

GLOBE D - SECTION 9
1750 C.E – 1837 C.E.

Root Race 6: sub-race 6 - Root Race 7: sub-race 3

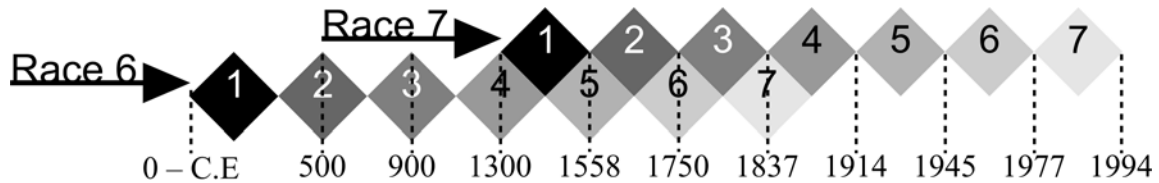


Diagram of the Root Races and approximate dates of their sub-races

If the previous section portrayed the “Light’s” successes, with the benevolent reign of Queen Elizabeth (I) and the unification of the British Isles, this section most definitely portrays the “Shadow’s” comeback. Unfortunately, this time “he” takes a hands-on approach, so to speak. However, “he” does not make “his” move until the beginning of the 19th century and in the mid-18th century the “Light” was still the main influence in America. Also in this “upstepping” at the end of the 18th century, a natural disaster had global affects; including America, but before I move onto this event and the development of America, I wish to briefly return to Europe during the mid 18th century. As Italy was the focus for the Renaissance and the arena for the first manifestation of the “Orders of the Quest” after the shift, I will start there.

BREAKUP OF ITALY

Throughout the Middle-Ages two Italian families stood out in the history books, the Medicis and the Borgias. Both families provided popes and kings, but by 1750, neither family wielded any political power. The Borgias disappeared from the stage of Italian influence at the beginning of the 16th century and in 1737, the last of the Medici dynasty, Gian Gastone died. Considering the power these families wielded in the 14th and 15th centuries, I was curious as to how their reign ended. As the Borgia’s demise occurred first, I began my investigation with them. I learned that the Borgia’s downfall began with the breakup of Italy, which led according to the entry for Italy Charles (VIII) of France invading the country.

The entry relates that “during the late Middle Ages” from 1300 to 1499, “Italy was divided into smaller city-states and territories.” These became kingdoms and duchies that were ruled variously by kings and dukes. Italy became divided into five main sections, South, Central, West, North and East. The Kingdom of Naples ruled South of Italy, whereas the Republic of Florence together with the Papal States controlled the Central section. The Duchy of Milan and the Republic of Genoa governed the Western and Northern sections respectively. The Eastern section of the country was controlled by the Republic of Venice.

Each kingdom or duchy was autonomous and totally independent. Consequently, in 1494 when Charles (VIII) of France invaded, the then king of Naples Alfonso (II) sought and received help from his cousin, King Ferdinand (II) of Spain. This launched “a competition between France and Spain that lasted over fifty years for the possession” of the Kingdom of Naples. Spain emerged the victor in 1559 when Ferdinand II’s successor, his great grandson King Philip (II) signed “the Treaty of Cateau-Cambresis which recognised Spanish

dominance over the Duchy of Milan and the Kingdom of Naples.” The main result of the treaty for this thesis purpose was that the “Shadow” used “his” influence on King Philip (II) to unleash a “systematic persecution of any Protestant movement.”

Although the above states that the collapse of Italy occurred with the takeover by Spain, it does not explain why Charles (VIII) invaded in the first place. The answer to that question led me to discovering what happened to the Borgias. Not surprisingly, it concerned the infamous Borgia Pope Alexander (VI) who I discussed in the previous section.

As I said, Pope Alexander VI’s nepotism knew no bounds and it was because of his insatiable greed for power and money that Italy fell into foreign hands. The course of events began with Pope Alexander wanting to divide the Papal States and the Kingdom of Naples between two of his sons, but the area was already controlled by the King of Naples Ferdinand (I). To repel the pope’s threat Ferdinand appealed to Spain and formed an alliance with Florence, Milan, and Venice. According to Alexander’s entry on Wikipedia because Spain wanted the pope’s support in its claim for the “New” World, (America) initially Spain was reluctant to oppose the pope. But when Alexander issued the “bull Inter Caetera” on May 4th 1493, which “divided the title between Spain and Portugal along a demarcation line...” Pope Alexander lost the support of the Holy Roman Emperor and King of Spain Maximilian (I), who had succeeded his father Frederick (III) in 1493.

Maybe Pope Alexander sensed that the “bull” might persuade King Maximilian to support Ferdinand, (the entry does not say) but shortly afterwards he shifted from Spain to France for support in his campaign to control not only the Papal States, but all of Italy. To cut a very long story short, as the entry for Italy above reported Spain and France fought for control of Italy, with Spain winning the contest.

Before I move on from Pope Alexander there is one further point I want to make concerning this infamous pope and his children. While researching how Italy fell to Spain, I came across a curious comment in his entry concerning his daughter Lucrezia:

...Alexander, feeling more than ever that he could only rely on his own kin, turned his thoughts to further family aggrandizement. He had annulled Lucrezia's marriage to Giovanni Sforza ... in 1497, and, unable to arrange a union between Cesare and the daughter of King Frederick IV of Naples ...he induced Frederick by threats to agree to a marriage between the Duke of Bisceglie, a natural son of Alfonso II, and Lucrezia...

While the French army proceeded to invade Naples, Alexander VI took the opportunity, with the help of the Orsini, to reduce the Colonna to obedience. In his absence on campaign he left Lucrezia as regent, providing the remarkable spectacle of a pope's natural daughter in charge of the Holy See.

Considering the Catholic Church’s stance on women priests in the church, to read that in the 15th century an illegitimate daughter of a pope acted as head of the Church is amazing. The reason I have cited how the actions of Pope Alexander (VI) led to the downfall of Italy is because it perfectly demonstrates how the “Shadow” is able to cause the collapse of a country by simply influencing one man, by encouraging his greed and ruthlessness.

Pope Alexander’s entry is full of citations of the debauchery of the Borgias, but I have not covered them because despite the machinations of Pope Alexander (VI) and his son Cesare Borgia as stated, the country eventually fell to the Hapsburg Empire, which was completely under the “Shadow’s” control.

I found it curious that such an obvious tool of the “Shadow” as the Borgias was replaced by another “tool”, the Hapsburg Empire, but that is the point. The Borgias were so

obvious that they lost their ability to influence the populace. This was detrimental to the “Shadow’s” ultimate goal of maintaining control of the papacy. That goal was furthered by “his” dynasty, the Hapsburgs. However, although it was a Spanish member of the Hapsburg’s that “conquered” Italy, the real power of the Hapsburgs was in the Austrian branch of the family and it was this branch that ultimately ruled Italy through its northern states until the French Revolution. Returning to the breakup of Italy, the entry seems to imply that the “Treaty of Cateau-Cambresis” did not involve the Republic of Florence., which brings me to my investigation in the demise of the famous Florentine family, the Medicis.

THE LAST MEDICIS

According to the article on the web site “The Medici Family” that I referred to earlier, “It was yet another Grand Duke Cosimo who saw the end of the Medici line. His oldest son, Ferdinandino, had a barren wife.” The article goes on to explain that none of Cosimo’s children “were going to produce heirs.” Consequently, Cosimo died without a male heir. Although, because as the article relates “The state was nearly bankrupt and so were most of the noble families” there was nothing to inherit from Cosimo anyway. Moving forward, the article informs us that “On July 1, 1737, the second son Gian, then Grand Duke, died.” This left only one “remaining Medici” Cosimo’s daughter Anna Maria.

ANNA MARIA MEDICI

As I had not heard of Anna Maria Medici, I looked her up on Wikipedia. I was surprised to discover from her entry that the Medicis were connected with the Palatinate of Bohemia. Her entry on Wikipedia relates:

Anna Maria Luisa de' Medici (11 August 1667 – 18 February 1743) ...was the only daughter of Cosimo III de' Medici, Grand Duke of Tuscany, and Marguerite Louise d'Orléans, a niece of Louis XIV of France. On her marriage to Elector Johann Wilhelm II, she became Electress Palatine, and, by patronizing musicians, she earned for the contemporary Palatine court the reputation of an important music centre. As Johann Wilhelm had syphilis, the union with Anna Maria Luisa produced no offspring, which, combined with her siblings' barrenness, meant that the Medici were on the verge of extinction. In 1713 Cosimo III altered the Tuscan laws of succession to allow the accession of his daughter, and spent his final years canvassing the European powers to agree to recognise this statute. However, in 1735, as part of a territorial arrangement, the European powers appointed Francis Stephen of Lorraine as heir, and he duly ascended the Tuscan throne in her stead. After the death of Johann Wilhelm, Anna Maria Luisa returned to Florence, where she enjoyed the rank of first lady until the accession of her brother Gian Gastone, who banished her to the Villa La Quiete.

When Gian Gastone died in 1737, Francis Stephen's envoy offered Anna Maria Luisa the position of nominal regent of Tuscany, but she declined. Her death, in 1743, brought the royal House of Medici to an end. Her remains were interred in the Medicean necropolis, the Basilica of San Lorenzo, Florence, which she helped complete.

Her most notable action was the Patto di Famiglia, signed on October 31, 1737. In collaboration with the Holy Roman Emperor and Grand Duke of Tuscany Francis I, she willed all the personal property of the Medicis to the Florentine state, provided that nothing was ever removed from Florence.

The article from the web-site above relates that when Anna Maria became the head of the Medicis, “control of Tuscany now passed to the Austrians.” I was intrigued to learn that

the “Patto di Famiglia” simply meant “family pact.” It seems that Anna Maria wanted to ensure the Medici wealth remained in the state of Florence. From this thesis point of view, Anna Maria’s patronage of the arts and support of musicians in the Palatinate denotes that she helped rather than hindered the “Light’s” agenda.

Although, Anna Maria was officially the last Medici, her brother Gian only missed the title as the last Medici by six years. Consequently, I felt that Gian’s entry on Wikipedia was worth a look. My hunch proved correct because his entry provides some interesting information to the development in Europe during the early 18th century:

GIAN GASTONE MEDICI

Like so many members of dynasties, often the choice of spouse is chosen for them. Cosimo III’s son Gian was no exception. Cosimo’s choice for his son was according to his entry “a wealthy young widow with a daughter.” The entry explains:

In 1697 Cosimo III wanted Gian Gastone to marry Anna Maria Franziska of Saxe-Lauenburg (1672-1741), a wealthy young widow with a daughter. His intention was to extend a branch of the Medici line into Germany...

Gian Gastone meekly obeyed his father’s wishes, but soon his reaction to married life was one of horror. They were incompatible in personality and interests...He took an immediate dislike to life in Bohemia...He first fled to Paris to be with his mother but was forced by his father to return...

In 1705 the health of Grand Prince Ferdinando started to decline. He had no male children...This caused Cosimo III to recall Gian Gastone back to the homeland in 1708. Ferdinando died in 1713. Cosimo III also died a decade later in 1723.

By the time Gian Gastone succeeded his father, he was already at the late age of 53, in poor health, dissipated, without ambition, or ability to rule. He was prematurely senile and often drunk in public.

The power of the Medici family continued to decline and its end was imminent...The future was eventually to be decided by foreign powers and Gian Gastone had no choice but to accept the outcome.

In the single most important political action of his career, Gian Gastone managed to secure a promise Tuscany would never become a part of Imperial domains and would remain an independent state, although still a hereditary branch of the House of Lorraine...

In conclusion then, although when the Grand duke Gian died in 1737, he had no male heirs, which meant the end of the Medici dynasty, because his sister Anna Maria out-lived Gian, the Medici Dynasty was still alive. Nonetheless, as was reported above even before Gian’s death the question of who would succeed him as Grandee according to the entry for Francis (I) “caused political agitation from 1715 onward.” Francis’ entry explains that “In 1735 it was finally settled, in connection with the general territorial exchanges caused by the War of the Polish Succession, that on Gian Gastone’s death Tuscany should fall to Francis of Lorraine (later Francis (I) Holy Roman Emperor), husband of Maria Theresa of Austria, in exchange for Lorraine, which went to Stanislaus (I) of Poland...” Obviously, my next investigation needed to center on Francis (I).

FRANCIS (I) HOLY ROMAN EMPEROR

The entry on Wikipedia for Francis (I) describes how he came to be crowned Holy Roman Emperor and his connection to Bohemia. Nonetheless, I was most interested in a

remark saying the Catholic “Holy Roman Emperor” was a member of an esoteric fraternity, but first let us review the conventional information on Francis (I):

Francis I ...was Holy Roman Emperor and Grand Duke of Tuscany, though his wife effectively executed the real power of those positions. With his wife, Maria Theresa, he was the founder of the Habsburg-Lorraine dynasty.

He was born in Nancy, Lorraine (now in France), the oldest surviving son of Leopold Joseph, duke of Lorraine, and his wife Elizabeth Charlotte, daughter of Philippe I, duc d'Orléans and Elizabeth Charlotte, Princess Palatine. He was connected with the Habsburgs through his grandmother Eleanore, daughter of Emperor Ferdinand III, and wife of Charles Leopold of Lorraine, his grandfather.

Emperor Charles VI favored the family, who, besides being his cousins, had served the house of Austria with distinction. He had designed to marry his daughter Maria Theresa to Francis' older brother Clement. On Clement's death, Charles adopted the younger brother as his future son-in-law. Francis was brought up in Vienna with Maria Theresa on the understanding that they were to be married, and a real affection arose between them...

On 12 February 1736 Francis and Maria Theresa were married, and they went for a short time to Florence, when he succeeded to the grand duchy on the death of Gian Gastone de' Medici, the last of the ruling house of Medici. His wife secured ...his election to the Empire on 13 September 1745, in succession to Charles VII, and she made him co-regent of her hereditary dominions.

Maria Theresa and Francis I had sixteen children--their youngest daughter was the future queen consort of France, Marie Antoinette (1755-1793). He was officially succeeded by his eldest son Joseph II although the real power remained with his wife. Another son was the Emperor Leopold II.

Hearing that Francis's wife the Empress Maria Theresa “secured...his election” as Emperor, made me wonder about this obviously powerful woman. Nonetheless, as I said I was most interested to learn that Francis was a member of an esoteric fraternity. That fraternity was the Freemasons. It is important to remember that in the mid 18th century the Freemasons were not a gentleman's club, so to learn that the Holy Roman Emperor was a member astounded me. Unfortunately, when I tried to learn more about the connection to Francis and Freemasonry, I drew a complete blank. However, the entry for their son Joseph (II) revealed that he was raised by progressive parents. Sadly, his mother Empress Maria's claim to the Holy Roman Empire, led to a war that embroiled most of Europe.

WAR OF AUSTRIAN SUCCESSION

I first heard of this war, in investigating King George (II) of Great Britain. As stated it involved nearly all of the powers in Europe. According to the entry for the war, the only “powers” not involved were the “Polish-Lithuanian Commonwealth and the Ottoman Empire.” The entry relates that:

The war began under the pretext that Maria Theresa of Austria was ineligible to succeed to the Habsburg throne, because Salic law precluded royal inheritance by a woman, though in reality this was a convenient excuse put forward by Prussia and France to challenge Habsburg power. Austria was supported by Great Britain and the Dutch Republic, the traditional enemies of France, as well as the Kingdom of Sardinia and Saxony. France and Prussia were allied with the Electorate of Bavaria...

In 1740, after the death of her father, Charles VI, Maria Theresa succeeded him as Queen of Hungary, Croatia and Bohemia, Archduchess of Austria and Duchess of Parma. Her father had also been Holy Roman Emperor, but Maria Theresa was not a candidate for that title, which had never been held by a woman; the plan was for her to succeed to the hereditary Habsburg domains, and her husband, Francis I, Duke of Lorraine, to be elected Holy Roman Emperor. The complications

involved in a female Habsburg ruler had been long foreseen, and Charles VI had persuaded most of the states of Germany to agree to the Pragmatic Sanction of 1713. Problems began when King Frederick II of Prussia violated the Pragmatic Sanction and invaded Silesia on 16 December 1740, using Treaty of Brieg of 1537 ...as a pretext. Maria Theresa, as a woman, was perceived as weak, and other rulers (such as Charles Albert of Bavaria) put forward their own competing claims to the crown as male heirs with a clear genealogical basis to inherit the elected dignities of the Imperial title.

The entry's mention of Austria being supported by Great Britain was a little surprising, but not as much as the "Electorate of Bavaria" allying against Maria Theresa. I had always thought that Austria and Bavaria were joined at the hip so to speak, but obviously in the mid 18th century that was not the case. Nonetheless, although Maria Theresa's attempt to attain the throne failed, hers and Francis' son Joseph (II) did achieve the throne of the Holy Roman Empire, becoming Holy Roman Emperor in 1765.

JOSEPH (II) HOLY ROMAN EMPEROR

So was Joseph also a Freemason? The entry on Wikipedia for Joseph (II) says he was "friendly to Freemasonry." Moreover, the entry seems to paint Joseph as an enlightened emperor, which fits with the time of his reign, which was the beginning of the Age of Enlightenment. I have chosen the relevant excerpts in his entry that reflect his philosophy:

To produce a literate citizenry, elementary education was made compulsory for all boys and girls, and higher education on practical lines was offered for a select few. He created scholarships for talented poor students, and allowed the establishment of schools for Jews and other religious minorities. In 1784 he ordered that the country change its language of instruction from Latin to German, a highly controversial step in a multilingual empire...

Joseph attempted to centralize medical care in Vienna through the construction of a single, large hospital, the famous Allgemeines Krankenhaus, which opened in 1784. Centralization, however, worsened sanitation problems causing epidemics and a 20% death rate in the new hospital, but the city became preeminent in the medical field in the next century.

Joseph's policy of religious toleration was the most advanced of any state in Europe.

Probably the most unpopular of all his reforms was his attempted modernization of the highly traditional Roman Catholic Church. Calling himself the guardian of Catholicism, Joseph II struck vigorously at papal power...As a man of the Enlightenment he ridiculed the contemplative monastic orders, which he considered unproductive. Accordingly, he suppressed a third of the monasteries (over 700 were closed) and reduced the number of monks and nuns from 65,000 to 27,000. Church courts were abolished and marriage was defined as a civil contract outside the jurisdiction of the Church...

Opponents of the reforms blamed them for revealing Protestant tendencies, with the rise of Enlightenment rationalism and the emergence of a liberal class of bourgeois officials. Anti-clericalism emerged and persisted, while the traditional Catholics were energized in opposition to the emperor.

His anticlerical and liberal innovations induced Pope Pius VI to pay him a visit in July 1782. Joseph received the pope politely and showed himself a good Catholic, but refused to be influenced. On the other hand, Joseph was very friendly to Freemasonry, as he found it highly compatible with his own Enlightenment philosophy, although he apparently never joined the Lodge himself...Joseph was undoubtedly a much laxer Catholic than his mother, perhaps even to the point of being Catholic in name only simply because it was a requirement for the throne.

In 1789 he issued a charter of religious toleration for the Jews of Galicia, a region with a large Yiddish-speaking traditional Jewish population. The charter abolished communal autonomy whereby the Jews controlled their internal affairs; it promoted Germanization and the wearing of non-Jewish clothing.

From the above, it appears that Joseph (II) was like Rudolph (II) a highly enlightened and tolerant emperor. Talking of Enlightenment, I need to address the origin and structure of the sect that defines the designation enlightened, the Illuminati.

ILLUMINATTI

In the previous “upstepping”, I related that the official Illuminati did not emerge until the 18th century and that they had nothing to do with either the Renaissance or Baroque artists. I will not discuss the various conspiracy theories about the Illuminati, which has dogged the group since its inception. At this time, I am only interested in determining whether they were inspired by the “Light” or the “Shadow.” That may seem a superfluous question, as the very name “Illuminati” means “light”, so one would think they were obviously representatives of the “Light.” Nonetheless, the Emerald Tablet warns of the “Dark Brothers”, which appear to be of the “Light”, but, are harmful to the spirit. So with that warning in mind let us take a brief look at this enigmatic group. According to the entry for the order on Wikipedia:

Illuminati ... Historically, it refers specifically to the Bavarian Illuminati, an Enlightenment-era secret society founded on May 1, 1776...in Ingolstadt (Upper Bavaria), by Jesuit-taught Adam Weishaupt...The movement was made up of freethinkers, as an offshoot of the Enlightenment... The group's adherents were given the name 'Illuminati', although they called themselves 'Perfectibilists'. The group has also been called the Illuminati Order and the Bavarian Illuminati, and the movement itself has been referred to as Illuminism (after illuminism). In 1777, Karl Theodor became ruler of Bavaria. He was a proponent of Enlightened Despotism and, in 1784; his government banned all secret societies, including the Illuminati. During the period when it was legally allowed to operate, many influential intellectuals and progressive politicians counted themselves as members, including Ferdinand of Brunswick and the diplomat Xavier von Zwack, who was also the number two man in the operation and was caught with much of the group's documentation when his home was searched. The Illuminati's members pledged obedience to their superiors, and were divided into three main classes, each with several degrees. The order had its branches in most countries of the European continent; it reportedly had around 2,000 members over the span of 10 years. The scheme had its attraction for literary men, such as Johann Wolfgang von Goethe and Johann Gottfried Herder, and even for the reigning dukes of Gotha and Weimar. Internal rupture and panic over succession preceded its downfall, which was effected by the Secular Edict made by the Bavarian government in 1785.

The official position is that all traces of the Illuminati disappeared at the end of the 18th century; however I am not so sure. More on that later, but for now were the Bavarian Illuminates instigated by the “Light” or the “Shadow.” In the excerpts above, I was particularly interested in the mention of “Enlightened Despotism.” When I followed the link on Wikipedia I found the Emperor Joseph (II) mentioned:

Enlightened absolutism (also known as benevolent despotism or enlightened despotism) is a form of absolute monarchy or despotism in which rulers were influenced by the Enlightenment. Enlightened monarchs embraced the principles of the Enlightenment, especially its emphasis upon rationality, and applied them to their territories. They tended to allow religious toleration, freedom of speech and the press, and the right to hold private property. Most fostered the arts, sciences, and education.

So far, so good. The enlightened monarchs were interested in making the lives of their subjects better. However, not all monarchs fulfilled the definition of “enlightened”, because many of the so-called enlightened monarchs “believed that they had the right to govern by birth and generally refused to grant constitutions, seeing even the most pro-monarchy ones as being an inherent check on their power.” I learned from the entry that the key lies in the “difference between an absolutist and an enlightened absolutist.” The entry compares the reigns of Joseph (II) and the Russian Catherine (II), stating that Joseph “fully embraced the enlightened concept of the social contract.” (Note: the Social contract theory formed a central pillar in the historically important notion that legitimate state authority must be derived from the consent of the governed.) Empress Catherine “entirely rejected the concept of the social contract”, despite reflecting enlightenment “by being a great patron of the arts in Imperial Russia and incorporating many ideas of enlightened philosophers...”

Considering the affect that this short-lived sect has had on the acceptance of the occult, I would conclude the Illuminati organization of the 18th century, despite its name, was instigated by the “Shadow” and not the “Light.” This is because unlike the truly “Enlightened” members of the “Orders of the Quest”, Adam Weishaupt’s Illuminati was an anarchist organization that wanted to overthrow unjust regimes, rather than “illuminate” the populace with truth and beauty through art and literature. The instigation of the Illuminati in the 18th century was a brilliant strategy on the part of the “Shadow”, because now The Mysteries were viewed as the occult and something to fear.

Nonetheless, the “Shadow” had instigated a far more devastating and obvious blow to the “Light’s” agenda in Europe that was so heinous it would set back the progress of Humanity for more than two centuries.

THE WITCH TRIALS

From a purely chronological perspective, the discussion on “witch-crazes” should have appeared in the previous “upstepping”, as they reached their height in the mid 17th century. The reason, I have waited to discuss them in this “upstepping” is because of the witch-craze that appeared in America among the Pilgrims.

I do not think there is anyone who has not heard of the Salem “witch-trials” that took place in the late 17th century in Salem Massachusetts. The entry for the “witch-trials” on Wikipedia reports:

“The Salem witch trials were a series of hearings before local magistrates followed by county court trials to prosecute people accused of witchcraft in Essex, Suffolk and Middlesex counties of colonial Massachusetts, between February 1692 and May 1693. Over 150 people were arrested and imprisoned, with even more accused but not formally pursued by the authorities. The two courts convicted twenty-nine people of the capital felony of witchcraft. Nineteen of the accused, fourteen women and five men, were hanged. One man (Giles Corey) who refused to enter a plea was crushed to death under heavy stones in an attempt to force him to do so. At least five more of the accused died in prison.

Despite being generally known as the “Salem” witch trials, the preliminary hearings in 1692 were conducted in a variety of towns across the province: Salem Village, Ipswich, Andover and Salem Town. The best-known trials were conducted by the Court of Oyer and Terminer in 1692 in Salem Town. All twenty-six who went to trial before this court were convicted. The four sessions of the Superior Court of Judicature in 1693, held in Salem Village, but also in Ipswich, Boston and Charlestown, produced only three convictions in the thirty-one witchcraft trials it conducted.”

Although, the convicted in the Salem witch-trials were not burnt alive, in Europe they were. I remember thinking as an eleven-year-old child when we covered the trial of witches in history class that the way they uncovered a witch was the most inane and ludicrous method I had ever heard of. This statement is explained in the entry for the Medieval “Ducking Stool”, on Wikipedia, which states that “ducking was seen as a foolproof way to establish whether a suspect was a witch.” In all their “wisdom”, the authorities would throw the accused into some form of deep water with a rope “attached to her waist.” The unfathomable logic was that “If the ‘witch’ floated it was deemed that she was in league with the devil, rejecting the ‘baptismal water’. If the ‘witch’ drowned she was deemed innocent.” To my mind this was obviously where the source for the axiom, “damned if you do; damned if you don’t.”

As I said, when convicted of witchcraft in Europe, the woman or in rare cases men were publicly burnt alive at the stake. The witch-hunts lasted for more than two-hundred years, from 1480 to 1700. This period was a time of terror for all women, because often a man, who wanted to get rid of his wife, simply accused her of witchcraft. But how did this illogical and uncivilized practice arise in the first place.

To understand how the barbaric practice of burning thousands of women alive could happen, we need to return to the previous “upstepping”, and the birth of Rosicrucianism in Bohemia. Once again Francis Yates and her book *The Rosicrucian Enlightenment* was my guide in determining what happened. Interestingly, this appalling practice was not limited to the Catholic Inquisition. She relates that the hysteria over witchcraft throughout the 16th and “early” 17th centuries was not confined to Catholicism. “Some of the worst witch-crazes were generated in Lutheran circles in Germany.”¹ However, Ms Yates reports that the “worst” and most brutal persecutions of supposed witches occurred just after the collapse of the Evangelical Union of Protestant domination in Bohemia in 1620. During this time as the Catholics “re-conquered” the Continent the persecutions of women increased exponentially.²

The question is why was “witchcraft” suddenly seen as so dangerous in 17th century Europe? After all, the practice of magic had been widespread for centuries. We can see this in the writings of Gabriel Naudé, who Ms Yates says, demonstrated great “courage by publishing his famous work, ‘Apology for Great Men Suspected of Magic’.” In this work Naudé explains that there are four categories of “magic.” The first is known as “divine magic”, or “theurgy which is religious magic.” In this kind of magic the soul was cleansed “from the contamination of the body.” Interestingly, he does not mention a name for the second kind, but states that it is “benign.” However, the third kind of magic he called “goetia which he matter-of-factly says “is witchcraft.” The fourth kind of magic he describes as “natural magic which is natural science.” Clearly separating the third kind of magic from the rest, Naudé states that “Only the third, goetia, is wicked, and of this, great men have been innocent.” Ms Yates stresses Naudé’s desire to warn that there should be “greater care in prosecutions for magic, lest good people should be confused with evil magicians.”³

The first thing I needed to do was to ascertain the credentials of Gabriel Naudé. His entry on Wikipedia seems to say that he was a respected French scholar of the 17th century:

Gabriel Naudé (2 February 1600–10 July 1653) was a French librarian and scholar. He was a prolific writer who produced works on many subjects including politics, religion, history and the supernatural. An influential work on library science was the 1627 book *Advice on Establishing a Library*. Naudé was later able to put into practice all the ideas he put forth in *Advice*, when he was given the opportunity to build and maintain the library of Cardinal Jules Mazarin.

Obviously, Naudé was an accepted scholar, so his insight on magic was most probably also accepted. So again I ask “Why was witchcraft suddenly seen as dangerous and evil in the 17th century?” After all, according to Naudé, only “Goetia is wicked.” Ms Yates provides us with the secular answer when she associates the “witch-crazes” to Bohemia. She informs us that three years after the fall of Heidelberg the hope for progress and enlightenment in Bohemia was utterly snuffed out by “the suppression of Rosicrucian publications.”⁴

Further on Ms. Yates widens her perspective to England and the Elizabethan connection, especially Francis Bacon. She relates that Bacon would have needed to be careful in his promotion of “advancement of scientific learning”, because of King James’ feelings about the occult. As I said, James did not reflect his predecessor Queen Elizabeth I’s interest in mysticism, which he demonstrated by rejecting Dr. Dee. Ms. Yates reminds us that at the time the “hysteria” surrounding anything remotely magic was growing stronger all over the continent. Nonetheless, she sees clear Rosicrucian influence in Bacon’s “unfinished and undated” manuscript about a Utopian society where religious tolerance and freedom to explore science was everyday practice. Of course although Bacon died before it was published his “New Atlantis” would become the blueprint for the hope for the future. Ms. Yates deduces because the manuscript “reflects at several points themes from the Rosicrucian manifestos” she is “certain that Bacon knew the Rosencreutz story.”⁵

As I said, Ms. Yates provided a secular answer for the “witch-craze” of the 17th century, but from a spiritual perspective the “witch-craze” was a smoke-screen to hide the “Shadow’s” true motive, which was an attack on the feminine consciousness. If we recall, when the shift to the Age of the Angel of the Moon in 1525 occurred, the feminine had manifested on earth with Sophia beginning her incarnations with her partner What-has-been-Willed to correct her error; archetypally represented by card 2 – The High Priestess in the Tarot.

When the shift occurred, the Divine Feminine’s consciousness became the dominant consciousness for the “Light.” Especially with the implementation of The Buddha’s plan in Tibet in which the Divine Feminine began inspiring and guiding the Dalai Lamas as Guan Yin. The main result of the “plan” was the consciousness of the planet received an infusion of feminine/passive energy. As this coincided with the consciousness of the sexes being mixed with men incarnating as women and vice versa, The Buddha’s plan had an even greater impact.

In the Western hemisphere, the shift meant that after 1525 women often demonstrated the same strength and sometimes brutality of their contemporary male leaders. This eventuality threatened the male leaders and so they moved to suppress women. Fortunately, because of the isolation in the Eastern hemisphere in Tibet, the Divine Feminine’s influence remained unaffected. Regrettably, this was not the case in the Western hemisphere for women.

In the West the most important aspect to the shift of 1525 was that women through their intuition began to see themselves as equal to men. This of course challenged the male-dominated status quo and so the “Shadow” moved to counteract the infusion of the feminine, by associating “women’s intuition” with fear and terror; ergo the “witch-crazes” of the 17th and 18th centuries. Nonetheless, although thousands of women met horrible deaths during the

“witch-crazes” in Europe the “Shadow” was unable to stop the infusion of the feminine consciousness; consequently the 16th, 17th, 18th, 19th, and 20th centuries saw great female leaders such as Queen Elizabeth (I), Empress Maria Theresa, and Queen Victoria. Another powerful queen was the Russian Empress or Tsarina Catherine the Great.

CATHERINE – THE GREAT

Earlier, I said that when I first heard of Catherine the Great I was unsure if she was like Queen Elizabeth (I) an “Enlightened” leader. I briefly compared her to Rudolph (II) and concluded because of her stance on the “Social contract” she was not as enlightened. However, as she reigned in the Age of Enlightenment she was obviously immersed in the consciousness of the age. Consequently, I felt it important to briefly examine this powerful Empress of Russia. I will dispense with a discussion on the ins and outs of her reign; instead I will concentrate on her contribution to history. Her entry on Wikipedia says:

Catherine II, called Catherine the Great ...reigned as Empress of Russia from ...1762 until ...1796. Under her direct auspices the Russian Empire expanded, improved its administration, and continued to modernize along Western European lines. Catherine's rule re-vitalized Russia, which grew ever stronger and became recognized as one of the great powers of Europe...

After the death of the Empress Elizabeth on 5 January 1762...Peter, the Grand Duke of Holstein-Gottorp, succeeded to the throne as Peter III of Russia, and his wife, Grand Duchess Catherine became Empress Consort of Russia. The imperial couple moved into the new Winter Palace in Saint Petersburg...

In July 1762, barely six months after becoming the Tsar, Peter committed the political error of retiring with his Holstein-born courtiers and relatives to Oranienbaum, leaving his wife in Saint Petersburg. On July 13 and July 14 the Leib Guard revolted, deposed Peter, and proclaimed Catherine the ruler of Russia...

During her reign Catherine extended the borders of the Russian Empire southward and westward to absorb New Russia, Crimea, Right-Bank Ukraine, Belarus, Lithuania, and Courland at the expense, mainly, of two powers – the Ottoman Empire and the Polish–Lithuanian Commonwealth. All told, she added some 200,000 miles² (518,000 km²) to Russian territory...

Ever conscious of her legacy, Catherine longed for recognition as an enlightened sovereign. She pioneered for Russia the role that Britain would later play throughout most of the nineteenth and early twentieth century – that of international mediator in disputes that could, or did, lead to war. Accordingly, she acted as mediator in the War of the Bavarian Succession (1778–1779) between Prussia and Austria. In 1780 she set up a League of Armed Neutrality designed to defend neutral shipping from the British Royal Navy during the American Revolution...

After the French Revolution of 1789, Catherine rejected many of the principles of the Enlightenment which she had once viewed favorably...

Catherine's patronage furthered the evolution of the arts in Russia more than that of any Russian sovereign before or after her.

Catherine had a reputation as a patron of the arts, literature and education...she wrote a manual for the education of young children, drawing from the ideas of John Locke, and founded (1764) the famous Smolny Institute, admitting young girls of the nobility.

She wrote comedies, fiction and memoirs...The leading economists of her day...became foreign members of the Free Economic Society, established on her suggestion in Saint Petersburg in 1765. She lured the scientists Leonhard Euler and Peter Simon Pallas from Berlin to the Russian capital.

Catherine enlisted Voltaire (1694-1778) to her cause, and corresponded with him for 15 years, from her accession to his death in 1778. He lauded her with epithets, calling her "The Star of the North" and the "Semiramis of Russia" (in reference to the legendary Queen of Babylon, a subject on which he published a tragedy in 1768). Though she never met him face-to-face, she mourned him bitterly when he died, acquired his collection of books from his heirs, and placed them in the National Library of Russia.

Within a few months of her accession in 1762, having heard that the French government threatened to stop the publication of the famous French Encyclopédie on account of its irreligious spirit, Catherine proposed to Diderot that he should complete his great work in Russia under her protection...

During Catherine's reign, Russians imported and studied the classical and European influences which inspired the Russian Enlightenment. Gavriila Derzhavin, Denis Fonvizin and Ippolit Bogdanovich laid the groundwork for the great writers of the nineteenth century, especially for Alexander Pushkin. Catherine became a great patron of Russian opera...

Catherine's apparent whole-hearted adoption of things Russian (including Orthodoxy) may have prompted her personal indifference to religion. She did not allow dissenters to build chapels, and she suppressed religious dissent after the onset of the French Revolution. Politically, Catherine exploited Christianity in her anti-Ottoman policy, promoting the protection and fostering of Christians under Turkish rule. She placed strictures on Roman Catholics...mainly Polish, and attempted to assert and extend state control over them in the wake of the partitions of Poland. Nevertheless, Catherine's Russia provided an asylum and a base for re-grouping to the Society of Jesus following the suppression of the Jesuits in most of Europe in 1773...

In 1780 the son of Empress Maria Theresa of Austria, Emperor Joseph II of Austria, toyed with the idea of determining whether or not to enter an alliance with Russia, and asked to meet Catherine...

Catherine suffered a stroke on 16 November ...1796 and died in her bed at 9:20 the following evening without having regained consciousness...

Although Catherine the Great was no Queen Elizabeth in respect to being an instrument for the "Light", she was obviously not an instrument for the "Shadow" either. On the whole, I think her reign was indicative that like Queen Elizabeth she carried the consciousness of a male leader, but progressed in her incarnation as Catherine with many of her actions. That said, there are obvious red-flags during her reign that portray she was not as evolved as Queen Elizabeth in spiritual progress, the main being her indifference to people's suffering. I was interested to read that Catherine apparently supported the American Colonists, because she had put down several rebellions in Russia. Still, Russia was not the only foreign nation to support the American Colonial Army over the British Empire and it is to this important conflict that I now turn. I begin with the man that is synonymous with the American Revolution George Washington.

GEORGE WASHINGTON

In my studies, I had often come across the theory that America was instituted by the secret society of the Freemasons. It is well known that George Washington was a mason, but what surprised me was that before he became a mason, he was a member of the Church of England. Still, his role as a member of the "Orders of the Quest" in founding America was manifested in his capacity as a mason, not an Anglican.

According to his entry on Wikipedia "George Washington...at 20, in Fredericksburg...joined the Freemasons, a fraternal organization that became a lifelong influence." Nonetheless, before I discuss George Washington's more mysterious traits, what is the accepted biography of America's first president? Once again I turn to Wikipedia to encapsulate the generally accepted view of his part in the American Revolution:

Washington first took a leading role in the growing colonial resistance in 1769, when he introduced a proposal drafted by his friend George Mason which called for Virginia to boycott imported English goods until the Townshend Acts were repealed. Parliament repealed the Acts in 1770. Washington also took an active interest in helping his fellow citizens' even ones he did not know personally...

Washington regarded the passage of the Intolerable Acts in 1774 as 'an Invasion of our Rights and Privileges'. In July 1774, he chaired the meeting at which the Fairfax Resolves were adopted, which called for, among other things, the convening of a Continental Congress. In August, he attended the First Virginia Convention, where he was selected as a delegate to the First Continental Congress.

After fighting broke out in April 1775, Washington appeared at the Second Continental Congress in military uniform, signaling that he was prepared for war...Although he did not explicitly seek the office of commander and even claimed that he was not equal to it, there was no serious competition. Congress created the Continental Army on June 14; the next day on the nomination of John Adams of Massachusetts it selected Washington as commander-in-chief...

The Treaty of Paris (1783) (signed in September) recognized the independence of the United States. Washington disbanded his army and, on November 2, gave an eloquent farewell address to his soldiers. On November 25, the British evacuated New York City and Washington and the governor took possession of the city...on December 23, 1783, he resigned his commission as commander-in-chief to the Congress of the Confederation.

Washington's retirement to Mount Vernon was short-lived. He was persuaded to attend the Constitutional Convention in Philadelphia in the summer of 1787, and he was unanimously elected president of the Convention...The delegates designed the presidency with Washington in mind, and allowed him to define the office once elected...

The Electoral College elected Washington unanimously in 1789, and again in the 1792 election; he remains the only president to receive 100 percent of electoral votes. As runner-up with 34 votes (each elector cast two votes), John Adams became vice president. Washington took the oath of office as the first President on April 30, 1789 at Federal Hall in New York City although he never wanted the position in the beginning.

The First U.S Congress voted to pay Washington a salary of \$25,000 a year—a large sum in 1789. Washington, already wealthy, declined the salary, since he valued his image as a selfless public servant. At the urging of Congress, however, he ultimately accepted the payment...

Washington reluctantly served a second term as president. He refused to run for a third, establishing the precedent of a maximum of two terms for a president.

Washington not a member of a political party...hoped that they would not be formed. His closest advisors, however, formed two factions, setting the framework for political parties. Secretary of Treasury Alexander Hamilton had bold plans to establish the national credit and build a financially powerful nation, and formed the basis of the Federalist Party. Secretary of State Thomas Jefferson, founder of the Jeffersonian Republicans, strenuously opposed Hamilton's agenda, but Washington favored Hamilton, not Jefferson...

Initially, I was not clear on the real cause of the American Revolution, but the statement in the entry that George Washington thought the "Intolerable Acts" was "an Invasion of our Rights and Privileges", jumped out and seemed a good candidate for the trigger that led to the Revolution. However, with further investigation, I learned of another act, the Quebec Act of 1774 that I think may be an even better candidate for the trigger that spurred the Colonists of America to seek independence from Great Britain. The main highlights of the entry for the Quebec Act of 1774 are:

The Quebec Act of 1774 was an Act of the Parliament of Great Britain (citation 14 Geo. III c. 83) setting procedures of governance in the Province of Quebec. The principal components of the act were:

The province's territory was expanded to take over part of the Indian Reserve, including much of what is now southern Ontario, plus Illinois, Indiana, Michigan, Ohio, Wisconsin and parts of Minnesota.

The oath of allegiance was replaced with one that no longer made reference to the Protestant faith. It guaranteed free practice of the Catholic faith...

The Act had wide-ranging effects, in Quebec itself, as well as in the Thirteen Colonies. In Quebec, English-speaking migrants from Britain and the southern colonies objected to a variety of its provisions, which they saw as a removal of certain political freedoms...

In the Thirteen Colonies, the Act, which had been passed in the same session of Parliament as a number of other acts designed as punishment for the Boston Tea Party and other protests, was joined to those acts as one of the Intolerable Acts. The provisions of the Quebec Act were seen as a new model for British colonial administration, which would strip the colonies of their elected assemblies, and promote the Roman Catholic faith in preference to widely-held Protestant beliefs. It also limited opportunities for colonies to expand on their western frontiers, by granting most of the Ohio Country to the province of Quebec...

The Quebec Act restored the former French civil tradition for private law, which had been ended in 1763, and allowed public office holders to practice the Roman Catholic faith. It replaced the oath to Elizabeth I and her heirs with one to George III which had no reference to the Protestant faith. This allowed for the majority of the population of Canada to participate in the public affairs of the colony. In other words, for the first time since becoming a colony, French Canadians were able to participate in the affairs of the colonial government. However, there was no elected legislative assembly; the province was to be governed by an appointed governor and legislative council. As a result of this Act, the American revolutionaries failed to gain the support of the Canadians during the American Revolution. Finally, the act annexed, to Quebec, the area east of the Mississippi River and north of the Ohio River.

While it is clear that the Quebec Act did much to secure the allegiance of the Canadians to Britain, it had other unforeseen consequences. It was termed one of the Intolerable Acts by the American colonists, further contributing to the American Revolution.

American colonists had concerns with the provisions of the act. For one, it guaranteed that residents of the Ohio Country were free to profess the Roman Catholic faith...Land development companies had already been formed to drive out the Native inhabitants and exploit the territory. Many of the leaders of the American Revolution, such as George Washington and Daniel Boone, were wealthy land speculators who had much to gain by establishing a new government that would not be bound by British treaties with the Indians, such as the Proclamation of 1763 that recognized Indian rights to these lands...

The reference to George Washington and Daniel Boone having selfish reasons for the rejection of the Quebec Act did not ring true for me. I believe Washington rejected the French overtures at every turn, for a very important reason. It was the Act dividing several Northern States from America that incensed the colonials the most. From a spiritual perspective it may also have been because Quebec was French and therefore Roman Catholic. Let me state emphatically that this was not a religious issue, but rather concerns the consciousness and energy of the "Light." At this critical time in history, unfortunately the Catholic Church was still in the control of the "Shadow" and it was imperative that the idea of equality be seeded in the new United States of America. The Quebec Act of 1774 gave over a substantial amount of land into Catholic control. The "Orders of the Quest" had been working for over a century to establish the ideal of Liberty for all and was not about to give that up when they were so close to their goal.

Following the revolution, I learned that George Washington grounded the energy of the "Light" into America in a most surprising way. I found the following article on the web under THE MASONIC FOUNDATIONS OF THE UNITED STATES. For the sake of space, I have reformatted the excerpts I've used:

"On September 18, 1793, President Washington officiated at the laying of the cornerstone for the United States Capitol building. It was a major event in the creation and development of the federal city, a project very dear to the heart of George Washington. It was also what the Masonic Fraternity refers to as one of the most memorable days in the life of George Washington, in the life of Freemasonry, and in the life of the United States.

"Washington, dressed in Masonic regalia, led a procession of officers and brethren of the Masonic Fraternity from Maryland and Virginia to the site in the District of Columbia. Upon arrival, the music

stopped playing, the drums stopped beating, the flags were anchored, and the artillery fired a volley. A large silver plate was handed to President Washington. Using a small trowel with silver blade and ivory handle, Washington deposited the plate and laid it on the corner-stone. A prayer followed. Then there were heard Masonic chanting honors and then a 15-volley from the artillery... In conjunction with emphasis on the Masonic influence on the founding of the U.S. Government, the religious tolerance aspect Freemasonry was advanced to promote the fraternal order. George Washington, in the ecumenical spirit of the Masons, sent a message in 1798 'To the Clergy of Different Denominations Residing in and Near the City of Philadelphia.' In that message he wrote: 'Believing as I do that Religion and Morality are the essential pillars of civil society, I view with unspeakable pleasure, that harmony and brotherly love which characterizes the Clergy of different denominations, as well in this, as in other parts of the United States.' He added that he hoped 'your labours for the good of Mankind will be crowned with success...'"

Because the Freemasons were of the "Orders of the Quest", I found it more than interesting that George Washington had been the Charter Worshipful Master of Alexandria Lodge No. 22; Alexandria in Egypt, as I have said was a center for The Mysteries. Did George Washington choose the lodge at Alexandria, Virginia as a reconnection back to Egypt? In respect to this, Dan Burnstein relates some interesting comments about George Washington from David A Shugarts. As stated, Mr. Shugarts is the author of *Secrets of the Widow's Son*, which is a prequel to Dan Brown's highly anticipated *The Lost Key*. However, I found a very interesting report on George Washington in Mr. Burnstein's book *Secrets of the Code*.

MYSTERIOUS SYMBOLS IN WASHINGTON D.C.

As a large part of Mr. Brown's book was predicted to center on the Masonic connection to the lay out of Washington DC, Mr. Shugarts has some interesting information about the commemoration of the city, especially the Capitol building. Under the sub-title *The Pagan Ways of George Washington*, he says, "The connection of our capital with Freemasonry starts with the day Washington laid out the ten-by-ten mile Federal District as a square diamond, with the corners pointing exactly north-south-east-west..." Evidently, Mr. Shugarts was even more struck by "...the story of the dedication of the Capitol Building..." George Washington at the ceremony of "the laying of the cornerstone" was not only president of the United States, but also "...the Grand Master of the Masons..." When the "...the cornerstone block...was lowered into place..." there were the traditional "moments of prayer and silence, but a highlight of the service was when Washington ...anointed the cornerstone with 'corn, wine, and oil.' This is an essential Masonic rite..."⁶

Mr. Burstein relates that Mr. Shugarts believes that the accepted center of Washington DC, the Washington Monument may not be the actual center. Mr. Shugarts says that "The actual cross point between the four key monuments is just northwest of the monument, placed there in 1804 at the behest of Thomas Jefferson. The 'Jefferson Stone,' as it has come to be called, is a much smaller obelisk-about knee height."⁷ Connecting, Washington DC to Scotland, Mr. Shugarts says, "...if one stands atop the Capitol Building looking west, past the Washington Monument, past the Lincoln Memorial, to the opposite bank of the Potomac, one's gaze falls on the suburb in Virginia known as Rosslyn!"⁸

Another important author on gaining insights into George Washington as a member of the "Orders of the Quest" and the founding of the Federal City, is David Ovason and his book *The Secret Architecture of Our Nation's Capital: the Mason's and the Building of Washington. D.C.* Mr. Ovason relates the Astrological influences connected to the founding

of Washington D.C. Evidently, the selection of the Nation's Capital began with "A survey and the granting of a strip of land called Rome, bounded by the inlet called Tiber."⁹ The original name of the land was "Jenkins Heights", but it came to be called Rome. The Astrological connection to Jenkins Heights or Rome was with the star Regulus of the constellation Leo. He relates that apart from the association to Rome, as "Washington had trained as a surveyor"¹⁰ there is a strong likelihood that Washington had also learned of the spiritual relevance the land had to the native Algonquin. This was because "at the foot of this hill had been held the Grand Councils of the Algonquins."¹¹ The history behind the naming of the land originates with the owner Francis Pope, which Mr. Ovason states can be proved because "in the Maryland State Archives, at Annapolis, the deed dated June 5, 1663 is in the name of Francis Pope."¹²

Despite the association with Rome, the revolutionaries were more interested in the Federal City's connection to the stars. Mr. Ovason relates that when Washington was planned and being surveyed the knowledge of the fixed stars were available to the planners.¹³ In point of fact; one of the main architects for the design of Washington D.C., Charles L'Enfant planned his buildings around the constellation Virgo.¹⁴ The fixed stars involved with the founding of Washington were Regulus, Spica, and Sirius. I will not get too deeply into this here, suffice to say the founders of Washington D.C., planned the layout of the Federal City in regard to certain fixed stars. However, apart from aligning certain buildings to star patterns, Masonic cornerstone and foundation stone ceremonies were carefully conducted under the most beneficent astrological influences.¹⁵

Interestingly, like ancient Egypt, the star Sirius was important in the founding of America. Mr. Ovason relates there are "seven Egyptian temples oriented to Sirius." The heliacal rising of Sirius marked the inundation of the Nile. In addition, Mr. Ovason tells us to the Egyptians Sirius was known by many names including "Sothis, Isis/Sothis, and Thoth." Considering Isis being one of the names for Sirius, I was most interested by his comment that "Isis was the prototype of Virgo."¹⁶ This is because many of the main events and ceremonies conducted in Washington D.C. were overseen by Sirius. A good example reported by Mr. Ovason is that when the Declaration of Independence was decided on the "Sun was on Sirius."¹⁷

In regard to the association with the founding of Washington D.C. with the star Regulus, Mr. Ovason explains that Roman astrologers had founded Rome under the influence of the fixed star Regulus. Regulus was in the constellation Leo and translated as "little ruler." As "the star Regulus—entered the zodiacal sign of Leo in 293 BC", astrologers have viewed it "as the guiding star of the Eternal City"¹⁸ from that time.

The strongest evidence for me that indicated George Washington was carefully infusing specific Astrological influences in the founding of D.C. was in Mr. Ovason's report of how the city was laid out. He relates that when George Washington wanted to begin the building of Washington D.C., he made a "proclamation" on March 30th 1791 that a "ten-mile square marking the district should begin at Jones Point." Moreover, he relates that the Pythagorean Y depicted in "early maps" of the Capital, appears because the multiple lines of the "diamond shape" depicting the layout of the city simulated "a bird's nest of criss-cross lines lodged in the cleft of a huge Y-shaped branch." Mr. Ovason does not think this was by accident as the symbol signified "all the dualities which the growing soul must bear with each passing moment of time."¹⁹

The first marker of Washington D.C. referred to by Mr. Ovason as “the southern pivot” for the plot for D.C. was set in place on April 15 1791. He relates that several members from different Masonic lodges gathered at the home of “Mr. Wise in Alexandria.” At the appointed “birthplace of the Federal City” approximately 3:30 pm a fellow mason of Washington’s lodge “symbolically confirmed the precise position on Jones Point.”²⁰

Once the exact position of the marker was determined, “Elisha Cullen Dick, the master of Alexandria lodge No. 22, along with Dr. David Stuart/Stewart, assisted by others of their brethren, placed the marker” on Jones Point. Then the traditional Masonic ceremony associated with the laying of cornerstone and foundation stones was performed by the placing of “corn, wine, and oil” on the marker.²¹

Nothing was left to chance. As stated, the exact Astrological configuration was chosen for the most beneficent influence of the founding of the Federal City; consequently, the time was determined by the most beneficent planet, Jupiter and the sun-sign Virgo. Mr Ovason explains that “At exactly 3:30 pm, Jupiter...was in 23 degrees of Virgo...” This meant in astrological terms Virgo was favorably located and could shower her beneficent rays on the occasion. Mr. Ovason believes that the carefully chosen time and placing of the marker stone was not only for the benefit of Washington D.C. but was “somehow linked to the future destiny of America.”²²

As the memorial in Washington is called the Washington Memorial, I was surprised to find that there is another memorial to George Washington. This memorial is in Alexandria in Virginia. Wikipedia reports:

George Washington Masonic National Memorial is a Masonic lodge and memorial dedicated to the memory of George Washington, the first president of the United States of America and a Mason. George Washington belonged to Alexandria Lodge 22, and was named the lodge’s Charter Master in 1788. Records of Washington presiding over the lodge are non-existent, possibly due to a fire at the lodge’s original location in Alexandria’s City Hall, which is where the lodge met until moving to the memorial in the early 1940s. Ground was broken in 1922, the Cornerstone laid in 1923; it was completed in 1932. It is located in Alexandria, Virginia atop Shuter’s Hill (named after a union fort on the same location) and affords views of Alexandria and Washington, D.C. to the north. The tower is fashioned after the Lighthouse of Alexandria, in part because of town’s namesake, and the masonic interest in great buildings of the ancient world...

The George Washington Masonic National Memorial is the only Masonic building supported and maintained by the 52 Grand Lodges of the United States. This is counter to common Masonic practice, where a building is only supported by the Grand Lodge of the state in which it resides. The building also houses the collection of the Alexandria Lodge, which contains most of the fraternal artifacts of George Washington, including: Watson and Catsoul Apron, Sash, Past Master portrait, Working Tools and Trowel used to lay the cornerstone at the United States Capitol.

David Ovason tells us that there were three very important cornerstone ceremonies; George Washington presided over one of them. The first, mentioned above was the first marker stone. The second was the site, which would later be known as the White House. Mr. Ovason relates the “President’s house was the first building” built in the Capital. The lodge involved in this Masonic ceremony was “the Georgetown Lodge No. 9 of Maryland.” The date for the ceremony was October 13, 1792.²³

The most amazing thing we learned from David Ovason’s book was the connection with spiritual practices in the Masonic cornerstone ceremonies. He explains that the ritualistic cornerstone ceremonies were intended to “gain support of the spiritual beings and ensure the building was being brought into the world at the right time.” I was also interested

to learn that “In 1776 John Fellows ‘traces’ the Freemason’s cornerstone ceremonies ‘to ancient Rome’.” In a way this seems appropriate considering the Capitol Building was to be built on Jenkins Height, whose original name was Rome. Relating that Fellows learned of the connection through the Roman writer Plutarch, Mr. Ovason says that Fellows relates, “the writer Plutarch (who did more than most ancient writers to reveal The Mysteries of the ancient schools of Initiation) recorded that Romulus, before laying the foundation of Rome, sent for men from Etruria, to find out how the ceremony of founding should be conducted.”²⁴

The third Masonic ceremony important to the founding of the Federal City was the one that was presided over by George Washington. Considering the role the masons played in the first two ceremonies, I was amazed to learn that Freemasonry was “not officially active” in the Federal City “until a few days before the Capitol cornerstone ceremony.” However, Masonic lodges had been operating elsewhere in America “for well over fifty years.”²⁵

The planet Jupiter again played a prominent part in the Masonic ceremony of the Capitol. According to Mr. Ovason “The laying of the Capitol’s cornerstone is astrologically connected to Virgo...Jupiter was rising in Scorpio...This rising Jupiter is of considerable importance to the symbolism of American Independence.”²⁶

Earlier, I related that Mr. Ovason said George Washington “laid the northeastern foundation stone” for the Capitol. This is because he does not think that Washington laid the cornerstone for the Capitol on September 18th 1793, but the foundation stone. His theory was spurred because the cornerstone ceremony is depicted on the “left panel” of the “Senate doors of the Capitol.”²⁷ In the panel Washington appears to be descending into a “trench” below ground level, at the level of the foundation. Mr. Ovason believes that if Washington did “descend into the trench” then this could suggest that the stone was a foundation stone and not just a cornerstone.²⁸

To be honest I had thought that the Masonic ceremony of laying the cornerstone was a symbolic gesture and an excuse to excel in pomp and circumstance. However, Mr. Ovason’s book informed me of its real significance. He explains that “The cornerstone symbolically represents the first transition of the building from the earth plane into the upper realm...In Mediaeval rituals, the cornerstone ceremonial marked the rising of the building *into the light of day.*”²⁹

I will return to this very important book later, but for now I want to move onto some other important members of the “Orders of the Quest” involved in the founding of America. Next to George Washington, the next name most associated with the American Revolution is Benjamin Franklin.

BENJAMIN FRANKLIN

Mr Hall said in his *The Secret Destiny of America*, “Franklin spoke for the Orders of the Quest, and most of the men who worked with him in the early days of the American Revolution were also members. The plan was working out; the New Atlantis was coming into being, in accordance with the program laid down by Francis Bacon a hundred and fifty years earlier.”³⁰

The rise of American democracy was necessary to a world program. At the appointed hour, the freedom of man was publicly declared. Mr. Hall relates that a mysterious figure encouraged the revolutionists to sign the Declaration of Independence, by stating “God has given America to be free!”³¹ This mysterious figure has remained elusive; however Ben Franklin also had a profound affect on America. What does traditional history have to say about this founding father? As my focus is on his role as a member of the “Orders of the Quest”, I looked for traces of the teachings and symbols of Melchizedek/Sophia consciousness. Again, Wikipedia is the source:

Like the other advocates of republicanism, Franklin emphasized that the new republic could survive only if the people were virtuous in the sense of attention to civic duty and rejection of corruption...

Like most Enlightenment intellectuals, Franklin separated virtue, morality, and faith from organized religion, although he felt that if religion in general grew weaker, morality, virtue, and society in general would also decline...According to David Morgan, Franklin was a proponent of all religions. He prayed to “*Powerful Goodness*” and referred to God as the “*INFINITE*.” John Adams noted that Franklin was a mirror in which people saw their own religion: “The Catholics thought him almost a Catholic. The Church of England claimed him as one of them. The Presbyterians thought him half a Presbyterian, and the Friends believed him a wet Quaker.” Whatever else Benjamin Franklin was, concludes Morgan, “he was a true champion of generic religion.” Ben Franklin was noted to be “the spirit of the Enlightenment”.

Walter Isaacson (relates)... that unlike most pure deists, Franklin believed that a faith in God should inform our daily actions, but that, like other deists, his faith was devoid of sectarian dogma. Isaacson also discusses Franklin’s conception that God had created beings that do interfere in worldly matters...

On July 4, 1776, Congress appointed a committee that included Benjamin Franklin, Thomas Jefferson, and John Adams to design the Great Seal of the United States...

At the Constitutional Convention in 1787, when the convention seemed to head for disaster due to heated debate, the elderly Franklin displayed his conviction of a deity that was intimately involved in human affairs by requesting that each day’s session begin with prayers. Franklin recalled the days of the Revolutionary War, when the American leaders assembled in prayer daily, seeking “divine guidance” from the “Father of lights.” He then rhetorically asked, “*And have we now forgotten that powerful friend? Or do we imagine that we no longer need his assistance?*”

...Franklin sought to cultivate his character by a plan of thirteen virtues, which he developed at age 20 (in 1726) and continued to practice in some form for the rest of his life...:

- “TEMPERANCE - Eat not to dullness; drink not to elevation.”
- “SILENCE - Speak not but what may benefit others or yourself; avoid trifling conversation.”
- “ORDER - Let all your things have their places; let each part of your business have its time.”
- “RESOLUTION - Resolve to perform what you ought; perform without fail what you resolve.”
- “FRUGALITY - Make no expense but to do good to others or yourself; i.e., waste nothing.”
- “INDUSTRY - Lose no time; be always employ’d in something useful; cut off all unnecessary actions.”
- “SINCERITY - Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.”
- “JUSTICE - Wrong none by doing injuries, or omitting the benefits that are your duty.”
- “MODERATION - Avoid extremes; forbear resenting injuries so much as you think they deserve.”
- “CLEANLINESS - Tolerate no uncleanness in body, cloaths, or habitation.”
- “TRANQUILLITY - Be not disturbed at trifles, or at accidents common or unavoidable.”
- “CHASTITY - Rarely use venery but for health or offspring; never to dullness, weakness, or the injury of your own or another’s peace or reputation.”

- “HUMILITY - Imitate Jesus and Socrates.”

In his *An Encyclopedic Outline of Masonic, hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy – being an interpretation of the Secret Teachings concealed within the Rituals, allegories and Mysteries of All Ages*, Manly P Hall said that apart from being a philosopher and Freemason, he may have been a Rosicrucian.

JOHN ADAMS

Another name associated with the founding of America was John Adams. The web site THE MASONIC FOUNDATIONS OF THE UNITED STATES mentions Adams as one of the committee members for drafting the Declaration of Independence. I found the following article concerning the founding fathers, including John Adams. For the sake of space, again I have reformatted the excerpts I have used:

“...There were ultimately five dominant and guiding spirits behind the Constitution - Washington, Franklin, Randolph, Jefferson and John Adams. Of these, the first three were active Freemasons, but men who took their Freemasonry extremely seriously - men who subscribed fervently to its ideals, whose entire orientation had been shaped and conditioned by it. And Adam’s position, though he himself is not known to have been a Freemason was virtually identical to theirs. When he became president, moreover, he appointed a prominent Freemason, John Marshall, as first Chief Justice of the Supreme Court.”

Even though John Adams was not a mason, because he held a “virtually identical” position to George Washington and Benjamin Franklin, I felt he might have been at least influenced by the “Orders of the Quest.” I found the excerpt below from his entry on Wikipedia:

The Unitarian Universalist Historical Society sheds some light on Adams’ religious beliefs...In another letter; Adams reveals his sincere devotion to God, “My Adoration of the Author of the Universe is too profound and too sincere. The Love of God and his Creation; delight, Joy, Triumph, Exaltation in my own existence, tho’ but an Atom, a molecule Organique, in the Universe, are my religion.” He continues by revealing his Universalist sympathies, rejection of orthodox Christian dogma, and his personal belief that he was a true Christian for not accepting such dogma, “Howl, Snarl, bite, Ye Calvinistick! Ye Athanasian Divines, if You will. Ye will say, I am no Christian: I say Ye are no Christians: and there the Account is balanced. Yet I believe all the honest men among you, are Christians in my Sense of the Word.” The Society also demonstrates that Adams rejected orthodox Christian doctrines of the trinity, predestination, yet equated human understanding and the human conscience to “celestial communication” or personal revelation from God. It is also shown that Adams held a strong conviction in life after death or otherwise, as he explained, “you might be ashamed of your Maker.”

From the above although it is not clear whether John Adams was a member of the “Orders of the Quest”, it is clear that he was no orthodox Christian either. He appears to me to have been an enlightened spiritual philosopher, who saw understanding Creation in light of Science as not incompatible with worshipping God.

A key factor in the success of the American Revolution was the alliance the colonists made with France. This alliance was brokered by Benjamin Franklin, which was through the French general Lafayette. However, Lafayette was not the only famous French man connected to Franklin. Apart from Lafayette, according to David A. Shugarts, Benjamin

Franklin was also affiliated with Voltaire. He says, “Two of the most famous thinkers of the period were Benjamin Franklin and the French philosopher Voltaire, and they actually joined a Masonic lodge together in France in 1778 (however, Franklin had been a Freemason since 1731). To the Catholic Church, Voltaire was the very essence of a demon, and practically his entire literary career was spent in undermining the powers of the Church and the king (the two powers were as thick as thieves in France at the time). Voltaire and Franklin were brought together in 1778 publicly at the Royal Academy (of Science) in Paris...”³²

DISCOVERY OF URANUS

Just 5 years after the Declaration of Independence in America, William Herschel announced the discovery of the planet Uranus. When we remember that the sun-sign Aquarius is ruled by Uranus and the Age of Aquarius is the Age after Pisces then we can see the astrological influence in the founding of America. Moreover, Uranus is the higher octave of Mercury. The relevance of this is seen in, as David Ovason says Washington, D.C., being planned to astrologically reflect the influence of the sun-sign Virgo. This is because at the time of Uranus’ discovery Virgo was ruled by Mercury. Energetically, the introduction of the planet Uranus into the astrological influence of America means that the Consciousness of Melchizedek was guiding the new nation. Astrologers describe Uranus as the paradigm buster. This is described in the professional astrologers of Solar Fire’s interpretation of the glyph for Uranus:

♃ **Uranus** - The glyph for Uranus was made up to suggest the initial of its discoverer, Herschel, but it could also be seen as the head of a baby emerging from the birth canal. It represents the first breakthrough into the universe beyond Saturn, a sudden disruption and cracking-open of Saturn’s confining shell. It brings upset, surprise and insecurity but also originality, a love of the new, creativity and freedom. Uranus is the court jester who turns reality on its head, the rebel who shakes up the status quo, or the traveler from a remote kingdom who stands out from all others at court with his outlandish manners and dress.

Obviously the “discovery” of Uranus at the end of the 18th century coincided with a paradigm busting spectacular event that would impact both of the agenda’s for the “Light” and the “Shadow.” It is important to state that the influence of any planet is neither exclusively good nor bad; but neutral. Each planet represents a type of energy and consciousness, which can be utilized by either the “Light” or the “Shadow.” The only heavenly body, which is purely of the “Light”, is the very source of the “Light”, the Sun.

The “Light” fulfilled “their” agenda by utilizing the energy of Uranus in the founding of America. The energy of Uranus was incorporated by the “Orders of the Quest” to infuse The Mysteries through astrological alignments and cornerstone/foundation stone ceremonies under specific stellar influences.

Unfortunately, the “Shadow” used the “paradigm busting” energies of Uranus to incite a rebellion in France. However, it was not the French Revolution that most effectively promoted the “Shadow’s” agenda, but the “event” that grew out of it known as the Reign of Terror. Because of the influence of Uranus in the French Revolution that led to the Reign of Terror, I needed to track the underlying causes and the individuals involved. However, I recently learned that a natural disaster that occurred in 1783 may have contributed to the French Revolution, a major volcanic eruption.

THE LAKI ERUPTION of 1783 IN ICELAND

As I was preparing this Section for posting, air travel was again being disrupted because of an ash cloud from the recent volcanic eruption in Iceland. The National Geographic Channel ran a documentary on the eruption, which included a history of previous eruptions. Surprisingly, Iceland is only 15 million years old and as such is geologically unstable and results in regular eruptions of the multiple volcanoes beneath the glaciers. I was particularly interested in the mention of a devastating eruption, the Laki eruption of 1783 that the narrator said was the second biggest eruption in history. Intrigued, I searched Wikipedia and found the excerpts below from an entry for Laki:

On 8 June 1783, a fissure with 130 craters opened with phreatomagmatic explosions because of the groundwater interacting with the rising basalt magma. Over a few days the eruptions became less explosive, Strombolian, and later Hawaiian in character, with high rates of lava effusion. This event is rated as VEI 6 on the Volcanic Explosivity Index, but the eight month emission of sulfuric aerosols resulted in one of the most important climatic and socially repercussive events of the last millennium...

The eruption continued until 7 February 1784, but most of the lava was erupted in the first five months. Grímsvötn volcano, from which the Laki fissure extends, was also erupting at the time from 1783 until 1785...

The consequences for Iceland—known as the Mist Hardships—were catastrophic. An estimated 20-25% of the population died in the famine and fluorine poisoning after the fissure eruptions ceased. Around 80% of sheep, 50% of cattle and 50% of horses died because of dental and skeletal fluorosis from the 8 million tons of hydrogen fluoride that were released.

An estimated 120 million tons of sulfur dioxide were emitted, about three times the total annual European industrial output in 2006...This outpouring of sulfur dioxide during unusual weather conditions caused a thick haze to spread across western Europe, resulting in many thousands of deaths throughout 1783 and the winter of 1784.

...The poisonous cloud drifted to Bergen in Norway, then spread to Prague in the Province of Bohemia (now in the Czech Republic) by 17 June, Berlin by 18 June, Paris by 20 June, Le Havre by 22 June, and to Great Britain by 23 June. The fog was so thick that boats stayed in port, unable to navigate, and the sun was described as "blood coloured".

Inhaling sulfur dioxide gas causes victims to choke as their internal soft tissue swells. The local death rate in Chartres was up by 5% during August and September, with over 40 dead. In Great Britain, the records show that the additional deaths were outdoor workers; the death rate in Bedfordshire, Lincolnshire and the east coast was perhaps two or three times the normal rate . It has been estimated that 23,000 British people died from the poisoning.

The weather became very hot, causing severe thunderstorms with hailstones that were reported to have killed cattle, until the haze dissipated in the autumn. The winter of 1784 was most severe...The extreme winter is estimated to have caused 8,000 additional deaths in the UK. In the spring thaw, Germany and Central Europe reported severe flood damage.

The meteorological impact of Laki continued, contributing significantly to several years of extreme weather in Europe. In France a sequence of extremes included a surplus harvest in 1785 that caused poverty for rural workers, accompanied by droughts and bad winters and summers, including a violent hailstorm in 1788 that destroyed crops...Laki was only one factor in a decade of climatic disruption, as Grímsvötn was erupting from 1783 to 1785, and a 1998 study of El Niño patterns suggests an unusually strong El Niño effect from 1789 to 1793.

In North America, the winter of 1784 was the longest and one of the coldest on record. It was the longest period of below-zero temperatures in New England, the largest accumulation of snow in New Jersey, and the longest freezing over of the Chesapeake Bay. There was ice skating in Charleston Harbor, a huge snowstorm hit the south, the Mississippi River froze at New Orleans, and there was ice in the Gulf of Mexico.

There is evidence that the Laki eruption had other effects beyond Europe, with weakened African and Indian monsoon circulations, leading to ...less daily precipitation than normal over the Sahel of Africa, resulting in, among other effects, low flow in the River Nile.
The famine that afflicted Egypt in 1784 cost it roughly one-sixth of its population.

The mention of climatic disruptions that caused “poverty for rural workers” and a “violent hailstorm”, which “destroyed crops” in France called to mind the scenes portrayed in the movies of French revolutionaries screaming for bread. Of course this was accompanied with the equally famous words of Marie Antoinette response of “Let them eat cake” in reply to being informed that the “people” were “starving.” It seems that the French peasant’s starvation may have been caused by the Laki eruption. However, before I address this eruption from the consciousness perspective, I will examine the consciousness of France. As I said, an affiliate of Benjamin Franklin was Voltaire, who was also one of the most powerful philosophers of the late 18th century.

VOLTAIRE

One of the philosopher’s associated with the French Revolution was Voltaire, because many people think he was the main cause. However, I wondered about the philosopher’s real influence, was he really a representative of the “Shadow”? Some excerpts from the entry for Voltaire on Wikipedia summed up the key points of Voltaire’s beliefs and provided the answer to my question:

Voltaire, like many key figures of the European Enlightenment, was a Deist (though indeed he remained a member of the Catholic Church, albeit a noisy one.) He did not believe that absolute faith was needed to believe in God. He wrote, “What is faith? Is it to believe that which is evident? No. It is perfectly evident to my mind that there exists a necessary, eternal, supreme, and intelligent being. This is no matter of faith, but of reason.”

Rejecting strictly standardized religion, Voltaire believed in a universe based solely on reason, and without supplementation or foundation in any particular or singular religious text or tradition of revelation. In fact, Voltaire’s combination of reason and respect for nature reflected the contemporary Pantheism, increasingly popular throughout the seventeenth and eighteenth centuries, and which continues as a form known as Deism, or as “Voltairean Pantheism”, today.

From translated works on Confucianism and Legalism, Voltaire drew on Chinese concepts of politics and philosophy - which were based on rational principles, to look critically at European organized religion and hereditary aristocracy...

In terms of religious texts, Voltaire was largely of the opinion that the Bible was 1) an outdated legal and/or moral reference, 2) by and large a metaphor, but one that still taught some good lessons, and 3) a work of Man, not a divine gift. These beliefs did not hinder his religious practice, however, though it did gain him somewhat of a bad reputation in the Catholic Church...

He considered Indian civilization to be the ancestor civilization to western culture (Christians, Jews) and he considered Brahmins or Hindus to be the first philosophers...

He was also fond of mildness, gentleness and sublime nature of Hindu philosophy or Brahminical thoughts...

Voltaire distrusted democracy...To Voltaire, only an enlightened monarch or an enlightened absolutist, advised by philosophers like himself, could bring about change as it was in the king’s rational interest to improve the power and wealth of his subjects and kingdom. Voltaire essentially believed monarchy to be the key to progress and change...

Voltaire is remembered and honored in France as a courageous polemicist who indefatigably fought for civil rights — the right to a fair trial and freedom of religion...

What really struck me was that Voltaire “distrusted democracy.” Was not that what defined the “Orders of the Quest’s” goal? I received my answer when I later came to understand that “democracy” was not always equitable. Anyway, I will come back to this statement later, for now I want to stay in France in the 18th century. Two mysterious figures appeared during the 1700s on the continent. Their names were Count Cagliostro and Comte de St. Germaine. I was acquainted with the latter, but was unfamiliar with the former. However, before I discuss these two obvious influential figures, I want to address the French connection to the American Revolution. Although I knew the French General Lafayette was associated with the success of the American Revolution, I wondered who Lafayette was in respect to the “Orders of the Quest.”

LAFAYETTE

Apart from knowing Benjamin Franklin, Lafayette also had a friendship with George Washington. Foregoing his role in the American Revolution, I wish to discuss the role he played in France during the late 18th century. Scanning through the traditional historical references to him on Wikipedia, I found the excerpt below from his entry:

In 1789, Lafayette was elected to the Estates-General, and took a prominent part in its proceedings. He was chosen vice-president of the National Assembly and on July 11, 1789 proposed a declaration of rights, modeled on Thomas Jefferson’s Declaration of Independence in 1776...

For the succeeding three years, until the end of the constitutional limited monarchy in 1792, he played a significant role in the course of the Revolution. He rescued Marie Antoinette from the hands of the populace in October 1789, as well as many others who had been condemned to death. He briefly resigned his commission, but was soon induced to resume it...

In the Constituent Assembly he pleaded for religious tolerance, popular representation, and the establishment of trial by jury, the gradual emancipation of slaves, freedom of the press, the abolition of arbitrary imprisonment and of titles of nobility, and the suppression of privileged orders. He drafted the Declaration of the Rights of Man and of the Citizen which was adopted by the Assembly. In February 1790, he refused the supreme command of the National Guard of the kingdom.

Lafayette and other constitutional limited-monarchists who supported the Revolution in its early years founded the “Society of 1789”, which afterwards became the Feuillants Club, taking a position between Royalist supporters of absolute monarchy and liberalist groups such as the Jacobins and Cordeliers...

I had never heard of the Feuillants Club, so I researched it. Evidently, there were two versions of the Feuillants. I was amazed to discover that the first group is associated to the Cistercians.

The first Feuillants were monks of the Cistercian order who established an abbey in the Diocese of Rieux in 1145. The abbey was named Notre-Dame-des-Feuillants and the name came to be applied to the monks too. Pope Gregory XIII established the Feuillants as a separate congregation in 1589 under their reformist abbot Jean de la Barrière. They were given two monasteries in Rome and in 1630 the order was divided into two branches, the French as the Feuillants and the Italians as the Reformed Bernardines. The Feuillants were suppressed in 1791 and the Bernardines later merged with the Order of Citeaux.

The second Feuillants were a political grouping that emerged during the French Revolution. It came into existence from a split within the Jacobins from those opposing the overthrow of the king and proposing a constitutional monarchy...

The group held meetings in a former monastery of the Feuillants on the Rue Saint-Honoré and came to be popularly called the *Club des Feuillants*. They called themselves the *Amis de la Constitution*.

Granting the possibility that there were two distinct different groups called Feuillants, is it not possible that the second group took the name because they held the same philosophy? I feel that this is a distinct possibility because *Amis de la Constitution* translates in English as “Friends of the Constitution.” From the information gathered on Voltaire and Lafayette, it would seem to me that Lafayette was more in line with the “Light’s” agenda than the “Shadow’s.” As for Voltaire, his actions and beliefs are more ambiguous than Lafayette, leading me to conclude that he was not a representative for the “Light”, but that he was not a representative of the “Shadow” either. Although identifying these two French men as members of the “Orders of the Quest” is problematic, making the identification of Cagliostro and Comte de St. Germaine as members is a mere formality.

CAGLIOSTRO

As stated, it is in France during the mid-seventeen hundreds that we meet the two mysterious figures; Cagliostro and Comte de St. Germaine, which Manly P Hall said were connected to the “Orders of the Quest.” As Mr. Hall had related Cagliostro was the “most maligned” man in history, I was not surprised to find several articles supporting that view. However, I wanted to know why Manly P Hall felt the world had misjudged Cagliostro? To that end I found this article defending him entitled “Excerpted from THEOSOPHY, Vol. 26, No. 12, October, 1938. Again, for the sake of space, I have reformatted the excerpts I use:

“For 150 years Alessandro Cagliostro has been defamed as the arch-impostor of the eighteenth century. Why? ...As Cagliostro gave out his own story through his advocate, Thirolier, common justice demands that some attention be paid to his words.

In these *Memoirs*, Cagliostro frankly admitted that he knew neither the name of his parents nor the place of his birth. He had been told that his parents were Christians of noble birth who had left him an orphan at the age of three months...Four persons were attached to his service, the chief of whom was an Eastern Adept named Althotas who instructed him in the various sciences and made him proficient in several Oriental languages. Although both teacher and pupil outwardly conformed to the religion of Islam, Cagliostro later wrote, ‘The *true* religion was imprinted in our hearts.’

When the boy was twelve years old, he and Althotas began their travels. The first stopping place was Mecca, where they lived for three years in the palace of the Cherif...

On April 12, 1777, Cagliostro became a Freemason. His life in Egypt, his association with the Temple-priests, and his *probable* initiation into some of the Egyptian mysteries had fired him with a determination to found an Egyptian Rite in Masonry based upon these Mysteries, the aim of which was the moral and spiritual regeneration of mankind...

Cagliostro’s own Egyptian Rite...flourished from the moment he reached Paris. One of the first persons to be initiated was the young Marquis de Lafayette, already a high Mason and the leader of the pre-Revolutionary period in France...

On August 23, 1785, Cagliostro was accused of complicity in the "Diamond Necklace Affair" and sent to the Bastille. After being imprisoned for nine months he was honorably acquitted, but at the same time (as the Queen was implicated in the scandal) he was asked to leave France. Upon his arrival in England he was accused by the French spy Morande of being the notorious Giuseppe Balsamo. Cagliostro refuted Morande’s accusation in an *Open Letter to the English People*. Morande was forced to retract his statements and apologize to his readers. Nevertheless for the past 150 years historians have continued to confound Cagliostro with Giuseppe Balsamo.

Broken-hearted by the loss of his good name, Cagliostro left England. After years of wandering he arrived in Rome in the spring of 1789. Making one last desperate effort to revive his Egyptian Rite, he was prevailed upon to initiate two men, who proved to be spies of the Inquisition. On the evening of December 27, 1789, he was arrested and thrown into a dungeon in the Castle of St. Angelo. Shortly afterward he was sentenced to death, the sole charge against him being that he was a *Mason*, and therefore engaged in unlawful studies...

During his imprisonment Cagliostro's private papers, family relics, diplomas from foreign Courts, his Masonic regalia and even his manuscript on Egyptian Masonry were publicly burned in the Piazza della Minerva. While the condemned Occultist was awaiting his fate, a mysterious stranger demanded an audience with the Pope. He was received, and immediately thereafter Cagliostro's death sentence was changed to life imprisonment in the Castle of St. Leo, located on the frontiers of Tuscany...Exactly seven months later, on October 6, the Paris *Moniteur* contained a small paragraph announcing that "it is reported in Rome that the famous Cagliostro is dead." ...

H.P.B. says that "having made a series of mistakes, more or less fatal, he was *recalled*." His downfall, she declared, was due to his weakness for an unworthy woman and to his possession of certain secrets of nature which he refused to divulge to the Church.

A century and a half has passed since then...H.P.B. declared that Cagliostro's justification must take place in *this* century -- a task in which Theosophists can do their part."

I am glad to include this article in tracing the influence of the "Light" through the Melchizedek/Sophia consciousness through history. It is obvious to me that Cagliostro was a member of the "Orders of the Quest." Furthermore, learning that Cagliostro "initiated...the young Marquis de Lafayette" into the Egyptian Rite, who was "already a high Mason", was also very revealing. It explains why Lafayette was included in my investigation. I had wondered what the Egyptian Rite of Freemasonry was. In researching it I was led to the Misraïm/Memphis rite on Wikipedia:

From as early as 1738, one can find traces of this Rite filled with alchemical, occult and Egyptian references, with a structure of 90 degrees. Joseph Balsamo, called Cagliostro, a key character of his time, gave the Rite the impulse necessary for its development. Very close to the Grand Master of the Order of the Knights of Malta...Cagliostro founded the Rite of High Egyptian Masonry in 1784. He received, between 1767 and 1775, from Sir Knight Luigi d'Aquino, the brother of the national Grand Master of Neapolitan Masonry, the Arcana Arcanorum, which are three very high hermetic degrees. In 1788, he introduced them into the Rite of Misraïm and gave a patent to this Rite...

The Rite of Memphis was constituted by Jacques Etienne Marconis de Nègre in 1838, as a variant of the Rite of Misraïm, combining elements from Templarism and chivalry with Egyptian and alchemical mythology. It had at least two lodges ("Osiris" and "Des Philadelphes") at Paris, two more ("La Bienveillance" and "De Heliopolis") in Brussels, and a number of English supporters...

The **Rite of Memphis-Misraïm** is an international masonic organisation which operates in Argentina, Belgium, Brazil, Chile, Spain, France, Martinique, Mauritius, New Caledonia, Scandinavia, Switzerland, Uruguay, USA and Venezuela.

The mention that while Cagliostro was languishing in prison waiting execution that "a mysterious stranger demanded an audience with the Pope" also intrigued me. Who was he, and what did he say to make the Pope commute Cagliostro's sentence to life imprisonment? I wondered if Cagliostro's champion could have been the second mysterious man to have appeared in the 18th century; the Comte de St. Germaine?

COMTE de ST. GERMAINE

The Comte de St. Germaine, an accomplished alchemist was fluent in 11 languages and like Cagliostro was widely known during the 18th century. According to Wikipedia, there are several views on the man. As Wikipedia appears to focus on the occult versions, I decided to look further. As I am focusing on France in the 18th century, I looked for articles that dealt with that period of his life. I found the article below entitled *Comte Saint-Germain, A Man Beyond His Time* by Reginald Merton. Again, for the sake of space, I have reformatted the excerpts I use:

“It was about this period, the beginning of the reign of Louis XVI, that Saint-Germain returned to France and saw Marie Antoinette...Since his flight to England, he had not reappeared in France, but the memory of him had become a legend, and Louis XV’s friendship for him was well known...

In the presence of the queen he spoke in a grave voice and foretold events that would take place fifteen years later. “The queen in her wisdom will weigh that which I am about to tell her in confidence... Not for long will the laws remain the protection of the good and the terror of the wicked. The wicked will seize power with bloodstained hands. They will do away with the Catholic religion, the nobility, and the magistracy.”...

His terrible and amazing predictions filled Marie Antoinette with foreboding and agitation. Saint-Germain asked to see the King, in order to make even more serious revelations, but he asked to see him without his minister...

The king did not possess sufficient authority to have an interview with anybody without the presence of his minister. He informed Maurepas of the interview that Saint-Germain had had with the queen, and Maurepas thought it would be wisest to imprison in the Bastille a man who had so gloomy a vision of the future.

Out of courtesy to the Comtesse d’Adhemar, Maurepas visited her in order to acquaint her with this decision. She received him in her room...

At this moment the attention of both of them was distracted by the sound of a door being shut. The comtesse uttered a cry. The expression on Maurepas’ face changed. Saint-Germain stood before them...

You are destroying the monarchy, for I have only a limited time to give to France, and when that time has passed I shall be seen again only after three generations. I shall not be to blame when anarchy with all its horrors devastates France. You will not see these calamities, but the fact that you paved the way for them will be enough to blacken your memory.”

Having uttered this in one breath, he walked to the door, shut it behind him and disappeared. All efforts to find him proved useless...They never discovered what had happened to the Comte de Saint-Germain...

Although, on the evidence of reliable witnesses, he must have been at least a hundred years old in 1784, his death in that year cannot have been genuine. The official documents of Freemasonry say that in 1785 the French masons chose him as their representative at the great convention that took place in that year, with Mesmer, Saint-Martin, and Cagliostro present. In the following year Saint-Germain was received by The Empress of Russia. Finally, the Comtesse d’Adhemar reports at great length a conversation she had with him in 1789 in the Church of the Recollets, after the taking of the Bastille...

Many writers who have studied the French Revolution do not believe in the influence exerted by the Comte de Saint-Germain...He left no arrogant memorial of himself such as a book. He worked for humanity, not for himself...

He influenced Freemasonry and the secret societies, though many modern masons have denied this and have even omitted to mention him as a great source of inspiration. In Vienna he took part in the foundation of the Society of Asiatic Brothers and of the Knights of Light, who studied alchemy; and it was he who gave Mesmer his fundamental ideas on personal magnetism and hypnotism...He had foreseen the chaos of the last years of the eighteenth century and hoped to give it a turn in the direction of peace by spreading among its future promoters a philosophy that might change them...

All over the country secret societies sprang up. The new spirit manifested itself in the form of associations...

The initiates of these sects understood that they were the depositories of a heritage that they did not know, but whose boundless value they guessed; it was to be found somewhere, perhaps in traditions, perhaps in a book written by a master, perhaps in themselves...

It was this immortality of the spirit that Saint-Germain tried to bring to a small group of chosen initiates. He believed that this minority, once it was developed itself, would, in its turn, help to develop another small number, and that a vast spiritual radiation would gradually descend, in beneficent waves, towards the more ignorant masses...

...he founded the group of Philalethes, or truth-lovers...The Prince of Hesse, Condorcet, and Cagliostro were all members of this group. Saint-Germain expounded his philosophy at Ermenonville and in Paris...It was a Platonic Christianity, which combined Swedenborg's visions with Martinez de Pasqually's theory of reintegration. There were to be found in it Plotinus' emanations and the hierarchy of successive planes described by Hermeticists and modern theosophists. He taught that man has in him infinite possibilities and that, from the practical point of view, he must strive unceasingly to free himself of matter in order to enter into communication with the world of higher intelligences.

...the Philalethes attempted the reform of Freemasonry. If they had attained their aim, if they had succeeded in directing the great force of Freemasonry by the prestige of their philosophy, which was sublime and disinterested, it may be that the course of events would have been altered, that the old dream of a world guided by philosopher-initiates would have been realized.

But matters were to turn out differently. Old causes, created by accumulated injustices had paved the way for terrible effects. These effects were in their turn to create the causes of future evil. The chain of evil, linked firmly together by men's egoism and hatred, was not to be broken. The light kindled by a few wise visionaries, a few faithful watchers over the well being of their brothers, was extinguished almost as soon as it was kindled...

The account of St. Germaine appearing and disappearing reminded me of the strange account, I briefly mentioned earlier, concerning Manly P Hall's account of the signing of the Declaration of Independence. As stated, in his *The Secret Destiny of America*, Mr. Hall related that a mysterious stranger encouraged the frightened delegates to sign the document. Under the sub-title of **THE UNKNOWN WHO SWAYED THE SIGNERS OF THE DECLARATION OF INDEPENDENCE**, we read:

"Faced with the death penalty for high treason, courageous men debated long before they picked up the quill pen to sign the parchment that declared the independence of the colonies from the mother country. For many hours they had debated in the State House at Philadelphia, with the lower chamber doors locked and a guard posted-when suddenly a voice rang out from the balcony. A burst of eloquence to the keynote, 'God has given America to be free!' ended with the delegates rushing forward to sign.

...The American patriots then turned to express their gratitude to the unknown speaker. The speaker was not in the balcony; he was not to be found anywhere. How he entered and left the locked and guarded room is not known. No one knows to this day who he was."³³:

The "unknown speaker" who reminded the patriots what it was they were fighting for could well have been Comte de St. Germaine; I guess we will never know. However, from my research I was certain that Comte de St. Germaine was not only a member of the "Orders of the Quest", but also a member of the Divine Consciousness of the "Order of Melchizedek."

Regrettably, despite Comte de St. Germaine's warning, shortly after the founding of Washington D.C. the "Reign of Terror" began in France. This was the counteraction to the "Light" using the "paradigm busting" energy of Uranus to seed a new nation of equality and

freedom. As I said, in France, the “paradigm busting” effect of Uranus was employed by the “Shadow’s” to instigate chaos and terror to further “his” agenda. Before I discuss the energetic ramifications of this time, let us first take a brief look at the conventional history, which is reported in the entry for the French Revolution on Wikipedia:

FRENCH REVOLUTION

Whenever I heard the term French Revolution, I would immediately associate it with King Louis (XVI), Marie Antoinette, Napoleon Bonaparte and the “Reign of Terror” through the Guillotine. In order to find the underlying causes of the French Revolution from the influence of the “Light” and “Shadow’s” perspective, I needed to examine several components. I will start with the ruler of France at the time, King Louis (XVI); excerpts from his entry on Wikipedia are once again my source:

KING LOUIS (XVI) OF FRANCE

Louis XVI (23 August 1754 – 21 January 1793) ruled as King of France and of Navarre from 1774 until 1791, and then as King of the French from 1791 to 1792. Suspended and arrested during the Insurrection of 10 August 1792, he was tried by the National Convention, found guilty of treason, and executed by guillotine on 21 January 1793. He was the only king of France to be executed...

The above excerpt provides the nuts and bolts of the king’s life and death; however, it does not provide us with an explanation of why he was executed. The entry mentions that initially King Louis was “beloved” by his people, but that “his indecisiveness and conservatism” suggested to some that he was “a symbol of the perceived tyranny of the Ancien Régime.” The first thing I needed to do was to discover what the “Ancien Regime” was. There was a link to its entry and so I clicked on it and discovered, the term meant:

Ancien Régime ...refers primarily to the aristocratic, social, and political system established in France under the Valois and Bourbon dynasties (14th century to 18th century). The term is French for "Former Regime," but rendered in English as "Old Rule," "Old Order," or simply "Old (or Ancient) Regime"...

Power in the Ancien Régime relied on three pillars: the monarchy, the clergy, and the aristocracy. Society was divided into three Estates of the realm: the First Estate, Roman Catholic clergy; the Second Estate, the nobility; and the Third Estate, the rest of the population...

The Ancien Régime retained many aspects of a feudal system that had existed since at least the 8th century, in particular noble and aristocratic privilege, and was supported by the doctrine of the Divine Right of Kings. It differed from that earlier feudal order in that political power had increasingly become concentrated in an absolute monarch...

“Absolute monarch”, was not this the very thing that caused the Civil War between the Royalists that supported Charles (I) and the Roundheads, which supported Parliament? Although the French royal family was not involved in the war directly, they did support the English royal family, by shielding Charles (II) and James (II) in France. There is a saying that “if you forget history then you are doomed to repeat it”. Did King Louis forget history or for that matter was he guilty of trying to resurrect the Ancient Régime? There is another point to take into consideration here; the Comte de St. Germaine’s warning the king of the coming storm of revolution. As St. Germaine was not just a member of the “Orders of the Quest”, but one of the Divine consciousnesses of the “Order of Melchizedek”, which Manly

P. Hall called the “unknown philosophers”, King Louis (XVI) was not a tool of the “Shadow.” But how do we explain his connection to “Absolute Monarchy.” Under the sub-heading Absolute Monarch his entry has some interesting information:

When Louis XVI succeeded to the throne in 1774, he was nineteen. He had an enormous responsibility, as the government was deeply in debt, and resentment towards 'despotic' monarchy was on the rise. Louis also felt woefully unqualified for the job. He aimed to earn the love of his people by reinstating the parlements. While none doubted Louis' intellectual ability to rule France, it was quite clear that, although raised as the Dauphin since 1765, he was indecisive and not firm enough to rule. Louis therefore appointed an experienced advisor...

Radical financial reforms by Turgot and Malesherbes angered the nobles and were blocked by the parlements who insisted that the King did not have the legal right to levy new taxes. So Turgot was dismissed in 1776 and Malesherbes resigned in 1776 to be replaced by Jacques Necker. Necker supported the American Revolution, and proceeded with a policy of taking out large international loans instead of raising taxes. When this policy failed miserably, Louis dismissed him, and replaced him in 1783 with Charles Alexandre de Calonne, who increased public spending to 'buy' the country's way out of debt. Again this failed, so Louis convoked the Assembly of Notables in 1787 to discuss a revolutionary new fiscal reform proposed by Calonne. When the nobles were told the extent of the debt, they were shocked into rejecting the plan...

As power drifted from him, there were increasingly loud calls for him to convoke the Estates-General, and in May 1789 he did so, summoning it for the first time since 1614 in a last-ditch attempt to get new monetary reforms approved. This convocation was one of the events that transformed the general economic and political malaise of the country into the French Revolution, which began in June 1789, when the Third Estate unilaterally declared itself the National Assembly...Within three short months, the majority of the king's executive authority had been transferred to the elected representatives of the people's nation. The storming of the Bastille on 14 July served to reinforce and emphasize this radical change in the mind of the masses.

It seems to me that although King Louis may not have been that competent, he was no Charles (I). The entry offers us a different perspective on the fated French king, when it relates Louis's words at the scaffold. “As Louis mounted the scaffold he appeared dignified and resigned. He attempted a speech in which he reasserted his innocence and pardoned those responsible for his death. He declared himself willing to die and prayed that the people of France would be spared a similar fate.” So if the king was once “beloved” then when and why did he become so detested as to warrant his execution? Some would reply that the Reason concerned his queen Marie Antoinette. I reported above that most people have heard of the French queen's reported reply of “let them eat cake” when she was told that the people were starving. However, her entry relates “there is no evidence to support that she ever uttered this phrase, and it is now generally regarded as a *“journalistic cliché”* which first appeared in The Confessions of Jean-Jacques Rousseau.”

MARIE ANTOINETTE

There is also the same consideration of her husband to think of that St. Germaine's warning demonstrates that she was not the “Shadow's” tool. Removing Louis (XVI) and Marie Antoinette as the cause of the French Revolution, presented me with quite a problem; if the king and queen were not the “Shadow's” tool in “his” *coup de tat* then who was? To answer that question took me on a long circuitous journey. It began with an investigation into the conventional history of Marie Antoinette on Wikipedia.

According to the entry for Louis (XVI), he married the then fourteen-year-old Marie Antoinette on May 16th 1770. She was the “youngest daughter of the Holy Roman Emperor Francis (I) and...Empress Maria Theresa.” Her entry on Wikipedia provides an extensive report on the French queen. Again, I have excerpted the most relevant information, which concerns the first rumblings of the revolution, when King Louis became depressed:

...the king had begun to withdraw from a decision making role in government due to the onset of an acute case of depression from all the pressures he was under. The symptoms of this depression were passed off as drunkenness by the libelles. As a result, Marie Antoinette finally emerged as a politically viable entity, although that was never her actual intention. In her new capacity as a politician with a degree of power, the queen tried her best to help the situation brewing between the assembly and the king...

The continued poor financial climate of the country resulted in the 25 May dissolution of the Assembly of Notables because of its inability to get things done. This lack of solutions was wrongly blamed on the queen. In reality, the blame should have been placed on a combination of several other factors. There had been too many expensive wars, a too-large royal family whose large frivolous expenditures far exceeded those of the queen, and unwillingness on the part of many of the aristocrats in charge to help defray the costs of the government out of their own pockets with higher taxes...

The political situation in 1787 began to worsen when the Parlement was exiled, and culminated on 11 November, when the king tried to use a lit de justice to force through legislation. He was unexpectedly challenged by his formerly disgraced cousin, the duc de Chartres, who had inherited the title of duc d'Orléans at the recent death of his father. The new duc d'Orléans publicly protested the king's actions, and was subsequently exiled...

The mention that the king's “disgraced cousin” the duc de Chartres “challenged” the king made my ears prick up, so to speak, so I decided to find out who this man was. His entry on Wikipedia explained why I was alerted:

PHILIPPE de ORLEANS

Louis Philippe Joseph d'Orléans, Duke of Orléans ... was a member of a cadet branch of the House of Bourbon, the ruling dynasty of France. He actively supported the French Revolution and adopted the name Philippe Égalité, but was nonetheless guillotined during the Reign of Terror.

Despite the duke falling victim to the guillotine, something told me I was on the right track. This was confirmed later in his entry when the author discusses the duke's involvement in the French Revolution:

The part Philippe d'Orléans played during the summer of 1789 is one of the most debated points in the history of the French Revolution. The royal court accused him of being at the bottom of every popular movement, and saw the ‘gold of Orléans’ as the cause of the ...storming of the Bastille...His hatred of Marie Antoinette, his previous disgrace at court, and his liberalism ...all seem to point towards his involvement. The Duke is also alleged to have deliberately withheld grain from the people of Paris, being a direct cause of the October 5th March on Versailles. The Duke is also thought to have lied about his whereabouts when the Palace at Versailles was stormed in the early hours of the morning on the 6th of October, he states he was at the General Assembly in Paris, yet several witness...saw him lead the bloodthirsty mob to a staircase leading to the Queen's bedroom, protected by Swiss Guard. The mob cried ‘Long live our King d'Orléans’ during the raid.

As I related earlier many historians believe, that one of the possible causes for the French Revolution was a major famine caused by an “El Niño effect following the 1783 Laki eruption on Iceland.” If the comment that the Philippe de Orleans “withheld grain from the people” is true then he is certainly a candidate for the “Shadow’s” representative. However, inciting starving people was not the only way Philippe de Orleans “served” the “Shadow.” The entry reports that this man has had a “political impact” on all future “republican societies”:

Louis Philippe's political impact forever changed the way republican societies view government. Almost all politicians in countries with a democratic republic treat the time leading up to an election as he did. In today's politics, most campaigns require a great deal of financial backing, as well as propaganda and advertising. Though his political activities may seem trivial to people today, Louis Philippe had a great influence on today's politics.

Another clue for tracing the influence of the “Shadow in France at this time was the so-called September massacres. According to the entry on Wikipedia:

The September Massacres were a wave of mob violence which overtook Paris in late summer 1792, during the French Revolution. By the time it had subsided, half the prison population of Paris had been executed: some 1,200 trapped prisoners, including many women and young boys.

The political situation in Paris on the eve of the September Massacres was dire. No individual or organised body could truly claim exclusive sovereignty. The monarchy and short-lived Constitution of 1791 had been overthrown with the bloody *journée* of 10 August 1792, in which the Tuileries was stormed by the mob and the royal family fled for their lives. The Legislative Assembly had been left impotent after a large number of deputies had fled, and its successor, the National Convention, had not yet met. To further complicate this matter, the insurrectionary Paris commune established 9 August 1792 incorporated some of the most radical revolutionary elements...Lacking a sovereign power, the Parisians' fear, hatred, and prejudice proved to be the seeds of the September Massacres.

The night before the Assault on the Tuileries...an insurrection planned by the Jacobins overthrew the current Paris Commune...and proclaimed a new revolutionary Commune headed by transitional authorities. During the storming of the Tuileries Palace...Louis XVI fled with the royal family, and his authority as King was suspended by the Legislative Assembly; a de facto executive was named, but the actual power of decision rested with the revolutionary Commune, whose strength resided in the mobilized Sans-culottes, the vast majority of Paris' fairly poor population...

The first attack occurred when twenty-four non-juring priests were being transported to the prison of the Abbey of Saint-Germain-des-Prés, which had become a national prison of the revolutionary government. They were attacked by a mob that quickly killed them all as they were trying to escape into the prison, then mutilated the bodies, ‘with circumstances of barbarity too shocking to describe’ according to the British diplomatic dispatch...From September 2 and September 7, in all Paris prisons there were summary trials that condemned and executed almost 1,400 prisoners, in sooth half the detained persons from the previous days. More than two hundred priests, almost a hundred Swiss guards and many political prisoners and noblemen were among the victims.

Most notably, the crowds are said to have raped, killed and grotesquely mutilated the Princesse de Lamballe, friend of Marie Antoinette and sister-in-law to the Duc d’Orléans...Religious figures also figured prominently among the victims: the massacres occurred during a time of great and rising resentment against the Roman Catholic Church, which eventually led to the temporary dechristianisation of France. Over a forty-eight hour period beginning on September 2, 1792, as the French Legislative Assembly (successor to the National Constituent Assembly) dissolved into chaos, angry mobs massacred three bishops...and more than two hundred priests...

The increasing anti religious sentiments in France were explained by Tocqueville...as a historic expression of the growing atheism among the men of letters, especially the followers of Voltaire. According to Tocqueville's analysis of the Old Regime, the intellectuals were determined to combat

Christian traditions that descended from the Middle-Ages, particularly those referred to the Catholic Church structure and authority, because of the continuing censure that the enlightened authors suffered from the moral power of the Church. The writings of the enlightened authors widely influenced the people of France, and created a growing anti-religious sentiment during the 18th Century...

Accepting that the “September massacres” was the start of the Reign of Terror, this event was more of a chaotic orgy of violence by an out-of-control mob. However, the Reign of Terror was the systematic organized slaughter of the aristocracy of France and the individual responsible for the organized Reign of Terror was Maximillien Robespierre.

MAXIMILLIEN ROBESPIERRE

His entry reports that before “Robespierre’s death, 1,285 victims were guillotined in Paris.” I do not need to wonder at this man being a tool of the “Shadow”, because his actions speak for themselves. Because of Robespierre’s mentality, France would remain corrupted for many decades, which is seen in the tyrannical rule of Napoleon Bonaparte; consequently, I must include him in this thesis. His entry on Wikipedia is extremely thorough, but I have concentrated on the most relevant excerpts, which involve his role in the Reign of Terror:

Robespierre argued that the King, having betrayed the people when he tried to flee the country, and by being a king in the first place, posed a danger to the State as a unifying entity to enemies of the Republic...

Robespierre preached a moral ‘insurrection against the corrupt deputies’ at the Jacobin Club. On 2 June, a large crowd of armed men from the Commune of Paris came to the Convention and arrested thirty-two deputies on charges of counter-revolutionary activities...

Though nominally all members of the committee were equals, Robespierre has often been regarded as the dominant force and as such the de facto dictator of the country. He is also seen as the driving force behind the Reign of Terror...

Robespierre believed that the Terror was a time of discovering and revealing the enemy within Paris, within France, the enemy that hid in the safety of apparent patriotism. Because he believed that the Revolution was still in progress, and in danger of being sabotaged, he made every attempt to instill in the populace and Convention the urgency of carrying out the Terror...

Robespierre expanded the traditional list of the Revolution’s enemies to include moderates and ‘false revolutionaries’...Anyone not in step with the decrees of Robespierre’s committee is said to have been eventually purged from the Convention...While it is debated whether Robespierre targeted moderates to accelerate his own agenda, or out of legitimate concern for France, it is known that his policy led to the execution of many of the Revolution’s original and staunchest advocates.

Robespierre saw no room for mercy in his Terror, stating that ‘slowness of judgments is equal to impunity’ and ‘uncertainty of punishment encourages all the guilty’...

In early 1794, he broke with Danton who had more moderate views on the Terror...Robespierre considered an end of the Terror as meaning the loss of political power he hoped to use to create the Republic of Virtue. Subsequently, he joined in attacks on the Dantonists...

After Danton's execution, Robespierre worked to develop his own policies and hoped that the Convention would pass whatever measures he might dictate. He used his influence over the Jacobin Club to dominate the Commune of Paris through his followers...

In Paris, Robespierre increased the activity of the Terror...another ally on the Committee...introduced...the drastic Law of 22 Prairial. Under this law, the Tribunal became a simple court of condemnation without need of witnesses. The result of this was that until Robespierre's death, 1,285 victims were guillotined in Paris.

Robespierre's desire for revolutionary change was not limited to the political realm. He sought to instill a spiritual resurgence in the French nation based on his Deist beliefs. Accordingly, on 7 May

1794 Robespierre had a decree passed by the Convention that established a Supreme Being...In honour of the Supreme Being, a celebration was held on 8 June. Robespierre, as President of the Convention, walked first in the festival procession and delivered a speech in which he emphasised that his concept of a Supreme Being, which he termed a radical Democrat, was far different from the traditional God of Christianity...

Robespierre discovered how efficient his laws had made the business of dealing with the “traitors” to the Revolution, when he was summarily arrested and executed “without trial” on July 28th 1794. All in all, my assessment of Robespierre is one of a zealot that was duped by the “Shadow” using the “paradigm busting” energy of Uranus to create a change in the status quo, by twisting the teachings of the enlightened writers Robespierre admired.

Moving on in my search for how the “Shadow” influenced the Reign of Terror, I come to the driving force that was concentrated in the Jacobin Club. If ever there was a group associated with the Reign of Terror it is the Jacobin Club. The famous Robespierre was a member, before he too became a victim to the insatiable bloodlust. The entry on Wikipedia for the Club says:

After the fall of the monarchy Robespierre became a central figure in the Jacobin Club, and his faction in the National Convention, assembled in the fall of 1792, became known as Jacobins. They were at first a minority, also called "the Mountain" (Montagnards), because they sat together in the higher seats in the Convention's hall; they were dubious about the war with Austria which had begun that spring, but supported more revolutionary measures at home.

The Jacobins assumed more and more power during the spring of 1793, with the support of the Parisian mob, which overawed the Convention, culminating in a coup at the end of May. They were to hold power until the summer of 1794, and they repeatedly purged the Convention of those they held disloyal to the Republic, ending with a widespread program of execution, the Reign of Terror in their last months.

Although the Reign of Terror lasted for less than a year, from September 5th 1793 to July 27th 1794, as I said its repercussions lasted a great deal longer. Before I turn to the most serious repercussion of the Reign of Terror, I found an extremely interesting piece of information in the book *Solomon's Power Brokers*: by Christopher Knight and Alan Butler. I mentioned this book in Section 7 in respect to the Knights Templar's connection to the Star Families, but the authors have some fascinating information concerning the French Revolution.

Mr. Knight and Mr. Butler relate that a little over a year after the September massacres, in November the revolutionary government of France “officially abandoned” Catholicism. To reinforce this mandate “a beautiful young actress” was “dressed in classical robes and seated on the high altar” of Paris' Notre Dame Cathedral. The authors recount the ceremony that was held for the installation of the “goddess of the Revolution” on December 10th 1793. The young woman “lit a candle, known as the light of reason. The form of this young woman became known as the ‘Goddess of Reason’, a direct counterpart of the goddess of Liberty in the United States. For a time the cathedral became known as the Temple of Reason.”³⁴

The authors remind us that the Statue of Liberty or “the Goddess of Reason” that was “completed and dedicated October 1886” for America's centennial was a gift from France “and that it was entirely a Masonic inspiration.” They add that although the statue was officially paid for by “public subscriptions” a “plaque” on the statue's pedestal “makes clear” that despite being funded by the people of France “...the Statue of Liberty was actually a gift

from the Grand Orient Freemasons of France.” Cementing the connection the authors restate that “This huge statue carries a torch that represent the same candle” that was lit by the goddess of Reason in Notre Dame Cathedral December 10th 1793.³⁵

Considering what both the Statue of Liberty and the archetype of the “goddess of reason” the young actress represented in Notre Dame Cathedral, it is hard to countenance the utter madness that was unleashed in the Reign of Terror. Unfortunately, as we shall see this dark period in France would have serious repercussion; the worst being the instigation of Napoleon Bonaparte.

NAPOLEON BONAPARTE

Napoleon’s impact was so great in Spiritual Evolution that it was seen by Nostradamus nearly three centuries earlier. Initially this puzzled me, why was Napoleon the first “antichrist” to be named by Nostradamus. After all, since New Testament times there have been multiple candidates for antichrists, such as Nero, Torquemada, and Pope Alexander (VI) to name just three men who represented the epitome of the opposite to Christ, so what made the conqueror Napoleon the first to receive the title antichrist?

The answer is that he was the first man to be infused with the embodiment of the “Shadow”, the “prince of this world.” I should explain that although in Section 7 I said that the “Shadow” not only influenced the Hapsburg dynasty but “at times” incarnated in family members, the situation with Napoleon was not the same. With the member of the Hapsburg family that the “Shadow” incarnated into, “he” was only able to affect the world from an ordinary man’s perspective. However, with Napoleon the “prince of this world” effectively possessed the French soldier that became the first emperor of France. My next question was why did the “Shadow” wait to effectively take physical form in Napoleon Bonaparte, an obscure French soldier? The answer is again found in the spiritual world.

Earlier when I related that the blood sacrifices perpetrated by the Aztecs at Tenochtitlán had caused the “Shadow” to be able to take human form by possessing the Aztec king, the Reign of Terror achieved the same result. When we consider the multiple massacres carried out before the 18th century, it is hard to see why the guillotining of hundreds of individuals was especially different. The difference was the mass emotion that accompanied the executions. Literally thousands of people reveled in an orgy of hatred, taking extreme pleasure at the condemned’s suffering. What is worse is the hatred was at the 3rd level or driven by vengeance, which equates to “Blasphemy of the Holy Spirit.” So much blood was spilled during the Reign of Terror in the name of vengeance. Moreover, because blood is the carrier of the Soul that acts as a door between the Earth Plane and the Astral Plane, the most spiritually damaging result of the Reign of Terror was a door to the Astral Plane was temporarily opened. This allowed the “Shadow” to infuse “himself” into a willing soul, using “his” individuated part “the prince of this world” to possess Napoleon Bonaparte. I say “willing”, because the rules dictate that no one can be forced to become a pawn of either side.

So why was an obscure soldier chosen by the “Shadow” to carry out “his” agenda; what made Napoleon so appealing to “him”? The only possible explanation was that his heritage was Italian nobility and that he already had delusions of grandeur. Once Napoleon was under control of the “Shadow”, he quickly promoted the “Shadow’s” agenda by re-instigating slavery, which had been abolished after the French Revolution.

NAPOLEON AND THE VATICAN ARCHIVES

I have covered Nostradamus' first antichrist's military conquests extensively elsewhere; particularly his conflicts with England and his expedition to Egypt. My interest in the Emperor here was inspired by a snippet of information in Dan Brown's *Angels & Demons*. The author referred to the Vatican Library being invaded by Napoleon. As a result, I was interested to determine how this happened. I found an interesting article entitled THE TRANSFER OF THE VATICAN SECRET ARCHIVES TO PARIS AND THEIR RETURN BACK TO THE HOLY SEE on the web site www.vatican.va I have selected the most relevant excerpts to my discussion:

In February 1810, Napoleon enacted an edict for the occupation of the papal archives; it provided that all the documentation preserved in the archives were transferred to Rheims, but then the destination became Paris. Various convoys – made up of enormous wagons carried about 3.239 cases (or chests) of documents coming from the archives of the Holy See, including...the Vatican Secret Archives...

In Paris, the great number of precious papers was placed in Soubise Palace...

In Paris, the imperial archivists divided the great number of archival pieces coming from the Vatican into sixteen alphabetical classes...

After the fall of Napoleon (11th April 1814), King Louis XVIII, of the restored Bourbon Dynasty, decided to return the Vatican Archives to the Pope, so the Pope sent some of his trustworthy men to Paris...

On 28th April 1814 in Paris, the Vatican archives at Soubise Palace were publicly handed over to Monsignor Emanuele De Gregorio (who then became Secretary of the Congregation for the Council and Cardinal), and to Gaetano and Marino Marini. The latter two began to prepare the transfer to Rome of the important archival material, but these operations were suddenly interrupted by the Napoleonic period of the Hundred Days (26th February – 22nd June 1815); in this lapse of time the provisions to return the archives to the Pope were declined, the Vatican archivists were thrown out of Paris (Gaetano Marini died in Paris shortly after and Marino Marini left for I) and the documents were seriously damaged and tampered.

When Napoleon was definitely defeated, on 12th August Pius VII ordered Marino Marini to go back to Paris and resume the preparation of the transfer of the archives back to the Vatican. Marini actually started this work on 3rd September 1815 and the first wagons left in October, by sending back the documents Rome most urgently felt the need to have. Even on their way back to Rome, entire wagons of documents were lost because of accidents (in Piedmont, for instance, some wagons nearly lost their entire precious load while crossing the River Taro).

On 23rd December 1815, Monsignor Marini returned to Rome and handed over to the Pope the first part of the documentation taken away by Napoleon. At this point, Count Ginnasi (who actually cared very little about his duty) was asked to recoup the Vatican archival part still found on French soil and return it to Rome. The enormous transport costs obliged the Secretariat of State to issue orders to the delegates to save money, so the Cardinal Secretary of State himself, Ercole Consalvi, decided that the "useless papers that could be burnt" were to be destroyed directly on the spot. Count Ginnasi carried out the orders or the suggestions coming from Rome even too effectively, so he burnt hundreds (if not thousands) of pieces and sold thousands of others to be used as wrapping paper by the Parisian delicatessen shopkeepers. Therefore, many series of Vatican archives were mutilated and others were totally lost. Between July 1816 and March 1817, several trains of wagons headed for Rome and the Vatican material gradually returned to the Holy See (with the above-mentioned losses) in the years that followed.

The disorder with which the cases were prepared for the delivery of the documents, upon their arrival in the Vatican, some series of different archives of the Curia were confused with others and were therefore put in places that were absolutely inconsistent (for instance, some parts of the Holy Office went to the Vatican Library and to the Vatican Secret Archives; on the contrary, some

documents of the Vatican Archives ended up in the Vatican Library or elsewhere). Throughout the years, these illogical displacements have been put into order and some series, at least virtually (on the indexes) have been reassembled. However, the wounds inflicted to the corpus of the Vatican archives by the inauspicious transfer to Paris, are still clearly evident.

We will never know what treasures were lost when those “papers” that were deemed “useless papers” were burnt or sold for “wrapping paper.” Sadly, as the energy in Paris was so infused with the “Shadow”, I suspect they were important to the spiritual progress of Humanity.

Although Napoleon only reigned as the French Emperor for ten years, from 1804 to 1814 his impact was such that at his height he controlled most of Western Europe. Only Spain held out against him with the backing of Great Britain. It was only when the emperor tried to conquer Russia that he was stopped, not by a superior army, but by the weather. From his actions I could identify Napoleon as an agent of the “Shadow,” but why did Nostradamus warn future generations about him; the answer was found in his invasion of Egypt:

March 1798, Bonaparte proposed a military expedition to seize Egypt, then a province of the Ottoman Empire, seeking to protect French trade interests and undermine Britain’s access to India...

An unusual aspect of the Egyptian expedition was the inclusion of a large group of scientists assigned to the French expeditionary force: among their discoveries was the finding of the Rosetta Stone...

Bonaparte’s expedition seized Malta from the Knights of Saint John...and then landed successfully at Alexandria...

After landing on the coast of Egypt, he fought the Battle of the Pyramids against the Mamelukes, an old power in the Middle East, approximately 4 miles from the pyramids...

At first, I was drawn to the part where Napoleon fought the “Mamelukes, an old power in the Middle East.” I was curious as to who the Mamelukes were?

MAMLUKS/MAMELUKES

I discovered from several articles on the web that the word “Mamluk” was Arabic for white slave. Evidently, these slaves, often Christian were forcibly converted to Islam, but unlike most slaves, these slaves became rulers of a dynasty in their own right. Note: there appears to be several spellings for Mameluke. Learning that the Mamelukes/Mamluks were “white slaves” did not explain their relevance to my investigation. However, I found an article about Mamelukes that had the relevant information, which led to my discovering the Mamluk’s connection to the influence of the Melchizedek and Sophia consciousness and energy in the Middle East:

...Mamluk sultans, a series of rulers who governed Egypt for nearly three hundred years, from the death in 1250 of Shajrat al-Durr (“Tree of Pearls”) (one of the few women rulers in Islam – Razziya Sultana was another - and the first to rule Egypt since Cleopatra until the Ottoman conquest in 1517. The Bahri Mamluks, Kipchak Turks based at Roda, ruled from 1250 1382, and were then succeeded by the Burgi (“tower”) Mamluks, Circassians based at the Citadel, led by Barquq (1382-89). The Burgis ran Egypt until their removal by the Ottoman Turks in 1517 under Selim I...

The Mamluk personality is a study in contradictions. An obsession with cruelty and death (the favored mode of execution was impalement) coexisted alongside an apparently genuine, sublime,

and heartfelt piety, including a deeply-felt compassion for society's poor and destitute, and the capacity to produce some of the most breathtaking art in Islamic history. On the one hand unlettered and uncultured, the Mamluks were at the same time, enthusiastic promoters of the arts, and builders of some of the most magnificent architecture in the world...

I was curious as to the apparent dichotomy of the Mamluks? I learned that not all of the rulers were obsessed "with cruelty and death." There was at least one who exhibited a concern for his subjects. The excerpts from the article below relate the actions of the Sultan Qalawun and his son Nasir Muhammad:

In Cairo, work was completed in 1284 on the Mamluk sultan Qalawun's masterpiece, his *maristan* ("hospital") in Cairo, to which was connected a mosque, a madrasa ("school"), and his tomb. This is one of the most interesting of all Mamluk building complexes in Cairo. It is the site of Cairo's first *sabeel*, a "public fountain," added to the structure in 1366 by al-Nasir Muhammad. The water from these *asbala* was free to the public, but especially intended for the poor...

The madrasa of Qalawun was built with stone cannibalized from the pyramids and other buildings, and included a public library...There was also an orphanage, a children's religious school, and a kindergarten. The *maristan* (Hospital) had large wards and well-stocked laboratories. All the latest treatments were practiced in it. Fifty readers chanted the Koran in the mausoleum. Included in the *maristan* were special wards for segregating diseases, such as fevers, ophthalmia, and dysentery. There were baths, a dispensary, kitchens, and storerooms. Lectures in medicine were given in a special lecture hall..

The years 1293 - 1294, 1298 - 1308, 1309 - 1340 mark the three reigns of the Sultan al-Nasir Muhammad, son of Qalawun, and Mamluk ruler of Egypt. Coming first to the throne at age nine, he was deposed a year later, reinstated at age fourteen, deposed again ten years later, then reinstated for the third time in 1309. The nearly fifty years of his era mark the height of Mamluk power and the cultural height of Egypt since ancient times. 100,000 men toiled on the canal which he dug in 1311 connecting Alexandria with the Nile. He also erected an aqueduct to conduct water from the Nile to the Citadel. He built thirty mosques, in addition to monasteries, baths, and schools. His own mosque in the Citadel (1318) was decorated with stone from the ruined cathedral of Akko. In the opinion of many, his mosque and school represent the pinnacle of Islamic architecture.

At first, because of the reign of Qalawun and al-Nasir demonstrating at least in part the Melchizedek and Sophia's consciousness, I thought the Mamluks were of similar energy to the Sufis or at least the Druze or Ismaelites. I was pleasantly surprised to discover they were Orthodox Sunnis.

I began this investigation of the Mamluks through trying to determine why Nostradamus warned future generations about Napoleon? As I said, I was told that it concerned his expedition to Egypt in 1798. At the time Napoleon invaded Egypt it was under the Ottoman Empire, so was his battle with the Mamluks the reason for the warning? I was also alerted to the fact that "The madrasa of Qalawun was built with stone cannibalized from the pyramids." Nonetheless, this was not the main reason for the warning; it was because Napoleon's goal was to obtain the Egyptian Mysteries. Some historians think his inclusion of "...a large group of scientists...is considered by some an indication of Bonaparte's devotion to the principles of the Enlightenment..." The crowning pearl in the expedition was the discovery of the Rosetta-Stone, which enabled the translation of Egyptian hieroglyphs.

At the time of Napoleon's "expedition" to Egypt, both Cagliostro and Comte de St. Germaine were household names in France. However, it was David Stevenson's book *THE ORIGINS OF FREEMASONSONRY* that revealed the deeper reason for Nostradamus' warning. With reference to the need for not revealing The Mysteries, he says, "The

Neoplatonist striving was linked...with symbolism, especially in the form of hieroglyphs and emblems...symbolism...revealed divine truths...If the symbols could be read correctly the structure and forces controlling the universe would be revealed...These truths had been understood...by the Egyptians whose sages had recorded them in their hieroglyphs...The sacred truths had been deliberately hidden in hieroglyphs to conceal them from the profane...”³⁶

Another fact that alerted me was that Napoleon “seized Malta from the Knights of Saint John”, because Cagliostro was received by the Grand Master of the Knights of Malta. Anyway, Napoleon never succeeded in obtaining The Mysteries because of the British Navy under Napoleon’s nemesis Lord Horatio Nelson. Lord Nelson’s unrelenting pursuit of Napoleon meant the emperor could only spend a year in Egypt.

Because Napoleon moved so quickly to conqueror as many countries as possible, all of Europe, western and eastern; including Russia and the Middle-East were drawn into the Napoleonic Wars. This further strengthened the “Shadow’s” influence, which manifested in an attack on the “Light’s” agenda in America.

This was a two-pronged attack, one military and one subtle. Curiously, it was the subtle attack that was the most effective in sabotaging the “Light’s” agenda in America. However, before I get to that let us catch-up with the events following the Presidencies of George Washington and John Adams.

THOMAS JEFFERSON

At the beginning of the 19th century, in 1801 we find Thomas Jefferson as the 3rd President of the United States. America expanded during his presidency with the Louisiana Purchase and the expedition of Lewis and Clark. His entry on Wikipedia states “As a political philosopher, Jefferson was a man of the Enlightenment and knew many intellectual leaders in Britain and France. He idealized the independent yeoman farmer as exemplar of republican virtues, distrusted cities and financiers, and favored states’ rights and a strictly limited federal government. Jefferson supported the separation of church and state ...He was the eponym of Jeffersonian democracy and the co-founder and leader of the Democratic-Republican Party, which dominated American politics for a quarter-century...” Thomas Jefferson wore many hats, apart from a politician he was also an “architect, archaeologist, paleontologist, inventor, and founder of the University of Virginia...”

As Thomas Jefferson was a “man of the Enlightenment”, I wondered if he too was a member of the “Orders of the Quest.” As stated, he was not a mason and the masons were behind the astrological planning of the Federal City; consequently as Jefferson was not involved in the cornerstone/foundation ceremonies, I was not clear as to his role in regard to the “Light’s” agenda. I needed to investigate further, first with the traditional view of Jefferson. According to the entry on Wikipedia:

In 1760 Jefferson entered the College of William and Mary in Williamsburg at the age of 16; he studied there for two years, graduating with highest honors in 1762. At William & Mary, he enrolled in the philosophy school and studied mathematics, metaphysics, and philosophy under W&M Professor William Small, who introduced the enthusiastic Jefferson to the writings of the British Empiricists, including John Locke, Francis Bacon, and Sir Isaac Newton (Jefferson called them the “three greatest men the world had ever produced”)...

While in college, Jefferson was a member of a secret organization called the Flat Hat Club...After graduating in 1762 with highest honors, he studied law with his friend and mentor, George Wythe, and was admitted to the Virginia bar in 1767.

I was reminded that King William and Queen Mary, for who the college is named, signed the British Bill of Rights. Jefferson's "three greatest men" gives us a clue to his philosophy. Francis Bacon has been addressed as a member of the "Orders of the Quest" and in the previous "upstepping" I demonstrated that Sir Isaac Newton was definitely a member. Interestingly, David A. Shugarts in his *SECRETS OF THE WIDOW'S SON* relates that Isaac Newton and Francis Bacon translated the Emerald Tablet.³⁷ Initially it had surprised me to learn that Isaac Newton had translated the Emerald Tablet. I say initially, because in 2000 I discovered from an article in the *Smithsonian Magazine* that Isaac Newton was an alchemist and familiar with the philosophers' stone. We reported on the article in *The True Philosophers' Stone* thus:

"...in December 2000, Suzzan was amazed to discover that Isaac Newton had been an alchemist and moreover had drawn a depiction of the Philosophers' Stone. She had been reading an article in the Smithsonian Magazine about Sir Isaac Newton. The magazine featured several illustrations to accompany the article. One of the illustrations especially intrigued her. It was one of Newton's own sketches and it depicted a strange two headed, winged figure of a man and woman merged into one body. Both heads wore crowns, which were positioned either side of a six-pointed star. Each foot was on two blocks -- one attached to a pillar with a tree sprouting symbols of the Sun. The other block was attached to a pillar sprouting symbols of the Moon. In the forefront, there is the weirdest depiction of a two-headed animal Suzzan had ever seen. The two heads bore no resemblance to any animal that she knew of. The picture was very perplexing. However, the author's caption made Suzzan wonder if the great man may have been trying to pass something on in symbolic form. The author of the article, Jennifer Lee Carrell had written under the picture, "Opposites (male and female, day and night) are united under a star representing the philosophers' stone in a 16th century manuscript."

The above excerpt is yet another confirmation that Sir Isaac Newton was a member of the "Orders of the Quest." Seeing the connection between the first two "great men", Sir Francis Bacon and Sir Isaac Newton, made me wonder about the third "great" man, John Locke. As I wasn't familiar with him, I looked him up on Wikipedia. An excerpt from his entry has:

Locke exercised a profound influence on philosophy and politics, in particular on liberalism. Modern libertarians also claim him as an influence. He was a strong influence on Voltaire, while his arguments concerning liberty and the social contract later influenced the written works of Alexander Hamilton, James Madison, Thomas Jefferson, and other Founding Fathers of the United States. In addition, Locke's views influenced the American and French Revolutions. But Locke's influence may have been even more profound in the realm of epistemology. Locke redefined subjectivity, or self and intellectual historians such as Charles Taylor and Jerrold Seigel argue that Locke's *Essay Concerning Human Understanding* (1690) marks the beginning of the modern conception of the self...

My journey has shown me that many times the most famous people are influenced by individuals who often languish in obscurity. I wonder how many members of the general population of America have heard the name John Locke and yet I do not think there is a single person who is not familiar with Thomas Jefferson.

The entry on Wikipedia above related that Jefferson was a member of the “secret organization” called the Fat Hat Club while in college. As he had “enrolled in the philosophy school” studying among other things metaphysics, I wondered if the Flat Hat Club was also a philosophical club. I learned that according to the entry for the Flat Hat Club on Wikipedia:

The Flat Hat Club (as it was known outside its membership) or F.H.C. Society was the first of the collegiate secret societies or fraternities founded in the present United States. It was established at The College of William and Mary...in Williamsburg, Virginia on November 11, 1750... As members of the first American collegiate fraternity in the modern sense, the “brothers” of the F.H.C. devised and employed a secret handshake, wore a silver membership medal, issued certificates of membership, and met regularly for discussion and fellowship. The Society became publicly known as the “Flat Hat Club,” in probable allusion to the mortarboard caps then commonly worn by all students at the College...

“Secret handshakes” within a “brotherhood” certainly sounded Masonic to me and yet everything I read said that Jefferson was not a mason. However, as reported in the subsection “18th century” there were multiple secret esoteric clubs all over Europe and America in the 1700s. Wikipedia reports of another “club” in the William and Mary College that was founded twenty-three years later:

Another Latin-letter society, the P.D.A. Society (publicly known as “Please Don’t Ask”), was founded at William and Mary early in 1773 in imitation of the F.H.C. John Heath, a student at William and Mary who (according to tradition) sought but was refused admission to the P.D.A., in retaliation established the first Greek-letter fraternity, the Phi Beta Kappa Society on December 5, 1776. In the chaos of wartime Virginia, the Phi Beta Kappa chartered chapters at other colleges before (as the two Latin-letter fraternities) suspending its existence at William and Mary during the Yorktown campaign; later, during the course of the Anti-Masonic controversies of the 1830s, the Phi Beta Kappa Society was changed from a social fraternity into the country’s first collegiate honorary fraternity, which it remains today.

Could the “Anti-Masonic controversies of the 1830s” be the reason why history has distanced Thomas Jefferson from the Freemasons? He was George Washington’s Secretary of State and as stated was on the committee to design the Great Seal. Obviously, for him to have been chosen for either post, he must have been thought to have been at least open to Masonic ideas

To be honest, I had been unclear as to Thomas Jefferson’s philosophical views and whether or not he was influenced by the Melchizedek/Sophia energy. After some considerable digging I found that he was indeed influenced by the Melchizedek/Sophia energy. It was again an entry on Wikipedia that revealed the relevant information. First though, I need to review the accepted stance of Thomas Jefferson’s opinions on religion:

...many scholars agree with the claim that Jefferson was a deist, a common position held by intellectuals in the late 18th century...

Jefferson used deist terminology in repeatedly stating his belief in a creator, and in the United States Declaration of Independence used the terms “Creator” and “Nature’s God”. Jefferson believed, furthermore, it was this Creator that endowed humanity with a number of inalienable

rights, such as “life, liberty, and the pursuit of happiness”. His experience in France just before the French Revolution made him deeply suspicious of Catholic priests and bishops as a force for reaction and ignorance. Similarly, his experience in America with inter-denominational intolerance served to reinforce this skeptical view of religion. In a letter to William Short, Jefferson wrote: “the serious enemies are the priests of the different religious sects, to whose spells on the human mind its improvement is ominous...”

One of Jefferson’s least well known writings is: “Millions of innocent men, women and children, since the introduction of Christianity, have been burned, tortured, fined and imprisoned. What has been the effect of this coercion? To make half the world fools and half hypocrites; to support roguery and error all over the world”- Thomas Jefferson, in his Notes on Virginia

Jefferson sought what he called a “wall of separation between Church and State”, which he believed was a principle expressed by the First Amendment. This phrase has been cited several times by the Supreme Court in its interpretation of the Establishment Clause. In an 1802 letter to the Danbury Baptist Association, he wrote:

As stated, Thomas Jefferson supported the separation of church and state, following the Republican Party main doctrine. Nonetheless, I felt that his contribution to spiritual evolution was more than just the endorsement for religious freedom. I found his wisdom in understanding that human civilization and society doesn’t stand still and as such “laws” need to be adaptable to progress:

Jefferson’s dedication to “consent of the governed” was so thorough that he believed that individuals could not be morally bound by the actions of preceding generations. This included debts as well as law. He said that “no society can make a perpetual constitution or even a perpetual law. The earth belongs always to the living generation.” He even calculated what he believed to be the proper cycle of legal revolution: “Every constitution then, and every law, naturally expires at the end of nineteen years. If it is to be enforced longer, it is an act of force, and not of right.” He arrived at nineteen years through calculations with expectancy of life tables, taking into account what he believed to be the age of “maturity”—when an individual is able to reason for himself.

It was a remark on an entry on Wikipedia concerning President John F. Kennedy’s opinion of Thomas Jefferson that clinched it for me. Evidently, President Kennedy:

...welcomed forty-nine Nobel Prize winners to the White House in 1962, saying, “I think this is the most extraordinary collection of talent and of human knowledge that has ever been gathered together at the White House—with the possible exception of when Thomas Jefferson dined alone.”

Thomas Jefferson’s entry related that his presidency is known for ...the Louisiana Purchase and the Lewis and Clark expedition, both of which, agreed with the philosophy of the “Orders of the Quest.” This was confirmed when we read *Secrets of the Widow’s Son* and learned from Mr. Shugarts that Lewis and Clark, “...were masons...”³⁸ Moreover, he also informs us that Thomas Jefferson “...spent time in Paris as the American ambassador.” Because of this experience apparently “...He was profoundly influenced by the classic structures he saw there...” Evidently, Jefferson considered the “Pantheon” the “most perfect of building design.” Mr. Shugarts deduces that this is the reason the Jefferson Memorial, erected at the beginning of the 20th Century is in the shape of the Pantheon.³⁹

Having investigated Thomas Jefferson, I was clearer on his philosophy, but I still was not sure if he was a member of the “Orders of the Quest.” However, just when I was about to concede defeat over nailing down Thomas Jefferson’s philosophy, I learned of another society he joined. So before I leave Thomas Jefferson let us briefly examine this one more

society, which was Benjamin Franklin's American Philosophical Society. Its entry on Wikipedia has:

The American Philosophical Society is a discussion group founded in 1743 by Benjamin Franklin as an offshoot of his earlier club, the Junto. Through research grants, published journals, the upkeep of an extensive library, and regular meetings, the society continues to advance careful study in a wide variety of disciplines in the humanities and the sciences.

From the beginning, the Society attracted some of America's finest minds. Early members included George Washington, John Adams, Thomas Jefferson, Alexander Hamilton, Thomas Paine, David Rittenhouse, Owen Biddle, Benjamin Rush, James Madison, Michael Hillegas, and John Marshall. The Society also drew philosophers from other nations as members, including Alexander von Humboldt, the Marquis de Lafayette, Baron von Steuben, Tadeusz Kościuszko, and Yekaterina Romanovna Vorontsova-Dashkova.

By 1746 the Society had lapsed into inactivity. In 1767, however, it was revived, and, on January 2, 1769, it united with the American Society for Promoting Useful Knowledge under the name 'American Philosophical Society Held at Philadelphia for Promoting Useful Knowledge'. Benjamin Franklin was elected first president of the group.

After the American Revolution, the Society looked for leadership to Francis Hopkinson, one of the signatories of the Declaration of Independence. Under his influence, the Society received land from the government of Pennsylvania, along with a plot of land in Philadelphia where Philosophical Hall now stands.

Illustrious names have continually been added to the membership roster, reflecting the society's scope. Charles Darwin, Robert Frost, Louis Pasteur, Elizabeth Cabot Agassiz, John James Audubon, Linus Pauling, Margaret Mead, Maria Mitchell, and Thomas Edison became members of the Society. The Society continues to attract names of high renown today, with a current membership list (as of the April 2005 elections) of 920 members, including 772 Resident members (citizens or residents of the United States) and 148 foreign members representing more than two dozen countries...

In 1786, the Society established the Magellanic Premium, a prize for achievement in 'navigation, astronomy, or natural philosophy', the oldest scientific prize awarded by an American institution, which it still awards. Other awards include the Barzun prize for cultural history, Judson Daland Prize for Outstanding Achievement in Clinical Investigation, the Franklin medal, the Lashley award for neurobiology, the Lewis award, and the Jefferson medal for distinguished achievement in the arts, humanities, or social sciences.

The society has a "Jefferson medal", because he apparently served as the Society's president from 1797 to 1815. To me, the American Philosophical Society is obviously one of the earthly representations of the "Orders of the Quest." The fact that Thomas Jefferson was not only a member, but also the president of the American Philosophical Society more than anything else confirmed for me his affiliation with the philosophy of the Founding Fathers Masons.

The reason Benjamin Franklin formed the society, despite being a mason, was the philosophy of all inclusiveness. In reading this I was reminded of the corruption caused by Jacques de Molay's curse, which allowed the influence of the "Shadow" to infiltrate some factions of the masons. I will not go into which faction is which at this time, as I will be discussing it in the next "upstepping." At this time though I will say that the masons involved in the initial founding of America were not one of the factions I am referring to.

After Thomas Jefferson served two terms as president, he was succeeded in 1809 by James Madison. It was under Madison's presidency that the "Shadow" launched his two-pronged attack on America. The first prong; the military was in the War of 1812 with Britain. On this occasion the "Shadow" simply took advantage to steer two powerful individuals to fulfill "his" agenda. Remember neither side can force an individual into being a tool; they

can however, create scenarios and influence individuals to further their goals. The two individuals involved in the struggle between the “Light” and the “Shadow” was the 4th president of the United States, James Madison and the British politician Lord Liverpool, although the “Shadow’s” influence was through Lord Liverpool’s military commanders, Rear Admiral George Cockburn and General Robert Ross. Starting with Madison, his entry on Wikipedia seems to say that he was instrumental in America going to war with Britain:

JAMES MADISON

The entry relates Madison as a “political philosopher” and that he is “Considered to be the ‘Father of the Constitution’.” This was because Madison “was the principal author of the document.” As Madison was Thomas Jefferson’s “Secretary of State” I wondered if he held the same philosophy as the other Founding Fathers. Apparently, the entry says Madison was a key person to the forming of the American government in its early days:

In 1788, he wrote over a third of the Federalist Papers, still the most influential commentary on the Constitution. The first President to have served in the United States Congress, he was a leader in the 1st United States Congress, drafted many basic laws and was responsible for the first ten amendments to the Constitution (said to be based on the Virginia Declaration of Rights), and thus is also known as the ‘Father of the Bill of Rights’. As a political theorist, Madison's most distinctive belief was that the new republic needed checks and balances to protect individual rights from the tyranny of the majority.

As leader in the House of Representatives, Madison worked closely with President George Washington to organize the new federal government. Breaking with Treasury Secretary Alexander Hamilton in 1791, Madison and Thomas Jefferson organized what they called the Republican Party (later called the Democratic-Republican Party) in opposition to key policies of the Federalists...

As Jefferson's Secretary of State (1801–1809), Madison supervised the Louisiana Purchase, doubling the nation's size, and sponsored the ill-fated Embargo Act of 1807. As president, he led the nation into the War of 1812 against Great Britain. During and after the war, Madison reversed many of his positions. By 1815, he supported the creation of the second National Bank, a strong military, and a high tariff to protect the new factories opened during the war.

From a purely spiritual perspective, James Madison was instrumental in the “subtle” aspect of promoting the “Shadows” agenda. I say this not with any political nuance, but in respect to the “Light’s” agenda of unification and the unmasking of the illusion of separateness. When I began this thesis, I thought that one of the biggest obstacles to America’s spiritual progression was the sense of separateness the American Constitution engenders. However, overtime I came to understand that it was not the Constitution, which promotes freedom and equality, but the ten amendments added to it known as the “Bill of Rights.”

Although, on the face of it the “Bill of Rights” seems to be a good thing for America, maintaining the right of the individual over the possible exploitation of the Government. Nonetheless, in the subtlest of ways from the spiritual perspective, many of the amendments actually create conflict and division. Take for instance the second amendment, the “Right to Bear Arms”; this has resulted in an absolute smorgasbord for the “Shadow” as it is very easy to instigate fear, anger, and hatred through the use of a cold piece of steel. Likewise with the first amendment the “Right to free speech,” although this amendment was designed to allow the public to freely voice their opposition to government policies, it has again evolved into a tool which the “Shadow” uses to incite fear, anger and hatred. I will return to this discussion

later in the appropriate “upstepping”, which is where the fruit of these seeds ripen, but for now let us examine James Madison’s opponent in the War of 1812, Lord Liverpool.

LORD LIVERPOOL

Although at the outbreak of the War of 1812, King George (III) was still on the throne, because of a recurrent mental illness, his eldest son George, the Prince of Wales was acting as Regent. At this time in Great Britain, the business of running the country was in the hands of the Parliament, with whichever party holding the majority providing the Prime Minister. Lord Liverpool had come to the forefront of politics when:

In Henry Addington’s government, he entered the cabinet as Secretary of State for Foreign Affairs...He continued to serve in the cabinet as Home Secretary in Pitt the Younger’s second government. While Pitt was seriously ill, Liverpool was in charge of the ...When William Pitt died in 1806, the King asked Liverpool to accept the post of Prime Minister, but he refused, as he believed he lacked a governing majority...

Lord Liverpool ...accepted Secretary of State for War and the Colonies in Spencer Perceval’s government in 1809...

When Perceval was assassinated in May 1812, Lord Liverpool succeeded him as prime minister...Liverpool’s government contained some of the future great leaders of Britain...

In History Class at school it had been difficult for me to understand the reason for the War of 1812. At the time Britain was embroiled in a war with Napoleon, which involved Europe, the Middle-East and Russia. Nonetheless, I now know that there was an energetic underlying cause for the conflict. I found the secular perspective of the causes for the war on the Wikipedia entry for the War of 1812, which relates the causes thus:

WAR OF 1812

...The war had many causes, but at the centre of the conflict was Britain’s ongoing war with Napoleon’s France...

The British were engaged in war with the First French Empire and did not wish to allow the Americans to trade with France, regardless of their theoretical neutral rights to do so...

The United States Merchant Marine had come close to doubling between 1802 and 1810. Britain was the largest trading partner, receiving 80% of all U.S. cotton and 50% of all other U.S. exports. The United States Merchant Marine was the largest neutral fleet in the world by a large margin. The British public and press were very resentful of the growing mercantile and commercial competition. The United States’ view was that Britain was in violation of a neutral nation’s right to trade with any nation it saw fit.

During the Napoleonic Wars, the Royal Navy expanded to 175 ships of the line and 600 ships overall, requiring 140,000 sailors. While the Royal Navy was able to man its ships with volunteers in peacetime, in war, it competed with merchant shipping and privateers for a small pool of experienced sailors and turned to impressment when unable to man ships with volunteers alone. A sizeable number of sailors (estimated to be as many as 11,000 in 1805) in the United States merchant navy were Royal Navy veterans or deserters who had left for better pay and conditions...

The United States believed that British deserters had a right to become United States citizens. Britain did not recognise naturalized United States citizenship, so in addition to recovering deserters, it considered any United States citizen born British liable for impressment. Exacerbating the situation was the widespread use of forged identity papers by sailors. This made it all the more difficult for the Royal Navy to distinguish Americans from non-Americans and led it to impress some Americans who had never been British...American anger at impressment grew when British frigates

stationed themselves just outside U.S. harbors in U.S. territorial waters and searched ships for contraband and impressed men in view of U.S. shores...

Having ascertained the secular cause of the War of 1812, the more nefarious purpose of the war was to undo the infusing of The Mysteries into the buildings of Washington D.C., by destroying the Federal City. How the destruction of Washington was achieved is recorded in its own entry and so I will take the relevant excerpts from the entry:

The Burning of Washington took place in August 1814... British forces occupied Washington, D.C. and set fire to many public buildings...

The White House was set ablaze causing extensive damage. Only the exterior walls remained, and they had to be torn down and mostly reconstructed due to weakening from the fire and subsequent exposure to the elements, except for portions of the south wall...

On August 24, 1814, the advance guard of British troops made a march to Capitol Hill; they were too few in number to occupy the city, so General Robert Ross intended to eliminate as much of it as possible. He sent a party under a flag of truce to agree to terms, but they were attacked by partisans from a house at the corner of Maryland Avenue, Constitution Avenue, and Second Street NE. This was to be the only resistance the soldiers met. The house was burned, and the Union Flag flew over Washington.

The buildings housing the Senate and House of Representatives—construction on the trademark central rotunda of the Capitol had not yet begun—were set ablaze not long after. The interiors of both buildings, including the Library of Congress, were destroyed, although the thick walls and a torrential rainfall preserved their exteriors...

Fuel was added to the fires that night to ensure they would continue burning into the next day...

Less than a day after the attack began a hurricane which included a tornado passed through, killing more British than American guns, tossing cannons, and putting out fires. This forced the British troops to return to their ships, many of which were badly damaged by the storm, and so the actual occupation of Washington lasted about 26 hours. President Madison and the rest of the government quickly returned to the city...

Although the buildings erected by the masons were ostensibly destroyed, all was not lost. True the Whitehouse was destroyed, but because the “south wall” survived the cornerstone placed there by the masons also survived. This is because according to David Ovason the cornerstone that was laid on October 13th 1792 was “laid in the southwest corner of the President’s house...”⁴⁰

Above I related that Mr. Ovason believes George Washington laid a foundation stone rather than a cornerstone, because the president descended into a trench. If this is correct and I agree with Mr. Ovason then the spiritual energy of the Capitol Building too was protected. As for the marker stone that first marked the boundary of Washington D.C., I highly doubt that it was even considered a target by the British. Consequently, although the “Shadow” instigated the destruction of Washington, “he” was unable to remove the energy consciousness which the masons had infused into the stones, at least at this time.

OTHER REPERCUSSIONS OF THE REIGN OF TERROR

Remembering that Napoleon restored the practice of slavery in France, in America during the late 18th and early 19th century the slave trade exploded with the transfer of large numbers of slaves from the “Old South” to the west. According to the entry for slavery in America:

Although complete statistics are lacking, it is estimated that 1,000,000 slaves moved west from the Old South between 1790 and 1860. Most of the slaves were moved from Maryland, Virginia, and the Carolinas. Originally the points of destination were Kentucky and Tennessee, but after 1810 the states of the Deep South: Georgia, Alabama, Mississippi, Louisiana and Texas received the most. This corresponded to the massive expansion of cotton cultivation in that region, which needed labor. In the 1830s, almost 300,000 were transported, with Alabama and Mississippi receiving 100,000 each. Every decade between 1810 and 1860 had at least 100,000 slaves moved from their state of origin.

Earlier I related that in Egypt Napoleon had run across an Islamic sect called the Mamelukes. Although some of them were “cruel”, at least two of the Mameluke Sultans were evolved enough to improve their people’s situation through education and medical treatment. So I could conclude that the Mamelukes were not exclusively influenced by the “Shadow.” Unfortunately, I cannot say that about a sect, which rose out of Saudi Arabia at the end of the 18th century

WAHHABISM

Throughout the previous “upsteppings”, I had always found representatives of the “Light” in the Islamic nations; particularly with Sufism. Unfortunately, at the end of the 18th century the Islamic religion was hi-jacked by the “Shadow.” Although the Ottoman Empire was still very much in tact, ruling from its base in Istanbul, the heart of Islam, Mecca was about to change. This change would have ramifications that would last up till today. This shift in Islam was known as Wahhabism, named for its founder Muhammad ibn Abdul-Wahhab an 18th century Saudi Arabian scholar. The entry for Wahhabism on Wikipedia relates how this sect was founded. I have chosen excerpts that concern events relevant to this “upstepping”:

“...Wahhabism is a sect attributed to Muhammad ibn Abd-al-Wahhab, an 18th century scholar from what is today known as Saudi Arabia, who advocated to purge Islam of what he considered innovations in Islam. It is often referred to as a sect within Sunni Islam, although this designation is disputed...

The preacher after whom Wahhabism is named, Mohammad Ibn 'Abd al-Wahhab, studied in Basra (in southern Iraq) and is reported to have developed his ideas there. He is reported to have studied in Mecca and Medina while there to perform Hajj before returning to his home town of 'Uyayna in 1740.

After his return to 'Uyayna, Ibn Abd al-Wahhab began to attract followers there, including the ruler of the town, Uthman ibn Mu'ammār. With Ibn Mu'ammār's support, Ibn 'Abd al-Wahhab began to implement some of his ideas such as leveling the grave of Zayd ibn al-Khattab, one of the Sahaba (companions) of the Islamic prophet Muhammad, and ordering that an adulteress be stoned to death. These actions were disapproved of by Sulaiman ibn Muhammad ibn Ghurayr of the tribe of Bani Khalid, the chief of Al-Hasa and Qatif, who held substantial influence in Nejd and Ibn 'Abd al-Wahhab was expelled from 'Uyayna.

Ibn Abd al-Wahhab was invited to settle in neighboring Diriyah by its ruler Muhammad ibn Saud in 1740 (1157 AH), two of whose brothers had been students of Ibn Abd al-Wahhab. Upon arriving in Diriyah, a pact was made between Ibn Saud and Ibn Abd al-Wahhab, by which Ibn Saud pledged to implement and enforce Ibn Abd al-Wahhab's teachings, while Ibn Saud and his family would remain the temporal "leaders" of the movement...

Beginning in the last years of the 18th century Ibn Saud and his heirs would spend the next 140 years mounting various military campaigns to seize control of Arabia and its outlying regions, before being attacked and defeated by Ottoman forces...

One of their most famous and controversial attacks was on Karbala in 1802 (1217 AH). There, according to a Wahhabi chronicler `Uthman b. `Abdullah b. Bishr: "[Wahhabis] scaled the walls, entered the city ... and killed the majority of its people in the markets and in their homes. [They] destroyed the dome placed over the grave of al-Husayn [and took] whatever they found inside the dome and its surroundings...."

What a difference between the Islamic belief in tolerance and understanding seen in the "Cities of Light" in the Iberian Peninsula. I am reminded of what the Prophet Mohammed decreed concerning "the 'People of the Book' (Jews and Christians, which used the Torah/Old Testament and honored the same prophets as Islam)." This founder of Islam "decreed" that all Jews and Christians (people of the Book) "were to be treated with respect."

Having experienced Wahhabism at first hand for nine years, I would say that this particular sect has little if not nothing to do with the original teachings of Mohammed, which included women. The purpose of the "Shadow" instigating this radical sect was to annihilate the feminine from Islam, by completely suppressing women.

Since leaving Saudi, I have come to understand that the first Saudi king, King Abdul Aziz was not a Wahhabist and that this sect that was a later development was all about using fear to coerce people into following their dictates. This is seen in the treatment of women by the regime in Saudi. In the Kingdom this radical version of Islam has become Law and anyone that does not conform is subjected to the most barbaric punishments that civilization left behind centuries ago. Some of those barbaric practices include, cutting of the hand of a person caught stealing, flogging and stoning women to death for adultery. Although the latter is rarely carried out, it is still on the books as Saudi or rather Sharia Law. Unfortunately, we did not see the true ramifications of the emergence of Wahhabism until it was too late, but I will discuss that in the appropriate "upstepping" later.

Anyway, surprisingly despite Napoleon embodying the policies of the "Shadow", the emperor instigated an act which benefited the "Light." That act was the abolition of the Inquisition. The way this came about is described in an entry on Wikipedia:

During the reign of Charles IV, in spite of the fears that the French Revolution provoked, several events took place that accentuated the decline of the Inquisition. In the first place, the state stopped being a mere social organizer and began to worry about the well-being of the public. As a result, they considered the land-holding power of the Church...in the accumulated wealth that had prevented social progress. On the other hand, the perennial struggle between the power of the throne and the power of the Church, inclined more and more to the former, under which, Enlightenment thinkers found better protection for their ideas...

The Inquisition was abolished during the domination of Napoleon and the reign of Joseph I (1808–1812). In 1813, the liberal deputies of the Cortes of Cádiz also obtained its abolition, largely as a result of the Holy Office's condemnation of the popular revolt against French invasion. But the Inquisition was reconstituted when Ferdinand VII recovered the throne on July 1, 1814. It was again abolished during the three year Liberal interlude known as the Trienio liberal. Later, during the period known as the Ominous Decade, the Inquisition was not formally re-established...it returned under the so-called Meetings of Faith, tolerated in the dioceses by King Ferdinand. These had the dubious honour of executing the last heretic condemned, the school teacher Cayetano Ripoll, garroted in Valencia on July 26 1826...Juan Antonio Llorente, who had been the Inquisition's general secretary in 1789, became a Bonapartist and published a critical history in 1817 from his French exile, based on his privileged access to its archives.

The Inquisition was definitively abolished on July 15, 1834, by a Royal Decree signed by Regent Maria Cristina de Borbon, a liberal queen, during the minority of Isabel II and with the approval of the President of the Cabinet Francisco Martínez de la Rosa...

Regardless of this silver-lining in the cloud of the “Shadow”, because of Napoleon Bonaparte, Europe, Great Britain and the Middle-East had been well and truly infiltrated by the “Shadow.” This drastic shift caused a major response from the planet; huge volcanic eruptions.

THE EARTH’S REACTION TO THE REIGN OF TERROR

I covered the eruption of Laki volcano in Iceland earlier; however, I was surprised to discover that Laki was only the first of four major volcanic eruptions in a hundred years and it was not the most powerful. Despite my relating that the narrator’s comment on the documentary for the recent Icelandic eruption that the 1783 eruption was the second largest in history, I found there were several eruptions that were much larger.

To determine the size of an eruption, volcanologists use a scale they call the VEI scale meaning the Volcanic Explosivity Index. According to the entry for VEI on Wikipedia:

The Volcanic Explosivity Index (VEI) was devised by Chris Newhall of the U.S. Geological Survey and Steve Self at the University of Hawaii in 1982 to provide a relative measure of the explosiveness of volcanic eruptions.

Volume of products, eruption cloud height, and qualitative observations (using terms ranging from "gentle" to "mega-colossal") are used to determine the explosivity value. The scale is open-ended with the largest volcanoes in history given magnitude 8. A value of 0 is given for non-explosive eruptions (less than 10⁴ cubic metres of tephra ejected) with 8 representing a mega-colossal explosive eruption that can eject 10¹² cubic metres of tephra and have a cloud column height of over 25 km (16 mi). The scale is logarithmic, with each interval on the scale represents a tenfold increase in observed eruption criteria (exception: between VEI 0 and VEI 1).

According to the entry on Wikipedia Mount Mayon in the Philippines erupted February 1st 1814. Unlike Laki this eruption was only a 5 on the VEI scale. Nonetheless the volcano’s entry relates that it was “The most destructive eruption. The entry explains that:

Lava flowed but not as much compared to the 1766 eruption. Instead, the volcano was belching dark ash and eventually bombarding the town with tephra that buried the town of Cagsawa—only the bell tower of the town’s church remained above the new surface. Trees were burned; rivers were certainly damaged. Proximate areas were also devastated by the eruption with ash accumulating to ...30 ft in depth. 2,200 Albay locals perished in what is considered to be the most lethal eruption in Mayon’s history.

Although the Mayon eruption of 1814 was devastating locally in the Philippines, it did not have extreme affects on the rest of the world. This was certainly not the case in the eruption that occurred a little over a year later, also in the Far East of Mount Tambora. This major eruption was classified a 7 on the VEI scale and had world-wide affects, which included 1816 being designated as the “Year without a summer.” The entry for Mount Tambora describes the eruption and it’s after affects thus:

In 1812, the caldera began to rumble and generated a dark cloud. On 5 April 1815, a moderate-sized eruption occurred, followed by thunderous detonation sounds...What was first thought to be sound of firing guns was heard on 10–11 April on Sumatra island (more than ...1,600 miles away). On the morning of April 6, volcanic ash began to fall in East Java with faint detonation sounds lasting until 10 April.

At about 7 p.m. on 10 April, the eruptions intensified. Three columns of flame rose up and merged. The whole mountain was turned into a flowing mass of "liquid fire". Pumice stones of up to 20 centimeters ...in diameter started to rain down at approximately 8 p.m., followed by ash at around 9–10 p.m. Hot pyroclastic flows cascaded down the mountain to the sea on all sides of the peninsula, wiping out the village of Tambora. Loud explosions were heard until the next evening, 11 April...

The explosion is estimated to have been at scale 7 on the Volcanic Explosivity Index. It had roughly four times the energy of the 1883 Krakatoa eruption...Before the explosion, Mount Tambora was approximately 4,300 metres (14,100 ft) high, one of the tallest peaks in the Indonesian archipelago. After the explosion, it now measures only 2,851 metres (9,354 ft).

The 1815 Tambora eruption is the largest observed eruption in recorded history...The explosion was heard ...1,600 miles away, and ash fell at least ...810 miles away. Pitch darkness was observed as far away as ...370 miles from the mountain summit for up to two days. Pyroclastic flows spread at least ...12 miles from the summit.

All vegetation on the island was destroyed. Uprooted trees, mixed with pumice ash, washed into the sea and formed rafts of up to ...3.1 miles across...

The eruption column reached the stratosphere, an altitude of more than ...140,000 ft. The coarser ash particles fell 1 to 2 weeks after the eruptions, but the finer ash particles stayed in the atmosphere from a few months up to a few years at an altitude of ...33,000–98,000 ft...Prolonged and brilliantly colored sunsets and twilights were frequently seen in London, England between 28 June and 2 July 1815 and 3 September and 7 October 1815...

The 1815 eruption released sulfur into the stratosphere, causing a global climate anomaly...

In the spring and summer of 1816, a persistent dry fog was observed in the northeastern United States. The fog reddened and dimmed the sunlight, such that sunspots were visible to the naked eye. Neither wind nor rainfall dispersed the "fog". It was identified as a stratospheric sulfate aerosol veil. In summer 1816, countries in the Northern Hemisphere suffered extreme weather conditions, dubbed the "Year Without a Summer." Average global temperatures decreased about ...0.7–1.3 degrees Fahrenheit, enough to cause significant agricultural problems around the globe. On 4 June 1816, frosts were reported in Connecticut, and by the following day, most of New England was gripped by the cold front...Such conditions occurred for at least three months and ruined most agricultural crops in North America...

...The 1810s are the coldest decade on record, a result of Tambora's 1815 eruption and other suspected eruptions somewhere between 1809 and 1810 ...The surface temperature anomalies during the summer of 1816, 1817 and 1818 were -0.51 , -0.44 and -0.29 Centigrade, respectively. As well as a cooler summer, parts of Europe experienced a stormier winter.

This pattern of climate anomaly has been blamed for the severity of typhus epidemic in southeast Europe and the eastern Mediterranean between 1816 and 1819. Much livestock died in New England during the winter of 1816–1817. Cool temperatures and heavy rains resulted in failed harvests in the United Kingdom of Great Britain and Ireland...

Most deaths from the eruption were from starvation and disease, as the eruptive fallout ruined agricultural productivity in the local region. The death toll was at least 71,000 people (the most deadly eruption in recorded history), of whom 11,000–12,000 were killed directly by the eruption...

During an excavation in 2004, a team of archaeologists discovered cultural remains buried by the 1815 eruption. They were kept intact beneath the ...9.8ft deep pyroclastic deposits. At the site, dubbed the Pompeii of the East, the artifacts were preserved in the positions they had occupied in 1815.

This sub-section is entitled the "Earth's reaction to the Reign of Terror", implying that volcano eruptions have something to do with human actions. This involves the mass consciousness, which is also the Cosmic Consciousness. If we remember that Sophia's emotions were transformed into the four elements, then we can determine how the earth responds to the mass consciousness. Volcanic eruptions involve liquid fire and ash. From the element perspective this involves all the elements. It is important to state that when I speak of the four elements, I am not only referring to their physical attributes, but their energetic and

consciousness components. Consequently, The flames = fire, lava = water/fire, ash cloud = earth/air. Although the components of a volcanic eruption involve all four elements from an energetic and consciousness perspective, there are two predominant elements, fire and water for the liquid fire of lava. Consciously, these two elements represent the emotions of Ignorance – fire and Fear – water. (Please note that when I say ignorance, I do not mean unlearned, but rather prejudiced and or bigoted.)

The volcanic eruption was the reaction caused through ignorance and fear unleashed during the Reign of Terror. But does this mean that every volcanic eruption is a direct result of the presence of ignorance and fear and their by-products grief and confusion? I asked this because of the Laki eruption of 1783, which occurred a decade earlier.

I said earlier that individuals use natural disasters to leave the planet and that no one dies from natural causes unless they want to. Because this is a universal Law, every natural disaster has a purpose, which ultimately assists the mass consciousness in their spiritual progress. Consequently, apart from facilitating a mass exodus of souls that want to leave, natural disasters act as a pressure valve dissipating the lower emotions whenever they build up. But again, I come back to the Laki eruption in 1783, what buildup of ignorance and fear caused such a devastating disaster. The answer when it came seemed so obvious that I wondered how on earth I had not seen it.

The reason for the eruption of 1783 and in fact many of the eruptions in the 19th century was the expansion of the practice of slavery. Although slavery had existed in one form or another for thousands of years, the fact that the 7th Root-Race was present on the earth caused a disruption to the energy and consciousness. Many people would argue that the Founding Fathers owned slaves and of course they are right. However, all members of the “Orders of the Quest” still had to deal with their egos and counterfeit spirits. As such, they often engage in unconscious practices that are detrimental to their spiritual progress. Even so, they are still a part of the mass consciousness and unconsciously help dissipate negative emotions. As this was so relevant during this “upstepping”, I will relate excerpts concerning the slave trade in the 18th century in the entry for Slavery on Wikipedia:

By 1750, slavery was a legal institution in all of the 13 American colonies, and the profits of the slave trade and of West Indian plantations amounted to 5% of the British economy at the time of the Industrial Revolution.

The Transatlantic slave trade peaked in the late 18th (1700s) century, when the largest number of slaves were captured on raiding expeditions into the interior of West Africa. These expeditions were typically carried out by African kingdoms...Europeans rarely entered the interior of Africa, due to fierce African resistance. The slaves were brought to coastal outposts where they were traded for goods.

An estimated 12 million Africans were shipped to the Americas from the 16th to the 19th centuries. Of these, an estimated 645,000 were brought to what is now the United States. The white citizens of Virginia decided to treat the first Africans in Virginia as indentured servants. Over half of all European immigrants to Colonial America during the 17th and 18th centuries arrived as indentured servants. In 1655, John Casor, a black man, became the first legally recognized slave in the present United States. According to the 1860 U.S. census, 393,975 individuals owned 3,950,528 slaves.

Granting that the expansion of slavery was the cause of the Laki eruption in 1783, because the concept of one human being the owner of another human being is the height of ignorance, what of other examples of ignorant behavior; such as the burning of thousands of people. In checking the VEI list on the entry for the time period of the witch-trials 1480 to

1700, I found that only one volcanic eruption occurred in the time period the Huaynaputina eruption in southern Peru. The entry for the volcano relates:

Huaynaputina (Quechua: Young Volcano, Huaynaputina) is a stratovolcano located in a volcanic upland in southern Peru. The volcano does not have an identifiable mountain profile, but instead has the form of a large volcanic crater...On 19 February 1600, it exploded catastrophically (Volcanic Explosivity Index—or VEI—6), in the largest volcanic explosion in South America in historic times. The eruption continued with a series of events into March...

Although this eruption fell within the period of witch trials, it also occurred when the Spanish Conquistadors were annihilating the indigenous culture of South America. As this was also a strong example of Ignorance, I felt that the eruption in 1600 most probably concerned the conquest of the Americas. Anyway, even if this eruption did represent the burning of witches, to me it did not adequately cover the thousands of deaths of supposed witches and heretics that were burnt to death. In contemplating this, I was reminded of how emotions are transmuted, by experiencing them. I came to understand that the reason the earth did not erupt everywhere in response to the gross exhibition of ignorance in burnings was because, the victims had already transmuted the emotions through their suffering. This statement is crucial in understanding the energetic and consciousness purpose for Life and will be covered in detail in the last Stage Transformation of KTI.

As I said, because of Napoleon Bonaparte, Europe, Great Britain, and the Middle-East had been well and truly infiltrated by the “Shadow.” To put this into perspective, if the North-Western Hemisphere during the 16th century was under the influence of the “Light”, it was dominated by the “Shadow” in the 19th century. This and the information on Napoleon Bonaparte above demonstrate the material or secular explanation for Nostradamus’ warning about him, but I learned that the spiritual reason for the warning was far more important.

The reason that Nostradamus named Napoleon as the 1st anti-christ was because, the “prince of this world’s” possession of the French emperor, meant that the “Shadow” literally descended into the mass consciousness of the Human Race. This is the moment that the warning in Revelations is speaking of when it says “Woe to the inhabitants of the earth for the devil has been thrown down knowing that he has but a short time.”

Although Napoleon Bonaparte left the scene in 1814, the “Shadow’s” consciousness remained immersed in the mass consciousness, working with individual’s counterfeit spirit to further “his” agenda. Unlike the “Light’s” representatives Melchizedek, Sophia and What-has-been-Willed whose majority of consciousness remained in the Soul Plane, the “Shadow” as the “prince of this world” completely left the Soul Plane and began operating within the subconsciousness of Humanity feeding on the lower emotions until “he” was strong enough to fully incarnate as Nostradamus’ 2nd anti-christ, Adolph Hitler.

Nonetheless, the “Shadow” does not become fully incarnate until 1889 and will not enter the world stage until the Section 11 “upstepping”, however, in the next “upstepping” “he” is able to attack the representatives of the “Light” more effectively, because he can work with the baser natures of individuals.

In next “upstepping” we will see how the “Shadow” begins a full on attack of the “Light’s” agenda when “he” incites the European colonization of the “third world.” I will also examine two important players in the “game”, Queen Victoria and Abraham Lincoln.