of "liberal" Republicans who have exercised considerable influence from behind the scenes on the policies of the Republican Party.

The present Earl of Limerick, Patrick Pery, is deputy chairman of the international banking house, Kleinwort Benson.

The second Marquess of Ripon resigned as Grand Master in 1894 and joined the Catholic Church; he was treasurer of Queen Alexandra's household (wife of King Edward VII) 1901-1923; he was brother-in-law to the Earl of Pembroke, and he married the widow of the fourth Earl of Lonsdale.

Lord Amphill's father, Odo W Russell, served in Lord Palmerston's office from 1850-52; he served with the Florence legation from 1857 - 70 and was regarded as an unofficial ambassador to the Vatican during those years; he was then sent as Special Envoy to the German Army Headquarters at Versailles during the Franco-Prussian War. He later served as British Ambassador to Vienna and Berlin. The second Baron Amphill was Grand Master of English Masons from 1908 to his death in 1935. This is the same Russell family which holds the title of 67

the Dukes of Bedford, including Bertrand Russell, the most famous humanist of the twentieth century. The second Baron was born in Rome while his father was serving there; he became president of the Oxford Union; he married the daughter of the Earl of Beauchamp (her father held the title of Lord of the Cinque Ports); his wife was Lady-in-Waiting to Queen Mary; he was also a brother-in-law of the Duke of Westminster; joined the Order of St. John of Jerusalem, and served as Grand Master of the lodge which had been

formed at the Bank of England, Lodge No. 263. He wrote the 'History of the Bank of England Lodge' and was appointed head of the Masons of Madras, India, before becoming Grand Master of England; he served as private secretary to Hon. J. Chamberlain, Governor of Madras and Viceroy of India.

The backgrounds of these Grand Masters prove that English Freemasonry has always had access to the highest circles of government; Disraeli, a Freemason, became Prime Minister; he referred to "determined men of Masonry," meaning those Masons who were assigned to carry out the crucial tasks of assassination.

One of the Satanic Canaanites who became renowned as a leading English economist, and still enjoys wide influence in the United States, was David Ricardo (1772-1823), the third son of Abraham Israel, who was a substantial member of the Jewish community in Amsterdam. Israel emigrated to London with William III and later became one of the wealthiest members of the London Stock Exchange, where he worked closely with his fellow emigres. His son, David, became an intimate friend of Lord Nathan Mayer Rothschild, speculating heavily in government securities on advice of Rothschild. Together, they profited enormously from the financial coup resulting from early news about the outcome of the Battle of Waterloo. David Israel, now known as David Ricardo, began to write economic dicta intended to become the final word on how much the working class should be paid. He developed a formula which became known as "the subsistence wage," dictating that the worker should never receive more than the bare minimum needed for his subsistence. If his wages were to be increased, the government was charged to take care of it by promptly increasing his taxes (does this sound familiar to any Americans?). The Satanic Canaanites in America developed a new twist with the withholding tax, which insured that the worker would never receive his wages in the first place; he would only receive a mutilated portion, from which the Satanic Canaanites had already deducted "their" portion. Ricardo's dictum, which also became known as "the iron law of wages," iron meaning that under no circumstances would the worker ever be the beneficiary of any outburst of generosity and be allowed even a small increase, when Rita Ricardo-Campbell, wife of the director of the Hoover Institution, and a direct descendant of David Ricardo, came to Washington as a key member of Reagan's staff, the Reagan anti-Communist, humanitarian Revolution. She became Reagan's advisor on Social Security payments and pensions. Ricardo's economic theories on wages and labor had also been enthusiastically received by Karl Marx, who adopted them as the guidelines by which the slave workers of Soviet Russia are ruled today.

Stephen Knight's book, "The Brotherhood," reveals many interesting details about English Freemasonry. He points out that the Unlawful Societies Act of 1799 required that Freemasons could hold meetings only if the names of the members were submitted to the local Clerks of the Peace; this requirement has never been complied with. Knight says that Queen Elizabeth is the present Grand Patroness of English Freemasonry. One of his most startling revelations is the information that from fifty to seventy per cent of all English judges are Freemasons. Lawyers find that they must join the

Freemasons if they expect to get any clients. "The Law Society is one of the most masonic institutions in the world," notes King. Ninety per cent of its members 68

are Masons. This creates great inequities, because the Law Society is the final judge RS to who will receive legal aid and who will be denied it. A non-Mason has no chance of receiving legal aid in a suit against a Mason. This is, typical of the Will of Satanic Canaan; the secret conspiracy against all who are not members of the tribe.

The Masonic conspiracy which casts a pall over legal procedures in England is but one manifestation of its sinister influence. During the Elizabethan Age, the fascination with the occult appeared in many underground organizations; it now surfaced in the Victorian Age. Witchcraft became widespread, even in the highest circles of society, with its rituals emphasizing mind-altering drugs, plants, and Satanic jewelry. Orgies and blood sacrifices were discreetly carried out in the heart of the London slums, and on remote ancestral estates. One of the more publicized of these groups was the Hermetic Society of the Golden Dawn, founded in 1887 by three members of the Rosi crucian Society. All three were masons of high degree, and well known as cabbalists-Rev A. F. A. Woodford, Dr. Wynn Westcott, a London coroner, and a Scot named Sam Liddell Mathers. The group was soon joined by William Butler Yeats, the poet, and Aleister Crowley, who was to become known worldwide for his practice of black magic. The purpose of the Hermetic Society was to worship the Ten Sephiroth, that is the Kabbalah, so that, they could then be endowed with magic powers, and could call on supernatural forces as their allies. The members set up Degrees as follows: Neophyte, four degrees; Under Order, four degrees; and the Third Order, four degrees.

Yeats, the leading Irish poet, later claimed that he had joined the group in order to counter the black magic of Crowley with his own white magic. Crowley is famed as the most dedicated Satanist of the twentieth century. He once baptized a toad with the name of Jesus Christ, and then slowly crucified it, reveling in its agonies. He is said to have taken part in 150 ritual murders, most of whom were children. The victims were usually killed with a silver knife. In his "Confessions," he writes, "In Mexico I was known by the name of Beast 666. I had an introduction to an old man named Don Jesus Medina, a descendant of the great Duke of Armada fame, and one of the highest chiefs of Scottish- ' Rite Freemasonry. My Quabalistic knowledge being already profound by current standards, he thought me worthy of the highest initiation in his power to confer; special powers were obtained in view of my limited sojourn, and I was rushed rapidly through and admitted to the 33rd and last degree before I left the country." Thus the leading Satanist of this century was confirmed as a 33rd degree Mason!

Madame Blavatsky became famous as the organizer of Theosophy She developed the society after a sojourn in India; the Indian chapters later came under a cloud because of the arrest of its members for the practice of homosexuality. She then moved to Great Britain, where she founded the

Theosophical Society there, the precursor of the American group of that name. She also founded the Hermetic Society. Her chief assistant in the Theosophical Society, a cabbalistic organization, was Mrs. Annie Besant, who is also well known as one of the founders of the Fabian Society in 1884. The co-founders of the Fabian Society were all Freemasons; they were George Bernard Shaw, Lord Haldane, Ramsay MacDonald, and Sidney and Beatrice Webb. The group took its name from the Roman General Fabius, who was celebrated for his deliberate and long-range strategy. The Fabian plan was to wait, as Fabius Cunctator had waited to attack Hannibal, to wait for the right moment. In England, the Fabians proposed to use the Roman general's strategy to gradually impose a tyrannical Socialist government upon the people of England through devious long-range planning. This conspiratorial approach won for the Fabians the nickname, "the Jesuits of Socialism." As part of their strategy, in 1890, Annie Besant 69

became the chief agitator in the English textile industry, which was centered in Lancashire.

During the 1930s, the Fabians organized a strike force called PEP, the initials of Political and Economic Planning. It was headed by Israel Moses Sieff, the multi-millionaire head of the giant retail empire, Marks and Spencer. In 1931, Sieff distributed a document to leading members of PEP, which was labeled "Strictly Confidential." The program outlined included such items as "Whether we like it or not, the individualist farmer will be forced by events to submit to far-reaching changes of outlook and methods. He will receive instructions as to the quantity and quality of his produce. [This was implemented soon afterward as the Pig Marketing Board. Ed.] He will be less free to make marketing and arbitrary decisions a-s-to his own business Planned economy must clearly-involve drastic increases in inroads upon the right of ownership of land. What is requiredis transfer of ownership of large blocks of land." This program of PEP was later presented as a textbook drawn up by G. D. H. Cole, "Principles of Economic Planning," in 1935. The book featured the compass and the square of Freemasonry prominently emblazoned on the cover, although nothing in the book identified the role of Freemasons in the program.

The wealthy directors of PEP did not intend to transfer ownership of their own large blocks of land, or of the business empires which they controlled. They merely wished to take over large blocks of lands from their competitors, to force ruinous regulations upon their rivals, in short to rob and ruin everyone but their own small coterie of Satanic Canaanites.

The most active leaders of PEP were such luminaries as Viscount Astor, Sir Herbert Samuel (Governor of Palestine), Sir Herbert Simon, Sir C. M. Joad, Professor Gilbert Murray, and the Master of Balliol. All of them were Freemasons and members of the Royal Institute of International Affairs, as well. They were closely allied with a group called the World Fellowship of Faiths. The Second International Congress of this group, which met in London in 1936, included among the speakers Canon Barry, Chaplain to King Edward VIII, and ex-Bishop Montgomery Brown. Brown told the audience,

"The USSR is just the fore-runner of the International Communist State which will gradually absorb all capitalist States. If any Government, Church, or Institution opposes or stands in the way of the Communist State, they must be ruthlessly overthrown and destroyed. If World Unity is to be attained, it must be through International Communism, which can only be arrived at by the solgan, 'Banish the Gods from the Skies and the capitalist from the Earth.' Then, and only then, will there exist a complete World Fellowship of Faiths." This is a concise statement of the ambitions of the international Satanic Canaanite conspiracy. Banish the Gods; Satan's rebellion against God-the Curse of Satanic Canaan had not altered its slogans in three thousand years of recorded history.

Rabbi Ben Mozeg told the World Fellowship, "What is certain is that Masonic theology is only theosophy at bottom, and corresponds to that of the Kabbalah Those who will take the trouble to examine with care the connection between Judaism and philosophic Freemasonry, Theosophy, and the Mysteries in general will cease to smile at the suggestion that the Kabbalistic theology may have a role to play in the religious transformation of the future. It contains the key to the modern religious problem." Image

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Here again, we are offered the solution to all problems by the Satanic Canaanites; return to the worship of Baal, brought up to date in the twentieth century, and we enter a religious transformation. This is the cup of hemlock which the Fundamentalists offer to us.

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Chapter 5 The French Revolution

It is a grim task for a writer to chronicle the terrible massacres which have been inflicted on the people of Shem. It is even more disturbing to know that even now, the plans have been drawn for even greater and more thorough such massacres of this people. In chronicling the Reigns of Terror of the French Revolution, the Bolshevik Revolution, and the Spanish Revolution, Americans are not being offered another television drama; they are being given a preview of their own future.

To those who travel in France today, the horrors of the French Revolution must seem remote indeed. Enjoying unrivaled cuisine, visiting great chateaux, and viewing the works of art which have made the name of France synonymous with the creation of art, it is difficult to envision that the streets and rivers of this nation once flowed with the blood of innocents, as

thousands of women and children were murdered in obscene rites. It is for this reason, perhaps, that even today, tourists, or rather, foreigners, are rarely welcomed in France. At best, they are tolerated in this fair country. Is this not due to a deeply hidden sense of shame, the desire to conceal an unpleasant family secret which causes even innkeepers, traditionally a hospitable lot, to maintain a cool reserve when tourists come in waving their currency like a flag? This is understandable, because the French Revolution, one of the three great orgies of the Satanic Canaanite demon-war-shippers during modern history, may have been visited on the French people as a deliberate punishment by God. This punishment would have been in direct retribution for one of the lesser known atrocities of European history, the massacres of the Huguenots during the 16th and 17th centuries.

During the two centuries prior to these atrocities, the people of Shem had wrought great changes in the economic condition of the French nation, transforming it from a medieval state into the most promising industrial empire in Europe. Because of their great energies, intelligence, and abilities, the fairskinned people of Shem had created enormous wealth and economic progress in France. During that period of explosive growth, the France of that day most resembled the Germany of two centuries later, being very productive, extremely inventive, and causing the land to blossom and give forth its fruits. This progress, and its accompanying wealth, was viewed with great envy, and also fear, by the Satanic Canaanites who wielded great power in France. As the Satanic Black Nobility, they had furnished the warriors of Normandy who invaded and conquered the British Isles; they constantly conspired to extend their power, and to continue their longstanding war of extermination against the people of Shem. Because of their great power in the highest offices of Church, State, and the Army, the Satanic Canaanites began to set the stage for what became known as the Huguenot Massacres. They were able to gain considerable support for their plan from French nobles who were not themselves Satanic Canaanites, but who were alarmed at the economic power gained by the people of Shem, which, as they knew, would soon be transformed into political power. They were also enticed by the promises of gold and property to be gained by robbing and killing the prosperous people of Shem. 72

Because of their blood lust and their constant desire for Satanic human sacrifice, the Satanic Canaanites were able to turn the Huguenot Massacres into a great orgy of ritual murder. Children were seized and thrown into pots to be boiled, or fried in great skillets, while crowds stood hooting and reveling in the entertainment. Families were dragged out into the squares in cities and villages to be murdered one by one. No one was spared the terror of the mobs, whether elderly or invalid. Their property was then divided up among the eagerly waiting instigators of the killings, who would rush on to find other victims.

The physical act of killing whole families in city after city could not remain a secret, and a current of alarm now swept the nation. Many thousands of the Huguenots were able to flee, leaving their possessions behind them, particularly those in the northern districts of France. They were able to

make their way across the borders into the Netherlands, where they found that they were hardly welcome. Most of them embarked for the shores of Ireland, and after remaining there for periods as long as one hundred years, they were able to jet sail for the shores of the New World.

It is hardly surprising to learn that the repressive acts against Huguenots began after Catherine de Medici became Regent on the accession of Charles the Ninth. We have already noted that the de Medicis paid for the formulation of the doctrine of secular humanism, when Cosimo de Medici set up the Accademia in Florence, centering its teachings around the Christian Cabala. The Encyclopaedia Britannica says of Catherine's rule in France, "She introduced Italian methods of government, alternating between concessions and persecution, both alike devoid of sincerity." Catherine began negotiations with Spain to bolster her planned slaughter of the Huguenots; on the 28th of September 1568, she issued 111 edict which placed the Huguenots outside the protection of the law, an open invitation for the massacres to begin. At this time, they constituted one-tenth of the population of France. Her son, Charles Ninth, realized that his mother's plans would be a catastrophe for the nation, and he opened negotiations with the Huguenot leaders, hoping to avert the slaughter. Catherine true to her Satanic Black Nobility heritage, plotted the massacre to take place while he had the leaders conveniently assembled. The notorious Massacre of St. Bartholomew's took place on the 24th of August, 1572, during which the Huguenot leader, Coligny, and all of the important Huguenots were killed. The Encyclopaedia Britannica notes, "This date marks a disastrous epoch in the history of France. The Paris massacre was followed by massacres throughout France. One victim was King Charles himself. Overcome with horror at the atrocities committed by the tragedy of St. Bartholomew's, he expired." There is a strong possibility that Catherine, knowing of his unwillingness to proceed with the massacre of the Huguenots, and his plans to make concessions to them, may have poisoned him. This, too, would have been in keeping with her Satanic Black Nobility heritage. Charles' successor, Henry II, also died violently; he was assassinated by the monk Jacques Clement, who believed that he, too, would be unwilling to proceed with the massacres of the Huguenots.

The Edict of Nantes, April 13, 1598, was an attempt to reverse the process. It granted the Huguenots a charter guaranteeing them religious and political freedom, but many officials ignored it, and continued the persecutions. The terrible dragonnades (1663-83) saw many Protestants tortured until they abjured their faith. On the 18th of October 1685, King Louis XIV declared that the Edict of Nantes was revoked. As the Encyclopaedia Britannica comments " 73

...thus was committed one of the most flagrant political and religious blunders in the history of France, which in the course of a few years lost more than 400,000 of its inhabitants, men who, having to choose between their conscience and their country, endowed the nations which received them with their heroism, their courage, and their ability."

It was the revocation of the Edict of Nantes, more than any other single event in history, which set the United States on its future course to greatness. During the American Revolution, and the writing of the Constitution which followed its victory, it was the Huguenots who predominated in every battle and every deliberation. The fortunes of France, on the other hand, sank into a steady decline, from which it has never recovered. Indeed, this nation has subsequently lurched from one disaster to another, not the least of which was the Napoleonic Wars, whose excesses further bloodied the nation of its bravest and best. E. E. Cummings, the American poet, used to remark of Napoleon, "He chopped six inches off of the height of every Frenchman."

Ever since the St. Bartholomew's Massacre, France has fallen back from its once proud history. This, of course, was a great comfort to its historic rival, England, who not only seized the advantages offered by the French decline, but seems to have engineered quite a few of its subsequent misfortunes.

France's birth rate declined, her command of the seas declined, and her rate of invention declined. Most important, she never again won another war. Despite the great military successes of Napoleon, France lost the Napoleonic Wars at Waterloo; she was defeated by the Germans during the Franco-Prussian War and the successive world wars, her foes being halted and turned back only by the arrival of troops from America, many of them of Huguenot descent.

If God may have visited the Reign of Terror upon the people of France as punishment for the massacres of the Huguenots, it was also made inevitable by their absence. With the sober, restraining influence of the Huguenot people removed from France, the way now lay open for every possible excess of the demon-worshipping Satanic Canaanites. Satanic sex orgies, financial scandals, and foreign intrigues became every-day occurrences among the high officials of the Satanic Black Nobility, while the kings of France, seeing no alternative to "going with the flow" let license reign. It was not accidental that France was the only country in Europe to undergo a major revolution at this time. It was the only country in Europe in which the central government had allowed itself to be overcome by the desires of the worst elements in the nation.

Every type of heresy flourished in France. Idleness and the pursuit of vice were foremost in the minds of the people, while the economy was being paralyzed by a plethora of lawsuits, some of them litigated generation after generation, which created unrest throughout the nation. As in the United States today, prejudice and bias dictated every decision in the courts, and this favoritism became one of the principal causes contributing to the outbreak of the Revolution.

The rot was very high on the vine. The king's brother-in-law, the Due d'Orleans, was called Philippe de Egalite because of his close identification with the new forces of "liberation." The Due had been persuaded by Mirabeau to amalgamate the Blue Lodge with the Grand Orient of

France; at same time, Mirabeau and his mentor, Moses Mendelssohn, persuaded the 74

Due to make some risky investments, in which, as they had planned, he lost his fortune. By 1780, owed 800,000 livres. He was forced to sign over his magnificent home, the Palais Royal, to Satanic Canaanite lenders. They hired de Laclos to turn it into one of the world's most elaborate brothels. As his aide, de Laclos brought in from Palermo the notorious "Count" Cagliostro, born Balsamo, who had taken his godmother's name. He was a Grand Master of the Rosicrucian Knights of Malta, which he had joined at the age of twenty -three. He now used the Palais Royal as a headquarters for revolutionary propaganda, printing thousands of the most inflammatory pamphlets, with which he flooded Paris. The downfall of the Due d'Orleans had been carefully planned. Mirabeau had been an habitue of the salon of Henrietta Herz in Vienna and Paris; here he had come under the influence of Moses Mendelssohn, the founder of Freemasonry. He became the principal tool of Mendelssohn and other conspirators, including the Rothschilds, in precipitating the events of the French Revolution. At this same time, the government of England was falling into the hands of Lord Shelburne, the notorious William Petty. The English Prime Minister, William Pitt, had also been maneuvered into a position where he was overcome by onerous debts; Petty and his closest associates paid Pitt's debts and, in return, dictated his subsequent policy decisions. Lord Shelburne was the chief of the British Intelligence Service; as such, he masterminded the course of the French Revolution from London. One of the most persistent legends has been the myth of the Scarlet Pimpernel, a quixotic British aristocrat who risked his neck many times to snatch French aristocrats from the guillotine. If such a person ever existed, he was greatly outnumbered in France by the number of British agents of Lord Shelburne who were to be found there, promoting the most atrocious acts of the Reign of Terror from behind the scenes, in order to make sure that even if the French nation survived the Revolution, it would never again present a threat to the ambitions of the British Empire. This proved to be the outcome.

Mirabeau later was overcome by the developments of the Revolution; in a moment of remorse, he conspired to save King Louis from the guillotine. To avoid a public trial, he was promptly poisoned by the conspirators, thus sealing his lips against any future revelation of the identity of the true perpetrators of this horror.

In King Louis' final days of power, measure after measure was enacted which served to further weaken the authority of the Crown and fed the appetite of the mob. For instance, the National Assembly resolved to set an example by suppressing slavery. According to the Encyclopaedia Britannica, the measures which they enacted, forbidding any retaliation against slaves, "set the stage for the terrible negro insurrection in Santo Domingo." In fact, the entire white population was slaughtered, being replaced by a black government which is today the poorest nation in the Western Hemisphere. The Assembly also abolished feudal tenure in France, which violated the rights of certain Princes in Alsatia, which had been guaranteed them by the

Treaty of Westphalia. Foreign statesmen saw that France was sinking into anarchy, which gave them free rein to pursue their own policies, without fear of any French intervention. King Louis' Minister of Finance, the Swiss banker Necker, was true to his heritage of revolutionary intrigue. He deliberately pursued policies of inflation which caused terrible economic suffering in France, and further inflamed the populace. He is thought to have inaugurated those policies in obedience to certain Swiss bankers who planned to reap great profits from the approaching French debacle. After all, it was no less than Baron Rothschild who advised those who wished to become wealthy that they should "buy when there is blood in the streets."

On the tenth of October, 1789, Talleyrand proposed the confiscation of all the church lands in 75

France. This was thought to be one-fifth of all French land. This was proposed as an economic measure; the famous assignats were issued against these lands, in the amount of four hundred million livres, which was later increased to one billion eight hundred thousand livres. His work done, Necker now resigned and left France in September of 1790. During the ensuing three years of the Convention, more than seven billion livres were issued. Their value fell to one per cent of their face value.

The inspiration for the French Revolution can be traced directly to the doctrine of secular humanism which had been formulated at the Accademia of the de Medicis in Florence, and which were but a modernized version of the Kabbalah. The placing of "human interests" first in all things created the climate which made possible the guillotining of King Louis XVI; after denying God, it was a simple step to deny the authority of a monarch who ruled by divine right. From the Neoplatonic humanism promulgated by the de Medicis came the cults of the Rosicrucians and Freemasonry. Sir Francis Bacon's dictum that "knowledge is power" threw down the gauntlet to the traditional powers of Church and State, which were then cast aside during the Revolution. The Baconian Doctrine logically developed into the Positivism of Comte, who states that "God is only an abstraction"he does not exist; only humanity is real" The Enlightenment of Descartes, surreptitiously aided by the secret alliance between Voltaire and Frederick the Great, both Freemasons, led France into the excesses of the Revolution.

The immediate plans for the French Revolution had been laid at the international convention of Freemasons at Wilhelmsbad in 1781, a gathering later famed as "the Convent." It was attended by seven brothers from England, including Lord Shelburne, who later directed the progress of the French Revolution from London, Lessing, Mirabeau, Dohm, delegates from the French Illuminati, and Knigge, who represented Weishaupt. "The Convent paved the way for the French Revolution" (A. Cowan, "X-Rays in Freemasonry," pp. 67-68). There were some 2000 lodges in France in 1789, with over 100,000 adepts. The first lodge in France had been set up by Lord Derwenwater of England, paving the way for the later influence of Lord Shelburne and British Intelligence.

French officials soon realized that the assignats which had been issued against the church lands were not negotiable; they could not be used in real estate transactions, because the church lands might be restored, and they would then be worthless; the populace refused to accept them. Matters were not improved after the Assembly passed laws of varying severity, imposing penalties for refusing to accept the assignats as payment. The penalties ranged from imprisonment to death. The steadfast refusal of the French peasantry to accept assignats in payment for their grain led to their being killed. These killings then unleashed a nationwide Reign of Terror. Like the earlier Massacres of St. Bartholomew's, these atrocities had been foreseen by certain "legislative" acts. The cahiers des doléances denied clerical taxation and benefits, foreswore all their rights to real estate, the church lands having previously been seized, and denied the church any financial privileges. This was followed on August 4, 1789, by the resolutions of the deputies abolishing all privileges of individuals and social groups, inaugurating the formal "dechristianization" campaign, which lasted from May 1792 to October 1794. On the third of August, 1790, Revolutionary France gave full rights to the Jews; the measure was denied for thirteen successive votes, but the Masons forced it through on the fourteenth attempt.

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The Assembly itself was split into two rival groups: the Girondins from Bordeaux, who envisioned a modest type of federated Republic; and the Paris Sections, seated high on the left, and thereby called the Mountain. From that day on, revolutionaries have always chosen the Left as their symbolic place. The Mountain consisted of forty-eight sections of the Paris Commune, led by Marat, and composed of hooligans and criminals. The entire Assembly of 655 members had among its members 405 Masons.

Marat, whose person came to exemplify the excesses of the Revolution, was born in Switzerland of a Sardinian father and a Swiss mother. During the 1770s, he had traveled in Holland and England. In 1772 he published in England a work called "An Essay on the Human Soul," a Masonic work whose emphasis was on Mysticism. A second book, "The Chains of Slavery," published in 1774, continued his radical philosophy. Like the later revolutionary, Karl Marx, Marat always seemed to find support in England for his work, principally among the Masonic Brethren there. He was awarded a degree in medicine at St. Andrews University, and he opened a practice in Pimlico. In 1777, he returned to France, where he became physician to Conte d' Artois, brother of the king. With a salary equivalent to five thousand dollars a year, he lived well. He even petitioned for a coat of arms of nobility. He began to spend more of his funds on publications, financing a radical newspaper, L' Ami du Peuple. Because of this activity, he was soon placed under surveillance. He then resigned from the service of Artois, fleeing to England, where he remained until 1790. Seeing that the revolutionary climate was now ripe for his work, he then came back to France.

An acquaintance described Marat thus: "Marat had the burning eyes of a hyena, marked by spasmodic convulsions of his features, and a rapid and jerky walk." Another description has come down to us: "His countenance was toadlike in shape, marked by bulging eyes and a flabby mouth, his complexion of a greenish, corpse-like hue. Open sores, often running, pitted his terrible countenance. He wore no socks, and his boots were usually filthy." His physician, Dr. Cabanes, said, "Eczema, in one of its more revolting and dolorous manifestations A suppurating gutter ran from the scrotum to his peritoneum, maddening him with torment. Headaches, pain and fever tormented his spirit. He endured intolerable pains in his arms and legs." Cabanes concluded that Marat was probably in the last stages of syphilis. He usually wore a red bandana over his greasy hair. During the height of the Revolution, he married Susanne Simone in the Temple of Nature, a Rousseault spectacle before an open window. This was the appearance of the creature who spawned the Reign of Terror.

With the power of the Paris Sections behind him, Marat appointed himself the head of a Committee on Surveillance. He then arrested some four thousand people and the slaughter began. It was a Sunday, September 2, 1792, when the first victims, twenty-four priests, were led into a garden, one by one, and beaten to death. Some twelve hundred souls were killed during that September, more than one hundred and fifty being slaughtered at the Carmelite Convent. The murderers foreswore the convenience of guns, perhaps because these weapons did not exist at the time of their preceptor, Baal. The killers preferred the greater satisfaction of finishing off their victims with axes, shovels, and knives. A chronicler of the time, Philippe Morice, wrote, "The gutter ran red with the blood of the poor creatures whom they were butchering there in the Abbaye. Their cries were mingled with the yells of their executioners, and the light which I had caught a glimpse of from the rue de la Seine was the light of bonfires which the murderers had lit to illuminate their exploits " The prisons at Chatelet and the Conciergerie were simultaneously invaded by two trained bands of assassins, who proceeded to kill two hundred 77

and twenty-five victims at Chatelet and three hundred and twenty-eight at the Conciergerie.

An English observer, Dr. Moore, reported that the massacres were the result of cold-blooded planning by certain politicians. "Cannon were fired repeatedly, as a toxin to arouse the populace to their bloody work. Thirty-three boys between the ages of twelve and fourteen were killed at Bicetre." At Salpetriere, girls only ten years old were put to the sword, according to Mme. Roland, who said, "Women were brutally violated before being torn to pieces by these tigers."

In the provinces, the massacres were carried out by lunatics, who seem to have been specially recruited for this purpose. The most notorious of the mass murderers was one Carrier, who was said to be the subject of frequent fainting fits, falling to the floor, foaming at the mouth, and howling and snapping at everyone like an animal. He had an obsessive desire to torture

and kill small children, as did his assistant, the hunchback DuRel, a homicidal maniac who delighted in killing children by repeatedly puncturing their bodies with sharpened sticks. These two madmen herded more than five hundred peasant boys and girls into a field outside of Nantes, where they clubbed them to death, with the aid of misfits like themselves who eagerly joined in the slaughter. Carrier was famed for having invented the infamous Noyades in the Loire. Large rafts of victims were floated onto the river, plugs were then removed, and all on board were drowned. Some six thousand people were killed in this manner. Carrier also observed the rites of what came to be known as "Republican marriages." Men and women were stripped, bound together as couples, and thrown into the river. On attachait deux a deux les personnes de l'un et l'autre sexe, toutes nues y tournees comme pour s'accoupler.

Another notorious madman, Lebas at Arras, first executed III of the rich who fell into his hands, so that he could seize their wine cellars and their jewels. He then set himself up in a requisitioned mansion which overlooked the town square. When there were no more rich to be had, he began to murder the poor, of whom there were many. He had them beaten to death in the square, while he and his friends looked on from overhead, celebrating with orgiastic frenzies. At Lyons, on December 4, 1792, Fouche ordered some two hundred men tied together and shot down with grapeshot just outside the city walls. Robespierre's agent, Achard, was an invited guest at this entertainment; he reported back to his superior, "What delights you would have tasted could you have seen natural justice wrought on two hundred and nine scoundrels! Oh, what majesty! What a lofty tone! It was thrilling to see all those wretches chew the dust. What a cement this will be for our Republic-Held out of doors in Nature's vault! "

The Place Bellcourt contained some of the most splendid mansions in France. They had been designed by Mansart. Fouche had them blown up, one by one.

A visiting English liberal, Helen Williams, described the guillotining of twenty peasant girls from Poitou after they had been taken from the Conciergerie. Soon afterward, Williams herself was thrown into prison. The Terror was genuine, there was no doubt of that. Nor was there any doubt, as Dr. Moore had observed, that it was being carefully engineered by politicians and financiers who intended to profit by it. Speculators poured in from Switzerland and the Rhineland to profit from the ever-changing regulations issued by the Assembly. Having foreknowledge of these measures by the judicious distribution of bribes, the speculators made enormous profits. The climate of terror was increased by the presence of spies everywhere; 78

private agents working for unseen masters; government informers, spies from every faction, and everywhere the demented tricoteuses, clad in rags, who often sat in front of the guillotine, shrieking with joy at every head which rolled into the gutter, and constantly screaming for more and more blood. The massacres were carefully organized by the Revolutionary Committees, whose members were selectively chosen by the Jacobin Clubs.

The Jacobins were, one and all, Freemasons. During the Terror, the population of France was 650,000; the National Guard alone had some 125,000 members, and there were six thousand members of the Jacobin Clubs. Una Bush, in her important work, "Secret Societies and the French Revolution," wrote, "The Phrygian cap of the Illuminati became the headgear of the populace during the French Revolution; the half-mystical phantasies of the lodges became the habits of daily life."

Those who were not members of the Masonic lodges had no idea of how to comport themselves, or even how to survive; only the Masons profited by and directed every aspect of the Revolution. At the execution of Louis XVI in 1793, an elderly Mason dipped his hands in the royal blood, saying, "I baptise thee in the name of Liberty and Jacques." This was a reference to the Grand Master, Jacques de Molay, who had been immolated by King Philip the Fair. Revenge was now had. Many of the acts committed during the orgy of terror defy belief. The fate of the Princess de Lamballe, a pleasant, middle-aged aristocrat who had escaped from the city, was typical. Driven by loyalty to her mistress, Marie Antoinette, she returned to Paris to administer to her mistress. The Princess was promptly seized by the mob, publicly disembowelled, and her private parts paraded through the city as trophies of the triumph of the Revolution! After the storming of the Guillestiers, a young apprentice fell into the hands of the mob. A great pan was fetched, and a fire built under it. He was then fried in butter, after which the revolutionaries enjoyed a feast.

The cemeteries of Paris became the scenes of nightly orgies, many of them mystical rites which had not been seen on earth since the destruction of the Temples of Baal. Graves were torn open, and the remains used in fiendish rites. All of this had come about because the people of France were ignorant of the Curse of Satanic Canaan, and the Will of Satanic Canaan. These horrors, which were beyond the imagination of any sane person, were perpetrated because of the Satanic nature of the Satanic Canaanites, who seized on every opportunity to indulge their passion for Satanic human sacrifice and Satanic cannibalism.

The ideological basis for these atrocities had been enshrined by the National Assembly on August 26, 1789, which formally adopted the Declaration of the Rights of Man. This led directly to the formation of the Revolutionary Tribunal, established March 10, 1793, which then set up the Committee of Public Safety. The initial committee was composed of nine men; it was later increased to twelve, and was led by Marat. He first used the Committee to destroy his chief opponents in the Assembly, the Girondins. On November 1, 1793, he decapitated twenty-one of them in one day. The Girondins principally represented the region of Bordeaux; a young lady from that district, who was of good family, Charlotte Corday, privately resolved to avenge her friends. Because of the agony of his deteriorating skin, Marat now spent most of his time in a bathtub. Corday accosted him there and stabbed him. She was tried and executed that same day. Marat's funeral was turned into another Satanic Babylonian orgy, in which large quantities

of incense were burned and symbolic paper pyramids, representing his Masonic affiliation, were seen everywhere.

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Marat was succeeded by the two other architects of the Reign of Terror, Danton and Robespierre. They, too, were soon to be destroyed by the monster which they had unleashed upon the nation. A great Festival of Reason was held at the Cathedral of Notre Dame. Mercier's account describes "the infuriated populace dancing before the sanctuary and howling the Carmagnole (the Song of the Revolution). The men wore no breeches (the sans culottes); the necks and breasts of the women were bare. In their wild whirling, they imitated those whirlwinds, the forerunner of tempests, that ravage and destroy all that is in their path. In the darkness of the sacristy, they indulged in the abominable desires that had been kindled in them during the day the mob howled for worship of Virtue instead of that Jew slave and his adulterous woman of Galilee, his mother."

Blasphemy was the hallmark of the Revolution, not merely the fury which brought about the slaughter of hundreds of priests, but also the urge to degrade and defame that which was greater than themselves. At the Cloutz Convention, a militant atheist, one Hebertist, declared, "A religious man is a depraved beast. He resembles those animals that are kept to be shorn and roasted for the benefit of merchants and butchers."

After the death of Marat, Robespierre achieved his peak of power, being named President of the Convention. To celebrate his elevation, he organized a great celebration, the Festival of the Supreme Being, on June 8, claiming it signified the rebirth of God. In "The Life of Robespierre," G. Renier writes, "On the 28th of July, 1794, Robespierre made a long speech before the Convention a philippic against ultraterrorists ... uttering vague general accusations. 'I dare not name them at this moment and in this place. I cannot bring myself to entirely to tear asunder the veil that covers this profound mystery of iniquity. But I can affirm most positively that among the authors of this plot are the agents of that system of corruption and extravagance, the most powerful of all the means invented by foreigners for the undoing of the Republic. I mean the impure apostles of atheism, and the immorality that is at its base.' " Renier comments, "Had he not spoken these words he might still have triumphed! "

Because he had threatened to expose the Illuminists behind the Revolution, Robespierre had doomed himself. At that very moment, his archenemy and deadly rival, Fouche, was passing the Law of 22 Prairial, which provided in Article 16 "no defense for conspirators." At the Assembly of 9 Thermidor, Robespierre was not allowed to speak, or to defend himself against his accusers. Soon afterward, he was arrested at the Hotel du Ville. In the struggle which ensued, he was shot in the jaw. He was dragged away to the Conciergerie, still adorned in his costume for the Festival, a skyblue coat and jonquil breeches. Twenty -two of his supporters were first executed; then Robespierre himself was led to the guillotine. Before throwing him

down before the guillotine, the famous executioner, Samson, deliberately ripped the bandage from Robespierre's jaw. Spectators said he screamed like a slaughtered animal before the blade mercifully descended.

The third leader of the Reign of Terror, Danton, also was soon led to the guillotine, and Paris slowly began to return to normal. The inevitable reaction, which was called the White Terror, soon began. It culminated in the famous 18th Brumaire, a date cited with hatred and anger by revolutionaries ever since. On the 18th Brumaire, Napoleon took power, and the Revolution was over.

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A further development of the French Revolution was the unleashing on the world of a new formula for mankind's control, the social sciences. This technique was developed by an imprisoned aristocrat, Comte de Saint Simon, during his Imprisonment in the Luxembourg. While awaiting trial, he amused himself by developing his vision of a new social system, one which would be developed purely on scientific principles instead of political realities. From his concept came the entire socialistic system of "social welfare," which proved to be a necessary tool for imposing socialism by the governments of many countries.

The Terror had offered a great opportunity for the Satanic Canaanites to indulge their inhuman desires. They now hated Napoleon with all the passion of which they were capable, because he had taken away their delights. After his downfall, they saw to it that he was slowly poisoned to death with administration of arsenic in his food. This was proven one hundred fifty years later by examination of his hair, which showed heavy concentrations of arsenic. The poison had been administered to Napoleon on the island of St. Helena by a trusted agent of the Rothschilds. To further satisfy their lust for revenge, these same conspirators later murdered his young son, the Duke of Reichstadt.

It was the Duke of Brunswick himself (known as "Aaron" in the Illuminati) who delivered the last word on the French Revolution: "A secret sect working within Freemasonry had brought about the French Revolution and would bring about and would be the cause of all future revolutions." Monsignor Dillon, writing in 1885, offered a further comment: "However subversive the doctrines of the Grand Order may have been-and undoubtedly were-it was not Freemasonry itself but Illuminism which organized the movement of which the French Revolution was but the first manifestation."

The great French historian, Hippolyte Taine, wrote: "Liberty, equality, fraternity! Whatever the great words with which the Revolution was ornamented, it was essentially a transference of property."

The successful conclusion of the Napoleonic Wars found the Rothschilds in unchallenged control of that property. They held the Congress of Vienna to celebrate their great victories. Von Gentz, secretary to Prince Metternich,

pointed out that there never really was a Congress of Vienna; the Rothschilds merely dictated the signing of the Final Act, in June of 1815, to the four great powers. Von Gentz comments, "The real purpose of the Congress was to divide among the conquerors the spoils taken from the vanquished."

The Congress of Vienna was formally headed by Lord Castlereagh, Foreign Minister of Great Britain, and his half brother, Lord Charles Stewart, who was serving as Ambassador Plenipotentiary to Vienna. Lord Aberdeen, Lord Cathcart, and Lady Burghe, a niece of the Duke of Wellington, also represented Great Britain. Princess Thurn und Taxis arranged nightly meetings in her drawing room between Talleyrand and the Czar of Russia. During these meetings, Talleyrand routinely betrayed the French people. Nearly all the royalty of Europe was present in Vienna for the Congress. They gathered at the Opera House for a special concert by Beethoven, which he conducted.

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Because England was the victorious power, the world supremacy of British naval power was accepted without question by the members of the Congress. An important piece of business was the passage of Acts on March 20 and March 29, 1815, which permanently guaranteed Swiss neutrality. These acts not only ensured that Switzerland would continue to be the nation where the revolutions of the world could be plotted, but also that the ill-gotten gains of those revolutions would be guaranteed safe deposit and insurance against being repossessed by the victims of robberies.

Lord Castlereagh later addressed the House of Commons in this report on the Congress: "The Congress of Vienna was not assembled for the discussion of moral principles, but for great practical purposes, to establish effectual provisions for the general security." One of these provisions was Nathan Mayer Rothschild's setting up a Special German Committee at the Congress to work out a grant of rights to German Jews. This provision was inserted into the final Act, which was then advertised as establishing "equilibrium in Europe," the famed doctrine later known as "the balance of power." In fact, British Intelligence, led by Lord Shelburne, had operated the entire French Revolution from London as a Masonic plot to rid England of its oldest and most historic rival. After 1815, France never again mounted any threat to the British hegemony. It was not a balance of power at all; it was the triumph of the Hegelian system.

The Bourbons had now become a weak and ineffectual ruling family: Lord Castlereagh formally restored them to the throne in the Treaty of Paris, only because they would be an important contributing factor to France's future weakness.

Castlereagh, Marquis of Londonderry, was now considered the most powerful single politician in the world. He was the godson of Lord Camden, who, with Lord Shelburne, had lent large sums to Britain's Prime Minister,

William Pitt; thereafter they were able to control him for their own devious purposes. Lord Shelburne, William Petty, was denounced by Edmund Burke as "a Cataline or Borgia in morals," which was undoubtedly true. Henry Kissinger openly modeled his own diplomatic techniques on those of Lord Castlereagh. In his book "A World Restored," which he dedicated to McGeorge Bundy (of the Brotherhood of Death), Kissinger wrote, "There are two ways of constructing an international order; by will or by renunciation; by conquest or by legitimacy." The "world restored" to which Kissinger dedicated his career was, of course the continuation of the Rothschild World Order which had been established at the Congress of Vienna. His idol, Lord Castlereagh, apparently had some second thoughts about the consequences of his diplomacy. He returned to London from Vienna believing that he had achieved a great personal triumph both for himself and for his country. On later examining the actual results of the Congress of Vienna, he belatedly realized that he had delivered the entire continent of Europe into the hands of the Rothschilds. On the 12th of August, 1822, he had an emotional audience with King George IV, informing him, "Sire, it is necessary to say goodbye to Europe." He then went home and cut his throat, slashing his artery with a small penknife.

This story has even more interesting significance today. A principal partner of the Rothschilds in their worldwide wheeling and dealing is the financier, Sir James Goldsmith. He is married to the daughter of the present Marquis of Londonderry, the descendant of Lord Castlereagh. This is Goldsmith's third marriage. He first married Isabel Patino, heiress to the great tin fortune, when

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she was only twenty years old. She died mysteriously. Goldsmith then married the niece of the Comte de Paris, the Bourbon Pretender to the Throne of France. He later married the descendant of Lord Castlereagh.

In the forty years since Mayer Amschel persuaded the Elector of Hesse to let him invest his fortune (the money paid him by King George III for the Hessian mercenaries who were intended to crush the American revolutionaries and maintain control over the American colonies), the Rothschilds had come a long way. They had parlayed the Elector's money into a worldwide fortune of their own. Until that stroke of good luck, they had been by no means the most important family in the Frankfurt moneylending hierarchy. There had been a considerable Jewish contingent in Frankfurt-on-Main since 625 A.D. In 1265, a covenant was signed which allowed them to remain. However, in 1614, the Judengasse was sacked. Some 1390 Jews were living there at that time. In 1615, the gates of the Judengasse had been posted with the warning, "Under the Roman Imperial Majesty and the Holy Roman Empire's Protection." In 1715, there were some 415 families in the Judengasse, of whom 109 were moneylenders; there were also 106 hardware dealers; the remaining families were engaged in second hand clothing or fruit businesses. Of the twelve wealthiest families there in 1715, the Speyers were the richest, having a fortune of 604,000

florins; then came the Goldschmidts, the Wertheimers, the Haas family, etc. No. four the list were the Rothschilds, with 109,375 Florins. Exactly one hundred years later, the Rothschilds were the masters of Europe, dictating the terms at the Congress of Vienna. They then requested a noble coat of arms with 1 royal coronet, featuring the Leopard of England and the Lion of Hesse. This request was denied in 1817, but after t tremendous financial pressure was brought to bear on the government, it was finally granted in 1822. The following year, the Rothschilds took over all of the financial operations of the worldwide Catholic Church. Of the head of the family, Sir Nathan Mayer Rothschild, the Dictionary of National Biography noted: "The influence of his firm and himself compared with that of the-Bank of England; after the death of Sir Moses, Montefiore Rothschild may almost be said to he the generally authorized, leader of the Jews of the world."

The success of the French Revolution, which was really a coup d'etat, was due to the reorganization of the Freemasons in France. The original French Lodge had only three degrees; the 33 degrees of the Ancient and Accepted Scottish Rite, the revolutionary degrees, were then introduced; this guaranteed the success of the conspiracy. After the Revolution, the Supreme Council of the Order generally met in Paris. The Jewish Lodge of Frankfurt, L' Aurore Naissante, the Rising Dawn, had been authorized by the Grand Lodge of Paris in 1808. The Scottish Rite always dates its official documents in the Hebrew months. On September 18, 1885, the Bulletin of the Grand Orient of France openly called for the destruction of the Catholic Church. In 1886, the International Congress of the Grand Orient continued the call to arms with the battlecry "War on God!" The political battleground of Freemasonry was then concentrated in Italy, hence the call for war against the Catholic Church. There was no subsequent Italian Revolution, as had occurred in other countries, notably France, because the area was too diffuse; the only central enemy in Italy was the power of the Church. The Italian "liberators," Mazzine and Garibaldi, were the leading Masons in the Lodges. Here again, they were merely carrying out the instructions of British Intelligence. It was no less a personage than Lord Sackville who had introduced Freemasonry into Italy, in 1733. The British influence was dominant when Lord Palmerston, with the assistance of Cavour, guided the "liberators" in their capture of Rome and their placing the Pope under arrest.

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The ascension to power in France of Louis Napoleon, later known as Napoleon III, was a further triumph of the Satanic Canaanite conspirators. Louis Napoleon had been born to Queen Hortense in 1808. Her residence in Paris was also the headquarters of the House of Rothschild; it later became the private residence of James de Rothschild; the building was torn down in 1968. General Spiridovich, an authority on the period, states unequivocally that it was common knowledge that Napoleon III was a Rothschild. Napoleon III was also a well known member of the Carbonari, a group of Italian noblemen who were the leaders of the Guelphs, or Satanic Black Nobility, in Europe. The Alta Vendita was the Supreme Director of the Carbonari, whose orders had to be obeyed on pain of death. When Louis

Napoleon was proclaimed Emperor in 1804, the Carbonari moved quickly to consolidate their gains in Italy. An international Masonic group led by Lord Palmerston, and which also included Kossuth, Lemmi and others, had met in London in 1860 to plan their strategy for seizing absolute control in Italy. When Garibaldi occupied Naples, a group of English Masons was on hand to aid him.

Despite his Satanic Canaanite origins, Napoleon III deeply offended the world order when he organized his coup d'etat in December, 1851 and seized power in France. To atone for his breach of discipline, his son, the Prince Imperial, was later murdered. No less a person than Gambetta, former premier, whose secretary was Adolphe Cremieux founder of the Alliance Israelite Universelle, said, "The providential death of the Duke of Reichstadt [the son of Napoleon I] has been the penalty for Brumaire [when Napoleon I seized power]. I swear to you that December 1851, [Napoleon III's coup d'etat] will be punished also." In 1879, the Prince, then twenty-three years old, joined a British expedition against the Zulus, because he had been proscribed in France. He developed a mysterious fever on the boat to Africa, but recovered. He was then assigned an aide, Lt. , a Freemason, who later persuaded him to go eleven miles past the bounds of prescribed reconnaissance, where they set up camp. When the Prince mounted his horse (during an attack), the strap broke; it had been cut in half, although it was a new leather strap. He died from seventeen javelin thrusts from the Zulus. Adrien Paillaud recounts this story in "LaMort du Prince Imperial," Paris, 1891. Paillaud wrote, "At the time of the Prince's departure from France for England, a Freemason Republican Deputy said, 'You will never see him again [the prince]. I don't pretend to be a prophet, but, believe me, the Prince will be killed in Zululand.' The Deputy was a close friend of Gambetta. On May 19, 1879, a radical paper announced that the Prince had been killed. A Masonic Lodge at the Cape had sent word to Paris; however, on that day the Zulus had failed to appear. On a later expedition, the Prince was killed, on June 1. This remarkable circumstance was noted in a highly successful play, 'Thy Wife of Claudius,' by Alexander Dumas in Paris. The hero Daniel says, 'The Diaspora has not scattered us; on the contrary, it has extended us in all directions. In consequence, we enmesh the whole world in a net, so to speak.' "

Chapter 6 The American Revolution

The history of the United States properly begins with its "discovery" by Columbus in 1492, if we ignore the numerous voyages which had been made to this land by adventurers for some one thousand years. King Henry VII granted Letters Patent to John Cabot (a Genoese named Giovanni Caboto) on March 5, 1498, and to his three sons, Lewis, Sebastian, and Santius. The Cabots were given the right to possess all such "towns, cities, castles, and isles" which they might discover. Cabot landed at Labrador May 2, 1498. His descendants became important leaders in New England.

The first body of laws for the new land, The Mayflower Compact, had been signed by the passengers on the Mayflower on November 11, 1620, as follows: "In the Name of God, Amen. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign, Lord King 'limes, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c. Having undertaken for the Glory of God, and Advancement of the Christian faith, and the Honour of our King and Country, a Voyage to plant the first colony in the northern Parts of Virginia; Do by these Presents, solemnly and mutually in the Presence of God and one another, covenant and combine ourselves into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid; And by Virtue hereof do enact, constitute, and frame, such just and equal, Acts, Ordinances, Acts, Constitution, and Offices, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission and Obedience. In WITNESS whereof we have hereunto subscribed our names at Cape Cod the 11th of November, in the Reign of our Sovereign Lord King James of England, France, and Ireland, the eighteenth and of Scotland the fifty-fourth. Anno Domini 1620. Signed, William Mullins and others."

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â- â- J li I in Use,. iTiriii rnJ jurf r^je ttituara?!. 1.577. mlc^pagp Thus, the first legal agreement or constitution in the New World was followed in 1661 by a Declaration of Liberties, dated June 10, 1661, in General Court, which included: "2. The Gouvernour & Company are, by the pattent, a body politicke, in fact and name. 3. This body politicke is vested with power to make freemen " This Declaration is an important document in the history of this nation, because It announced that we now possessed the power of sovereignty, that is, the right to make freemen. On October 2, 1678, the colonists boldly announced that "the laws of England are bounded within the fower seas, and doe not reach America. "

Of the colonies, Virginia was said by the scholar J. R. Pole to be the most like England. This was probably because it was the most Masonic of the colonies. It was ruled from London by the Lords of Trade, formerly known as the Board of Trade, by the London Company and the Virginia Company, and the law by which they ruled was Admiralty Law. (p. 59, "Royal

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Government in America," Leonard Woods Labaree, Yale, 1930.) In 1723, LL Gov. Drysdale of Virginia enacted a 40 shillings tax on each slave brought into the province. A protest against this tax immediately arose from the principal English slave dealers, The Royal Africa Company, consisting of "divers merchants trading in Africa," the South Nun Company, and the Liverpool Corp. "the Mayor, Aldermen, and Merchants of the ancient and

loyal Corporation of Liverpool." English common law ruled in the courts; it omitted all evidence from the record.

It was this free ranging spirit of the colonists, many of them originating as Huguenot refugees from France, which early on gave rise to fears in London that the New Land might ill prove to be a tractable province of the British power. From the outset, many of the settlers in America considered themselves to be independent in reality, if not politically. London was a faroff presence, and in most cases, the settlers were left to their own devices. The people of Shem had now found their Promised Land, where they could build the type of civilization they required, and where they could raise their families, free at last from the dread Satanic Canaanites and their addiction to Satanic human sacrifice and Satanic cannibalism.

However, the Satanic Canaanites had not lost sight of their prey, far off though they might be. They had the formula for controlling any people, the subversive organization of the Masonic Order of Satanic Canaanites. The Encyclopaedia Judaica notes that Moses M. Hays was appointed inspector general of North American Masonry in 1768. Benjamin Franklin had been Grand Master in Philadelphia since 1731. Hays soon brought the Scottish Rite into the United States, introducing it at the Newport Lodge in 1780. The Franklin Masonic organization had been authorized by Lafayette, who later backed Benito Juarez in the Mexican Revolution. Until the onset of the Scottish Rite, a rival organization set up by the Due d'Orleans, the Swiss bankers, and British Intelligence, Franklin had been the chief Masonic organizer in the colonies. By 1785, fifteen lodges of the Illuminati had been set up in America. They were led by a group of New Yorkers, who included Clinton Roosevelt, Charles Dana, Governor DeWitt Clinton, and Horace Greeley. Roosevelt later wrote an influential book, "The Science of Government as Founded on Natural Causes," which became the textbook for the implementation of Illuminati programs in America.

The American Revolution differed substantially from the revolutions in France, Spain, and Russia. It was not a local uprising against oppressive masters. Rather, it was the takeover of property by those who had worked to develop it, and who felt they owed nothing to the absentee landlords, the British Crown. The Revolution was largely free from the mobs, Reigns of Terror, or the atrocities usually associated with Satanic Canaanite Masonic controlled uprisings. Nevertheless, the same British master of espionage, Lord Shelburne, who had run the French Revolution from London, now contrived to place many of his agents in crucial positions among the American revolutionists. These agents appeared on the scene during critical times and were presented as able and daring patriots. Just as the Swiss bankers had influenced the French Court by placing their agent, the financier Necker, in a key position to precipitate an economic depression, so Lord Shelburne maintained a decisive role in the manipulation of the American forces during the Revolution. The most famous of these was Benedict Arnold, whose name remains synonymous with treason. Arnold was merely the most visible officer in a much larger network which had been set in place by the Mallet-Prevost family, the single most important name in

Swiss espionage. Augustine Prevost became Grand Steward of the Lodge of Perfection which was set up in Albany in 1768. Solomon Bush became Masonic deputy inspector general for Pennsylvania in 1781, and Abraham Forst of Philadelphia was named deputy inspector general for Virginia in 1781. On October 5, 1785, the Masonic records note that "Brother Augustine 87

Prevost, a Prince of the Royal Secret, was a visitor." In retrospect, we find that Masonic agents moved freely back and forth between the British zones and the areas controlled by the Americans throughout the Revolution. During one battle, an English regiment lost its Masonic valuables. These were promptly returned by General George Washington under a flag of truce, and escorted by a guard of honor. After the battle of Yorktown in 1781, a great banquet was given at which British, French, German, and American Masons all sat down and celebrated together.

The Prevost family in Geneva, Switzerland, was one of the most powerful members of the ruling Council of 200. The aforementioned General Augustine Prevost, Prince of the Royal Secret, commanded British forces in North America throughout the Revolution; his brother, Mark Prevost, was his second in command. They wrote the orders for Major Andre, who "ran" the Benedict Arnold treason operation. Being caught in the act, Andre, the son of an influential Swiss merchant banker, could not be saved. He was hanged by the Americans who had captured him. America's most famous traitor, Benedict Arnold, went the postwar years comfortably in England. General Augustine Prevost's son, Sir George Prevost, was commander of the British forces in North America during the War of 1812.

At the conclusion of the Revolutionary War, most Americans believed that they had won their independence from Great Britain. They were now free to perfect an instrument of government which would guarantee them and their posterity independence in perpetuity. The result of the convention of the people of Shem was the Constitution of the United States, a remarkably simple but incredibly comprehensive document. It guaranteed them their independence primarily because it deliberately excluded the Satanic Canaanites from participation in the government. It was a genuinely racial document, written by and for the fair-skinned people of Shem. Its provisions were explicitly drawn to be applicable to no one else. Because it was written as a Shemitic document, which had been drafted to provide for the security of the Shemitic people, any future alteration or dilution of this "original intent" of the Constitution would be an anti- Shemitic act. The primary purpose of the Constitution of the United States was to protect the free citizens from any intrusion by an arbitrary, tyrannical, Satanic Canaanite government agency. The subsequent gradual erosion of these provisions of the Constitution and its subtle alteration to permit and encourage attacks on the free citizens of the United States by a demoniacal Satanic Canaanite centralized government, constitutes a most grievous racial and religious assault against the people of Shem. Thus, all subsequent alterations of this Constitution, which were enacted with this purpose in mind, form an unwarranted and flagrant attack inspired by the desire to

commit racial and religious persecution, with the ultimate purpose of the total genocide of the people of Shem.

During the ensuing two hundred years, all of the arguments for and against the Constitution, as presented in our courts of law, and most particularly, in the Supreme Court of the United States, have been worthless, because they have refused to mention the explicit purpose of the Constitution, the protection of the people of Shem from racial and religious persecution. Many scholars freely admit that the Constitution was written to limit the powers of government, and to guarantee freedoms to the people, but because these discussions never mention just who these "people" are, the discussions never approach reality. Certainly the Constitution cites certain basic "rights," but these rights apply only to the people of Shem. It is impossible to cite the Constitution in discussing the rights of Papuans or Slavs, because this document was never intended for such applications. What the Satanic Canaanites have succeeded in doing is to warp or 88

stretch the Constitution of the United States until its original intent, which was explicitly expressed in its language, has now been expanded to encompass all the peoples of the world; our present-day Constitution is nothing more nor less than a Charter of the United Nations, and this is precisely how the American judges now "interpret" the Constitution. Each such interpretation is not only an act of high treason, but it is also an act of aggression against the people of Shem. The state Constitutions were also explicit in their dedication to the Christian religion of the people of Shem. The Constitution of North Carolina, 1776, required, "That no person who shall deny the Being of God or the truth of the Protestant religion ... shall be capable of holding any office or place of trust for profit." This provision remained in force until 1830. The Constitution of Delaware, 1776, required that "Every officeholder had to declare faith in Jesus Christ."

The ratification of the Constitution of the United States was soon followed by the first in a long series of attempts to subvert it. This was the Edwardean Conspiracy, headed by Timothy Dwight, president of Yale. The conspirators were Calvinist clergymen and professors, that is to say, Cromwellians, akin to those who had committed regicide in England and beheaded King Charles I. They now proposed to make short shrift of the new Republic. They were aided by venal politicians, whom they easily controlled through bribery and blackmail. This plot had as its goal the nullification of the First Amendment. By bribery and intrigue, they planned to establish the Calvinist church as the officially authorized, and state subsidized, religion in each state. We have previously pointed out that the founder of this religion, Cauin, or Cohen, had set up a theological autocracy in Switzerland which promptly killed or imprisoned anyone who dared to criticize its acts of oppression. Cauin had then exported this diabolical "religion" to England, where its excesses devastated the entire country. 'The Edwardean Conspiracy was exposed by an Anglican clergyman, Rev. John Cosens Ogden, who published in Philadelphia in 1799 the results of his findings, "A View of the New England Illuminati, who are indefatigably engaged in destroying the Religion and Government of the United States." Although this

book first appeared in 1799, it could be republished today with virtually the same text. It would only need to be updated by including the names of the current conspirators. We know the name of Timothy Dwight as one of the three organizers of the Russell Trust at Yale, also known as Skull and Bones, or the Brotherhood of Death. The same small band of conspirators has figured in every plot to destroy the American Republic.

The exposure of this conspiracy did not deter the plotters, who soon followed it with another, the Essex Junto of 1804-1808. The principal conspirators were born in or near Essex County, Massachusetts, hence the name of the plot. They worked closely with agents of British Intelligence in Boston to bring about the secession of the New England states from the United States. These Judases were no haggard, bomb-carrying revolutionaries; they were from the leading merchant and banking families of New England. Their leader was Massachusetts Senator George Cabot, a direct descendant of the Genoese Cabot who had been commissioned by King Henry VII, and who had landed in Labrador almost two centuries earlier; other conspirators were Judge John Lowell, ancestor of the Bundy family of the Ford Foundation and other leading agencies; the Higginsons, Pickerings, Parsons, and Judge Tapping Reeve, of Litchfield, Connecticut, who happened to be Aaron Burr's brother-in-law. The conspiracy had been fueled by the efforts of a leading British Intelligence operative, Sir John Robison, who worked closely with the Aaron Burr network. After President Thomas Jefferson was informed of the details of the Essex Junto, the malefactors reluctantly abandoned their dream of an early breakup of the Union, and then dedicated themselves to a longer-range strategy, which culminated in the Civil War.

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The British Secret Intelligence Service had been funded by Lord Shelburne to promote the interests of the East India Company, the Bank of England, of which it became the primary intelligence network, the banking families Hope and Baring, and their Swiss allies, the bankers Prevost and de Neufville. Their most able supporters in the United States were John Jacob Astor and Aaron Burr. Astor was treasurer of the Grand Lodge of New York from 1798-1800. In 1800, he was given free entry into all ports of the world which the East India Company had brought under their control. This gave him a tremendous financial advantage over his competitors. In return for this favorable treatment, he provided the financial backing for the plot to replace President Thomas Jefferson with Aaron Burr, after Jefferson had exposed the plot of the Essex Junto.

Throughout the Revolutionary War, Burr had worked as a double agent, reporting daily to British forces from West Point. Burr later became attorney for the Astor interests, drawing up their contracts and doing commercial work for the East India Company. He routinely fixed elections in the New York area through his connections with the Masonic lodges. He had founded the Society of St. Tammany in New York City in 1789. It was set up symbolically with thirteen tribes, each of whom had a Grand Sachem at its

head; the entire network was supervised by one Grand Sachem at the headquarters. This became the famous "or infamous" Tammany Hall, which controlled the political structure of New York City for many years, rife with corruption and favoritism. It was never anything but a subsidiary of the Masonic lodges, of whom it was organized in open imitation.

The head of the Masons in New York in 1783 had been Grand Master William Walter, a British Army general. With the withdrawal of the British troops, he turned his leadership over to Robert Livingston, whose family connections included the Lees of Virginia and the Shippens of Philadelphia (who were prominent in the Benedict Arnold scandal; Arnold had married Peggy Shippen). Robert Livingston was installed as Grand Master of the New York Lodge in 1784; his brother Edward was Mayor of New York. With these powerful allies supporting him from behind the scenes, Burr was able to conclude many successful financial deals. He easily obtained a charter for the Manhattan Company, with his registered purpose a plan to provide water for the city. No mains were ever built. Instead, he used the charter to start a bank, the Manhattan Company. This was later taken over by the investment firm of Kuhn, Loeb, Co., New York representatives of the Rothschilds. Today, it is the Chase Manhattan Bank, flagship of the Satanic Rockefeller fortune.

Burr became Vice President in 1801, under Thomas Jefferson, who was President. Burr succeeded in persuading President Jefferson to appoint the Swiss banker, Albert Gallatin as Secretary of the Treasury. Gallatin's family were prominent members of the Ruling Council of 200; his cousin was none other than the notorious Jacque Necker, whose financial policies had precipitated the French Revolution. Burr and Gallatin now set about to implement policies which would wreck the young Republic. They distributed bribes of gold along the frontier to Indians and renegades, so that they would murder the settlers; Gallatin then deliberately provoked the Whiskey Rebellion, the first insurrection against the government.

On July 11, 1804, Burr shot Andrew Hamilton at Weehawken, New Jersey. He then had to flee

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from New York. John Jacob Astor gave him \$40,000 to help him on his way, and later added another \$70,000; these were enormous sums at that time. Burr fled to Philadelphia, where he conferred with Colonel Charles Williamson of British Intelligence. Two towns in New York, Williamson and East Williamson, are named after this British agent. This conference resulted in a letter from British Ambassador Anthony Merry to the London office: "I have just received an offer from Mr. Burr, the actual Vice President of the United States, to lend his assistance to His Majesty's Government in any matter in which they may think fit to employ him, particularly in endeavouring to effect a separation of the western part of the United States from that which lies between the Atlantic and the mountains, in its whole extent. His proposition on this subject will be fully detailed to your lordship by Col. Williamson, who has been the bearer of them to me, and who will

embark for England in a few days." This amazing document was unearthed many years later by the historian Henry Adams. It is one of the most startling evidences of high treason by an elected official of the United States which has ever surfaced in any record. It was written on August 4, one month after the killing of Alexander Hamilton.

The British plan for setting up a separate western nation in competition with the United States received a fatal setback when Napoleon sold the Louisiana Territory to the United States. Nevertheless, the plan was further pursued by Edward Livingston, who had been given \$21,000 by John Jacob Astor to go to Louisiana, where he became Grand Master of the Louisiana Lodge. Burr was later tried for treason in Richmond, Virginia. His attorney was Edmund Randolph, former Grand Master of Virginia; the case was heard by Chief Justice John Marshall, then Grand Master of Virginia. Although overwhelming evidence of Burr's guilt was presented, he was acquitted by Justice Marshall. It was a Masonic field day. Burr then traveled to London, where he informed customs officials, "The reasons for my visit are known to Lord Melville [Henry Dundas, chief of special operations, British Intelligence Service] and Prime Minister Canning." Burr then became an opium addict, enjoying the pleasures of the pipe with such luminaries as Jeremy Bentham and the Jardine family.

Burr's accomplice, Edward Livingston, was later installed as Secretary of State by President Andrew Jackson; soon afterward, Livingston was formally installed as Grand High Priest of the Masons of the United States, which prompted ex-President John Quincy Adams to address to him his famous "Letters on the subject of Masonry." These Letters noted that "Masonic oaths of secrecy made it impossible for anyone to hold an office of public trust."

Lord Shelburne and the agents of British Secret Intelligence service continued their plots against the Republic of the United States, aided by those traitors most aptly described in Disraeli's term, "the determined men of Masonry," men whose sole loyalty was to the cause of restoring the Temple of Solomon, and the placing of the wealth of the entire world therein. Their dedication to secrecy received a considerable setback when one of their members, a Captain William Morgan defected and published a book describing some of their secret rituals. They immediately murdered him. The case caused a nationwide sensation. An Anti-Masonic Party was formed, which for some years was headed by a Congressman from Pennsylvania, Thaddeus Stevens, who later played an important role as head of the Radical Republicans in Congress after the Civil War. At the national convention of the AntiMasonic Party in 1832, Stevens delivered the principal address. He informed the assembled delegates that Masons held most of the important political posts in the United States through intrigue. He denounced the Masonic Order as "a secret, oath-bound murderous institution that endangers the continuance of Republican government." Stevens later sponsored legislation in the Pennsylvania legislature, a Resolution of 91

Inquiry, to investigate the desirability of making membership in the Order a cause for peremptory challenge in court, when one and not both principals in a suit were Masons. He would have excluded all Masons from the jury in criminal trials where the defendant was a Mason, and would have made it unlawful for a judge belonging to the Order to sit in a trial where a Mason was involved. The resolution was barely defeated. Stevens then sponsored a resolution demanding that Masonry be suppressed, and secured a legal inquiry into the evils of the Order. He spoke in Hagerstown, Maryland, on the proposition that "Wherever the genius of liberty has set a people free, the first object of their solicitude should be the destruction of Free Masonry." He succeeded in electing an Anti -Masonic Governor of Pennsylvania, but after this victory, the vigor of his Anti -Masonic crusade waned, and he gradually abandoned it.

The great problem of any public opponent of Freemasonry, such as Thaddeus Stevens, was the great secrecy of the Order, with death penalties invoked for any members who violated its secret agenda or its international loyalties. From the year 1776, Freemasonry has been an omnipresent international government operating treasonably from within the United States, and it has exercised those powers ever since. Because of its secrecy, an opponent has insuperable difficulties in presenting to the people any detailed information about its conspiratorial activities. Since the murder of Captain William Morgan, no American Mason has dared to expose its stealthy operations. The present writer had for some thirty years focused on the conspiratorial activities of the leading international bankers, without realizing that governing their every action was their primary involvement with and commitment to Freemasonry. Only the discovery of the Curse of Satanic Canaan, and the subsequent Will of Satanic Canaan, forced this writer to the reluctant conclusion that behind every financial conspiracy was the demonic attachment to a Satanic cult, which manifested itself through the operations of Freemasonry.

The emblems of this cult are boldly emblazoned on the Great Seal of the United States and on our Federal Reserve notes (unpaid debts of the American people). The words "Annuit Coeptis" announce the birth of "Novus Ordo Seclorum," the New Order. The Satanic Canaanites have even appropriated the Great Pyramid of Gizeh, built by Shem, as their emblem. However, to demonstrate that they have not yet put into operation the final phases of their conspiracy, they show the top of the pyramid missing, indicating that "the lost word" of Freemasonry is still absent. The "eye" represents the Great Architect of the Universe, a cabbalist concept; it is enclosed in a triangle, which is the symbol of magic. The thirteen steps refer to Satan, Belial, and rebellion, which cabbalistic gematria assign to the thirteen colonies, thirteen stripes, thirteen olive leaves, thirteen arrows on the seal, and the thirteen letters of "E Pluribus Unum," all of which emphasize the importance of the number thirteen in any enterprise which is controlled by Freemasonry. It reminds them of their war against Christ and his Twelve Disciples. The eagle is represented as the symbol of Rome, the historic enemy of the Satanic Canaanites, whom they can never forget, the adversary who razed their capital, Carthage, and who sought to control their

bestiality through the administration of laws (the fasces). Consequently, all Freemasons must be vigorously anti -Fascist, that is, they must place themselves against the rule of law. The eagle has nine tail feathers, representing the Inner Circle of Nine in the Illuminati, and also the number of degrees in the York Rite; the thirteen stars represent the Seal of Solomon.

The Great Seal, which is replete with these symbols of Freemasonry, was designed Benjamin Franklin, Thomas Jefferson, Churchill, and Houston, all of whom were Freemasons. The eagle's right-wing has thirty -two feathers, the number of the ordinary degrees in the Scottish Rite; the left wing has thirty-three, the additional feather symbolizing the 33rd degree, which is conferred for outstanding service to Masonry.

To detail all of the Masonic emblems with which the Great Seal is rife would require more space than we need to give; these esoteric hidden meanings show that the combined number of feathers in the two wings of the eagle is sixty-five; in gematria, this is the value of the Hebrew phrase "yam yawchod," "together in unity," which is cited in Psalm 133:1. "Behold, how good and pleasant it is when brothers dwell together in unity!" The five-pointed stars represent the Masonic Blazing Star and the five points of fellowship. The All Seeing Eye has a cabbalistic value of seventy plus three plus two hundred, the value of the phrase "eben mosu habonim," "the stone which the builders refused," which is familiar to all Royal Arch Masons; it also represents the value of Hiram Abiff, the architect of King Solomon's Temple.

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