

CHAPTER 9

THE FREEMASONRY METAMORPHOSIS

JACOBITE INTENSE RESENTMENT

The true God, the God of love and creation, has provided for each person on earth, whether the poorest of the poor and of whatever race, certain unalienable rights; not to be argued, transferred, or revoked by any other man. But the aristocrat and his insatiable obsession to rule over others, through his "divine right" tyrannical religious and monarchical systems, demand that these God given rights be denied. To make matters worse, those he rules over are snubbed and humiliated. By his wealth and power, and his so called noble birth, a line is drawn between the noble and ignoble classes, as broad as that which separates liberty from slavery.

The exclusiveness of the noble aristocratic class is intolerable. During the Middle Ages, the peasant was doomed to perpetual insults and scorn. There was no redress of injuries. Noble pride of birth was carried to romantic extravagances. The arrogant aristocrat had no pity or compassion for the poor and miserable. The most beautiful peasant girl could never rise above her drudgeries, nor did she ever dream of rising; for members of the baronial family, from a child up she was taught, were as superior beings. But I believe there is a sublime message given by the Creator of nature to His downcast people; even the most lowliest worm in the dirt, He can transform into a gorgeous winged butterfly.

The peasant under the Feudal system belonged to his master as completely as if he could be bought and sold. Peasants had no rights — only duties. Simple pleasures, just to shoot with

his bow and arrow a pheasant or hare on his own ground were prohibited, as was picking up the droppings of the nobleman's horse to put on his garden. To have no feelings or the urge to react to these degrading injustices, one had to be reduced to the level of a brute. The marvel in all of this, is how quickly the world has forgotten the Protestant bloody struggles to raise man where he is today; ignoring the most obvious and striking contrast between "true" Christianity and "occult" Christianity — to race headlong to embrace Rome's deceptive slave system once again.

Can it be imagined the intense ferociousness and uncontrollable hatred felt by the aristocratic minds, the Roman Catholic hierarchy, and their ever scheming Jesuits, when England ran its last Catholic king, James II, off his throne; declaring herself, for all time, to be Protestant; establishing her Catholic Maryland colony to be also firmly Protestant? Adrenaline and anathemas both ran hot. But it did much more than that. For fifty-eight years following William and Mary's accession and the Glorious Revolution in 1688, the exiled Stuarts clung tenaciously to their dream of regaining the kingdom they had lost.

The deposed James II at death was succeeded by his son, James III, the 'Old Pretender'. He in turn, was succeeded as claimant by his son, the 'Young Pretender', Charles Edward, 'Bonnie Prince Charlie'. Under these three monarchs-in-exile, Jacobite circles on the Continent were to remain "hotbeds" of conspiracy and political intrigue. Dethroned James II fled England and went again to France, where within several months his cousin, King Louis XIV, assisted him with a fleet and army for the purpose of occupying Ireland and establishing himself there as king. But his efforts only met with total failure and utter defeat. Returning to France, for the third time in his life, he died there in 1701.

The humiliation so keenly felt by the Stuart aristocracy and Catholic hierarchy from the Protestant Glorious Revolution, imbued contagious feelings of bitter resentment and revenge throughout all of Catholic Europe. Conspiracies hummed, with men willing to give their lives and Rome provided the fuel. The diehard Jacobite dream served as a rallying call to arouse, recruit, and organize aristocratic Catholic men in their own

“brotherhood” — a brotherhood that was to flourish and live on long after the Jacobite cause was dead. What more perfect vehicle to enable them to conceal and implement their grand designs than through Protestant Freemasonry itself? The Jesuits, masters of intrigue, shrewdly employed the very same system that Protestants had used successfully in their fight against “Popery”, now they used for a direct opposite purpose. In the manuscripts of the Prince of Hesse published by Lecouteulx de Canteleu, it is declared that in 1714 the Jesuits used the mysteries of the Rose-Croix. Mirabeau also relates that “the Jesuits profited by the internal troubles of the reign of Charles I to possess themselves of the symbols, the allegories, and the carpets of the Rose-Croix Masons, who were only the ancient order of the Templars secretly perpetuated”.¹⁵

As there were two streams of reformation in England, one within the English Anglican Church and the other outside of it, so there were two streams of Freemasonry; the original being the Knights Templar who founded and heralded the Protestant cause, the other, the Roman Catholic countermeasure. The Knights Templar were virtually thrust into their situation to be fugitives on the run and became ‘protesters’ of their three enemies: the monarchy, the Hospitallers, and the Church. But as their cause began to firmly take shape among the common people and the lower parish priests, producing the Protestant revolution, Catholicism out of pure necessity to confuse her opposition, formed its own brand of Freemasonry. And to make the confusion and conspiracy that much more effective — appearing even contradictive, popes issued their decrees of condemnation and excommunication against anyone who became a Freemason — not making a distinction between the two.

ROME GIVES REFUGE TO STUART EXILES

The high esteem with which the Catholic Church regarded the exiled Stuart kings, was nothing less than amazing. After two ill-fated rebellions which James III, the Old Pretender, (as he was called by those not sympathetic to his illusions) had actively taken part in, we find him in Rome about 1719 plotting, dedicated as ever to returning the Scottish and English crowns to his family and to returning the British people to the authority

of the pope. The following comments taken from the Catholic Encyclopedia, will emphasize the truth of what Rome's position was toward Protestant England and the Stuart's restoration...

Catholic Encyclopedia, volume IV, page 30, "He (Pope Clement IV) gave a generous hospitality to the exiled son of James II of England, James Edward Stuart, and helped him to obtain the hand of Clementina". (grand-daughter of King Sobieski of Poland)

Catholic Encyclopedia, volume 1, page 260, in 1719 prime minister of Spain, Cardinal Giulio Alberoni's "scheme was the restoration of the Stuarts to the British throne by the co-operation of the Tsar and the King of Sweden".

Catholic Encyclopedia, volume VIII, page 23, under the subject Pope Innocent XIII, "Like his predecessor, Clement XI, he gave an annual pension to the English Pretender, James III, the son of the dethroned Catholic King, James II, and even promised to aid him with 100,000 ducats, in case an opportunity should offer itself to regain the English Crown by force of arms".

James III had two sons by Princess Clementina. His youngest son was created cardinal at age 22, and the following year was made archpriest of the Vatican. Both he and his father were buried at St. Peter's. Such is the life of the nobility.

ENGLISH PROTESTANT FREEMASONRY GOES PUBLIC

There were five attempts made in all to restore the Stuarts on the British throne; none of which were serious threats. The third rebellion in 1715, the last which James III participated in, was put down so quickly that it was over before he could arrive in Britain to join it.¹⁶ The struggle to return Britain to the Roman Church, was effectively broken — the country was firmly ruled by Parliament. There was no need now for the Templars to remain in hiding. Two years later, on 24 June 1717, four Masonic lodges in London decided to reveal themselves to the world. Now, indeed, Secret masonry had no more need for secrecy, no reason to hide from the establishment, or to plot against the

establishment. Freemasonry had 'become' the establishment.

It's well known to students of history what the Knights Templar were charged with when first arrested on that unfortunate Friday 13, 1307. It is also well documented that the Knights Templar were deep into the occult. On that point there is no question. But for the sanctimonious Church of Rome, which is the 'center' of Occultism, to accuse, torture, and burn members of its own organization for their involvement in the occult, and then excommunicate them, hunting them down like animals, has to be the height of recorded hypocrisy. However, in the providence of God, out of the Templar's misfortunes, man was able to free himself from the shackles of Rome.

As condemned men, driven by fear and hatred, seeking ways to survive, the Templars had to make hasty decisions on the opportunities that availed them. Some actually made amends with Rome, a few entered other Orders. But the majority remained fugitives who formed a true secret society unto themselves, fleeing to Scotland or remaining hidden wherever friends or relatives would provide for and conceal them. It is interesting too that the vast fleet of the Templars just vanished, and historically, have never been found. Could they have become that system of pirates that terrorized the high seas with their blazoned skull-and-crossbones banner that mariners so often described and Hollywood has glamorized? The skull-and-crossbones has long been associated with both the Templars and their murdered Master. But that was a time when it was a true secret society; not just an organization with secret signs and secret handgrips, but a widespread society whose very existence was a secret. With their success, like the hare running a race with the tortoise, and then taking a nap; apathy set in. Protestantism today is stubbornly asleep.

From the time Secret Masonry went public in 1717, there began a sharp decline in the vigilance and purpose to keep their Society pure, which as fugitives in hiding, they were so fiercely compelled to do. But years before revealing themselves, great men of science who had reason to meet to share their ideas, and in order to avoid the grave dangers of ecclesiastical punishment, suffering the same as astronomer Galileo Galilei, going to prison and even facing death for teaching a scientific truth, met in secret, in what was termed an "Invisible College". Their first

known secret meeting was held in 1645, just three years after the death of Galileo. As virtually a subsidiary of Freemasonry, they founded the Royal Society of London for the Improvement of Natural Knowledge, and became known simply as the Royal Society and they are still called that today.

After the great fire of London in 1666, and a similar fire shortly after in Edinburgh Scotland, (the date prompts great suspicion on who was responsible for the fires) Sir Christopher Wren, a Freemason who had been a founder of the Royal Society at the age of twenty-eight, acted as supervising architect for fifty-one churches that were rebuilt after the destroying fire. During the fifty years before Freemasonry revealed itself, these men of science, the engineers, architects, and geometers, were the heroes of the day. As a memorial to Wren's final architectural achievement, the Naval Hospital at Greenwich, a picture can be seen there. Allegorically, it says much. A painting with William and Mary on their throne and below them, cherubs hold a drawing of St. Paul's Cathedral; a tribute to the hospital's architect, Sir Christopher Wren. Another cherub holds a compass in one hand and a square in the other. A short distance away, the papal tiara lies on the ground.

Combined with Jacobite aggression and Freemasonry's complacency, after making themselves known publicly in 1717, subversive changes rapidly took place. When once fear and hatred had been dispelled and they were comfortable in their security, logically, just how far apart were the original devoted Catholic Knights Templar and those dedicated to the Catholic Jacobite cause? Wasn't this one of the alarms fostered by Philip IV of France when he first had the Templars arrested? That in their ambitious designs they dreamed of a state or principality of their own, a principality encompassing territory to which Philip had laid claim? And were they not also suspected of a much more ambitious, more grandiose 'geopolitical' design — wealth to buy the world? With great finesse and subtlety, the Jesuits most treasured expertise, the two opposing factions of Freemasonry were united; not working for either the Protestant or Jacobite cause, but instead, the "Grand Design" of Jesuitry.

To the skeptical reader, it must be pointed out that the most successful conspiracies are never discovered; like the wind, it is not seen, only by the effects is it known. How then can we

expect to unravel the conspiracy of all conspiracies by merely human means? We cannot. We therefore need the Bible to give us that discernment. The Scriptures have something to say about Rome, its Antichrist, about deception and conspiracy, about end time world religion and government. The Bible 'must' be our sure foundation. Today we see an accelerating trend towards both a global government and uniting of religions, clear from media reporting, just as Scripture has taught us for end times. Many books written tell us of a world conspiracy. However, strangely, conspiracy watchers when it comes to Rome, always seem to lose the scent, even when Jesuit Malachi Martin in his best selling book, "The Keys of this Blood", graphically tells us that Rome is a 'global' contender.

The task of following the developments of Freemasonry is formidable. And the thin line of whether one embraced or opposed Catholicism, makes following the trail that much more complex. But add to that the confusion of the Jesuit element, then everything really seems to blur — and intentionally so. Historical fact: England became Protestant midst great struggles and bloodshed, opposing Catholicism, at the very same time the European Continent was being decimated by wars involving the exact same issues. Historical fact: England separated by her Channel moat, became a refuge and bastion for hundreds of thousands of Protestants fleeing the Continent's horrors. Historical fact: In England, men of letters and science from London, Oxford, and Cambridge, met in their "Invisible College" secretly, away from the eyes and ears of the Church, seventy years before Freemasonry went public. It was during these years that the two factions began to overlap; the Jesuits being foremost as active agents of that change.

ENGLISH FREEMASONRY INFILTRATED BY JESUITS

Some very interesting comments taken from a book written in 1798, titled, "Proofs of a Conspiracy", by Professor John Robison, a Scottish Protestant, will shed some light on the Jesuit subversions taking place in the Lodges of Freemasonry from 1648 till his own time. In his first chapter, Schisms in Free Masonry, page 12 and 13 he states:

I have met with many particular facts, which convince me that this use had been made of the meetings of Masons, and that at this time the Jesuits interfered considerably, insinuating themselves into the Lodges, and contributing to increase that religious mysticism that is to be observed in all the ceremonies of the order... We also know that Charles II was made a Mason, and frequented the Lodges... His brother and successor James II... He did not frequent the Lodges.

Page 15: The Lodges in France naturally became the rendezvous of the adherents to their banished King, and the means of carrying on a correspondence with their friends in England. At this time also the Jesuits took a more active hand in Free Masonry than ever. They insinuated themselves into the English Lodges, where they were caressed by the Catholics, who panted after the re-establishment of their faith, and tolerated by the Protestant royalists, who thought no concession too great a compensation for their services. At this time changes were made in some of the masonic symbols, particularly in the tracing of the Lodge, which bear evident marks of Jesuitical interference.

Page 17: In all this progressive mummery we see much of the hand of the Jesuits, and it would seem that it was encouraged by the Church.

It must be seen that these men who take such great pride in being a Jesuit, surely would have been active in the place and in a way to be most effective in accomplishing their Order's goal. To contend that Jesuits were not involved in Freemasonry, would have to be a severe discredit to the Jesuit image.

CATHOLIC JACOBITE FREEMASONRY GOES FRENCH

When the Stuarts went into exile, the Jacobites who fled to France with James II took also their version of Freemasonry with them. With the help of the French and the Jesuits, they

established lodges in which Masonic rites and symbols were used to promote the cause of the Stuarts. Historian Nesta H. Webster tells us in her book, *Secret Societies and Subversive Movements*, page 143, "that the Freemasons of France in about 1741 was not only so Christian but so Catholic in character as to have given rise to the belief that it was divided by the Jesuits in order to counteract the attacks of which Catholicism was the object... Scots Masonry was intended to be a Roman Catholic as well as a Stuart form of Freemasonry, in which none but those devoted to both Restorations were to be admitted".

For a time the two systems of Freemasonry pursued paralleled and rival courses of development. But with the force of the Stuart cause, the Jacobite system gradually gained the ascendancy. Out of it there eventually evolved in 1773, the most important Freemasonic body in France; the Grand Orient. The historian McLynn, in his book, *The Jacobites*, page 140, says: "There is no question but that the Jacobites had a crucial influence on the development of Freemasonry — to such an extent, indeed, that later witnesses went so far as to describe Freemasonry as a gigantic Jacobite conspiracy".¹⁷

In 1722, a man named the Duke of Wharton, managed to get himself elected Grand Master of England's Grand Lodge. Subsequently, he was publicly accused of both being a Jacobite leader and attempting to capture Freemasonry for the Jacobites. The following year, he was succeeded by a pro-Protestant, and leaving England abruptly, without any ceremony, the next we hear of him, he is appointed in 1728, as the first Grand Master of the first recorded lodge in France. Wharton's travels takes him to Vienna, where he hoped to persuade the Austrian Habsburgs to mount an invasion of England on behalf of the Stuarts. Next he is in Rome, then to Madrid, where he founded the first lodge in Spain. It was in the year 1729 and those years immediately following, that the Jacobite French lodges began to rapidly proliferate; spawning other sympathetic lodges across Europe. Two major personalities emerge out of this crowd of sympathizers, who became prominent in the origins of Jacobite French Masonry. One was Earl of Derwentwater Charles Radclyffe, who was one of the founders of the first French lodge in 1725; the other was Chevalier Andrew Michael Ramsay.

The history of Freemasonry after arriving on the Continent,

takes on a complete change of character from what it was in England. The English Grand Lodge had then and still does today, only three levels of initiation for those coming into their lodges. They were Entered Apprentice Mason, Fellow Craft Mason, and Master Mason, and compares to the three degrees of basic "Blue Lodge" Craft Masonry of today. On this foundation, the French, who felt English Masonry was too coarse for their refined taste as gentlemen, and with the Jesuit's love for pageantry, built a system and scheme which promised to teach zealous initiates the secret mysteries of higher learning, attainable, working their way through higher degrees. It was held out to the initiates that they would learn alchemy, be able to transmute metals, medical secrets, and all manner of gross superstitions such as exorcism, ghost-raising, and magic, as being attainable mysteries. Jacobite Freemasonry also offered something markedly more dramatic, more romantic, more grandiose — a new generation of mystical knights and warriors charged with the exalted mission of reclaiming a kingdom and restoring a sacred bloodline to its throne. Jesuitry had brought the parallels of the Templars full circle.

The refining genius of the French, their love for show, and being connected with the Court of an absolute monarch, James II, made them invent ranks, ornamented with titles, ribbons, and stars; highly relished by that vain people. The price to be a part of this grand deception was high, but eagerly paid for, which became a rich fund to relieve the wants and costs of the banished unfortunate Stuart Family and Jacobite cause. France, and then Germany, after the Jacobite dream was dead, became hot-beds, where pernicious seeds were sown and tenderly reared among the 'cosmopolitan' brotherhood, (from the Greek words Cosmos, meaning world, and Polis, a city) to choke and corrupt every moral principle that Secret English Masonry and the Protestant revolution had ever promoted. It set off the proliferation of hundreds upon hundreds of new Masonic orders and degrees and sparked the creation of new legends and new fantasies that confuses any serious attempt to comprehend the true origins of Freemasonry.

A person who loves life, certainly is not knowingly going to take poison. The same can be said of one who honors truth; they are not going to swallow a blatant lie. But mix truth

skillfully with just the right amount of falsehood, and you will have the perfect concoction to deceive and lure untold amount of victims. The effects are no less deadly than if they had taken poison. The Scriptures declare that the whole world is deceived. Freemasonry, when it left England following the Stuart cause, what it was developed into, in both France and Germany, became the greatest hoax and deception ever to be imposed and swallowed by mankind; regardless of the philanthropic and harmless fraternal image apologists persist to portray. Whether believed or not, Freemasonry emerged with the stamp and mold of the Jesuits written all over it.

To emphasize the point again: this French and German Freemasonry concoction had its origins among the aristocrats, the noble class, the king's courts, and the Jesuits. The common class of people never knew what was going on — the same as today — till after the fact. Then like leaves in a stream-bed, they are swept along with the current. But that you may better grasp the nobleman's involvement, let's take a regular dictionary and define several words known to the "nobility" in proper rank sequence, that may be foreign to us today...

Lord = a person who has dominion over others, as a feudal superior.

Prince = a non-reigning male member of a royal family — the ruler of a principality.

Principality = a state ruled by a prince.

Duke = in Continental Europe) the sovereign of a small state. A British nobleman ranking immediately below a prince.

Marquis = a nobleman ranking next below a duke.

Earl = a British nobleman of rank below a marquis.

Viscount = a nobleman next below an earl.

Baron = a member of the lowest grade of nobility.

When you read history now, and see these titles attached to names, make a proper mental note of which class of people that was agitating society.

The picture that is drawn when studying the aristocracy, whether they are kings, popes, or noblemen; noticing the

oppressive laws they impose upon their subjects, to keep them docile and in control; but by their own vile and scandalous acts of immorality, murder, and wars among themselves to satiate their greed and royal places of power; demonstrates most vividly that they are really the lowest of society, arrogantly believing that they are above all law, especially their own. For example, the Earls of Derwentwater, James Radclyffe, who had already been executed for his part in the 1715 Stuart rebellion, and his younger brother, Charles Radclyffe, were no less than the illegitimate grandchildren of King Charles II.

Charles Radclyffe in 1725, as already mentioned, was the primary founder to first establish the authoritative Lodge of St. Thomas in France. His co-founders were several men of power and wealth, which included ship owners that provided vessels for Charles Edward Stuart's last expedition in 1745. For twenty years he worked tirelessly to spread wide the cause of Jacobite French Masonry. He became an associate of Chevalier Andrew Ramsay. He also became Grand Master of the very lodge he had originally founded, on the same date, 26 December 1736, that Ramsay gave a speech, known as Ramsay's 'Oration', that electrified French Masonry. But like his brother, for his active role in the 1745 Stuart rebellion, it cost him his life; being captured, he was sentenced to death.

ANDREW RAMSAY — ROME'S CON MAN

Chevalier Andrew Michael Ramsay was an extraordinary individual. The circles he traveled in testifies of this. Born in Scotland in about 1681, he was educated at the University of Edinburgh. In 1709 he was appointed tutor to the children of the earl of Wemyss, but becoming embroiled in the religious turmoil rending Scotland at the time, in 1710 he went to France. Making tracks straight for the renown liberal Catholic philosopher, Archbishop Francois Fénelon, it is here some historians claim he was converted to Catholicism, which seems rather dubious; the fact that his opinions were well molded before hand to abandon Scotland, then rushing to be under the patronage of Fénelon, speaks for itself. Never-the-less, he regarded Fénelon to be his mentor. After Fénelon's death in 1715, he came to Paris and was appointed instructor to the Duc de Chateau-Thierry, and following that, to the Prince de Turrenne.

He became an intimate of the French regent, Philippe d'Orléans, who for his services, rewarded Ramsay with a French knighthood by inducting him as a chevalier (knight) of the Order of St. Lazarus. From then on he was known in French Masonic history as the Chevalier Ramsay.

By 1720 Ramsay was fully involved in the Jacobite cause. It was about this time that he was called to Rome. Exiled King James III, the Old Pretender, needed a tutor for his heir-in-exile son. Remaining in Rome for a time, Chevalier Andrew Ramsay set to educating the young Charles Edward Stuart, who if all the Catholic geniuses had their way, would soon be seated on the British throne. In 1729, Ramsay is in England and was promptly admitted to the Royal Society; no longer pure, but merging with its opposition. By 1730, he was back in France working with Charles Radclyffe and increasingly active on behalf of Jacobite French Masonry. By his eminent learning, his elegant talents, his amiable character, and particularly his esteem at Court — after all, he was a tutor to royalty — gave great influence to what he had to say; when he spoke, others listened. By 26 December 1736, he had something very much to say — the Ramsay Oration.¹⁸

MEANING OF WORD FREEMASONRY

At this point, we must attempt to unravel a mystery, that in proportion, it tends to twist and confuse the mind. The mystery referred to is the origin of the word Freemasonry itself. The first step to understanding, once you get past all the misinformation that abounds, is to keep in mind that the word Masonry, with its initial letter capitalized, is strictly an "allegory" and symbolic figure to masonry, where the initial letter is not capitalized, which simply means, men who are 'builders' in stone; the key thought being builders. In other words, originally, those aristocratic 'free' born men, because of the situation they found themselves, became Free Masons, allegorically speaking, because now they were "builders" of a more noble cause; not in stone, but the Temple of their own Order. There is no other connection between the two words or groups of men. But let's lay this thing out somewhat, so that you may see clearly and logically how this imagery came about. And to see how the same "cover" of Masonry that benefited the Roman Catholic

Templars in England, who were forced into a Protestant situation 'opposing' Catholicism, also became a "cover" for the Roman Catholic Stuarts as French Jacobite Masonry to 'promote' Catholicism.

When the Knights Templar were suppressed, the only way the hunted Templars could continue to stay in contact with each other and help each other was in the darkest secrecy. And the immediate secret society needed to save their lives was already uniquely equipped, since their own Order had functioned for years in secrecy with codes, passwords, and its own spy system. As time evolved, symbolic ritual drama became the means and objective through which future generations could keep the secret society alive and growing, rescuing the Order of the Temple from the cessation ordered for it by king and pope. Claims have been made in passed years, to confuse the scent and trail to Rome, that the Masonic secret society originated with the builders of the first temple of Solomon or medieval guilds of stonemasons in Britain, along with other suggestions even more fanciful, which is sheer nonsense.

We know that the real Temple of Solomon was fully completed and in use for several centuries. Nor is there a shred of factual evidence of any kind of an alliance between stone masons and the Templars after their suppression. The ancient guilds being almost militantly religious, devoutly dedicated to the building business of the Roman Catholic Church, but made up of the common class people, certainly were not inclined to risk being associated and protectors of declared heretics, no matter how much history is twisted to make it appear so. By the decree of the papal Council of Toulouse in 1229, any man who harbored a heretic was to lose his property, his house to be demolished, land to be confiscated by the Church, and both heretics and protectors to be sentenced to death. A pretty mean deterrent, indeed.¹⁹

The Templars though, were in fact vigorous and extensive builders, constructing awesome fortresses and castles wherever they went in the world, not to mention the elaborate cathedrals and churches in Europe and Britian. Between 1170 and 1270, approximately 80 cathedrals were constructed in France alone. But the Templars were aristocrats and warriors, making them administrators who 'administered' the Craft of working or

operative mason trade guilds; doing menial labor was unthinkable. But construction being very much the regiment of Templar life, it was only normal to use it in an allegorical sense, to represent it as the unfinished building of their 'own' Order of the Temple of Solomon, the site where they took their name. Then in their rituals to symbolically play out, to always remind them of the treacherous betrayal of their enemies, the king, pope, and Knights Hospitallers, in their unforgivable acts of destroying the Templar Order and murdering their Master.

The Templars, as we have already seen, had taken their name from the Temple of Solomon in Jerusalem. The Bible account records that King Solomon hired King Hiram and his men of Tyre to assist him in building the Lord's Temple. Upon that truth, the story and legend the Templars built, which is played out in Freemasonry, is purely allegorical. The Hiramic legend was 'adopted' by the Templars as symbolic of the destruction of their Order. In the drama, the catastrophe they lamented was the catastrophe that destroyed their Order; their impotence to function as an Order and fulfill their Order's purpose. The 'fate' of Hiram Abiff also in the drama of Freemasonry has no Bible support, but instead, the mourning of the murder of Hiram Abiff as the master builder, portrayed the Templars feelings of emotion because their own Master Builder, Jacques de Molay, had barbarously been put to death. Is the picture beginning to come clear? And what was the ultimate goal of the Knights Templar before they were suppressed? The same as Rome's universal name, "Catholic", has always implied — a global socialist totalitarian rulership.

OLD BABYLON — LABORATORY FOR GLOBALISM

Let's reflect on that a moment...The concept of a 'world' empire certainly did not originate with the Knights Templar — or even the "Catholic" Church for that matter, or even Rome herself. To the most casual student of Scripture, it must be recognized that the empires that God described in vision given to the prophet Daniel were world empires, encompassing the people in the then known world. The city of Babel, founded by Nimrod, incredible as it seems, became the 'laboratory' which contagiously affected certain minds in all generations with the disease and obsession to dominate over others.

The city of Babel, later to become old Babylon, was the origin and fountainhead of all organized 'higher' learning. They studied the heavens and invented astrology, numerology, and the zodiac; their initiates became "Illumined". It was here that the Babylonian elite developed their Illuminated Mystery Schools into a system of high priest god-kings (Pontifex Maximus) to rule over the masses — and what they experimented with in the Babylonian testing ground, was later perfected and refined through practical demonstrations on an ever expanding world. The god-king, Pontifex Maximus, has come down in succession in each world empire since leaving old Babylon, beginning first with Egypt, where the religion was 'internally' perfected in a church-state structure. Then next, the Assyrians perfected the 'external' structure by developing their armed forces into a military machine, the likes the world had never seen before — to conquer and militarily 'enforce' that religion. The prophet Daniel was shown, in sequence, the last four world empires coming after Assyria, right to and beyond our own day as: new Babylon, Medo-Persia, Greece, and Rome.

Old Babylon became the 'prototype' that affected and influenced every civilization, of every culture, in every nation, on every continent of this earth — and that includes the civilizations of the so called New World before the Europeans arrived. And the Babylonian Mystery Schools have persisted ever since they were first instituted in old Babylon. They declare themselves the elite of humanity, and have always been found at the apex of power of the priest-king system — hidden, but virtually controlling all. The initiates, when fully "Illumined", always came away with a Plan — a Plan to dominate the world. Global ambitions surely did not begin with Rome, or the Catholic Church, or the Brotherhood of the Snake, or the Roshaniya, or the Assassins, or Knights Templar, or Freemasonry — but they were all certainly a part of that PLAN. And you can believe this: the world today is in the "harvest" time of that PLAN, and will be recognized when very soon now, you will see the Pontifex Maximus ruling from the city the Crusaders were sent to conquer and where the Templars took their name — Jerusalem.

RAMSAY'S ORATION — ENERGIZES FRENCH CATHOLIC FREEMASONRY

The speech of Ramsay became a major historical landmark for Freemasonry. Its motivational purpose and message became quite clear from the results it accomplished. It must be realized that Ramsay's Oration wasn't just a speech given verbally to be later forgotten, but it was published — so that it could be fully assimilated by future readers all over Europe. His speech set forth in a framework, a picture of a 'grand work' that once began, would become global in scope. Ramsay, a well placed Scot, and a Freemason renown for his movements and influence among the Catholic aristocratic elite, captivated and energized his audience with some very astonishing remarks.

Ramsay first got their attention by skillfully flattering their ego and vanity, telling them that the Freemasonic Order descended not from the repulsive common stone masons as English Freemasonry had taught, but great warrior princes and noblemen who, like themselves, aspired to a worthy and noble Catholic Christian cause. "Our ancestors, the Crusaders, gathered together from all parts of Christendom in the Holy land, desired thus to reunite into one sole Fraternity the individuals of all nations", said Ramsay. He also claimed, that the ancient mystery schools of Ceres, Isis, Minerva, and Diana became connected with the Order, but though they may have derived from the mystery schools of antiquity, they were, Ramsay asserted, fervently Christian. Being fervently Christian is a crucial image Rome must convey until she has properly educated and conditioned the world to receive her true Occultic Babylonian nature. But once the grand work of the Babylon Mystery Religion is completed, the curtain of deception will be drawn aside, revealing Catholic Rome for what she really is.

Like anyone trying to promote a falsehood, Rome poses with many masquerades and diversionary tactics to confuse and deceive the world. Her most effective pageantry, we will name "Double Face", unfolds something like this: A personage of great influence within the Catholic Church or Jesuit Order emerges on the public scene, vigorously giving support to some liberal and off-shoot radical teaching. Wide and tremendous public exposure is generated as the controversial issues are declared on one side — while the Church and pope condemning and

excommunicating adherents on the other side. Interestingly though, the advocate, who after many years of work, often a life-time, spreading and planting his controversial seeds, who has been publicly denounced and excommunicated as one who opposes the pure doctrines of the Church — is, just before death, reconciled, forgiven, and warmly received back into the Church of Rome. Years later, the 'radical' teachings now become incorporated as the "pure" doctrines of Rome. Bishop of Ypres, Cornelis Jansen, and his "Jansenists", Andrew Ramsay, Jesuit Adam Weishaupt's Illuminati, Cagliostro, Jesuit George Tyrrell, the Modernist model, and French Jesuit mystic, Teilhard de Chardian, whose brilliant and fascinating theories and speculations while living, launched, after his death, the controversial Liberation Theology — are men whose rumblings are prime examples of Rome's "Other" Face as she moves ever steadily toward 'change' into her true Babylonian Religious role.

The Templars, in their policy of strictest secrecy in order to survive, used Freemasonry as a cover. But Ramsay alludes publicly that the Templars and Freemasonry were one and the same, blowing the Templar cover. He further condemns the English Grand Lodge, as well as other non-Jacobite forms of Freemasonry, as 'heretical, apostate, and republican'. And goes on to say — his speech translated by English historian, R.F. Gould, in his 6 volumes, "The History of Freemasonry" ...

"The word Freemason must therefore not be taken in a literal, gross, and material sense, as if our founders had been simple workers in stone, or merely curious geniuses who wished to perfect the arts. They were not only skillful architects, desirous of consecrating their talents and goods to the construction of material temples; but also religious and warrior princes who designed to enlighten, edify, and protect the living Temples of the Most High".

The work of the man Ramsay regarded as his mentor, the French liberal mystical Catholic philosopher, Archbishop Francois Fénelon, (whose mystical views were condemned by Rome midst great turmoil, and was forced to submit — another Double Face example) began now to shine forth through his admiring student. In a statement taken almost verbatim from

Fénelon, Ramsay declared: "The world is nothing but a huge republic of which every nation is a family and every individual a child". Ramsay went on: "The interests of the Fraternity shall become those of the whole human race". These statements galvanized and proved enormously influential among later political thinkers, not only in France, but elsewhere in Europe, and the American colonies as well. Ramsay elaborated:

"At the time of the Crusades in Palestine many princes, lords, and citizens associated themselves, and vowed to restore the Temple of the Christians in the Holy Land, and to employ themselves in bringing back their architecture to its first institution. They agreed upon several ancient signs and symbolic words drawn from the well of religion in order to recognize themselves amongst the heathen and Saracens. These signs and words were only communicated to those who promised solemnly and even sometimes at the foot of the altar, never to reveal them. This sacred promise was therefore not an execrable oath, as it has been called, but a respectable bond to unite Christians of all nationalities".²⁰

CATHOLIC CITY OF GOD — A WORLD CITIZENSHIP

The idea of the Roman Empire 'corpse' being revived and united by the Roman Catholic "Church" was one that was already prevalent over a thousand years before Archbishop Fénelon and Andrew Ramsay came on the scene. Visions of a "Holy" Roman Empire was fully expressed by Saint Augustine, a citizen of Hippo in North Africa, who wrote between A.D. 354 and 430 in his monumental work and famous book, "The City of God". "The City of God" leads the mind very directly towards the possibility of making the world into a theological and organized Kingdom of Heaven. The City, as Augustine puts it, is "a spiritual society of the predestined Faithful", but the step from that to a political application was not a very wide one.

The Church was to be the ruler of the world over all nations; the divinely-led ruling power over a great league of the terrestrial states. In later years these ideas developed into a definite political theory and policy. As the barbarian races settled and became Catholic Christian, the Pope began to claim an overlordship of their kings. In a few centuries the Pope had become in theory, and to a great extent in practice, the "Pontifex Maximus" high priest-king, censor, judge, and divine monarch of Roman Catholic Christendom; his influence extending in the west far beyond the utmost range of the 'old' empire. For more than a thousand years this idea of the unity of Christendom, was an idea of a common brotherhood and a common loyalty to the Church, which dominated Europe. The history of Europe, from the fifth century on-ward, is very largely the history of the 'failure' of this great idea of a divine world government to fully realize itself in practice. But today, Rome's "Grand Design" is prevailing; soon to usher in her centuries long 'Cosmopolitan' dream (a united global citizenship) to fruition.

FRENCH TAKE UP THE CAUSE

Ramsay appealed urgently to France to take up the cause and "become the center of the Order". With great vigor and enthusiasm France responded. As a result, one of the most predominate French Catholic systems that later evolved, was the Ancient and Accepted Scottish Rite of Freemasonry. Not having its origin in Scotland, but the French, and certainly not Protestant, but Catholic, whose Jesuit's guiding hands added thirty new degrees to the English's already existing first three; being based on "Templarism". These thirty-three degrees, with some modifications, became the standard, and are now exercised today the world over. Eventually, in 1773, out of the great proliferation and affiliated French lodges competing for supremacy, emerged the 'Grand Orient' — that infamous lodge that was so active in the French Revolution — and also directly associated with the zealous members of the German Lodge Theodore, of whom the most conspicuous member was the modern Illuminist, Jesuit Adam Weishaupt, Professor of Canon Law at the Jesuit University of Ingolstadt.