GUY DEBORD

The Society of the Spectacle

Translated and annotated by Ken Knabb

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Bureau of Public Secrets

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Contents

PREFACE v

1. Separation Perfected 1
2. The Commodity as Spectacle 13
3. Unity and Division Within Appearances 21
4. The Proletariat as Subject and Representation 31
5. Time and History 67
6. Spectacular Time 81
7. Territorial Management 89
8. Negation and Consumption Within Culture 97
9. Ideology Materialized 113

NOTES 119

INDEX 147

PREFACE

The first version of this translation of *The Society of the Spectacle* was completed and posted online at my "Bureau of Public Secrets" website in 2002. The first print version was published by Rebel Press (London) in 2004 and several other editions were subsequently published in various print and digital formats. Meanwhile I continued to fine-tune the version on my website. Although I will continue to tweak the online version as further improvements occur to me, this new printed edition is probably pretty close to final.

There have been several previous English translations of Debord's book. I have gone through them all and have retained whatever seemed already to be adequate. In particular, I have adopted quite a few of Donald Nicholson-Smith's renderings, though I have diverged from him in many other cases. His translation (Zone Books, 1994) and the earlier one by Fredy Perlman and friends (Black and Red, 1970; revised 1977; reprinted by AK Press, 2005) are both still in print, and both can also be found at various online sites. Although I obviously would not have taken the trouble to do this new translation if I had not felt there was room for improvements in those earlier translations, I encourage readers to compare all three versions in order to get a fuller sense of the original text. In many cases the differences are matters of stylistic nuances and it may be debatable which rendering conveys Debord's meaning most clearly and accurately.

Regardless of such differences, I am pleased to note that my friends Lorraine Perlman (Fredy's widow) and Donald Nicholson-Smith have graciously expressed enthusiastic support for the idea of adding annotations.

Many people have told me that they became discouraged by the opening pages of the book and gave up. If this is the case with you, I suggest that you try starting with one of the later chapters. If you have some familiarity with radical politics, try chapter 4. As you see how Debord deals with particular movements and events of modern history, you may get a better idea of the practical implications of ideas that are presented more abstractly in the first three chapters. If you are more familiar with earlier history, or with urban social issues, or with art and culture, you might instead try starting with chapter 5 or 7 or 8.

The book is not, however, as difficult or abstract as it is reputed to be. It is not an ivory-tower "philosophical" dissertation. Nor, as others have sometimes imagined, is it a mere expression of "protest." It is a

carefully considered effort to clarify the most fundamental tendencies and contradictions of the society in which we find ourselves and the advantages and drawbacks of various methods for changing it. Every single thesis has a direct or indirect bearing on issues that are matters of life and death. Chapter 4, which with remarkable conciseness sums up the key lessons of two centuries of revolutionary experience, is simply the most obvious example.

As I noted in *The Joy of Revolution*:

> Much of the situationists' impact stemmed from the fact that they articulated things that most people had already experienced but were unable or afraid to express until someone else broke the ice. ("Our ideas are in everybody's mind.") If some situationist texts nevertheless seem difficult at first, this is because their dialectical structure goes against the grain of our conditioning. When this conditioning is broken they don't seem so obscure (they were the source of some of the most popular May 1968 graffiti). Many academic spectators have floundered around trying unsuccessfully to resolve the various "contradictory" descriptions of the spectacle in *The Society of the Spectacle* into some single, "scientifically consistent" definition; but anyone engaged in contesting this society will find Debord's examination of it from different angles eminently clear and useful, and come to appreciate the fact that he never wastes a word in academic inanities or pointless expressions of outrage.

In short, you can really understand this book only by using it. This makes it more of a challenge, but it is also why it remains so pertinent nearly half a century after its original publication while countless other social theories and intellectual fads have come and gone.

It has, in fact, become even more pertinent than ever, because the spectacle has become more all-pervading than ever—to the point that it is almost universally taken for granted. Most people today have scarcely any awareness of pre-spectacle history, let alone of anti-spectacle possibilities. As Debord noted in his follow-up work, *Comments on the Society of the Spectacle* (1988), "spectacular domination has succeeded in raising an entire generation molded to its laws."

I hope this new edition helps you break out of that mold.

—KK

The Society of the Spectacle

CHAPTER 1

Separation Perfected

"But for the present age, which prefers the sign to the thing signified, the copy to the original, representation to reality, appearance to essence, . . . truth is considered profane, and only illusion is sacred. Sacredness is in fact held to be enhanced in proportion as truth decreases and illusion increases, so that the highest degree of illusion comes to be seen as the highest degree of sacredness."

—Feuerbach, Preface to the Second Edition of *The Essence of Christianity*

1

In societies where modern conditions of production prevail, life is presented as an immense accumulation of *spectacles*. Everything that was directly lived has receded into a representation.

2

The images detached from every aspect of life merge into a common stream in which the unity of that life can no longer be recovered. *Fragmented* views of reality regroup themselves into a new unity as a *separate pseudo-world* that can only be looked at. The specialization of images of the world has culminated in a world of autonomized images where even the deceivers are deceived. The spectacle is a concrete inversion of life, an autonomous movement of the nonliving.

3

The spectacle presents itself simultaneously as society itself, as a part of society, and as a *means of unification*. As a part of society, it is ostensibly the focal point of all vision and all consciousness. But due to the very fact that this sector is *separate*, it is in reality the domain of delusion and false consciousness: the unification it achieves is nothing but an official language of universal separation.

4

The spectacle is not a collection of images; it is a social relation between people that is mediated by images.

5

The spectacle cannot be understood as a mere visual excess produced by mass-media technologies. It is a worldview that has actually been materialized, that has become an objective reality.

6

Understood in its totality, the spectacle is both the result and the project of the present mode of production. It is not a mere supplement or decoration added to the real world, it is the heart of this real society's unreality. In all of its particular manifestations—news, propaganda, advertising, entertainment—the spectacle is the *model* of the prevailing way of life. It is the omnipresent affirmation of the choices that have *already been made* in the sphere of production and in the consumption implied by that production. In both form and content the spectacle serves as a total justification of the conditions and goals of the existing system. The spectacle is also the *constant presence* of this justification since it monopolizes the majority of the time spent outside the modern production process.

7

Separation is itself an integral part of the unity of this world, of a global social praxis split into reality and image. The social practice confronted by an autonomous spectacle is at the same time the real totality which contains that spectacle. But the split within this totality mutilates it to the point that the spectacle seems to be its goal. The language of the spectacle consists of *signs* of the dominant system of production—signs which are at the same time the ultimate end-products of that system.

8

The spectacle cannot be abstractly contrasted to concrete social activity. Each side of such a duality is itself divided. The spectacle that falsifies reality is nevertheless a real product of that reality, while lived reality is materially invaded by the contemplation of the spectacle and ends up absorbing it and aligning itself with it. Objective reality is present on both sides. Each of these seemingly fixed concepts has no other basis than its transformation into its opposite: reality emerges within the spectacle, and the spectacle is real. This

reciprocal alienation is the essence and support of the existing society.

9

In a world that has *really been turned upside down*, the true is a moment of the false.

10

The concept of "the spectacle" interrelates and explains a wide range of seemingly unconnected phenomena. The apparent diversities and contrasts of these phenomena stem from the social organization of appearances, whose essential nature must itself be recognized. Considered in its own terms, the spectacle is an *affirmation* of appearances and an identification of all human social life with appearances. But a critique that grasps the spectacle's essential character reveals it to be a visible *negation* of life—a negation that has taken on a *visible form*.

11

In order to describe the spectacle, its formation, its functions, and the forces that work against it, it is necessary to make some artificial distinctions. In *analyzing* the spectacle we are obliged to a certain extent to use the spectacle's own language, in the sense that we have to operate on the methodological terrain of the society that expresses itself in the spectacle. For the spectacle is both the *meaning* and the *agenda* of our particular socio-economic formation. It is the historical moment in which we are caught.

12

The spectacle presents itself as a vast inaccessible reality that can never be questioned. Its sole message is: "What appears is good; what is good appears." The passive acceptance it demands is already effectively imposed by its monopoly of appearances, its manner of appearing without allowing any reply.

13

The tautological character of the spectacle stems from the fact that its means and ends are identical. It is the sun that never sets over the empire of modern passivity. It covers the entire surface of the globe, endlessly basking in its own glory.

14

The society based on modern industry is not accidentally or superficially spectacular, it is *fundamentally spectaclist*. In the spectacle—the visual reflection of the ruling economic order—goals are nothing, development is everything. The spectacle aims at nothing other than itself.

15

As indispensable embellishment of currently produced objects, as general articulation of the system's rationales, and as advanced economic sector that directly creates an ever-increasing multitude of image-objects, the spectacle is the *leading production* of present-day society.

16

The spectacle is able to subject human beings to itself because the economy has already totally subjugated them. It is nothing other than the economy developing for itself. It is at once a faithful reflection of the production of things and a distorting objectification of the producers.

17

The first stage of the economy's domination of social life brought about an evident degradation of *being* into *having*—human fulfillment was no longer equated with what one was, but with what one possessed. The present stage, in which social life has become completely occupied by the accumulated productions of the economy, is bringing about a general shift from *having* to *appearing*—all "having" must now derive its immediate prestige and its ultimate purpose from appearances. At the same time all individual

reality has become social, in the sense that it is shaped by social forces and is directly dependent on them. Individual reality is allowed to appear only insofar as it is *not actually real.*

18

When the real world is transformed into mere images, mere images become real beings—figments that provide the direct motivations for a hypnotic behavior. Since the spectacle's job is to use various specialized mediations in order to *show* us a world that can no longer be directly grasped, it naturally elevates the sense of sight to the special preeminence once occupied by touch: the most abstract and easily deceived sense is the most readily adaptable to the generalized abstraction of present-day society. But the spectacle is not merely a matter of images, nor even of images plus sounds. It is whatever escapes people's activity, whatever eludes their practical reconsideration and correction. It is the opposite of dialogue. Wherever *representation* becomes independent, the spectacle regenerates itself.

19

The spectacle inherits the *weakness* of the Western philosophical project, which attempted to understand activity by means of the categories of *vision*, and it is based on the relentless development of the particular technical rationality that grew out of that form of thought. The spectacle does not realize philosophy, it philosophizes reality, reducing everyone's concrete life to a universe of *speculation.*

20

Philosophy—the power of separate thought and the thought of separate power—was never by itself able to supersede theology. The spectacle is the material reconstruction of the religious illusion. Spectacular technology has not dispersed the religious mists into which human beings had projected their own alienated powers, it has merely brought those mists down to earth, to the point that even the most

mundane aspects of life have become impenetrable and unbreathable. The illusory paradise representing a total denial of earthly life is no longer projected into the heavens, it is embedded in earthly life itself. The spectacle is the technological version of the exiling of human powers into a "world beyond"; the culmination of humanity's *internal* separation.

21

As long as necessity is socially dreamed, dreaming will remain necessary. The spectacle is the bad dream of a modern society in chains and ultimately expresses nothing more than its wish for sleep. The spectacle is the guardian of that sleep.

22

The fact that the practical power of modern society has detached itself from that society and established an independent realm in the spectacle can be explained only by the additional fact that that powerful practice continued to lack cohesion and had remained in contradiction with itself.

23

The root of the spectacle is that oldest of all social specializations, the specialization of *power*. The spectacle plays the specialized role of speaking in the name of all the other activities. It is hierarchical society's ambassador to itself, delivering its messages at a court where no one else is allowed to speak. The most modern aspect of the spectacle is thus also the most archaic.

24

The spectacle is the ruling order's nonstop discourse about itself, its never-ending monologue of self-praise, its self-portrait at the stage of totalitarian domination of all aspects of life. The fetishistic appearance of pure objectivity in spectacular relations conceals their true character as

relations between people and between classes: a second Nature, with its own inescapable laws, seems to dominate our environment. But the spectacle is not the inevitable consequence of some supposedly natural technological development. On the contrary, the society of the spectacle is a form that chooses its own technological content. If the spectacle, considered in the limited sense of the "mass media" that are its most glaring superficial manifestation, seems to be invading society in the form of a mere technical apparatus, it should be understood that this apparatus is in no way neutral and that it has been developed in accordance with the spectacle's internal dynamics. If the social needs of the age in which such technologies are developed can be met only through their mediation, if the administration of this society and all contact between people has become totally dependent on these means of instantaneous communication, it is because this "communication" is essentially *unilateral*. The concentration of these media thus amounts to concentrating in the hands of the administrators of the existing system the means that enable them to carry on this particular form of administration. The social separation reflected in the spectacle is inseparable from the modern *state*—that product of the social division of labor that is both the chief instrument of class rule and the concentrated expression of all social divisions.

25

Separation is the alpha and omega of the spectacle. The institutionalization of the social division of labor in the form of class divisions had given rise to an earlier, religious form of contemplation: the mythical order with which every power has always camouflaged itself. Religion justified the cosmic and ontological order that corresponded to the interests of the masters, expounding and embellishing everything their societies *could not deliver*. In this sense, all separate power has been spectacular. But this earlier universal devotion to a fixed religious imagery was only a shared belief in an imaginary compensation for the

poverty of a concrete social activity that was still generally experienced as a unitary condition. In contrast, the modern spectacle depicts what society *could deliver*, but in so doing it rigidly separates what is *possible* from what is *permitted*. The spectacle keeps people in a state of unconsciousness as they pass through practical changes in their conditions of existence. Like a factitious god, it engenders itself and makes its own rules. It reveals itself for what it *is:* an autonomously developing separate power, based on the increasing productivity resulting from an increasingly refined division of labor into parcelized gestures dictated by the independent movement of machines and working for an ever-expanding market. In the course of this development, all community and all critical awareness have disintegrated; and the forces that were able to grow by separating from each other have not yet been reunited.

26

The general separation of worker and product tends to eliminate any direct personal communication between the producers and any comprehensive sense of what they are producing. With the increasing accumulation of separate products and the increasing concentration of the productive process, communication and comprehension are monopolized by the managers of the system. The triumph of this separation-based economic system *proletarianizes* the whole world.

27

Due to the very success of this separate production of separation, the fundamental experience that in earlier societies was associated with people's primary work is in the process of being replaced (in sectors near the cutting edge of the system's evolution) by an identification of life with nonworking time, with inactivity. But such inactivity is in no way liberated from productive activity. It remains dependent on it, in an uneasy and admiring submission to the requirements and consequences of the production

system. It is itself one of the products of that system. There can be no freedom apart from activity, and within the spectacle activity is nullified—all *real* activity having been forcibly channeled into the global construction of the spectacle. Thus, what is referred to as a "liberation from work," namely the modern increase in leisure time, is neither a liberation within work itself nor a liberation from the world shaped by this kind of work. None of the activity stolen through work can be regained by submitting to what that work has produced.

28

The reigning economic system is a *vicious circle of isolation*. Its technologies are based on isolation, and they contribute to that same isolation. From automobiles to television, the goods that the spectacular system *chooses to produce* also serve it as weapons for constantly reinforcing the conditions that engender "lonely crowds." With ever-increasing concreteness the spectacle recreates its own presuppositions.

29

The spectacle was born from the world's loss of unity, and the immense expansion of the modern spectacle reveals the enormity of this loss. The abstractifying of all individual labor and the general abstractness of what is produced are perfectly reflected in the spectacle, whose *manner of being concrete* is precisely *abstraction*. In the spectacle, a part of the world *represents itself* to the world and is superior to it. The spectacle is simply the common language of this separation. Spectators are linked solely by their one-way relationship to the very center that keeps them isolated from each other. The spectacle thus reunites the separated, but it reunites them only *in their separateness*.

30

The alienation of the spectator, which reinforces the contemplated objects that result from his own unconscious activity, works like this: the more he contemplates, the less

he lives; the more he identifies with the dominant images of need, the less he understands his own life and his own desires. The spectacle's estrangement from the acting subject is expressed by the fact that the individual's gestures are no longer his own; they are the gestures of someone else who represents them to him. The spectator does not feel at home anywhere, because the spectacle is everywhere.

31

Workers do not produce themselves, they produce a power independent of themselves. The *success* of this production, the abundance it generates, is experienced by the producers as an *abundance of dispossession*. As their alienated products accumulate, all time and space become *foreign* to them. The spectacle is the map of this new world, a map that is identical to the territory it represents. The forces that have escaped us *display themselves* to us in all their power.

32

The spectacle's social function is the concrete manufacture of alienation. Economic expansion consists primarily of the expansion of this particular sector of industrial production. The "growth" generated by an economy developing for its own sake can be nothing other than a growth of the very alienation that was at its origin.

33

Though separated from what they produce, people nevertheless produce every detail of their world with ever-increasing power. They thus also find themselves increasingly separated from that world. The closer their life comes to being their own creation, the more they are excluded from that life.

34

The spectacle is *capital* accumulated to the point that it becomes images.

CHAPTER 2

The Commodity as Spectacle

> *"The commodity can be understood in its undistorted essence only when it becomes the universal category of society as a whole. Only in this context does the reification produced by commodity relations assume decisive importance both for the objective evolution of society and for the attitudes that people adopt toward it, as it subjugates their consciousness to the forms in which this reification finds expression. . . . As labor is increasingly rationalized and mechanized, this subjugation is reinforced by the fact that people's activity becomes less and less active and more and more contemplative."*
>
> —Lukács, *History and Class Consciousness*

35

In the spectacle's basic practice of incorporating into itself all the *fluid* aspects of human activity so as to possess them in a congealed form, and of *inverting* living values into purely abstract values, we recognize our old enemy *the commodity*, which seems at first glance so trivial and obvious, yet which is actually so complex and full of metaphysical subtleties.

36

The fetishism of the commodity—the domination of society by "imperceptible as well as perceptible things"—attains its ultimate fulfillment in the spectacle, where the perceptible world is replaced by a selection of images which is projected above it, yet which at the same time succeeds in making itself regarded as the perceptible par excellence.

37

The world at once present and absent that the spectacle *holds up to view* is the world of the commodity dominating all living experience. The world of the commodity is thus shown for *what it is*, because its development is identical to people's *estrangement* from each other and from everything they produce.

38

The loss of quality that is so evident at every level of spectacular language, from the objects it glorifies to the behavior it regulates, stems from the basic nature of a production system that shuns reality. The commodity form reduces everything to quantitative equivalence. The quantitative is what it develops, and it can develop only within the quantitative.

39

Despite the fact that this development excludes the qualitative, it is itself subject to qualitative change. The spectacle reflects the fact that this development has crossed the threshold of *its own abundance*. Although this qualitative

change has so far taken place only partially in a few local areas, it is already implicit at the universal level that was the commodity's original standard—a standard that the commodity has lived up to by turning the whole planet into a single world market.

40

The development of productive forces has been the *unconscious history* that has actually created and altered the living conditions of human groups—the conditions enabling them to survive and the expansion of those conditions. It has been the economic basis of all human undertakings. Within natural economies, the emergence of a commodity sector represented a surplus survival. Commodity production, which implies the exchange of varied products between independent producers, tended for a long time to retain its small-scale craft aspects, relegated as it was to a marginal economic role where its quantitative reality was still hidden. But wherever it encountered the social conditions of large-scale commerce and capital accumulation, it took total control of the economy. The entire economy then became what the commodity had already shown itself to be in the course of this conquest: a process of quantitative development. This constant expansion of economic power in the form of commodities transformed human labor itself into a commodity, into *wage labor*, and ultimately produced a level of abundance sufficient to solve the initial problem of survival—but only in such a way that the same problem is continually regenerated at a higher level. Economic growth has liberated societies from the natural pressures that forced them into an immediate struggle for survival; but they have not yet been liberated from their liberator. The commodity's *independence* has spread to the entire economy it now dominates. This economy has transformed the world, but it has merely transformed it into a world dominated by the economy. The pseudo-nature within which human labor has become alienated demands that such labor remain forever *in its service;* and since this demand is formulated by

and answerable only to itself, it in fact ends up channeling all socially permitted projects and endeavors into its own reinforcement. The abundance of commodities—that is, the abundance of commodity relations—amounts to nothing more than an *augmented survival*.

41

As long as the economy's role as material basis of social life was neither noticed nor understood—remaining unknown precisely because it was so familiar—the commodity's dominion over the economy was exerted in a covert manner. In societies where actual commodities were few and far between, money was the apparent master, serving as plenipotentiary representative of the greater power that remained unknown. With the Industrial Revolution's manufactural division of labor and mass production for a global market, the commodity finally became fully visible as a power that was *colonizing* all social life. It was at that point that political economy established itself as the dominant science, and as the science of domination.

42

The spectacle is the stage at which the commodity has succeeded in *totally* colonizing social life. Commodification is not only visible, we no longer see anything else; the world we see is the world of the commodity. Modern economic production extends its dictatorship both extensively and intensively. In the less industrialized regions, its reign is already manifested by the presence of a few star commodities and by the imperialist domination imposed by the more industrially advanced regions. In the latter, social space is blanketed with ever-new layers of commodities. With the "second industrial revolution," alienated consumption has become as much a duty for the masses as alienated production. The society's *entire sold labor* has become a *total commodity* whose constant turnover must be maintained at all cost. To accomplish this, this total commodity has to be returned in fragmented form to fragmented individuals

who are completely cut off from the overall operation of the productive forces. To this end, the specialized science of domination is itself broken down into further specialties such as sociology, psychotechnology, cybernetics, and semiology, which oversee the self-regulation of every phase of the process.

43

Whereas during the primitive stage of capitalist accumulation "political economy considers the proletarian only as a *worker*," who only needs to be allotted the indispensable minimum for maintaining his labor power, and never considers him "in his leisure and humanity," this ruling-class perspective is revised as soon as commodity abundance reaches a level that requires an additional collaboration from him. Once his workday is over, the worker is suddenly redeemed from the total contempt toward him that is so clearly implied by every aspect of the organization and surveillance of production, and finds himself seemingly treated like a grown-up, with a great show of politeness, in his new role as a consumer. At this point the *humanism of the commodity* takes charge of the worker's "leisure and humanity" simply because political economy now can and must dominate those spheres *as political economy*. The "total denial of man" has thus taken charge of all human existence.

44

The spectacle is a permanent opium war designed to force people to equate goods with commodities and to equate satisfaction with a survival that expands according to its own laws. Consumable survival must constantly expand because it never ceases to *include privation*. If augmented survival never comes to a resolution, if there is no point where it might stop expanding, this is because it is itself stuck in the realm of privation. It may gild poverty, but it cannot transcend it.

45

Automation, which is both the most advanced sector of modern industry and the epitome of its practice, obliges the commodity system to resolve the following contradiction: the technological developments that objectively tend to eliminate work must at the same time preserve *labor as a commodity*, because labor is the only creator of commodities. The only way to prevent automation (or any other less extreme method of increasing labor productivity) from reducing society's total necessary labor time is to create new jobs. To this end the reserve army of the unemployed is enlisted into the tertiary or "service" sector, reinforcing the troops responsible for distributing and glorifying the latest commodities at a time when increasingly extensive campaigns are necessary to convince people to buy increasingly unnecessary commodities.

46

Exchange value could arise only as a representative of use value, but the victory it eventually won with its own weapons created the conditions for its own autonomous power. By mobilizing all human use value and monopolizing its fulfillment, exchange value ultimately succeeded in *controlling use*. Use has come to be seen purely in terms of exchange value, and is now completely at its mercy. Starting out like a *condottiere* in the service of use value, exchange value has ended up waging the war for its own sake.

47

The constant *decline of use value* that has always characterized the capitalist economy has given rise to a new form of poverty within the realm of augmented survival—alongside the old poverty which still persists, since the vast majority of people are still forced to take part as wage workers in the unending pursuit of the system's ends and each of them knows that they must submit or die. The reality of this blackmail—the fact that even in its most impoverished forms (food, shelter) use value now has no existence outside

the illusory riches of augmented survival—accounts for the general acceptance of the illusions of modern commodity consumption. The real consumer has become a consumer of illusions. The commodity is this materialized illusion and the spectacle is its general expression.

48

Use value was formerly understood as an implicit aspect of exchange value. Now, however, within the upside-down world of the spectacle, use value must be explicitly proclaimed, both because its actual reality has been eroded by the overdeveloped commodity economy and because it serves as a necessary pseudo-justification for a counterfeit life.

49

The spectacle is the flip side of money. It, too, is an abstract general equivalent of all commodities. But whereas money has dominated society as the representation of universal equivalence—the exchangeability of different goods whose uses remain uncomparable—the spectacle is the modern complement of money: a representation of the commodity world as a whole which serves as a general equivalent for what the entire society can be and can do. The spectacle is money one can *only look at*, because in it all use has already been exchanged for the totality of abstract representation. The spectacle is not just a servant of *pseudo-use*, it is already in itself a pseudo-use of life.

50

With the achievement of *economic* abundance, the concentrated result of social labor becomes visible, subjecting all reality to the appearances that are now that labor's primary product. Capital is no longer the invisible center governing the production process; as it accumulates, it spreads to the ends of the earth in the form of tangible objects. The entire expanse of society is its portrait.

51

The economy's triumph as an independent power at the same time spells its own doom, because the forces it has unleashed have eliminated the *economic necessity* that was the unchanging basis of earlier societies. Replacing that necessity with a necessity for boundless economic development can only mean replacing the satisfaction of primary human needs (now scarcely met) with an incessant fabrication of pseudo-needs, all of which ultimately come down to the single pseudo-need of maintaining the reign of the autonomous economy. But that economy loses all connection with authentic needs insofar as it emerges from the *social unconscious* that unknowingly depended on it. "Whatever is conscious wears out. What is unconscious remains unalterable. But once it is freed, does it not fall to ruin in its turn?" (Freud).

52

Once society discovers that it depends on the economy, the economy in fact depends on the society. When the subterranean power of the economy grew to the point of visible domination, it lost its power. The economic *Id* must be replaced by the *I*. This subject can only arise out of society, that is, out of the struggle within society. Its existence depends on the outcome of the class struggle that is both product and producer of the economic foundation of history.

53

Consciousness of desire and desire for consciousness are the same project, the project that in its negative form seeks the abolition of classes and thus the workers' direct possession of every aspect of their activity. The *opposite* of this project is the society of the spectacle, where the commodity contemplates itself in a world of its own making.

CHAPTER 3

Unity and Division Within Appearances

"An intense new polemic is unfolding on the philosophical front in this country, focusing on the concepts 'one divides into two' and 'two fuse into one.' This debate is a struggle between those who are for and those who are against the materialist dialectic, a struggle between two conceptions of the world: the proletarian conception and the bourgeois conception. Those who maintain that 'one divides into two' is the fundamental law of things are on the side of the materialist dialectic; those who maintain that the fundamental law of things is that 'two fuse into one' are against the materialist dialectic. The two sides have drawn a clear line of demarcation between them, and their arguments are diametrically opposed. This polemic is a reflection, on the ideological level, of the acute and complex class struggle taking place in China and in the world."

—*Red Flag* (Beijing), September 21, 1964

54

The spectacle, like modern society itself, is at once united and divided. The unity of each is based on violent divisions. But when this contradiction emerges in the spectacle, it is itself contradicted by a reversal of its meaning: the division it presents is unitary, while the unity it presents is divided.

55

Although the struggles between different powers for control of the same socio-economic system are officially presented as fundamental antagonisms, they actually reflect that system's fundamental unity, both internationally and within each nation.

56

The sham spectacular struggles between rival forms of separate power are at the same time real, in that they reflect the system's uneven and conflictual development and the more or less contradictory interests of the classes or sections of classes that accept that system and strive to carve out a role for themselves within it. Just as the development of the most advanced economies involves clashes between different priorities, totalitarian state-bureaucratic forms of economic management and countries under colonialism or semicolonialism also exhibit highly divergent types of production and power. By invoking any number of different criteria, the spectacle can present these oppositions as totally distinct social systems. But in reality they are nothing but particular sectors whose fundamental essence lies in the global system that contains them, the single movement that has turned the whole planet into its field of operation: capitalism.

57

The society that bears the spectacle does not dominate underdeveloped regions solely by its economic hegemony. It also dominates them *as the society of the spectacle.* Even where the material base is still absent, modern society has already used the spectacle to invade the social surface

of every continent. It sets the stage for the formation of indigenous ruling classes and frames their agendas. Just as it presents pseudo-goods to be coveted, it offers false models of revolution to local revolutionaries. The bureaucratic regimes in power in certain industrialized countries have their own particular type of spectacle, but it is an integral part of the total spectacle, serving as its pseudo-opposition and actual support. Even if local manifestations of the spectacle include certain totalitarian specializations of social communication and control, from the standpoint of the overall functioning of the system those specializations are simply playing their allotted role within a *global division of spectacular tasks.*

58

Although this division of spectacular tasks preserves the existing order as a whole, it is primarily oriented toward protecting its dominant pole of development. The spectacle is rooted in the economy of abundance, and the products of that economy ultimately tend to dominate the spectacular market and override the ideological or police-state protectionist barriers set up by local spectacles with pretensions of independence.

59

Behind the glitter of spectacular distractions, a tendency toward *banalization* dominates modern society the world over, even where the more advanced forms of commodity consumption have seemingly multiplied the variety of roles and objects to choose from. The vestiges of religion and of the family (the latter is still the primary mechanism for transferring class power from one generation to the next), along with the vestiges of moral repression imposed by those two institutions, can be blended with ostentatious pretensions of worldly gratification precisely because life in this particular world remains repressive and offers nothing but pseudo-gratifications. Complacent acceptance of the status quo may also coexist with purely spectacular

rebelliousness—dissatisfaction itself becomes a commodity as soon as the economy of abundance develops the capacity to process that particular raw material.

60

Stars—spectacular representations of living human beings—project this general banality into images of permitted roles. As specialists of *apparent life*, stars serve as superficial objects that people can identify with in order to compensate for the fragmented productive specializations that they actually live. The function of these celebrities is to act out various lifestyles or sociopolitical viewpoints in a *full, totally free manner*. They embody the inaccessible results of social *labor* by dramatizing the by-products of that labor which are magically projected above it as its ultimate goals: *power* and *vacations*—the decision-making and consumption that are at the beginning and the end of a process that is never questioned. On one hand, a governmental power may personalize itself as a pseudo-star; on the other, a star of consumption may campaign for recognition as a pseudo-power over life. But the activities of these stars are not really free and they offer no real choices.

61

The agent of the spectacle who is put on stage as a star is the opposite of an individual; he is as clearly the enemy of his own individuality as of the individuality of others. Entering the spectacle as a model to be identified with, he renounces all autonomous qualities in order to identify himself with the general law of obedience to the flow of things. The stars of consumption, though outwardly representing different personality types, show each of these types enjoying equal access to, and deriving equal happiness from, the entire realm of consumption. The stars of decision-making must possess the full range of admired human qualities: official differences between them are thus canceled out by the official similarity implied by their supposed excellence in every field of endeavor. As head of

state, Khrushchev retrospectively became a general so as to take credit for the victory of the battle of Kursk twenty years after it happened. And Kennedy survived as an orator to the point of delivering his own funeral oration, since Theodore Sorenson continued to write speeches for his successor in the same style that had contributed so much toward the dead man's public persona. The admirable people who personify the system are well known for not being what they seem; they attain greatness by stooping below the reality of the most insignificant individual life, and everyone knows it.

62

The false choices offered by spectacular abundance—choices based on the juxtaposition of competing yet mutually reinforcing spectacles and of distinct yet interconnected roles (signified and embodied primarily by objects)—develop into struggles between illusory qualities designed to generate fervent allegiance to quantitative trivialities. Fallacious archaic oppositions are revived—regionalisms and racisms which serve to endow mundane rankings in the hierarchies of consumption with a magical ontological superiority—and subplayful enthusiasms are aroused by an endless succession of farcical competitions, from sports to elections. Wherever abundant consumption is established, one particular spectacular opposition is always in the forefront of illusory roles: the antagonism between youth and adults. But real adults—people who are masters of their own lives—are in fact nowhere to be found. And a youthful transformation of what exists is in no way characteristic of those who are now young; it is present solely in the economic system, in the dynamism of capitalism. It is *things* that rule and that are young, vying with each other and constantly replacing each other.

63

Spectacular oppositions conceal the *unity of poverty*. If different forms of the same alienation struggle against

each other in the guise of irreconcilable antagonisms, this is because they are all based on real contradictions that are repressed. The spectacle exists in a *concentrated* form or a *diffuse* form, depending on the requirements of the particular stage of poverty it denies and supports. In both cases it is nothing more than an image of happy harmony surrounded by desolation and horror, at the calm center of misery.

64

The concentrated spectacle is primarily associated with bureaucratic capitalism, though it may also be imported as a technique for reinforcing state power in more backward mixed economies or even adopted by advanced capitalism during certain moments of crisis. Bureaucratic property is itself concentrated, in that the individual bureaucrat takes part in the ownership of the entire economy only through his membership in the community of bureaucrats. And since commodity production is less developed under bureaucratic capitalism, it too takes on a concentrated form: the commodity the bureaucracy appropriates is the total social labor, and what it sells back to the society is that society's wholesale survival. The dictatorship of the bureaucratic economy cannot leave the exploited masses any significant margin of choice because it has had to make all the choices itself, and any choice made independently of it, whether regarding food or music or anything else, thus amounts to a declaration of war against it. This dictatorship must be enforced by permanent violence. Its spectacle imposes an image of the good which subsumes everything that officially exists, an image which is usually concentrated in a single individual, the guarantor of the system's totalitarian cohesion. Everyone must magically identify with this absolute star or disappear. This master of everyone else's nonconsumption is the heroic image that disguises the absolute exploitation entailed by the system of primitive accumulation accelerated by terror. If the entire Chinese population has to study Mao to the point of

identifying with Mao, this is because there is *nothing else they can be*. The concentrated spectacle implies a police state.

65

The diffuse spectacle is associated with commodity abundance, with the undisturbed development of modern capitalism. Here each individual commodity is justified in the name of the grandeur of the total commodity production, of which the spectacle is a laudatory catalog. Irreconcilable claims jockey for position on the stage of the affluent economy's unified spectacle, and different star commodities simultaneously promote conflicting social policies. The automobile spectacle, for example, strives for a perfect traffic flow entailing the destruction of old urban districts, while the city spectacle needs to preserve those districts as tourist attractions. The already dubious satisfaction alleged to be obtained from the *consumption of the whole* is thus constantly being disappointed because the actual consumer can directly access only a succession of fragments of this commodity heaven, fragments which invariably lack the quality attributed to the whole.

66

Each individual commodity fights for itself. It avoids acknowledging the others and strives to impose itself everywhere as if it were the only one in existence. The spectacle is the epic poem of this struggle, a struggle that no fall of Troy can bring to an end. The spectacle does not sing of men and their arms, but of commodities and their passions. In this blind struggle each commodity, by pursuing its own passion, unconsciously generates something beyond itself: the globalization of the commodity (which also amounts to the commodification of the globe). Thus, as a result of the *cunning of the commodity*, while each *particular* manifestation of the commodity eventually falls in battle, the general commodity-form continues onward toward its absolute realization.

67

The satisfaction that no longer comes from *using* the commodities produced in abundance is now sought through recognition of their value *as commodities*. Consumers are filled with religious fervor for the sovereign freedom of commodities whose use has become an end in itself. Waves of enthusiasm for particular products are propagated by all the communications media. A film sparks a fashion craze; a magazine publicizes night spots, which in turn spin off different lines of products. The proliferation of faddish gadgets reflects the fact that as the mass of commodities becomes increasingly absurd, absurdity itself becomes a commodity. Trinkets such as key chains which come as free bonuses with the purchase of some luxury product, but which end up being traded back and forth as valued collectibles in their own right, reflect a mystical self-abandonment to commodity transcendence. Those who collect the trinkets that have been manufactured for the sole purpose of being collected are accumulating commodity *indulgences*—glorious tokens of the commodity's real presence among the faithful. Reified people proudly display the proofs of their intimacy with the commodity. Like the old religious fetishism, with its convulsionary raptures and miraculous cures, the fetishism of commodities generates its own moments of fervent arousal. All this is useful for only one purpose: producing habitual submission.

68

The pseudo-needs imposed by modern consumerism cannot be contrasted with any genuine needs or desires that are not themselves also shaped by this society and its history. Commodity abundance represents a total break in the organic development of social needs. Its mechanical accumulation unleashes an *unlimited artificiality* which overpowers any living desires. The cumulative power of this autonomous artificiality ends up by *falsifying all social life*.

69

The image of blissful social unification through consumption merely *postpones* the consumer's awareness of the actual divisions until his next disillusionment with some particular commodity. Each new product is ceremoniously acclaimed as a unique creation offering a dramatic shortcut to the promised land of total consummation. But as with the fashionable adoption of seemingly aristocratic first names which end up being given to virtually all individuals of the same age, the objects that promise uniqueness can be offered up for mass consumption only if they are numerous enough to have been mass-produced. The prestigiousness of mediocre objects of this kind is solely due to the fact that they have been placed, however briefly, at the center of social life and hailed as a revelation of the unfathomable purposes of production. But the object that was prestigious in the spectacle becomes mundane as soon as it is taken home by its consumer—at the same time as by all its other consumers. Too late it reveals its essential poverty, a poverty that inevitably reflects the poverty of its production. Meanwhile, some other object is already replacing it as justification of the system and demanding its own moment of acclaim.

70

The fraudulence of the satisfactions offered by the system is exposed by this continual replacement of products and of general conditions of production. In both the diffuse and the concentrated spectacle, entities that have brazenly asserted their definitive perfection nevertheless end up changing, and only the system endures. Stalin, like any other outmoded commodity, is denounced by the very forces that originally promoted him. Each *new lie* of the advertising industry is an *admission* of its previous lie. And with each downfall of a personification of totalitarian power, the *illusory community* that had unanimously approved him is exposed as a mere conglomeration of loners without illusions.

71

The things the spectacle presents as eternal are based on change, and must change as their foundations change. The spectacle is totally dogmatic, yet it is incapable of arriving at any really solid dogma. Nothing stands still for it. This instability is the spectacle's natural condition, but it is completely contrary to its natural inclination.

72

The unreal unity proclaimed by the spectacle masks the class division underlying the real unity of the capitalist mode of production. What obliges the producers to participate in the construction of the world is also what excludes them from it. What brings people into relation with each other by liberating them from their local and national limitations is also what keeps them apart. What requires increased rationality is also what nourishes the irrationality of hierarchical exploitation and repression. What produces society's abstract power also produces its concrete *lack of freedom*.

CHAPTER 4

The Proletariat as Subject and Representation

> *"Equal right to all the goods and pleasures of this world, the destruction of all authority, the negation of all moral restraints—in the final analysis, these are the aims behind the March 18th insurrection and the charter of the fearsome organization that furnished it with an army."*
>
> —Parliamentary Report on the Insurrection of March 18

73

The real movement that transforms existing conditions has been the dominant social force since the bourgeoisie's victory within the economic sphere, and this dominance became visible once that victory was translated onto the political plane. The development of productive forces shattered the old production relations, and all static order crumbled into dust. Everything that was absolute became historical.

74

When people are thrust into history and forced to take part in the work and struggles that constitute history, they find themselves obliged to view their relationships in a clear and disabused manner. This history has no object distinct from what it creates from out of itself, although the final unconscious metaphysical vision of the historical era considered the productive progression through which history had unfolded as itself the object of history. As for the *subject* of history, it can be nothing other than the self-production of the living—living people becoming masters and possessors of their own historical world and of their own *fully conscious adventures.*

75

The class struggles of the long *era of revolutions* initiated by the rise of the bourgeoisie have developed in tandem with the dialectical *thought of history*—the thought which is no longer content to seek the meaning of what exists, but which strives to comprehend the dissolution of everything that exists and in this process breaks down every separation.

76

For Hegel the point was no longer to interpret the world, but to interpret the *transformation* of the world. But because he limited himself to *merely interpreting* that transformation, Hegel only represents the *philosophical* culmination of philos-

ophy. He seeks to understand a world that *develops by itself*. This historical thought is still a consciousness that always arrives too late, a consciousness that can only formulate *retrospective* justifications of what has already happened. It has thus gone beyond separation *only in thought*. Hegel's paradoxical stance—his subordination of the meaning of all reality to its historical culmination while at the same time proclaiming that his own system represents that culmination—flows from the simple fact that this thinker of the bourgeois revolutions of the seventeenth and eighteenth centuries sought in his philosophy only a *reconciliation* with the results of those revolutions. "Even as a philosophy of the bourgeois revolution, it does not reflect the entire process of that revolution, but only its concluding phase. It is thus a philosophy not of the revolution, but of the restoration" (Karl Korsch, "Theses on Hegel and Revolution"). Hegel performed the task of the philosopher—"the glorification of existing conditions"—for the last time; but already what existed for him could be nothing less than the entire movement of history. Since he nevertheless maintained the *external* position of thought, this externality could be masked only by identifying that thought with a preexisting project of the Spirit—of that absolute heroic force which has done what it willed and willed what it has done, and whose ultimate goal coincides with the present. Philosophy, in the process of being superseded by historical thought, has thus arrived at the point where it can glorify its world only by denying it, since in order to speak it must presuppose that the total history to which it has relegated everything has already come to an end, and that the only tribunal where truth could be judged is closed.

77

When the proletariat demonstrates through its own actions that this historical thought has not been forgotten, its refutation of that thought's *conclusion* is at the same time a confirmation of its *method*.

78

Historical thought can be salvaged only by becoming practical thought; and the practice of the proletariat as a revolutionary class can be nothing less than historical consciousness operating on the totality of its world. All the theoretical currents of the *revolutionary* working-class movement—Stirner and Bakunin as well as Marx—grew out of a critical confrontation with Hegelian thought.

79

The inseparability of Marx's theory from the Hegelian method is itself inseparable from that theory's revolutionary nature, that is, from its truth. It is in this regard that this initial relation has generally been ignored or misunderstood, or even denounced as the weak point of what became fallaciously transformed into a *doctrine:* "Marxism." Bernstein implicitly revealed this connection between the dialectical method and historical *partisanship* when in his book *Evolutionary Socialism* he deplored the 1847 *Manifesto*'s unscientific predictions of imminent proletarian revolution in Germany: "This historical self-deception, so erroneous that the most naïve political visionary could hardly have done any worse, would be incomprehensible in a Marx who at that time had already seriously studied economics if we did not recognize that it reflected the lingering influence of the antithetical Hegelian dialectic, from which Marx, like Engels, could never completely free himself. In those times of general effervescence this influence was all the more fatal to him."

80

The radical *transformation* carried out by Marx in order to "salvage" the thought of the bourgeois revolutions by "transplanting" it into a different context does not trivially consist of putting the materialist development of productive forces in place of the journey of the Hegelian Spirit toward its eventual encounter with itself—the Spirit whose objectification is identical to its alienation and

whose historical wounds leave no scars. For once history becomes real, it no longer has an *end.* Marx demolished Hegel's position of *detachment* from events, as well as passive contemplation by any supreme external agent whatsoever. Henceforth, theory's concern is simply to know what it itself is doing. In contrast, present-day society's passive *contemplation* of the movement of the economy is an *untransformed* holdover from the *undialectical* aspect of the Hegelian attempt to create a circular system; it is an approval that is no longer on the conceptual level and that no longer needs a Hegelianism to justify itself, because the movement it now praises is a sector of a world where thought no longer has any place, a sector whose mechanical development effectively dominates everything. Marx's project is a project of conscious history, in which the quantitativeness that arises out of the blind development of merely economic productive forces must be transformed into a qualitative appropriation of history. The *critique of political economy* is the first act of this *end of prehistory:* "Of all the instruments of production, the greatest productive power is the revolutionary class itself."

81

Marx's theory is closely linked with scientific thought insofar as it seeks a rational understanding of the forces that really operate in society. But it ultimately goes *beyond* scientific thought, preserving it only by superseding it. It seeks to understand *struggles*, not *laws.* "We recognize only one science: the science of history" (*The German Ideology*).

82

The bourgeois era, which wants to give history a scientific foundation, overlooks the fact that the science available to it could itself arise only on the foundation of the historical development of the economy. But history is fundamentally dependent on this economic knowledge only so long as it remains merely *economic history.* The extent to which the viewpoint of scientific observation could overlook

history's effect on the economy (an overall process that modifies its own scientific premises) is shown by the vanity of those socialists who thought they had calculated the exact periodicity of economic crises. Now that constant governmental intervention has managed to counteract some of the effects of the tendencies toward crisis, the same type of mentality sees this delicate balance as a definitive economic harmony. The project of transcending the economy and mastering history must indeed grasp and incorporate the science of society, but it cannot itself be a *scientific* project. The revolutionary movement remains *bourgeois* insofar as it thinks it can master current history by means of scientific knowledge.

83

The utopian currents of socialism, though they are historically grounded in criticism of the existing social system, can rightly be called utopian insofar as they ignore history—that is, insofar as they ignore actual struggles taking place and any passage of time outside the immutable perfection of their image of a happy society—but not because they reject science. On the contrary, the utopian thinkers were completely dominated by the scientific thought of earlier centuries. They sought the completion and fulfillment of that general rational system. They did not consider themselves unarmed prophets, for they firmly believed in the social power of scientific proof and even, in the case of Saint-Simonism, in the seizure of power by science. "Why," Sombart asked, "would they want to seize through struggle what merely needed to be *proved*?" But the utopians' scientific understanding did not include the awareness that some social groups have vested interests in maintaining the status quo, forces to maintain it, and forms of false consciousness to reinforce it. Their grasp of reality thus lagged far behind the historical reality of the development of science itself, which had been largely oriented by the *social requirements* arising from such factors, which determined not only what findings were considered

acceptable, but even what topics might or might not become objects of scientific research. The utopian socialists remained prisoners of the *scientific manner of expounding the truth*, viewing this truth as a pure abstract image such as had prevailed at a much earlier stage of social development. As Sorel noted, the utopians took *astronomy* as their model for discovering and demonstrating the laws of society. Their unhistorical conception of harmony was the natural result of their attempt to apply to society the science least dependent on history. They described this harmony as if they were new Newtons discovering universal scientific laws, and the happy ending they constantly evoked "plays a role in their social science analogous to the role of inertia in classical physics" (*Materials for a Theory of the Proletariat*).

84

The scientific-determinist aspect of Marx's thought was precisely what made it vulnerable to "ideologization," both during his own lifetime and even more so in the theoretical heritage he left to the workers movement. The advent of the historical subject continues to be postponed, and it is economics, the historical science par excellence, which is increasingly seen as guaranteeing the inevitability of its own future negation. In this way revolutionary practice, the only true agent of this negation, tends to be pushed out of theory's field of vision. Instead, it is seen as essential to patiently study economic development, and to go back to accepting with a Hegelian tranquility the suffering which that development imposes. The result remains "a graveyard of good intentions." The science of revolutions then concludes that *consciousness always comes too soon*, and has to be taught. "History has shown that we, and all who thought like us, were wrong," Engels wrote in 1895. "It has made it clear that the state of economic development on the Continent at that time was far from being ripe . . ." Throughout his life Marx had maintained a unitary point of view in his theory, but the *exposition* of his theory was carried out on the *terrain* of the dominant thought insofar

as it took the form of critiques of particular disciplines, most notably the critique of that fundamental science of bourgeois society, political economy. It was in this mutilated form, which eventually came to be seen as definitive, that Marx's theory was transformed into "Marxism."

85

The weakness of Marx's theory is naturally linked to the weakness of the revolutionary struggle of the proletariat of his time. The German working class failed to initiate a permanent revolution in 1848; the Paris Commune was defeated in isolation. As a result, revolutionary theory could not yet be fully realized. The fact that Marx was reduced to defending and refining it by cloistered scholarly work in the British Museum had a debilitating effect on the theory itself. His scientific conclusions about the future development of the working class, and the organizational practice apparently implied by those conclusions, became obstacles to proletarian consciousness at a later stage.

86

The theoretical shortcomings of the *scientific* defense of proletarian revolution, both in its content and in its form of exposition, all ultimately result from identifying the proletariat with the bourgeoisie *with respect to the revolutionary seizure of power*.

87

As early as the *Communist Manifesto*, Marx's effort to demonstrate the scientific legitimacy of proletarian power by citing a *repetitive* sequence of precedents led him to oversimplify his historical analysis into a *linear* model of the development of modes of production, in which class struggles invariably resulted "either in a revolutionary transformation of the entire society or in the mutual ruin of the contending classes." The plain facts of history, however, are that the "Asiatic mode of production" (as Marx himself

acknowledged elsewhere) maintained its immobility despite all its class conflicts; that no serf uprising ever overthrew the feudal lords; and that none of the slave revolts in the ancient world ended the rule of the free men. The linear schema loses sight of the fact that *the bourgeoisie is the only revolutionary class that has ever won;* and that it is also the only class for which the development of the economy was both the cause and the consequence of its taking control of society. The same oversimplification led Marx to neglect the economic role of the state in the management of class society. If the rising bourgeoisie seemed to liberate the economy from the state, this was true only to the extent that the previous state was an instrument of class oppression within a *static economy*. The bourgeoisie originally developed its independent economic power during the Medieval period when the state had been weakened and feudalism was breaking up the stable equilibrium between different powers. In contrast, the modern state—which began to support the bourgeoisie's development through its mercantilist policies and which developed into *the bourgeoisie's own state* during the laissez-faire era—was eventually to emerge as a central power in the planned management of the *economic process*. Marx was nevertheless able to describe the "Bonapartist" prototype of modern statist bureaucracy, the fusion of capital and state to create a "national power of capital over labor, a public force designed to maintain social servitude"—a form of social order in which the bourgeoisie renounces all historical life apart from what has been reduced to the economic history of *things*, and would like to be "condemned to the same political nullity as all the other classes." The socio-political foundations of the modern spectacle are already discernable here, and this result negatively implies that the proletariat is *the only pretender to historical life*.

88

The only two classes that really correspond to Marx's theory, the two pure classes that the entire analysis of *Capital* brings to the fore, are the bourgeoisie and the prole-

tariat. These are also the only two revolutionary classes in history, but operating under different conditions. The bourgeois revolution has been accomplished. The proletarian revolution is a yet-unrealized project, born on the foundation of the earlier revolution but differing from it qualitatively. If one overlooks the *originality* of the historical role of the bourgeoisie, one also tends to overlook the specific originality of the proletarian project, which can achieve nothing unless it carries its own banners and recognizes the "immensity of its tasks." The bourgeoisie came to power because it was the class of the developing economy. The proletariat cannot embody its own new form of power except by becoming the *class of consciousness*. The growth of productive forces will not in itself guarantee the emergence of such a power—not even indirectly by way of the increasing dispossession which that growth entails. Nor can a Jacobin-style seizure of the state be a means to this end. The proletariat cannot make use of any *ideology* designed to disguise partial goals as general goals, because the proletariat cannot preserve any partial reality that is truly its own.

89

If Marx, during a certain period of his participation in the proletarian struggle, put too great an emphasis on scientific prediction, to the point of creating the intellectual basis for the illusions of economism, it is clear that he himself did not succumb to those illusions. In a well-known letter of December 7, 1867, accompanying an article reviewing *Capital* which he himself had written but which he wanted Engels to present to the press as the work of an adversary, Marx clearly indicated the limits of his own science: "The author's *subjective* tendency (imposed on him, perhaps, by his political position and his past), namely the manner in which he presents to himself and to others the ultimate outcome of the present movement, of the present social process, has no connection with his actual analysis." By thus disparaging the "tendentious conclusions" of his own objective

analysis, and by the irony of the "perhaps" with reference to the extra-scientific choices supposedly "imposed" on him, Marx implicitly revealed the methodological key to fusing the two aspects.

90

The fusion of knowledge and action must be effected within the historical struggle itself, in such a way that each depends on the other for its validation. The proletarian class is formed into a subject in its process of organizing revolutionary struggles and in its reorganization of society at the *moment of revolution*. This is where the *practical conditions of consciousness* must exist, conditions in which the theory of praxis is confirmed by becoming practical theory. But this crucial question of organization was virtually ignored by revolutionary theory during the period when the workers movement was first taking shape—the very period when that theory still possessed the *unitary* character it had inherited from historical thought (and which it had rightly vowed to develop into a unitary historical *practice*). Instead, the organizational question became the weakest aspect of radical theory, a confused terrain lending itself to the revival of hierarchical and statist tactics borrowed from the bourgeois revolution. The forms of organization of the workers movement that were developed on the basis of this theoretical negligence tended in turn to inhibit the maintenance of a unitary theory by breaking it up into various specialized and fragmented disciplines. This ideologically alienated theory was then no longer able to recognize the practical verifications of the unitary historical thought it had betrayed when such verifications emerged in spontaneous working-class struggles; instead, it contributed toward repressing every manifestation and memory of them. Yet those historical forms that took shape in struggle were precisely the practical terrain that was needed in order to validate the theory. They were what the theory needed, yet that need had not been formulated theoretically. The *soviet*, for example, was not a theoretical

discovery. And the most advanced theoretical truth of the International Working Men's Association was its own existence in practice.

91

The First International's initial successes enabled it to free itself from the confused influences of the dominant ideology that had survived within it. But the defeat and repression that it soon encountered brought to the surface a conflict between two different conceptions of proletarian revolution, each of which contained an *authoritarian* dimension that amounted to abandoning the conscious self-emancipation of the working class. The feud between the Marxists and the Bakuninists, which eventually became irreconcilable, actually centered on two different issues—the question of power in a future revolutionary society and the question of the organization of the current movement—and each of the adversaries reversed their position when they went from one aspect to the other. Bakunin denounced the illusion that classes could be abolished by means of an authoritarian implementation of state power, warning that this would lead to the formation of a new bureaucratic ruling class and to the dictatorship of the most knowledgeable (or of those reputed to be such). Marx, who believed that the concomitant maturation of economic contradictions and of the workers' education in democracy would reduce the role of a proletarian state to a brief phase needed to legitimize the new social relations brought into being by objective factors, denounced Bakunin and his supporters as an authoritarian conspiratorial elite who were deliberately placing themselves above the International with the harebrained scheme of imposing on society an irresponsible dictatorship of the most revolutionary (or of those who would designate themselves as such). Bakunin did in fact recruit followers on such a basis: "In the midst of the popular tempest we must be the invisible pilots guiding the revolution, not through any kind of overt power but through the collective dictatorship of our Alliance—a

dictatorship without any insignia or titles or official status, yet all the more powerful because it will have none of the appearances of power." Thus two *ideologies* of working-class revolution opposed each other, each containing a partially true critique, but each losing the unity of historical thought and setting itself up as an ideological *authority*. Powerful organizations such as German Social Democracy and the Iberian Anarchist Federation faithfully served one or the other of these ideologies; and everywhere the result was very different from what had been sought.

92

The fact that anarchists have seen the goal of proletarian revolution as *immediately present* represents both the strength and the weakness of collectivist anarchist struggles (the only forms of anarchism that can be taken seriously—the pretensions of the individualist forms of anarchism have always been ludicrous). From the historical thought of modern class struggles collectivist anarchism retains only the conclusion, and its constant harping on this conclusion is accompanied by a deliberate indifference to any consideration of methods. Its critique of *political struggle* has thus remained abstract, while its commitment to economic struggle has been channeled toward the mirage of a definitive solution that will supposedly be achieved by a single blow on this terrain, on the day of the general strike or the insurrection. The anarchists strive to *realize an ideal*. Anarchism is still an *ideological* negation of the state and of class society—the very social conditions which in their turn foster separate ideologies. It is the *ideology of pure freedom*, an ideology that puts everything on the same level and eliminates any conception of historical evil. This fusion of all partial demands into a single all-encompassing demand has given anarchism the merit of representing the rejection of existing conditions in the name of the whole of life rather than from the standpoint of some particular critical specialization; but the fact that this fusion has been envisaged only in the absolute, in accordance with individual

whim and in advance of any practical actualization, has doomed anarchism to an all too obvious incoherence. Anarchism responds to each particular struggle by repeating and reapplying the same simple and all-embracing lesson, because this lesson has from the beginning been considered the be-all and end-all of the movement. This is reflected in Bakunin's 1873 letter of resignation from the Jura Federation: "During the past nine years the International has developed more than enough ideas to save the world, if ideas alone could save it, and I challenge anyone to come up with a new one. It's no longer the time for ideas, it's time for actions." This perspective undoubtedly retains proletarian historical thought's recognition that ideas must be put into practice, but it abandons the historical terrain by assuming that the appropriate forms for this transition to practice have already been discovered and will never change.

93

The anarchists, who explicitly distinguish themselves from the rest of the workers movement by their ideological conviction, reproduce this separation of competencies within their own ranks by providing a terrain that facilitates the informal domination of each particular anarchist organization by propagandists and defenders of their ideology, specialists whose mediocre intellectual activity is largely limited to the constant regurgitation of a few eternal truths. The anarchists' ideological reverence for unanimous decision-making has ended up paving the way for uncontrolled manipulation of their own organizations by *specialists in freedom;* and revolutionary anarchism expects the same type of unanimity, obtained by the same means, from the masses once they have been liberated. Furthermore, the anarchists' refusal to take into account the great differences between the conditions of a minority banded together in present-day struggles and of a postrevolutionary society of free individuals has repeatedly led to the isolation of anarchists when the moment for

collective decision-making actually arrives, as is shown by the countless anarchist insurrections in Spain that were contained and crushed at a local level.

94

The illusion more or less explicitly maintained by genuine anarchism is its constant belief that a revolution is just around the corner, and that the instantaneous accomplishment of this revolution will demonstrate the truth of anarchist ideology and of the form of practical organization that has developed in accordance with that ideology. In 1936 anarchism did indeed initiate a social revolution, a revolution that was the most advanced expression of proletarian power ever realized. But even in that case it should be noted that the general uprising began as a merely defensive reaction to the army's attempted coup. Furthermore, inasmuch as the revolution was not carried to completion during its opening days (because Franco's forces controlled half the country and were being strongly supported from abroad, because the rest of the international proletarian movement had already been defeated, and because the camp of the Republic included various bourgeois forces and statist working-class parties), the organized anarchist movement proved incapable of extending the revolution's partial victories, or even of defending them. Its recognized leaders became government ministers, hostages to a bourgeois state that was destroying the revolution even as it proceeded to lose the civil war.

95

The "orthodox Marxism" of the Second International is the scientific ideology of socialist revolution, an ideology which identifies its whole truth with objective economic processes and with the progressive recognition of the inevitability of those processes by a working class educated by the organization. This ideology revives the faith in pedagogical demonstration that was found among the utopian socialists, combining that faith with a *contemplative*

invocation of the course of history. But it has lost both the Hegelian dimension of total history and the static image of totality presented by the utopians (most richly by Fourier). This type of scientific attitude, which can do nothing more than resurrect the traditional dilemmas between symmetrical ethical choices, is at the root of Hilferding's absurd conclusion that recognizing the inevitability of socialism "gives no indication as to what practical attitude should be adopted. For it is one thing to recognize that something is inevitable, and quite another to put oneself in the service of that inevitability" (*Finance Capital*). Those who failed to realize that for Marx and for the revolutionary proletariat unitary historical thought was *in no way distinct from a practical attitude to be adopted* generally ended up becoming victims of the practice they did adopt.

96

The ideology of the social-democratic organizations put those organizations under the control of the *professors* who were educating the working class, and their organizational forms corresponded to this type of passive apprenticeship. The participation of the socialists of the Second International in political and economic struggles was admittedly concrete, but it was profoundly *uncritical*. It was a manifestly *reformist* practice carried on in the name of an *illusory revolutionism*. This ideology of revolution inevitably foundered on the very successes of those who proclaimed it. The elevation of socialist journalists and parliamentary representatives above the rest of the movement encouraged them to become habituated to a bourgeois lifestyle (most of them had in any case been recruited from the bourgeois intelligentsia), while industrial workers who had been recruited out of struggles in the factories were transformed by the labor-union bureaucracy into brokers of labor-power, whose task was to make sure that that commodity was sold at a "fair" price. For the activity of all these people to have retained any appearance of being revolutionary, capitalism would have had to have turned out to be conveniently

incapable of tolerating this economic reformism, despite the fact that it had no trouble tolerating the legalistic political expressions of the same reformism. The social democrats' scientific ideology confidently affirmed that capitalism could *not* tolerate these economic reforms, but history repeatedly proved them wrong.

97

Bernstein, the social democrat least attached to political ideology and most openly attached to the methodology of bourgeois science, was honest enough to point out this contradiction (a contradiction which had also been revealed by the reformist movement of the English workers, who never bothered to invoke any revolutionary ideology). But it was historical development itself which ultimately provided the definitive demonstration. Although full of illusions in other regards, Bernstein had denied that a crisis of capitalist production would miraculously force the hand of the socialists, who wanted to inherit the revolution only by way of this orthodox ritual. The profound social upheaval provoked by World War I, though it led to widespread awakenings of radical consciousness, twice demonstrated that the social-democratic hierarchy had failed to provide the German workers with a revolutionary education capable of *turning them into theorists:* first, when the overwhelming majority of the party rallied to the imperialist war; then, following the German defeat, when the party crushed the Spartakist revolutionaries. The ex-worker Ebert, who had become one of the social-democratic leaders, apparently still believed in sin since he admitted that he hated revolution "like sin." And he proved himself a fitting precursor of the *socialist representation* that was soon to emerge as the mortal enemy of the proletariat in Russia and elsewhere, when he accurately summed up the essence of this new form of alienation: "Socialism means working a lot."

98

As a Marxist thinker, Lenin was simply a faithful and consistent *Kautskyist* who applied the *revolutionary ideology* of "orthodox Marxism" within the conditions existing in Russia, conditions which did not lend themselves to the reformist practice carried on elsewhere by the Second International. The Bolshevik practice of directing the proletariat from *outside*, by means of a disciplined underground party under the control of intellectuals who had become "professional revolutionaries," became a new profession—a profession that refused to negotiate or compromise with any of the professional ruling strata of capitalist society. (The Czarist regime was in any case incapable of offering any opportunities for such compromise, which depends on an advanced stage of bourgeois power.) As a result of this intransigence, the Bolsheviks ended up practicing *the profession of totalitarian social domination*.

99

With the war and the collapse of international social democracy in the face of that war, the authoritarian ideological radicalism of the Bolsheviks was able to spread its influence all over the world. The bloody end of the democratic illusions of the workers movement transformed the entire world into a Russia, and Bolshevism, reigning over the first revolutionary breakthrough engendered by this period of crisis, offered its hierarchical and ideological model to the proletariat of all countries, urging them to adopt it in order to "speak Russian" to their own ruling classes. Lenin did not reproach the Marxism of the Second International for being a revolutionary *ideology*, but for ceasing to be a *revolutionary* ideology.

100

The historical moment when Bolshevism triumphed *for itself* in Russia and social democracy fought victoriously *for the old world* marks the inauguration of the state of affairs that is at the heart of the modern spectacle's domination:

the *representation* of the working class has become an *enemy* of the working class.

101

"In all previous revolutions," wrote Rosa Luxemburg in *Die Rote Fahne* of December 21, 1918, "the combatants faced each other openly and directly, class against class, program against program. In the present revolution, the troops protecting the old order are not fighting under the insignia of the ruling class, but under the banner of a 'social-democratic party.' If the central question of revolution was posed openly and honestly—Capitalism or socialism?—the great mass of the proletariat would today have no doubts or hesitations." Thus, a few days before its destruction, the radical current of the German proletariat discovered the secret of the new conditions engendered by the whole process that had gone before (a development to which the representation of the working class had greatly contributed): the spectacular organization of the ruling order's defense, the social reign of appearances where no "central question" can any longer be posed "openly and honestly." The revolutionary representation of the proletariat had at this stage become both the primary cause and the central result of the general falsification of society.

102

The organization of the proletariat on the Bolshevik model resulted from the backwardness of Russia and from the abandonment of revolutionary struggle by the workers movements of the advanced countries; and those same backward conditions also tended to foster the counter-revolutionary aspects that that form of organization had unconsciously contained from its inception. The repeated failure of the mass of the European workers movement to take advantage of the *Hic Rhodus, hic salta* of the 1918–1920 period (a failure which included the violent destruction of its own radical minority) contributed to the consolidation of the Bolshevik development and enabled that fraudulent

outcome to present itself to the world as the only possible proletarian solution. By seizing a state monopoly as sole representative and defender of working-class power, the Bolshevik Party justified itself and *became what it already was:* the party of the *owners of the proletariat*, a party ownership that essentially eliminated earlier forms of property.

103

For twenty years the various tendencies of Russian social democracy had engaged in an unresolved debate over all the conditions that might bear on the overthrow of the Czarist regime—the weakness of the bourgeoisie; the preponderance of the peasant majority; and the potentially decisive role of a proletariat which was concentrated and combative but which constituted only a small minority of the population. This debate was eventually resolved in practice by a factor that had not figured in any of the hypotheses: a revolutionary bureaucracy that placed itself at the head of the proletariat, seized state power, and proceeded to impose a new form of class domination. A strictly bourgeois revolution had been impossible; talk of a "democratic dictatorship of workers and peasants" was meaningless verbiage; and the proletarian power of the soviets could not simultaneously maintain itself against the class of small landowners, against the national and international White reaction, and against its own representation which had become externalized and alienated in the form of a working-class party that maintained total control over the state, the economy, the means of expression, and soon even over people's thoughts. Trotsky and Parvus's theory of permanent revolution, which Lenin adopted in April 1917, was the only theory that proved true for countries with underdeveloped bourgeoisies, but it became true only after this unforeseen factor of bureaucratic class power came into the picture. In the numerous conflicts within the Bolshevik leadership, Lenin was the most consistent advocate of concentrating dictatorial power in the hands of this supreme ideological representation. Lenin was right every time in the sense that

he invariably supported the solution implied by the earlier choices of the minority that now exercised absolute power: the democracy that was kept from the peasants by means of the *state* would have to be kept from the workers as well, which led to denying it to Communist union leaders and to party members in general, and finally to the highest ranks of the party hierarchy. At the Tenth Congress, as the Kronstadt soviet was being crushed by arms and buried under a barrage of slander, Lenin attacked the radical-left bureaucrats who had formed a "Workers' Opposition" faction with the following ultimatum, the logic of which Stalin would later extend to an absolute division of the world: "You can stand here with us, or against us out there with a gun in your hand, but not within some opposition. . . . We've had enough opposition."

104

After Kronstadt, the bureaucracy consolidated its power as sole owner of a system of *state capitalism*—internally by means of a temporary alliance with the peasantry (the "New Economic Policy") and externally by using the workers regimented into the bureaucratic parties of the Third International as a backup force for Russian diplomacy, sabotaging the entire revolutionary movement and supporting bourgeois governments whose support it in turn hoped to secure in the sphere of international politics (the Kuomintang regime in the China of 1925–1927, the Popular Fronts in Spain and France, etc.). The Russian bureaucracy then carried this consolidation of power to the next stage by subjecting the peasantry to a reign of terror, implementing the most brutal primitive accumulation of capital in history. The industrialization of the Stalin era revealed the bureaucracy's ultimate function: continuing the reign of the economy by preserving the essence of market society: commodified labor. It also demonstrated the independence of the economy: the economy has come to dominate society so completely that it has proved capable of recreating the class domination it needs for its own

continued operation; that is, the bourgeoisie has created an independent power that is capable of maintaining itself even without a bourgeoisie. The totalitarian bureaucracy was not "the last owning class in history" in Bruno Rizzi's sense; it was merely a *substitute ruling class* for the commodity economy. A faltering capitalist property system was replaced by a cruder version of itself—simplified, less diversified, and *concentrated* as the collective property of the bureaucratic class. This underdeveloped type of ruling class is also a reflection of economic underdevelopment, and it has no agenda beyond overcoming this underdevelopment in certain regions of the world. The hierarchical and statist framework for this crude remake of the capitalist ruling class was provided by the working-class party, which was itself modeled on the hierarchical separations of bourgeois organizations. As Ante Ciliga noted while in one of Stalin's prisons, "Technical questions of organization turned out to be social questions" (*Lenin and the Revolution*).

105

Leninism was the highest voluntaristic expression of revolutionary ideology—a *coherence of the separate* governing a reality that resisted it. With the advent of Stalinism, revolutionary ideology *returned to its fundamental incoherence.* At that point, ideology was no longer a weapon, it had become an end in itself. But a lie that can no longer be challenged becomes insane. The totalitarian ideological pronouncement obliterates reality as well as purpose; nothing exists but what it says exists. Although this crude form of the spectacle has been confined to certain underdeveloped regions, it has nevertheless played an essential role in the spectacle's global development. This particular materialization of ideology did not transform the world economically, as did advanced capitalism; it simply used police-state methods to transform people's *perception* of the world.

106

The ruling totalitarian-ideological class is the ruler of a world turned upside down. The more powerful the class, the more it claims not to exist, and its power is employed above all to enforce this claim. It is modest only on this one point, however, because this officially nonexistent bureaucracy simultaneously attributes the crowning achievements of history to its own infallible leadership. Though its existence is everywhere in evidence, the bureaucracy must be *invisible as a class*. As a result, all social life becomes insane. The social organization of total falsehood stems from this fundamental contradiction.

107

Stalinism was also a reign of terror *within* the bureaucratic class. The terrorism on which this class's power was based inevitably came to strike the class itself, because this class has no juridical legitimacy, no legally recognized status as an owning class which could be extended to each of its members. Its ownership has to be masked because it is based on false consciousness. This false consciousness can maintain its total power only by means of a total reign of terror in which all real motives are ultimately obscured. The members of the ruling bureaucratic class have the right of ownership over society only collectively, as participants in a fundamental lie: they have to play the role of the proletariat governing a socialist society; they have to be actors faithful to a script of ideological betrayal. Yet they cannot actually participate in this counterfeit entity unless their legitimacy is validated. No bureaucrat can individually assert his right to power, because to prove himself a socialist proletarian he would have to demonstrate that he was the opposite of a bureaucrat, while to prove himself a bureaucrat is impossible because the bureaucracy's official line is that there is no bureaucracy. Each bureaucrat is thus totally dependent on the *central seal of legitimacy* provided by the ruling ideology, which validates the collective participation in its "socialist regime" of *all the bureaucrats it does not liquidate*. Although the

bureaucrats are collectively empowered to make all social decisions, the cohesion of their own class can be ensured only by the concentration of their terrorist power in a single person. In this person resides the only practical truth of the *ruling lie:* the power to determine an unchallengeable boundary line which is nevertheless constantly being adjusted. Stalin decides without appeal who is and who is not a member of the ruling bureaucracy—who should be considered a "proletarian in power" and who branded "a traitor in the pay of Wall Street and the Mikado." The atomized bureaucrats can find their collective legitimacy only in the person of Stalin—the lord of the world who thus comes to see himself as the absolute person, for whom no superior spirit exists. "The lord and master of the world recognizes his own nature—omnipresent power—through the destructive violence he exerts against the contrastingly powerless selfhood of his subjects." He is the power that defines the terrain of domination, and he is also "the power that *ravages* that terrain."

108

When ideology has become total through its possession of total power, and has changed from partial truth to totalitarian falsehood, historical thought has been so totally annihilated that history itself, even at the level of the most empirical knowledge, can no longer exist. Totalitarian bureaucratic society lives in a perpetual present in which whatever has previously happened exists for it solely as a space accessible to its police. The project already envisioned by Napoleon of "monarchically directing the energy of memory" has been realized in Stalinism's constant rewriting of the past, which alters not only the interpretations of past events but even the events themselves. But the price paid for this liberation from all historical reality is the loss of the rational frame of reference that is indispensable to capitalism as a *historical* social system. The Lysenko fiasco is just one well-known example of how much the scientific application of ideology gone mad has cost the Russian

economy. This contradiction—the fact that a totalitarian bureaucracy trying to administer an industrialized society is caught between its need for rationality and its repression of rationality—is also one of its main weaknesses in comparison with normal capitalist development. Just as the bureaucracy cannot resolve the question of agriculture as ordinary capitalism has done, it also proves inferior to the latter in the field of industrial production, because its unrealistic authoritarian planning is based on omnipresent falsifications.

109

Between the two world wars the revolutionary working-class movement was destroyed by the joint action of the Stalinist bureaucracy and of fascist totalitarianism (the latter's organizational form having been inspired by the totalitarian party that had first been tested and developed in Russia). Fascism was a desperate attempt to defend the bourgeois economy from the dual threat of crisis and proletarian subversion, a *state of siege* in which capitalist society saved itself by giving itself an emergency dose of rationalization in the form of massive state intervention. But this rationalization is hampered by the extreme irrationality of its methods. Although fascism rallies to the defense of the main icons of a bourgeois ideology that has become conservative (family, private property, moral order, patriotism), while mobilizing the petty bourgeoisie and the unemployed workers who are panic-stricken by economic crises or disillusioned by the socialist movement's failure to bring about a revolution, it is not itself fundamentally ideological. It presents itself as what it is—a violent resurrection of *myth* calling for participation in a community defined by archaic pseudo-values: race, blood, leader. Fascism is a *technologically equipped primitivism.* Its factitious mythological rehashes are presented in the spectacular context of the most modern means of conditioning and illusion. It is thus a significant factor in the formation of the modern spectacle, and its role in the destruction of the old working-class movement also

makes it one of the founding forces of present-day society. But since it is also the most *costly* method of preserving the capitalist order, it has generally ended up being pushed to the back of the stage and replaced by the major capitalist states, which represent stronger and more rational forms of that order.

110

When the Russian bureaucracy has finally succeeded in doing away with the vestiges of bourgeois property that hampered its rule over the economy, in developing this economy for its own purposes, and in being recognized as a member of the club of great powers, it wants to enjoy its world in peace and to disencumber itself from the arbitrariness to which it is still subjected. It thus denounces the Stalinism at its origin. But this denunciation remains Stalinist—arbitrary, unexplained, and subject to continual modification—because *the ideological lie at its origin can never be revealed.* The bureaucracy cannot liberalize itself either culturally or politically because its existence as a class depends on its ideological monopoly, which, for all its cumbersomeness, is its sole title to ownership. This ideology has lost the passion of its original expression, but its passionless routinization still has the repressive function of controlling all thought and prohibiting any competition whatsoever. The bureaucracy is thus helplessly tied to an ideology that is no longer believed by anyone. The power that used to inspire terror now inspires ridicule, but this ridiculed power must still defend itself with the threat of resorting to the terrorizing force it would like to be rid of. Thus, at the very time when the bureaucracy hopes to demonstrate its superiority on the terrain of capitalism it reveals itself to be a *poor cousin* of capitalism. Just as its actual history contradicts its façade of legality and its crudely maintained ignorance contradicts its scientific pretensions, its attempt to vie with the bourgeoisie in the production of commodity abundance is stymied by the fact that such abundance contains *its own implicit ideology* and

is generally accompanied by the freedom to choose from an unlimited range of spectacular pseudo-alternatives—a pseudo-freedom that remains incompatible with the bureaucracy's ideology.

111

The bureaucracy's ideological title to ownership is already collapsing at the international level. The power that established itself nationally in the name of an ostensibly internationalist perspective is now forced to recognize that it can no longer impose its system of lies beyond its own national borders. The unequal economic development of diverse bureaucracies with competing interests that have succeeded in establishing their own "socialism" in more than one country has led to an all-out public confrontation between the Russian lie and the Chinese lie. From this point on, each bureaucracy in power will have to find its own way, and the same is true for each of the totalitarian parties aspiring to such power (notably those that still survive from the Stalinist period among certain national working classes). This international collapse has been further aggravated by the expressions of internal negation, which first became visible to the outside world when the workers of East Berlin revolted against the bureaucrats and demanded a "government of steel workers"—a negation which has in one case has already gone to the point of sovereign workers councils in Hungary. But in the final analysis, this crumbling of the global alliance based on the bureaucratic hoax is also a very unfavorable development for the future of capitalist society. The bourgeoisie is in the process of losing the adversary that objectively supported it by providing an illusory unification of all opposition to the existing order. This division of labor between two mutually reinforcing forms of the spectacle comes to an end when the pseudo-revolutionary role in turn divides. The spectacular component of the destruction of the working-class movement is itself headed for destruction.

112

The only current partisans of the Leninist illusion are the various Trotskyist tendencies, which stubbornly persist in identifying the proletarian project with an ideologically based hierarchical organization despite all the historical experiences that have refuted that perspective. The distance that separates Trotskyism from a revolutionary critique of present-day society is related to the deferential distance the Trotskyists maintain regarding positions that were already mistaken when they were acted on in real struggles. Trotsky remained fundamentally loyal to the upper bureaucracy until 1927, while striving to gain control of it so as to make it resume a genuinely Bolshevik foreign policy. (It is well known, for example, that in order to help conceal Lenin's famous "Testament" he went so far as to slanderously disavow his own supporter Max Eastman, who had made it public.) Trotsky was doomed by his basic perspective, because once the bureaucracy became aware that it had evolved into a counterrevolutionary class on the domestic front, it was bound to opt for a *similarly counterrevolutionary role* in other countries (though still, of course, in the name of revolution). Trotsky's subsequent efforts to create a Fourth International reflect the same inconsistency. Once he had become an unconditional partisan of the Bolshevik form of organization (which he did during the second Russian revolution), he refused for the rest of his life to recognize that the bureaucracy was a new ruling class. When Lukács, in 1923, presented this same organizational form as the long-sought link between theory and practice, in which proletarians cease being mere "spectators" of the events that occur in their organization and begin consciously choosing and experiencing those events, he was describing as merits of the Bolshevik Party everything that that party was *not*. Despite his profound theoretical work, Lukács remained an ideologue, speaking in the name of the power that was most grossly alien to the proletarian movement, yet believing and pretending that he found himself *completely at home with it*. As subsequent events demonstrated how that power

disavows and suppresses its lackeys, Lukács's endless self-repudiations revealed with caricatural clarity that he had identified with the *total opposite* of himself and of everything he had argued for in *History and Class Consciousness*. No one better than Lukács illustrates the validity of the fundamental rule for assessing all the intellectuals of this century: What they *respect* is a precise measure of their own *degradation*. Yet Lenin had hardly encouraged these sorts of illusions about his activities. On the contrary, he acknowledged that "a political party cannot examine its members to see if there are contradictions between their philosophy and the party program." The party whose idealized portrait Lukács had so inopportunely drawn was in reality suited for only one very specific and limited task: the seizure of state power.

113

Since the neo-Leninist illusion carried on by present-day Trotskyism is constantly being contradicted by the reality of modern capitalist societies (both bourgeois and bureaucratic), it is not surprising that it gets its most favorable reception in the nominally independent "underdeveloped" countries, where the local ruling classes' versions of bureaucratic state socialism end up amounting to little more than a mere *ideology of economic development*. The hybrid composition of these ruling classes tends to correspond to their position within the bourgeois-bureaucratic spectrum. Their international maneuvering between those two poles of capitalist power, along with their numerous ideological compromises (notably with Islam) stemming from their heterogeneous social bases, end up removing from these degraded versions of ideological socialism everything serious except the police. One type of bureaucracy establishes itself by forging an organization capable of combining national struggle with agrarian peasant revolt; it then, as in China, tends to apply the Stalinist model of industrialization in societies that are even less developed than Russia was in 1917. A bureaucracy able to industrialize the nation may also develop out of

the petty bourgeoisie, with power being seized by army officers, as happened in Egypt. In other situations, such as the aftermath of the Algerian war of independence, a bureaucracy that has established itself as a para-state authority in the course of struggle may seek a stabilizing compromise by merging with a weak national bourgeoisie. Finally, in the former colonies of black Africa that remain openly tied to the American and European bourgeoisie, a local bourgeoisie constitutes itself (usually forming around the traditional tribal chiefs) *through its possession of the state.* Foreign imperialism remains the real master of the economy of these countries, but at a certain stage its native agents are rewarded for their sale of local products by being granted possession of a local state—a state that is independent from the local masses but not from imperialism. Incapable of accumulating capital, this artificial bourgeoisie does nothing but *squander* the surplus value it extracts from local labor and the subsidies it receives from the foreign states and international monopolies that are its protectors. Because of the obvious inability of these bourgeois classes to fulfill the normal economic functions of a bourgeoisie, they soon find themselves challenged by oppositional movements based on the bureaucratic model (more or less adapted to particular local conditions). But if such bureaucracies succeed in their fundamental project of industrialization, they produce the historical conditions for their own defeat: by accumulating capital they also accumulate a proletariat, thus creating their own negation in countries where that negation had not previously existed.

114

In the course of this complex and terrible evolution which has brought the era of class struggles to a new set of conditions, the proletariat of the industrial countries has lost its ability to assert its own independent perspective. In a fundamental sense, it has also lost *its illusions.* But it has not lost its being. The proletariat has not been eliminated. It remains irreducibly present within the intensified aliena-

tion of modern capitalism. It consists of that vast majority of workers who have lost all power over their lives and who, *once they become aware of this*, redefine themselves as the proletariat, the force working to negate this society from within. This proletariat is being objectively reinforced by the virtual elimination of the peasantry and by the increasing degree to which the "service" sectors and intellectual professions are being subjected to factorylike working conditions. *Subjectively*, however, this proletariat is still far removed from any practical class consciousness, and this goes not only for white-collar workers but also for blue-collar workers, who have yet to become aware of any perspective beyond the impotence and deceptions of the old politics. But when the proletariat discovers that its own externalized power contributes to the constant reinforcement of capitalist society, no longer only in the form of its alienated labor but also in the form of the labor unions, political parties, and state powers that it had created in the effort to liberate itself, it also discovers through concrete historical experience that it is the class that must totally oppose all rigidified externalizations and all specializations of power. It bears *a revolution that cannot leave anything outside itself*, a revolution embodying the permanent domination of the present over the past and a total critique of separation; and it must discover the appropriate forms of action to carry out this revolution. No quantitative amelioration of its impoverishment, no illusory participation in a hierarchized system, can provide a lasting cure for its dissatisfaction, because the proletariat cannot truly recognize itself in any particular wrong it has suffered, nor in *the righting of any particular wrong*. It cannot recognize itself even in the righting of many such wrongs, but only in the righting of the *absolute wrong* of being excluded from any real life.

115

New signs of negation are proliferating in the most economically advanced countries. Although these signs are misunderstood and falsified by the spectacle, they are sufficient

proof that a new period has begun. We have already seen the failure of the first proletarian assault against capitalism; now we are witnessing *the failure of capitalist abundance*. On one hand, anti-union struggles of Western workers are being repressed first of all by the unions; on the other, rebellious youth are raising new protests, protests which are still vague and confused but which clearly imply a rejection of art, of everyday life, and of the old specialized politics. These are two sides of a new spontaneous struggle that is at first taking on a *criminal* appearance. They foreshadow a second proletarian assault against class society. As the lost children of this as yet immobile army reappear on this battleground—a battleground which has changed and yet remains the same—they are following a new "General Ludd" who, this time, urges them to attack the *machinery of permitted consumption*.

116

"The long-sought political form through which the working class could carry out its own economic liberation" has taken on a clear shape in this century, in the form of revolutionary workers councils that assume all decision-making and executive powers and that federate with each other by means of delegates who are answerable to their base and revocable at any moment. The councils that have actually emerged have as yet provided no more than a rough hint of their possibilities because they have immediately been opposed and defeated by class society's various defensive forces, among which their own false consciousness must often be included. As Pannekoek rightly stressed, opting for the power of workers councils "poses problems" rather than providing a solution. But it is precisely within this form of social organization that the problems of proletarian revolution can find their real solution. This is the terrain where the objective preconditions of historical consciousness are brought together—the terrain where *active* direct communication is realized, marking the end of specialization, hierarchy and separation, and the transfor-

mation of existing conditions into "conditions of unity." In this process proletarian subjects can emerge from their struggle against their contemplative position; their consciousness is equal to the practical organization they have chosen for themselves because this consciousness has become inseparable from coherent intervention in history.

117

With the power of the councils—a power that must internationally supplant all other forms of power—the proletarian movement becomes its own product. This product is nothing other than the producers themselves, whose goal has become nothing other than their own fulfillment. Only in this way can the spectacle's negation of life be negated in its turn.

118

The appearance of workers councils during the first quarter of this century was the most advanced expression of the old proletarian movement, but it was unnoticed or forgotten, except in travestied forms, because it was repressed and destroyed along with all the rest of the movement. Now, from the vantage point of the new stage of proletarian critique, the councils can be seen in their true light as the only undefeated aspect of a defeated movement. The historical consciousness that recognizes that the councils are the only terrain in which it can thrive can now see that they are no longer at the periphery of a movement that is subsiding, but at the center of a movement that is rising.

119

A revolutionary organization that exists before the establishment of the power of workers councils will discover its own appropriate form through struggle; but all these historical experiences have already made it clear that it cannot claim to *represent* the working class. Its task, rather, is to embody a radical separation from *the world of separation*.

120

Revolutionary organization is the coherent expression of the theory of praxis entering into two-way communication with practical struggles, in the process of becoming practical theory. Its own practice is to foster the communication and coherence of these struggles. At the revolutionary moment when social separations are dissolved, the organization must dissolve itself as a separate organization.

121

A revolutionary organization must constitute an integral critique of society, that is, it must make a comprehensive critique of all aspects of alienated social life while refusing to compromise with any form of separate power anywhere in the world. In the organization's struggle against class society, *the combatants themselves* are the fundamental weapons: a revolutionary organization must thus see to it that the dominant society's conditions of separation and hierarchy are not reproduced within itself. It must constantly struggle against its deformation by the ruling spectacle. The only limit to participation in the organization's total democracy is that each of its members must have recognized and appropriated the coherence of the organization's critique — a coherence that must be demonstrated both in the critical theory as such and in the relation between that theory and practical activity.

122

As capitalism's ever-intensifying imposition of alienation at all levels makes it increasingly hard for workers to recognize and name their own impoverishment, putting them in the position of having to reject that impoverishment *in its totality or not at all*, revolutionary organization has had to learn that *it can no longer combat alienation by means of alienated forms of struggle.*

123

Proletarian revolution depends entirely on the condition that, for the first time, theory as understanding of human practice be recognized and lived by the masses. It requires that workers become dialecticians and put their thought into practice. It thus demands of "people without qualities" more than the bourgeois revolution demanded of the qualified individuals it delegated to carry out its tasks, because the partial ideological consciousness developed by a segment of the bourgeois class was based on the economy, that central *part* of social life in which that class was *already in power*. The development of class society to the stage of the spectacular organization of nonlife is thus leading the revolutionary project to become *visibly* what it has already been *in essence*.

124

Revolutionary theory is now the enemy of all revolutionary ideology, *and it knows it*.

CHAPTER 5

Time and History

O, gentlemen, the time of life is short! . . .
An if we live, we live to tread on kings.

—Shakespeare, *Henry IV, Part I*

125

Man, "the negative being who *is* solely to the extent that he suppresses being," is identical with time. Man's appropriation of his own nature is at the same time his grasp of the development of the universe. "History is itself a real part of *natural history*, of the transformation of nature into man" (Marx). Conversely, this "natural history" exists effectively only through the process of human history, the only vantage point from which one can take in that historical totality, like the modern telescope whose power enables us to look back *in time* at the receding nebulas at the periphery of the universe. History has always existed, but not always in its historical form. The temporalization of humanity, brought about through the mediation of a society, amounts to a humanization of time. The unconscious movement of time becomes manifest and *true* within historical consciousness.

126

True (though *still hidden*) historical movement begins with the slow and imperceptible development of the "real nature of man"—the "nature that is born with human history, out of the generative action of human society." But even when such a society has developed a technology and a language and is already a product of its own history, it is conscious only of a perpetual present. Knowledge is carried on only by the *living*, never going beyond the memory of the society's oldest members. Neither death nor procreation is understood as a law of time. Time remains motionless, like an enclosed space. When a more complex society finally becomes conscious of time, it tries to negate it, for it views time not as something that passes, but as something that returns. This static type of society organizes time in a *cyclical* manner, in accordance with its own direct experience of nature.

127

Cyclical time is already dominant among the nomadic peoples because they find the same conditions repeated at each stage of their journey. As Hegel notes, "the wandering of nomads is only formal because it is limited to uniform spaces." When a society settles in a particular location and gives space a content by developing distinctive areas within it, it finds itself confined within that locality. The periodic return to similar places now becomes the pure return of time in the same place, the repetition of a sequence of activities. The transition from pastoral nomadism to sedentary agriculture marks the end of an idle and contentless freedom and the beginning of labor. The agrarian mode of production, governed by the rhythm of the seasons, is the basis for fully developed cyclical time. Eternity is *within* this time, it is the return of the same here on earth. Myth is the unitary mental construct which guarantees that the cosmic order conforms with the order that this society has in fact already established within its frontiers.

128

The social appropriation of time and the production of man by human labor develop within a society divided into classes. The power that establishes itself above the poverty of the society of cyclical time, the class that organizes this social labor and appropriates its limited surplus value, simultaneously appropriates the *temporal surplus value* resulting from its organization of social time: it alone possesses the irreversible time of the living. The wealth that can only be concentrated in the hands of the rulers and spent in extravagant festivities amounts to a squandering of *historical time at the surface of society*. The owners of this historical surplus value are the only ones in a position to know and enjoy real events. Separated from the collective organization of time associated with the repetitive production at the base of social life, this historical time flows independently above its own static community. This is the time of adventure and war, the time in which the masters of

cyclical society pursue their personal histories; it is also the time that emerges in the clashes with foreign communities that disrupt the unchanging social order. History thus arises as something alien to people, as something they never sought and from which they had thought themselves protected. But it also revives the negative human *restlessness* that had been at the very origin of this whole (temporarily dormant) development.

129

In itself, cyclical time is a time without conflict. But conflict emerges even in this infancy of time, as history first struggles to become history in the practical activity of the masters. This history creates a surface irreversibility; its movement constitutes the very time it uses up within the inexhaustible time of cyclical society.

130

"Static societies" are societies that have reduced their historical movement to a minimum, that have managed to maintain their internal conflicts and their conflicts with the natural and human environment in a constant equilibrium. Although the extraordinary diversity of the institutions established for this purpose bears eloquent testimony to the flexibility of human nature's self-creation, this diversity is apparent only to the external observer, the ethnologist who *looks back* from the vantage point of historical time. In each of these societies a definitive organizational structure has eliminated any possibility of change. The total conformism of their social practices, with which all human possibilities are identified for all time, has no external limit but the fear of falling back into a formless animal condition. The members of these societies remain human at the price of always remaining the same.

131

With the emergence of political power—which seems to be associated with the last great technological revolutions

(such as iron smelting) at the threshold of a period that would experience no further major upheavals until the rise of modern industry—kinship ties begin to dissolve. The succession of generations within a natural, purely cyclical time begins to be replaced by a linear succession of powers and events. This irreversible time is the time of those who rule, and the dynasty is its first unit of measurement. Writing is the rulers' weapon. In writing, language attains its complete independence as a mediation between consciousnesses. But this independence coincides with the general independence of separate power, the mediation that shapes society. With writing there appears a consciousness that is no longer carried and transmitted directly among the living—an *impersonal memory*, the memory of the administration of society. "Writings are the thoughts of the state; archives are its memory" (Novalis).

132

The chronicle is the expression of the irreversible time of power. It also serves to inspire the continued progression of that time by recording the past out of which it has developed, since this orientation of time tends to collapse with the fall of each particular power and would otherwise sink back into the indifferent oblivion of cyclical time (the only time known to the peasant masses who, during the rise and fall of all the empires and their chronologies, never change). The *owners of history* have given time a *direction*, a direction which is also a *meaning*. But this history develops and perishes separately, leaving the underlying society unchanged, because it remains separated from the common reality. This is why we tend to reduce the history of Oriental empires to a history of religions: the chronologies that have fallen to ruins have left nothing but the seemingly independent history of the illusions that veiled them. The masters who used the protection of myth to *make history their private property* did so first of all in the realm of illusion. In China and Egypt, for example, they long held a monopoly on the immortality of the soul; and their earliest

officially recognized dynasties were nothing but imaginary reconstructions of the past. But this illusory ownership by the masters was the only ownership then possible, both of the common history and of their own history. As their real historical power expanded, this illusory-mythical ownership became increasingly vulgarized. All these consequences flowed from the simple fact that as the masters played the role of mythically guaranteeing the permanence of cyclical time (as in the seasonal rites performed by the Chinese emperors), they themselves achieved a relative liberation from cyclical time.

133

The dry, unexplained chronology that a deified authority offered to its subjects, who were supposed to accept it as the earthly fulfillment of mythic commandments, was destined to be transcended and transformed into conscious history. But for this to happen, sizeable groups of people had to have experienced real participation in history. Out of this practical communication between those who have *recognized each other* as possessors of a unique present, who have experienced a qualitative richness of events in their own activity and who are at home in their own era, arises the general language of historical communication. Those for whom irreversible time truly exists discover in it both the *memorable* and the *threat of oblivion:* "Herodotus of Halicarnassus here presents the results of his researches, so that time will not abolish the deeds of men. . . ."

134

Examining history amounts to *examining the nature of power.* Greece was the moment when power and changes in power were first debated and understood. It was a *democracy of the masters of society*—a total contrast to the despotic state, where power settles accounts only with itself, within the impenetrable obscurity of its inner sanctum, by means of *palace revolutions*, which are beyond the pale of discussion whether they fail or succeed. But the shared power in the

Greek communities was limited to *spending* a social life whose *production* remained the separate and static domain of the servile class. The only people who lived were those who did not work. The divisions among the Greek communities and their struggles to exploit foreign cities were the externalized expression of the internal principle of separation on which each of them was based. Although Greece had dreamed of universal history, it did not succeed in unifying itself in the face of foreign invasion, or even in unifying the calendars of its independent city-states. Historical time became conscious in Greece, but it was not yet conscious of itself.

135

The disappearance of the particular conditions that had fostered the Greek communities brought about a regression of Western historical thought, but it did not lead to a restoration of the old mythic structures. The clashes of the Mediterranean peoples and the rise and fall of the Roman state gave rise instead to *semihistorical religions*, which became a new armor for separate power and basic components of a new consciousness of time.

136

The monotheistic religions were a compromise between myth and history, between the cyclical time that still governed the sphere of production and the irreversible time that was the theater of conflicts and regroupings among different peoples. The religions that evolved out of Judaism were abstract universal acknowledgments of an irreversible time that had become democratized and open to all, but only in the realm of illusion. Time is totally oriented toward a single final event: "The Kingdom of God is coming soon." These religions were rooted in the soil of history, but they remained radically opposed to history. The semihistorical religions establish a qualitative point of departure in time (the birth of Christ, the flight of Mohammed), but their irreversible time—introducing an accumulation that would take the form of conquest in Islam and of increasing

capital in Reformation Christianity—is inverted in religious thought and becomes a sort of *countdown:* waiting for time to run out before the Last Judgment and the advent of the other, true world. Eternity has emerged from cyclical time, as something beyond it. It is also the element that restrains the irreversibility of time, suppressing history within history itself by positioning itself *on the other side of irreversible time* as a pure point into which cyclical time returns and disappears. Bossuet will still say: "By way of time, which passes, we enter eternity, which does not pass."

137

The Middle Ages, an incomplete mythical world whose consummation lay outside itself, is the period when cyclical time, though still governing the major part of production, really begins to be undermined by history. An element of irreversible time is recognized in the successive stages of each individual's life. Life is seen as a one-way *journey* through a world whose meaning lies elsewhere: the *pilgrim* is the person who leaves cyclical time behind and actually becomes the traveler that everyone else is symbolically. Personal historical life still finds its fulfillment within the sphere of the ruling powers, in struggles waged by those powers or in struggles over disputed power; but the rulers' irreversible time is now shared to an unlimited degree due to the general unity brought about by the oriented time of the Christian Era—a world of *armed faith*, where the adventures of the masters revolve around fealty and disputes over who owes fealty to whom. Feudal society was born from the merging of "the organizational structures of the conquering armies that developed in the process of conquest" with "the productive forces found in the conquered regions" (*The German Ideology*), and the factors contributing to the organization of those productive forces included the religious language in which they were expressed. Social domination was divided between the Church and the state, the latter power being in turn subdivided in the complex relations of suzerainty and vassalage within and between rural domains

and urban communities. This diversification of potential historical life reflected the gradual emergence (following the failure of that great official enterprise of the Medieval world, the Crusades) of the era's unnoticed innovation: the irreversible time that was silently undermining the society, the time experienced by the bourgeoisie in the production of commodities, in the foundation and expansion of cities, and in the commercial discovery of the planet—a practical experimentation that destroyed every mythical organization of the cosmos once and for all.

138

With the waning of the Middle Ages, the irreversible time that had invaded society was experienced by a consciousness still attached to the old order as an obsession with death. This was the melancholy of a world passing away, the last world where the security of myth still counterbalanced history; and for this melancholy all earthly things move inevitably toward decay. The great peasant revolts of Europe were also an attempt to *respond to history*—a history that was violently wresting the peasants from the patriarchal slumber that had been imposed by their feudal guardians. The millenarians' utopian aspiration of *creating heaven on earth* revived a dream that had been at the origin of the semihistorical religions, when the early Christian communities, like the Judaic messianism from which they had sprung, responded to the troubles and misfortunes of their time by envisioning the imminent realization of the Kingdom of God, thereby adding an element of unrest and subversion to ancient society. When Christianity reached the point of sharing power within the Empire, it denounced whatever still remained of this hope as mere superstition. This is what Augustine was doing when, in a formula that can be seen as the archetype of all the modern ideological apologetics, he declared that the Kingdom of God had in fact already come long ago—that it was nothing other than the established Church. The social revolts of the millenarian peasantry naturally began by defining their goal as the overthrow of

that Church. But millenarianism developed in a historical world, not on the terrain of myth. Modern revolutionary hopes are not irrational continuations of the religious passion of millenarianism, as Norman Cohn thought he had demonstrated in *The Pursuit of the Millennium*. On the contrary, millenarianism, revolutionary class struggle speaking the language of religion for the last time, was already a modern revolutionary tendency, a tendency that lacked only the consciousness that it was a *purely historical movement*. The millenarians were doomed to defeat because they were unable to recognize their revolution as their own undertaking. The fact that they hesitated to act until they had received some external sign of God's will was an ideological corollary to the insurgent peasants' practice of following leaders from outside their own ranks. The peasant class could not attain a clear understanding of the workings of society or of how to conduct its own struggle, and because it lacked these conditions for unifying its action and consciousness, it expressed its project and waged its wars with the imagery of an earthly paradise.

139

The Renaissance was a joyous break with eternity. Though seeking its heritage and legitimacy in the ancient world, it represented a new form of historical life. Its irreversible time was that of a never-ending accumulation of knowledge, and the historical consciousness engendered by the experience of democratic communities and of the forces that destroy them now took up once again, with Machiavelli, the analysis of secularized power, saying the previously unsayable about the state. In the exuberant life of the Italian cities, in the creation of festivals, life is experienced as an enjoyment of the passage of time. But this enjoyment of transience is itself transient. The song of Lorenzo de' Medici, which Burckhardt considered "the very spirit of the Renaissance," is the eulogy this fragile historical festival delivers on itself: "How beautiful the spring of life—and how quickly it vanishes."

140

The constant tendency toward the monopolization of historical life by the absolute-monarchist state—a transitional form on the way to complete domination by the bourgeois class—brings into clear view the nature of the bourgeoisie's new type of irreversible time. The bourgeoisie is associated with *labor time*, which has finally been freed from cyclical time. With the bourgeoisie, work becomes *work that transforms historical conditions*. The bourgeoisie is the first ruling class for which work is a value. And the bourgeoisie, which suppresses all privilege and recognizes no value that does not stem from the exploitation of labor, has appropriately identified its own value as a ruling class with labor, and has made the progress of labor the measure of its own progress. The class that accumulates commodities and capital continually modifies nature by modifying labor itself, by unleashing labor's productivity. At the stage of absolute monarchy, all social life was already concentrated within the ornamented poverty of the Court, the gaudy trappings of a bleak state administration whose apex was the "profession of king." All particular historical freedoms had to surrender to this new power. The free play of the feudal lords' irreversible time came to an end in their last, lost battles—in the Fronde and in the Scottish uprising in support of Charles Edward. The world now had a new foundation.

141

The victory of the bourgeoisie is the victory of a *profoundly historical* time, because it is the time corresponding to an economic production that continuously transforms society from top to bottom. So long as agrarian production remained the predominant form of labor, the cyclical time that remained at the base of society reinforced the joint forces of *tradition*, which tended to hold back any historical movement. But the irreversible time of the bourgeois economy eradicates those vestiges throughout the world. History, which until then had seemed to involve only the

actions of individual members of the ruling class, and which had thus been recorded as a mere chronology of events, is now understood as a *general movement*—a relentless movement that crushes any individuals in its path. By discovering its basis in political economy, history becomes aware of what had previously been unconscious; but this basis remains unconscious because it cannot be brought to light. This blind prehistory, this new fate that no one controls, is the only thing that the commodity economy has democratized.

142

The history that is present in all the depths of society tends to become invisible at the surface. The triumph of irreversible time is also its metamorphosis into a *time of things*, because its victory was brought about by the mass production of objects in accordance with the laws of the commodity. The main product that economic development has transformed from a luxurious rarity to a commonly consumed item is thus *history itself*—but only in the form of the history of the abstract movement of things that dominates all qualitative aspects of life. While the earlier cyclical time had supported an increasing degree of historical time lived by individuals and groups, the irreversible time of production tends to socially eliminate such lived time.

143

The bourgeoisie has thus made irreversible historical time known and has imposed it on society, but it has prevented society from *using* it. "Once there was history, but not any more," because the class of owners of the economy, which is inextricably tied to *economic history*, must repress every other irreversible use of time because it is directly threatened by them all. The ruling class, made up of *specialists in the possession of things* who are themselves therefore possessed by things, is forced to link its fate with the preservation of this reified history, that is, with the preservation of a new immobility *within history*. Meanwhile the worker at the base of society is

for the first time not materially *estranged from history*, because the irreversible movement is now generated from that base. By demanding to *live* the historical time that it produces, the proletariat discovers the simple, unforgettable core of its revolutionary project; and each previously defeated attempt to carry out this project represents a possible point of departure for a new historical life.

144

The irreversible time of the bourgeoisie that had just seized power was at first called by its own name and assigned an absolute origin: Year One of the Republic. But the revolutionary ideology of general freedom that had served to overthrow the last remnants of a myth-based ordering of values, along with all the traditional forms of social control, was already unable to completely conceal the real goal that it had draped in Roman costume: unrestricted *freedom of trade*. Commodity society, discovering its need to restore the passivity that it had so profoundly shaken in order to establish its own unchallenged rule, now found that, for its purposes, "Christianity with its cult of man in the abstract . . . is the most fitting form of religion" (*Capital*). The bourgeoisie thus entered into a compromise with that religion, a compromise also reflected in its presentation of time: the Revolutionary Calendar was abandoned and irreversible time returned to the straitjacket of a duly extended *Christian Era*.

145

With the development of capitalism, irreversible time has become *globally unified*. Universal history becomes a reality because the entire world is brought under the sway of this time's development. But this history that is everywhere simultaneously the same is as yet nothing but an intrahistorical rejection of history. What appears the world over as *the same day* is merely the time of economic production, time cut up into equal abstract fragments. This

unified irreversible time is the time of the *global market*, and thus also the time of the global spectacle.

146

The irreversible time of production is first of all the measure of commodities. The time officially recognized throughout the world as the *general time of society* actually only reflects the specialized interests that constitute it, and thus is *merely one particular type of time*.

CHAPTER 6

Spectacular Time

"We have nothing of our own except time, which even the homeless can experience."

—Baltasar Gracián, *The Art of Worldly Wisdom*

147

The time of production—commodified time—is an infinite accumulation of equivalent intervals. It is irreversible time made abstract, in which each segment need only demonstrate by the clock its purely quantitative equality with all the others. It has no reality apart from its *exchangeability*. Under the social reign of commodified time, "time is everything, man is nothing; he is at most the carcass of time" (*The Poverty of Philosophy*). This devalued time is the complete opposite of time as "terrain of human development."

148

This general time of human nondevelopment also has a complementary aspect—*a consumable* form of time based on the present mode of production and manifesting itself in everyday life as a *pseudocyclical time*.

149

This pseudocyclical time is in fact merely a *consumable disguise* of the production system's commodified time. It exhibits the latter's essential traits: homogenous exchangeable units and suppression of any qualitative dimension. But as a by-product of commodified time whose function is to promote and maintain the backwardness of everyday life, it is loaded with pseudo-valorizations and manifests itself as a succession of pseudo-individualized moments.

150

Pseudocyclical time is associated with the consumption of modern economic survival—the augmented survival in which everyday experience is cut off from decision-making and subjected no longer to the natural order, but to the pseudo-nature created by alienated labor. It is thus quite *natural* that it echoes the old cyclical rhythm that governed survival in preindustrial societies, incorporating the natural vestiges of cyclical time while generating new variants: day and night, work and weekend, periodic vacations.

151

Pseudocyclical time is a time that has been *transformed by industry*. The time based on commodity production is itself a consumable commodity, one that recombines everything that the disintegration of the old unitary societies had differentiated into private life, economic life, political life. The entire consumable time of modern society ends up being treated as a raw material for various new products put on the market as socially controlled uses of time. "A product that already exists in a form suitable for consumption may nevertheless serve as raw material for some other product" (*Capital*).

152

In its most advanced sectors, concentrated capitalism is increasingly tending to market "fully equipped" blocks of time, each functioning as a unified commodity combining a variety of other commodities. In the expanding economy of "services" and leisure activities, the payment for these blocks of time is equally unified: "everything's included," whether it is a matter of spectacular living environments, touristic pseudo-travel, subscriptions to cultural consumption, or even the sale of sociability itself in the form of "exciting conversations" and "meetings with celebrities." Spectacular commodities of this type, which would obviously never sell were it not for the increasing impoverishment of the realities they parody, just as obviously reflect the modernization of sales techniques by being payable on credit.

153

Consumable pseudocyclical time is spectacular time, both in the narrow sense as time spent consuming images and in the broader sense as image of the consumption of time. The time spent consuming images (images which in turn serve to publicize all the other commodities) is both the particular terrain where the spectacle's mechanisms are most fully implemented and the general goal that those mechanisms present, the focus and epitome of all particular consumptions. Thus, the time that modern society is con-

stantly seeking to "save" by increasing transportation speeds or using packaged soups ends up being spent by the American population in watching television three to six hours a day. As for the social image of the consumption of time, it is exclusively dominated by leisure time and vacations—moments portrayed, like all spectacular commodities, *at a distance* and as desirable by definition. These commodified moments are explicitly presented as moments of real life, whose cyclical return we are supposed to look forward to. But all that is really happening is that the spectacle is displaying and reproducing itself at a higher level of intensity. What is presented as true life turns out to be merely a more *truly spectacular life*.

154

Although the present age presents its time to itself as a series of frequently recurring festivities, it is an age that knows nothing of real festivals. The moments within cyclical time when members of a community joined together in a luxurious expenditure of life are impossible for a society that lacks both community and luxury. Its vulgarized pseudo-festivals are parodies of real dialogue and gift-giving; they may incite waves of excessive economic spending, but they lead to nothing but disillusionments, which can be compensated only by the promise of some new disillusion to come. The less use value is present in the time of modern survival, the more highly it is exalted in the spectacle. The reality of time has been replaced by the *publicity* of time.

155

While the consumption of cyclical time in ancient societies was consistent with the real labor of those societies, the pseudocyclical consumption of developed economies contradicts the abstract irreversible time implicit in their system of production. Cyclical time was the really lived time of unchanging illusions. Spectacular time is the illusorily lived time of a constantly changing reality.

156

The production process's constant innovations are not echoed in consumption, which presents nothing but an expanded repetition of the past. Because dead labor continues to dominate living labor, in spectacular time the past continues to dominate the present.

157

The lack of general historical life also means that individual life as yet has no history. The pseudo-events that vie for attention in spectacular dramatizations have not been lived by those who are informed about them; and in any case they are soon forgotten due to their increasingly frenetic replacement at every pulsation of the spectacular machinery. Conversely, what is really lived has no relation to the society's official version of irreversible time, and clashes with the pseudocyclical rhythm of that time's consumable by-products. This individual experience of a disconnected everyday life remains without language, without concepts, and without critical access to its own past, which has nowhere been recorded. Uncommunicated, misunderstood and forgotten, it is smothered by the spectacle's false memory of the unmemorable.

158

The spectacle, considered as the reigning society's method for paralyzing history and memory and for suppressing any history based on historical time, represents a *false consciousness of time.*

159

In order to force the workers into the status of "free" producers and consumers of commodified time, it was first necessary to *violently expropriate their time*. The imposition of the new spectacular form of time became possible only after this initial dispossession of the producers.

160

The unavoidable biological limitations of the work force —evident both in its dependence on the natural cycle of sleeping and waking and in the debilitating effects of irreversible time over each individual's lifetime—are treated by the modern production system as strictly *secondary* considerations. As such, they are ignored in that system's official proclamations and in the consumable trophies that embody its relentless triumphant progress. Fixated on the delusory center around which his world seems to move, the spectator no longer experiences life as a journey toward fulfillment and toward death. Once he has given up on really living, he can no longer acknowledge his own death. Life insurance ads merely insinuate that he may be guilty of dying without having provided for the smooth continuation of the system following the resultant economic loss, while the promoters of the "American way of death" stress his capacity to preserve most of the *appearances* of life in his post-mortem state. On all the other fronts of advertising bombardment it is strictly forbidden to grow old. Everybody is urged to economize on their "youth-capital," though such capital, however carefully managed, has little prospect of attaining the durable and cumulative properties of financial capital. This social absence of death coincides with the social absence of life.

161

As Hegel showed, time is the *necessary* alienation, the terrain where the subject realizes himself by losing himself, becomes other in order to become truly himself. In total contrast, the current form of alienation is imposed on the producers of an *estranged present*. In this *spatial alienation*, the society that radically separates the subject from the activity it steals from him is in reality separating him from his own time. This potentially surmountable social alienation is what has prevented and paralyzed the possibilities and risks of a *living* alienation within time.

162

Behind the *fashions* that come and go on the frivolous surface of the spectacle of pseudocyclical time, the *grand style* of an era can always be found in what is governed by the secret yet obvious necessity for revolution.

163

The natural basis of time, the concrete experience of its passage, becomes human and social by existing *for humanity*. The limitations of human practice imposed by the various stages of labor have humanized time and also dehumanized it, in the forms of cyclical time and of the separated irreversible time of economic production. The revolutionary project of a classless society, of an all-embracing historical life, implies the withering away of the social measurement of time in favor of a *federation of independent times*—a federation of playful individual and collective forms of irreversible time that are simultaneously present. This would be the temporal realization of authentic communism, which "abolishes everything that exists independently of individuals."

164

The world already dreams of such a time. In order to actually live it, it only needs to become fully conscious of it.

CHAPTER 7

Territorial Management

"Whoever becomes the ruler of a city that is accustomed to freedom and does not destroy it can expect to be destroyed by it, for it can always find a pretext for rebellion in the name of its former freedom and age-old customs, which are never forgotten despite the passage of time or any benefits it has received. No matter what the ruler does or what precautions he takes, the inhabitants will never forget that freedom or those customs—unless they are separated or dispersed . . ."

—Machiavelli, *The Prince*

165

Capitalist production has unified space, breaking down the boundaries between one society and the next. This unification is at the same time an extensive and intensive process of *banalization*. Just as the accumulation of commodities mass-produced for the abstract space of the market shattered all regional and legal barriers and all the Medieval guild restrictions that maintained the *quality* of craft production, it also undermined the autonomy and quality of *places*. This homogenizing power is the heavy artillery that has battered down all the walls of China.

166

The *free space of commodities* is constantly being modified and rebuilt in order to become ever more identical to itself, to get as close as possible to motionless monotony.

167

While eliminating geographical distance, this society produces a new internal distance in the form of spectacular separation.

168

Tourism—human circulation packaged for consumption, a by-product of the circulation of commodities—is the opportunity to go and see what has been banalized. The economic organization of travel to different places already guarantees their *equivalence*. The modernization that has eliminated the time involved in travel has simultaneously eliminated any real space from it.

169

The society that reshapes its entire surroundings has evolved its own special technique for molding its very territory, which constitutes the material underpinning for all the facets of this project. Urbanism—"city planning"—is capitalism's method for taking over the natural and human

environment. Following its logical development toward total domination, capitalism now can and must refashion the totality of space into *its own particular decor.*

170

The capitalist need that is satisfied by urbanism's conspicuous petrification of life can be described in Hegelian terms as a total predominance of a "peaceful coexistence within space" over "the restless becoming that takes place in the progression of time."

171

While all the technical forces of capitalism contribute toward various forms of separation, urbanism provides the material foundation for those forces and prepares the ground for their deployment. It is the very *technology of separation.*

172

Urbanism is the modern method for solving the ongoing problem of safeguarding class power by atomizing the workers, who had been dangerously *brought together* by the conditions of urban production. The constant struggle that has had to be waged against anything that might lead to such coming together has found urbanism to be its most effective field of operation. The efforts of all the established powers since the experiences of the French Revolution to increase the means of maintaining law and order in the streets have finally culminated in the suppression of the streets. Describing what he terms "a one-way system," Lewis Mumford points out that "with the present means of long-distance mass communication, sprawling isolation has proved an even more effective method of keeping a population under control" (*The City in History*). But the general trend toward isolation, which is the underlying essence of urbanism, must also include a controlled reintegration of the workers in accordance with the planned

needs of production and consumption. This reintegration into the system means bringing isolated individuals together *as isolated individuals.* Factories, cultural centers, tourist resorts and housing developments are specifically designed to foster this type of pseudo-community. The same collective isolation prevails even within the *family cell,* where the omnipresent receivers of spectacular messages fill the isolation with the dominant images—images that derive their full power precisely from that isolation.

173

In all previous periods architectural innovations were designed exclusively for the ruling classes. Now for the first time a new architecture has been designed specifically *for the poor.* The aesthetic poverty and vast proliferation of this new experience in habitation stem from its *mass* character, which character in turn stems both from its function and from the modern conditions of construction. The obvious core of these conditions is the *authoritarian decision-making* which abstractly converts the environment into an environment of abstraction. The same architecture appears everywhere as soon as industrialization has begun, even in the countries that are furthest behind in this regard, as an essential foundation for implanting the new type of social existence. The contradiction between the growth of society's material powers and the continued *lack of progress* toward any conscious control of those powers is revealed as glaringly by the developments of urbanism as by the issues of thermonuclear weapons or genetic modification (where the possibility of manipulating heredity is already on the horizon).

174

The self-destruction of the urban environment is already well under way. The explosion of cities into the countryside, covering it with what Mumford calls "a formless mass of thinly spread semi-urban tissue," is directly governed by the imperatives of consumption. The dictatorship of the

automobile—the pilot product of the first stage of commodity abundance—has left its mark on the landscape with the dominance of freeways, which tear up the old urban centers and promote an ever wider dispersal. Within this process various forms of partially reconstituted urban fabric fleetingly crystallize around "distribution factories" —giant shopping centers erected in the middle of nowhere and surrounded by acres of parking space. These temples of frenetic consumption are subject to the same irresistible centrifugal momentum, which casts them aside as soon as they have engendered enough surrounding development to become overburdened secondary centers in their turn. But the technical organization of consumption is only the most visible aspect of the general process of decomposition that has brought the city to the point of *consuming itself*.

175

Economic history, whose entire previous development centered around the opposition between city and country, has now progressed to the point of nullifying both. As a result of the current *paralysis* of any historical development apart from the independent movement of the economy, the incipient disappearance of city and country does not represent a *transcendence* of their separation, but their simultaneous collapse. The mutual erosion of city and country, resulting from the failure of the historical movement through which existing urban reality could have been overcome, is reflected in the eclectic mixture of their decomposed fragments that blanket the most industrialized regions of the world.

176

Universal history was born in cities, and it reached maturity with the city's decisive victory over the country. For Marx, one of the greatest revolutionary merits of the bourgeoisie was the fact that it "subjected the country to the city," whose "very air is liberating." But if the history of the city is a history of freedom, it is also a history of tyranny—a

history of state administrations controlling not only the countryside but the cities themselves. The city has been the historical battleground of the struggle for freedom, but it has yet to host its victory. The city is the *focal point of history* because it embodies both a concentration of social power, which is what makes historical enterprises possible, and a consciousness of the past. The current destruction of the city is thus merely one more reflection of humanity's failure, thus far, to subordinate the economy to historical consciousness; of society's failure to unify itself by reappropriating the powers that have been alienated from it.

177

"The country represents the complete opposite: isolation and separation" (*The German Ideology*). As urbanism destroys the cities, it recreates a *pseudo-countryside* devoid both of the natural relations of the traditional countryside and of the direct (and directly challenged) social relations of the historical city. The conditions of habitation and spectacular control in today's "planned environment" have created an artificial neopeasantry. The geographical dispersal and the narrow-mindedness that have always prevented the peasantry from undertaking independent action and becoming a creative historical force are equally characteristic of these modern producers, for whom a world of their own making is as inaccessible as were the natural rhythms of work in agrarian societies. The peasantry was the steadfast foundation of "Oriental despotism," in that its inherent fragmentation gave rise to a natural tendency toward bureaucratic centralization. The neopeasantry produced by the increasing bureaucratization of the modern state differs from the old peasantry in that its *apathy* must now be *historically manufactured* and maintained; natural ignorance has been replaced by the organized spectacle of falsifications. The "new cities" inhabited by this technological pseudo-peasantry are a glaring expression of the repression of historical time on which they have been built. Their motto could be: "Nothing will ever happen here, and

nothing ever has." The forces of *historical absence* have begun to create their own landscape because historical liberation, which must take place in the cities, has not yet occurred.

178

The history that threatens this twilight world could potentially subject space to a directly experienced time. Proletarian revolution is this *critique of human geography* through which individuals and communities will be able to create places and events commensurate with the appropriation no longer just of their work, but of their entire history. The ever-changing playing field of this new world and the freely chosen variations in the rules of the game will regenerate a diversity of local scenes that are independent without being insular, thereby reviving the possibility of authentic *journeys*—journeys within an authentic life that is itself understood as a journey containing its whole meaning within itself.

179

The most revolutionary idea concerning urbanism is not itself urbanistic, technological or aesthetic. It is the project of reconstructing the entire environment in accordance with the needs of the power of workers councils, of the *antistate dictatorship* of the proletariat, of executory dialogue. Such councils, which can be effective only if they transform existing conditions in their entirety, cannot set themselves any lesser task if they wish to be recognized and *to recognize themselves* in a world of their own making.

CHAPTER 8

Negation and Consumption Within Culture

"Do you really believe that these Germans will make a political revolution in our lifetime? My friend, that is just wishful thinking. . . . Let us judge Germany on the basis of its present history—and surely you are not going to object that all its history is falsified, or that all its present public life does not reflect the actual state of the people? Read whatever newspapers you please and you cannot fail to be convinced that we never stop (and you must concede that the censorship prevents no one from stopping) celebrating the freedom and national happiness that we enjoy."

—Ruge to Marx, March 1843

180

Culture is the general sphere of knowledge and of representations of lived experiences within historical societies divided into classes. As such, it is a generalizing power which itself exists as a *separate entity*, as division of intellectual labor and as intellectual labor of division. Culture detached itself from the unity of myth-based society "when human life lost its unifying power and when opposites lost their living connections and interactions and became autonomous" (*The Difference Between the Systems of Fichte and Schelling*). In thus gaining its independence, culture embarked on an imperialistic career of self-enrichment that ultimately led to the decline of that independence. The history that gave rise to the relative autonomy of culture, and to the ideological illusions regarding that autonomy, is also expressed as the history of culture. And this whole triumphant history of culture can be understood as a progressive revelation of the inadequacy of culture, as a march toward culture's self-abolition. Culture is the terrain of the quest for lost unity. In the course of this quest, culture as a separate sphere is obliged to negate itself.

181

In the struggle between tradition and innovation, which is the basic theme of internal cultural development in historical societies, innovation always wins. But cultural innovation is generated by nothing other than the total historical movement—a movement which, in becoming conscious of itself as a whole, tends to go beyond its own cultural presuppositions and toward the suppression of all separations.

182

The rapid expansion of society's knowledge, including the understanding that history is the underlying basis of culture, led to the irreversible self-knowledge reflected by the destruction of God. But this "first condition of all critique" is also the first task of a critique without end. When there are

no longer any tenable rules of conduct, each *result* of culture pushes culture toward its own dissolution. Like philosophy the moment it achieved full independence, every discipline that becomes autonomous is bound to collapse—first as a credible pretension to give a coherent account of the social totality, and ultimately even as a fragmented methodology that might be workable within its own domain. Separate culture's *lack of rationality* is what dooms it to disappear, because that culture already contains a striving for the victory of the rational.

183

Culture grew out of a history that dissolved the previous way of life, but as a separate sphere within a *partially historical society* its understanding and sensory communication inevitably remain partial. It is the meaning of an insufficiently meaningful world.

184

The end of the history of culture manifests itself in two opposing forms: the project of culture's self-transcendence within total history, and its preservation as a dead object for spectacular contemplation. The first tendency has linked its fate to social critique, the second to the defense of class power.

185

Each of these two forms of the end of culture has a unitary existence, both within all the aspects of knowledge and within all the aspects of sensory representation (that is, within what was formerly understood as *art* in the broadest sense of the word). In the case of knowledge, the accumulation of branches of fragmentary knowledge, which become unusable because *approval* of existing conditions ultimately requires *renouncing one's own knowledge*, is opposed by the theory of praxis which alone has access to the truth of all these forms of knowledge since it alone knows the secret of their use. In the case of sensory representations, the

critical self-destruction of society's former *common language* is opposed by its artificial reconstruction within the commodity spectacle, the illusory representation of nonlife.

186

Once society has lost its myth-based community, it loses all the reference points of truly common language until such time as the divisions within the inactive community can be overcome by the inauguration of a real historical community. When art, which was the common language of social inaction, develops into independent art in the modern sense, emerging from its original religious universe and becoming individual production of separate works, it too becomes subject to the movement governing the history of all separate culture. Its declaration of independence is the beginning of its end.

187

The *positive* significance of the modern decomposition and formal destruction of all art is that the language of communication has been lost. The *negative* implication of this development is that a common language can no longer take the form of the unilateral conclusions that characterized the art of historical societies—*belated* portrayals of *someone else's* dialogueless life which accepted this lack as inevitable—but must now be found in a praxis that unifies direct activity with its own appropriate language. The point is to actually participate in the community of dialogue and the game with time that up till now have merely been *represented* by poetic and artistic works.

188

When art becomes independent and paints its world in dazzling colors, a moment of life has grown old. Such a moment cannot be rejuvenated by dazzling colors, it can only be evoked in memory. The greatness of art only emerges at the dusk of life.

189

The historical time that invaded art was manifested first of all in the sphere of art itself, beginning with the *Baroque.* Baroque was the art of a world that had lost its center with the collapse of the last mythical order: the Medieval synthesis of a unified Christianity with the ghost of an Empire which had harmonized heavenly and earthly government. The *art of change* inevitably embodied the same ephemerality that it discovered in the world. As Eugenio d'Ors put it, it chose "life as opposed to eternity." The outstanding achievements of Baroque were in theater and festival, or in theatrical festivals, where the sole purpose of each particular artistic expression was to contribute to the composition of a scene, a scene which had to serve as its own center of unification; and that center was *passage,* the expression of a threatened equilibrium within the overall dynamic disorder. The somewhat excessive emphasis on the concept of Baroque in contemporary aesthetic discussions reflects the awareness that an artistic classicism is no longer possible. The attempts to establish a normative classicism or neoclassicism during the last three centuries have been nothing but short-lived artificial constructs speaking the official language of the state, whether of the absolute monarchy or of the revolutionary bourgeoisie draped in Roman togas. What eventually followed Baroque, once it had run its course, was an ever more individualistic art of negation which, from Romanticism to Cubism, continually renewed its assaults until it had fragmented and destroyed the entire artistic sphere. The disappearance of historical art, which was linked to the internal communication of an elite and which had its semi-independent social basis in the partially playful conditions still experienced by the last aristocracies, also reflects the fact that capitalism produced the first form of class power that acknowledges its own total lack of ontological quality—a power whose basis in the mere management of the economy reflects the loss of all human *mastery.* The comprehensive unity of the Baroque ensemble, which has long been lacking in the world of

artistic *creation*, has in a sense been revived in today's wholesale *consumption* of the totality of past art. As all the art of the past comes to be recognized and appreciated historically, and is retrospectively reclassified as phases of a single "world art," it is incorporated into a global disorder that can itself be seen as a sort of baroque structure at a higher level, a structure that absorbs Baroque art itself along with all its possible revivals. For the first time in history the arts of all ages and civilizations can be known and accepted together, and the fact that it has become possible to collect and recollect all these art-historical memories marks *the end of the world of art*. In this age of museums in which artistic communication is no longer possible, all the previous expressions of art can be accepted equally, because whatever particular communication problems they may have had are eclipsed by all the present-day obstacles to communication *in general*.

190

Art in its period of dissolution—a movement of negation striving for its own transcendence within a historical society where history is not yet directly lived—is at once an art of change and the purest expression of the impossibility of change. The more grandiose its pretensions, the further from its grasp is its true fulfillment. This art is necessarily *avant-garde*, and at the same time it *does not actually exist*. Its vanguard is its own disappearance.

191

Dadaism and Surrealism were the two currents that marked the end of modern art. Though they were only partially conscious of it, they were contemporaries of the last great offensive of the revolutionary proletarian movement, and the defeat of that movement, which left them trapped within the very artistic sphere whose decrepitude they had denounced, was the fundamental reason for their immobilization. Dadaism and Surrealism were historically linked yet also opposed to each other. This opposition

involved the most important and radical contributions of the two movements, but it also revealed the internal inadequacy of their one-sided critiques. Dadaism sought to *abolish art without realizing it;* Surrealism sought to *realize art without abolishing it.* The critical position since developed by the *Situationists* has shown that the abolition and realization of art are inseparable aspects of a single *transcendence of art.*

192

The spectacular consumption that preserves past culture in congealed form, including co-opted rehashes of its negative manifestations, gives overt expression in its cultural sector to what it implicitly is in its totality: the *communication of the incommunicable.* The most extreme destruction of language can be officially welcomed as a positive development because it amounts to yet one more way of flaunting one's acceptance of a status quo where all communication has been smugly declared absent. The critical truth of this destruction—the real life of modern poetry and art—is obviously concealed, since the spectacle, whose function is to *use culture to bury all historical memory*, applies its own essential strategy in its promotion of modernistic pseudo-innovations. Thus, a school of neoliterature that baldly admits that it does nothing but contemplate the written word for its own sake can pass itself off as something new. Meanwhile, alongside the simple claim that the death of communication has a sufficient beauty of its own, the most modern tendency of spectacular culture—which is also the one most closely linked to the repressive practice of the general organization of society—seeks by means of "collective projects" to construct complex neoartistic environments out of decomposed elements, as can be seen in urbanism's attempts to incorporate scraps of art or hybrid aesthetico-technical forms. This is an expression, in the domain of spectacular pseudo-culture, of advanced capitalism's general project of remolding the fragmented worker into a "socially integrated personality," a tendency

that has been described by recent American sociologists (Riesman, Whyte, etc.). In all these areas the goal remains the same: to *restructure society without community*.

193

As culture becomes completely commodified it tends to become the star commodity of spectacular society. Clark Kerr, one of the foremost ideologues of this tendency, has calculated that the complex process of the production, distribution and consumption of *knowledge* already accounts for 29% of the gross national product of the United States; and he predicts that in the second half of this century culture will become the driving force of the American economy, as was the automobile in the first half of this century and the railroad in the last half of the previous century.

194

The task of the various branches of knowledge that are in the process of developing *spectacular thought* is to justify an unjustifiable society and to establish a general science of false consciousness. This thought is totally conditioned by the fact that it cannot recognize, and does not want to recognize, its own material dependence on the spectacular system.

195

The official thought of the social organization of appearances is itself obscured by the generalized *subcommunication* that it has to defend. It cannot understand that conflict is at the origin of everything in its world. The specialists of spectacular power—a power that is absolute within its realm of one-way communication—are absolutely corrupted by their experience of contempt and by the success of that contempt, because they find their contempt confirmed by their awareness of how *truly contemptible* spectators really are.

196

As the very triumphs of the spectacular system pose new problems, a new division of tasks appears within the specialized thought of that system. On one hand, a *spectacular critique of the spectacle* is undertaken by modern sociology, which studies separation exclusively by means of the conceptual and material instruments of separation. On the other, the various disciplines where structuralism has become entrenched are developing an *apologetics of the spectacle*—a mindless thought that imposes an *official amnesia* regarding historical practice. But the fake despair of nondialectical critique and the fake optimism of overt promotion of the system are equally submissive.

197

The sociologists who (first of all in the United States) have begun to raise questions about the living conditions brought about by modern social developments have gathered a great deal of empirical data, but they have failed to grasp the true nature of their object of study because they fail to recognize the critique that is inherent in that object. As a result, those among them who sincerely wish to reform these conditions can only appeal to ethical standards, common sense, moderation, and other measures that are equally inadequate for dealing with the problems in question. Because this method of criticism is unaware of the negativity at the heart of its world, it focuses on describing and deploring an excessive sort of negativity that seems to blight the surface of that world like some irrational parasitic infestation. This outraged good will, which even within its own moralizing framework ends up blaming only the external consequences of the system, can see itself as critical only by ignoring the essentially *apologetic* character of its assumptions and methods.

198

Those who denounce the affluent society's incitement to wastefulness as absurd or dangerous do not understand the purpose of this wastefulness. In the name of economic rationality, they ungratefully condemn the faithful irrational guardians that keep the power of this economic rationality from collapsing. And Boorstin, for example, whose book *The Image* describes spectacle-commodity consumption in the United States, never arrives at the concept of the spectacle because he thinks he can treat private life and "honest commodities" as separate from the "excesses" he deplores. He fails to understand that the commodity itself made the laws whose "honest" application leads both to the distinct reality of private life and to its subsequent reconquest by the social consumption of images.

199

Boorstin describes the excesses of a world that has become foreign to us as if they were excesses foreign to our world. When, like a moral or psychological prophet, he denounces the superficial reign of images as a product of "our extravagant expectations," he is implicitly contrasting these excesses to a "normal" life that has no reality in either his book or his era. Because the real human life that Boorstin evokes is located for him in the past, including the past that was dominated by religious resignation, he has no way of comprehending the true extent of the present society's domination by images. We can truly understand this society only by *negating* it.

200

A sociology that believes that a separately functioning industrial rationality can be isolated from social life as a whole may go on to view the techniques of reproduction and communication as independent of general industrial development. Thus Boorstin concludes that the situation he describes is caused by an unfortunate but almost fortuitous encounter of an excessive technology of image-

diffusion with an excessive appetite for sensationalism on the part of today's public. This amounts to blaming the spectacle on modern man's excessive inclination to be a spectator. Boorstin fails to see that the proliferation of the prefabricated "pseudo-events" he denounces flows from the simple fact that the overwhelming realities of present-day social existence prevent people from actually living events for themselves. Because history itself haunts modern society like a specter, pseudo-histories have to be concocted at every level of life-consumption in order to preserve the threatened equilibrium of the present *frozen time.*

201

The current tendency toward *structuralist* systematization is based on the explicit or unconscious assumption that this brief freezing of historical time will last forever. The antihistorical thought of structuralism believes in the eternal presence of a system that was never created and that will never come to an end. Its illusion that all social practice is unconsciously determined by preexisting structures is based on illegitimate analogies with structural models developed by linguistics and anthropology (or even on models used for analyzing the functioning of capitalism)—models that were *already inaccurate even in their original contexts.* This fallacious reasoning stems from the limited intellectual capacity of the *academic functionaries* hired to expound this thought, who are so thoroughly caught up in their awestruck celebration of the existing system that they can do nothing but reduce all reality to the existence of that system.

202

In order to understand "structuralist" categories, one must bear in mind that such categories, like those of any other historical social science, reflect forms and conditions of existence. Just as one does not judge an individual by what he thinks about himself, one cannot judge or admire this particular society by assuming that the language it

speaks to itself is necessarily true. "We cannot judge such a period of transformation by its own consciousness; on the contrary, that consciousness must be explained in the light of the contradictions of material life . . ." Structure is the daughter of present power. Structuralism is *thought underwritten by the state*, a form of thought that regards the present conditions of spectacular "communication" as an absolute. Its method of studying code in isolation from content is merely a reflection of a taken-for-granted society where communication takes the form of a cascade of hierarchical signals. Structuralism does not prove the transhistorical validity of the society of the spectacle; on the contrary, it is the society of the spectacle, imposing itself in its overwhelming reality, that validates the frigid dream of structuralism.

203

The critical concept of "the spectacle" can also undoubtedly be turned into one more hollow formula of sociologico-political rhetoric used to explain and denounce everything *in the abstract*, thus serving to reinforce the spectacular system. It is obvious that ideas alone cannot lead beyond the existing spectacle; at most, they can only lead beyond existing ideas about the spectacle. To actually destroy the society of the spectacle, people must set a practical force into motion. A critical theory of the spectacle cannot be true unless it unites with the practical current of negation in society; and that negation, the resumption of revolutionary class struggle, can for its part only become conscious of itself by developing the critique of the spectacle, which is the theory of its real conditions—the concrete conditions of present-day oppression—and which also reveals that negation's hidden potential. This theory does not expect miracles from the working class. It envisages the reformulation and fulfillment of proletarian demands as a long-term task. To make an artificial distinction between theoretical and practical struggle (for the formulation and communication of the type of theory envisaged here is already inconceivable

without a *rigorous practice*), it is certain that the obscure and difficult path of critical theory must also be the fate of the practical movement acting on the scale of society.

204

Critical theory must *communicate itself* in its own language—the language of contradiction, which must be dialectical in both form and content. It must be an all-inclusive critique and it must be grounded in history. It is not a "zero degree of writing," but its reversal. It is not a negation of style, but the style of negation.

205

The very style of dialectical theory is a scandal and abomination to the prevailing standards of language and to the sensibilities molded by those standards, because while it makes concrete use of existing concepts it simultaneously recognizes their rediscovered *fluidity* and their inevitable destruction.

206

This style, which includes a critique of itself, must express the domination of the present critique *over its entire past*. Dialectical theory's mode of exposition reveals the negative spirit within it. "Truth is not like some finished product in which one can no longer find any trace of the tool that made it" (Hegel). This theoretical consciousness of a movement whose traces must remain visible within it is manifested by the *reversal* of established relationships between concepts and by the *détournement* of all the achievements of earlier critical efforts. Hegel's characteristic practice of reversing the genitive was an expression of historical revolutions, though that expression was confined to the form of thought. The young Marx, inspired by Feuerbach's systematic reversal of subject and predicate, achieved the most effective use of this *insurrectional style*, which answers "the philosophy of poverty" with "the poverty of philosophy." Détournement reradicalizes previous critical conclusions that have been

petrified into respectable truths and thus transformed into lies. Kierkegaard already used it deliberately, though he also denounced it: "But despite all your twists and turns, just as jam always returns to the pantry, you always end up introducing some little phrase which is not your own, and which awakens disturbing recollections" (*Philosophical Fragments*). As he acknowledged elsewhere in the same book, this use of détournement requires maintaining one's *distance* from whatever has been perverted into an official truth: "One further remark regarding your many complaints that I introduced borrowed expressions into my exposition. I do not deny that I did so. It was in fact done deliberately. In the next section of this work, if I ever write such a section, I intend to call this topic by its true name and to clothe the problem in its historical attire."

207

Ideas improve. The meaning of words plays a part in that improvement. Plagiarism is necessary. Progress depends on it. It sticks close to an author's phrasing, exploits his expressions, deletes a false idea, replaces it with the right one.

208

Détournement is the opposite of quotation, of appealing to a theoretical authority that is inevitably tainted by the very fact that it has become a quotation—a fragment torn from its own context and development, and ultimately from the general framework of its period and from the particular option (appropriate or erroneous) that it represented within that framework. Détournement is the flexible language of anti-ideology. It appears in communication that knows it cannot claim to embody any inherent or definitive certainty. It is language that cannot and need not be confirmed by any previous or supracritical reference. On the contrary, its own internal coherence and practical effectiveness are what validate the previous kernels of truth it has brought back into play. Détournement has grounded its cause on nothing but its own truth as present critique.

209

The element of *overt* détournement in formulated theory refutes any notion that such theory is durably autonomous. By introducing into the theoretical domain the same type of *violent subversion* that disrupts and overthrows every existing order, détournement serves as a reminder that theory is nothing in itself, that it can realize itself only through historical action and through the *historical correction* that is its true allegiance.

210

The real values of culture can be maintained only by actually negating culture. But this negation can no longer be a *cultural* negation. It may in a sense take place within culture, but it points beyond it.

211

In the language of contradiction, the critique of culture is a *unified* critique, in that it dominates the whole of culture—its knowledge as well as its poetry—and in that it no longer separates itself from the critique of the social totality. This *unified theoretical critique* is on its way to meet a *unified social practice.*

CHAPTER 9

Ideology Materialized

> *"Self-consciousness exists in itself and for itself only insofar as it exists in and for another self-consciousness; that is, it exists only by being recognized."*
>
> —Hegel, *The Phenomenology of Spirit*

212

Ideology is the intellectual *basis* of class societies within the conflictual course of history. Ideological expressions have never been pure fictions; they represent a distorted consciousness of realities, and as such they have been real factors that have in turn produced real distorting effects. This interconnection is intensified with the advent of the spectacle—the *materialization* of ideology brought about by the concrete success of an autonomized system of economic production—which virtually identifies social reality with an ideology that has remolded all reality in its own image.

213

Once ideology—the *abstract* will to universality and the illusion associated with that will—is legitimized by the universal abstraction and the effective dictatorship of illusion that prevail in modern society, it is no longer a voluntaristic struggle of the fragmentary, but its triumph. At that point, ideological pretensions take on a sort of flat, positivistic precision: they no longer represent historical choices, they are assertions of undeniable facts. In such a context, the particular *names* of ideologies tend to disappear. The specifically ideological forms of system-supporting labor are reduced to an "epistemological base" that is itself presumed to be beyond ideology. Materialized ideology has no name, just as it has no formulatable historical agenda. Which is another way of saying that the history of *different ideologies* is over.

214

Ideology, whose whole internal logic led toward what Mannheim calls "total ideology"—the despotism of a fragment imposing itself as pseudo-knowledge of a frozen *totality*, as a *totalitarian* worldview—has reached its culmination in the immobilized spectacle of nonhistory. Its culmination is also its dissolution into society as a whole. When

that society itself is *concretely dissolved*, ideology—the *final irrationality* standing in the way of historical life—must also disappear.

215

The spectacle is the epitome of ideology because in its plenitude it exposes and manifests the essence of all ideological systems: the impoverishment, enslavement and negation of real life. The spectacle is the material "expression of the separation and estrangement between man and man." The "new power of deception" concentrated in it is based on the production system in which "as the quantity of objects increases, so does the realm of alien powers to which man is subjected." This is the supreme stage of an expansion that has turned need against life. "The need for money is thus the true need produced by the modern economic system, and it is the only need which the latter produces" (*Economic and Philosophical Manuscripts*). Hegel's characterization of money as "the life of what is dead, moving within itself" (*Jenenser Realphilosophie*) has now been extended by the spectacle to all social life.

216

In contrast to the project outlined in the "Theses on Feuerbach" (the realization of philosophy in a praxis transcending the opposition between idealism and materialism), the spectacle preserves the ideological features of both materialism and idealism, imposing them in the pseudo-concreteness of its universe. The contemplative aspect of the old materialism, which conceives the world as representation and not as activity—and which ultimately idealizes matter—is fulfilled in the spectacle, where concrete things are automatic masters of social life. Conversely, the *dreamed activity* of idealism is also fulfilled in the spectacle, through the technical mediation of signs and signals—which ultimately materialize an abstract ideal.

217

The parallel between ideology and schizophrenia demonstrated in Gabel's *False Consciousness* should be considered in the context of this economic materialization of ideology. Society has become what ideology already was. The fracturing of practice and the antidialectical false consciousness that results from that fracturing are imposed at every moment of everyday life subjected to the spectacle—a subjection that systematically destroys the "faculty of encounter" and replaces it with a *social hallucination:* a false consciousness of encounter, an "illusion of encounter." In a society where no one can any longer be *recognized* by others, each individual becomes incapable of recognizing his own reality. Ideology is at home; separation has built its own world.

218

"In clinical accounts of schizophrenia," says Gabel, "the deterioration of the dialectic of totality (with dissociation as its extreme form) and the deterioration of the dialectic of becoming (with catatonia as its extreme form) seem closely interrelated." Imprisoned in a flattened universe bounded by the *screen* of the spectacle, behind which his own life has been exiled, the spectator's consciousness no longer knows anyone but the *fictitious interlocutors* who subject him to a one-way monologue about their commodities and the politics of their commodities. The spectacle as a whole is his "mirror sign," presenting illusory escapes from a universal autism.

219

The spectacle, which obliterates the boundaries between self and world by crushing the self besieged by the presence/absence of the world, also obliterates the boundaries between true and false by repressing all directly lived truth beneath the *real presence* of falsehood maintained by the organization of appearances. Individuals who passively accept their subjection to an alien everyday reality are thus driven toward a madness that reacts to that fate by

resorting to illusory magical techniques. The essence of this pseudo-response to an unanswerable communication is the acceptance and consumption of commodities. The consumer's compulsion to imitate is a truly infantile need, conditioned by all the aspects of his fundamental dispossession. As Gabel puts it in describing a quite different level of pathology, "the abnormal need for representation here makes up for a torturing feeling of being on the edge of existence."

220

In contrast to the logic of false consciousness, which cannot truly know itself, the search for critical truth about the spectacle must also be a true critique. It must struggle in practice among the irreconcilable enemies of the spectacle, and admit that it is nothing without them. By rushing into sordid reformist compromises or pseudo-revolutionary collective actions, those driven by an abstract desire for immediate effectiveness are in reality obeying the ruling laws of thought, adopting a perspective that can see nothing but the *latest news*. In this way delirium reappears within the camp that claims to be opposing it. A critique seeking to go beyond the spectacle must *know how to wait*.

221

The self-emancipation of our time is an emancipation from the material bases of inverted truth. This "historic mission of establishing truth in the world" can be carried out neither by the isolated individual nor by atomized and manipulated masses, but only and always by the class that is able to dissolve all classes by reducing all power to the de-alienating form of realized democracy—to councils in which practical theory verifies itself and surveys its own actions. Only there are individuals "directly linked to world history"—there where dialogue has armed itself to impose its own conditions.

NOTES

The following notes are partially based on a 1973 list that Guy Debord himself made of many of the quotations and détournements in order to help translators of his book ("Relevé provisoire des citations et des détournements de *La Société du Spectacle*")—a list that can be found in Debord's *Oeuvres* (Gallimard Quarto, 2006, pp. 862–872). The same list, in some cases with additions by others, has been reproduced in pamphlet form and at various online sites. I have included all the material from Debord's original list plus whatever additional items I have been able to discover. I have not included others' additions unless I have been able to verify them. I have also added notes on some of the historical references.

Debord's list is sometimes not very specific (e.g. "detourned from Hegel"). For the convenience of readers who may want to examine the sources in their original contexts, I have added more specific chapter or page references when I have been able to locate them.

Note that Debord almost always used French versions. In some cases the original texts (e.g. the German of Hegel or Marx) have been differently translated into English, so the quotations and détournements do not always match perfectly. I have also sometimes chosen to render passages slightly differently from the translations I quote here.

I hope these notes will help to clarify certain aspects of Debord's text and give some idea of how he worked. I would appreciate being informed of any errors or omissions.

References are to the numbered theses of the book, not to page numbers.

Chapter 1 epigraph: Ludwig Feuerbach's *The Essence of Christianity* was published in 1841; the Second Edition appeared in 1843.

1. In societies . . . accumulation of *spectacles:* Cf. the opening sentence of Marx's *Capital:* "The wealth of societies in which the capitalist mode of production prevails presents itself as an immense accumulation of commodities."

2. the deceivers are deceived (literally: "the liar has lied to himself"): Debord says this is detourned from Hegel: "The truth verifies itself." **an autonomous movement of the non-living:** Cf. Hegel's *First Philosophy of Spirit* (*Jenenser Realphilosophie*, Part I, 1803–1804): "Money is that materially existing concept, the unitary form or the possibility of all objects of need. By elevating need and work to this level of generality a vast system of common interest and mutual dependence is formed among a great people, a self-propelling life of the dead,

which moves hither and thither, blind and elemental, and, like a wild animal, it stands in constant need of being tamed and kept under control."

3. The spectacle presents itself simultaneously as society itself, as a part of society, and as a *means of unification:* The first example among many in this chapter revealing that "the spectacle" is not some fixed, objective entity that can be defined once and for all, but a multifaceted process or tendency within the present society that must be seen and examined from different angles.

4. The spectacle is not a collection . . . mediated by images: Cf. Marx's *Capital* (Vol. I, chap. 33): "Capital is not a thing; it is a social relationship between people that is mediated by things."

6. it is the very heart of this real society's unreality: Cf. Marx's *Introduction to a Critique of Hegel's Philosophy of Right:* "Religion is the sigh of the oppressed, the heart of a heartless world, the spirit of spiritless conditions."

7–8. Debord says that several phrases in these two theses are detourned from Hegel.

9. the true is a moment of the false: Cf. the Preface to Hegel's *Phenomenology of Spirit:* "The false (though no longer *as* false) is a moment of the true." This quotation follows the French translation used by Debord. The various English translations are somewhat different (Miller #39, p. 23; Baillie, p. 98; Kaufmann, p. 60). See Note 76 for information on these different editions.

12. "What appears is good; what is good appears": Cf. the Preface to Hegel's *Philosophy of Right:* "What is rational is real, and what is real is rational."

13. the sun that never sets over the empire of modern passivity: The phrase "the empire on which the sun never sets" was applied to the Spanish Empire of the sixteenth century and later to the British Empire.

14. goals are nothing, development is everything: Cf. the "Conclusion" of Eduard Bernstein's *Evolutionary Socialism:* "To me that which is generally called the ultimate aim of socialism is nothing, but the movement is everything."

17. degradation of *being* into *having:* Cf. the "Private Property and Communism" section of Marx's *1844 Manuscripts* (a.k.a. *Economic and Philosophical Manuscripts*): "Private property has made us so stupid and partial that an object is only ours when we have it, when it exists for us as capital or when it is directly eaten, drunk, worn, inhabited, etc., in short, utilized in some way. But private property itself only conceives these various forms of possession as means of life, and the life for which they serve as means is the life of private property—labor and creation of capital. Thus all the physical and mental senses have been replaced by the simple alienation of all these senses—the sense of having."

18. When the real world is transformed into mere images, mere images become real beings: Cf. Marx and Engels's *The Holy Family* (chap. VIII.3.a): "For one to whom the sensuously perceptible world becomes

a mere idea, for him mere ideas are transformed into sensuously perceptible beings. The figments of his brain assume corporeal form."

19. The spectacle does not realize philosophy, it philosophizes reality: Cf. Marx's *Introduction to a Critique of Hegel's Philosophy of Right:* "you cannot supersede philosophy without realizing it."

20. This thesis contains several allusions to Feuerbach's *The Essence of Christianity*, which among other things examines the projection of humanity's positive potentials into an imagined heavenly realm.

21. As long as necessity is socially dreamed, dreaming will remain necessary: Debord says this is detourned from Marx. Perhaps he is alluding to Marx's distinction between the "realm of necessity" and the "realm of freedom" in *Capital* (Vol. III, chap. 48). **The spectacle is the bad dream . . . guardian of that sleep:** Cf. Freud's *The Interpretation of Dreams* (chap. 5, section C), which contends that dreams reflect "the wish for sleep" and that "dreams are the guardians of sleep."

22. The fact that the practical power . . . in contradiction with itself: Cf. Marx's "Theses on Feuerbach": "But the fact that the secular basis detaches itself from itself and establishes itself as an independent realm in the clouds can only be explained by the divisions and contradictions within this secular basis."

23. The most modern is thus also the most archaic: Cf. the Introduction to Marx's *Grundrisse:* "Some determinations will be shared by the most modern epoch and the most ancient."

24. The fetishistic appearance . conceals their true character as relations between people and between classes: Cf. Georg Lukács's *History and Class Consciousness* (1923; translated by Rodney Livingstone, MIT Press, 1971, p. 14): "The fetishistic illusions enveloping all phenomena in capitalist society . . . conceal the fact that they are the categories of the relations of men with each other. Instead they appear as things and the relations of things with each other." **a second Nature, with its own inescapable laws, seems to dominate our environment:** Cf. Lukács, *op. cit.*, p. 128: "For, on the one hand, men are constantly smashing, replacing and leaving behind them the 'natural,' irrational and actually existing bonds, while, on the other hand, they erect around themselves in the reality they have created and 'made,' a kind of second nature which evolves with exactly the same inexorable necessity as was the case earlier on with irrational forces of nature (more exactly: the social relations which appear in this form)."

28. "lonely crowds": allusion to David Riesman's book *The Lonely Crowd* (1950).

29. In the spectacle, a part of the world presents itself to the world and is superior to it: Cf. Marx's "Theses on Feuerbach": "It thus tends to divide society into two parts, one of which is superior to society." **reunites the separated, but it reunites them only *in their separateness:*** Cf. Hegel's "Love" (a fragmentary text included in his *Early Theological Writings*): "In love,

the separate still exists, but it exists as unified, no longer as separate." This passage is quoted at greater length in Debord's dedication to his wife Alice Becker-Ho at the beginning of his film *The Society of the Spectacle* (1973). See Guy Debord, *Complete Cinematic Works* (AK Press, 2003, translated and edited by Ken Knabb), p. 43.

30–33. The alienation of the spectator . . . The more he contemplates, the less he lives . . . Workers do not produce themselves, they produce a power independent of themselves . . . The closer their life comes to being their own creation, the more they are excluded from that life: Cf. various passages of the "Alienated Labor" section of Marx's *1844 Manuscripts*, e.g. "The worker is related to the product of his labor as to an *alien* object. The more the worker exerts himself in his work, the more powerful becomes the world of objects that he brings into being over against himself, and the poorer his inner world becomes, and the less he belongs to himself. . . . The greater his activity, the less he possesses. What is embodied in the product of his labor is no longer his own. The *alienation* of the worker in his product means not only that his labor becomes an *object*, an external existence, but that it exists *outside him*, independently of him and alien to him, and begins to confront him as an autonomous power; that the life he has bestowed on the object confronts him as a hostile and alien force."

31. a map that is identical to the territory it represents: allusion to Alfred Korzybski's phrase, "The map is not the territory," and possibly also to Jorge Luis Borges's story "On Exactitude in Science": "the Cartographers Guild drew a Map of the Empire whose size was that of the Empire, coinciding point for point with it."

Chapter 2 epigraph: from Lukács's *History and Class Consciousness* (pp. 86, 89, translation slightly modified).

35. In the spectacle's basic practice . . . we recognize our old enemy: Cf. Marx's "Toast" at the anniversary of the *People's Paper* (London, 1856): "In the signs that bewilder the middle class, the aristocracy and the poor prophets of regression, we do recognise our brave friend, Robin Goodfellow, the old mole that can work in the earth so fast, that worthy pioneer—the Revolution." Marx is making two Shakespeare allusions: Robin Goodfellow is a mischievous sprite in *A Midsummer Night's Dream* and the "old mole" is from *Hamlet* (see Note 77). **the commodity . . . metaphysical subtleties:** Cf. the "Fetishism of the Commodity" section of Marx's *Capital* (Vol. I, chap. 1, section 4): "A commodity appears at first glance to be something very trivial and obvious. Analysis reveals that it is in reality a very strange thing, abounding in metaphysical subtleties and theological abstrusities."

36. "imperceptible as well as perceptible things": quotation from the "Fetishism of the Commodity" section of *Capital:* "A commodity is therefore a mysterious thing, simply because in it the social character of men's labor appears to them as an objective character stamped upon the product of that labor; because the relation of the producers to the sum total of their own labor is presented to them as a social relation, existing not between themselves, but between the products of their labor. This is the reason why the

products of labor become commodities, social things whose qualities are at the same time perceptible and imperceptible by the senses."

40, 44, 47. survival: For in-depth analysis of the situationists' distinction between real life and mere "survival," see the opening sections of Raoul Vaneigem's "Basic Banalities" in the *Situationist International Anthology* (Bureau of Public Secrets, 1981, translated and edited by Ken Knabb, pp. 89–95) or in the Revised and Expanded Edition of the same book (2006; pp. 117–124). "Basic Banalities," incidentally, can be seen as a kind of preliminary draft for Vaneigem's book, *The Revolution of Everyday Life* (1967), a unique and essential work which examines the same social system as does *The Society of the Spectacle* but in a more lyrical and "subjective" manner. Get the new translation by Donald Nicholson-Smith (PM Press, 2012).

41. remaining unknown precisely because it was so familiar: Cf. the Preface to Hegel's *Phenomenology of Spirit* (Miller #31, p. 18; Baillie, p. 92; Kaufmann, p. 48): "What is familiarly known is not really known, precisely because it is so familiar."

43. "political economy considers the proletarian only as a *worker*" . . . and never considers him "in his leisure and humanity": quotations from the "Wages of Labor" section of Marx's *1844 Manuscripts:* "political economy regards the *proletarian* . . . as nothing more than a *worker.* It can therefore advance the proposition that, like a horse, he must receive just enough to enable him to work. It does not consider him when he is not working, as a human being." **"total denial of man":** quotation from the "Private Property and Labor" section of Marx's *1844 Manuscripts:* "Thus, although political economy, whose principle is labor, appears to recognize man, it is in fact nothing more than the denial of man carried to its logical conclusion."

44. The spectacle is a permanent opium war: allusion to the Opium Wars of 1839–1842 and 1857–1860. The Chinese government wanted to ban the British opium trade, which was debilitating large sections of the Chinese population. England went to war against China to force it to accept that trade, which at the time was one of the main sources of the British Empire's wealth. England (joined by France in the second one) won both wars and gained Hong Kong and several other port districts as "concessions" or "free trade" areas.

46. *condottiere* . . . for its own sake: Condottiere were mercenary leaders in Renaissance Italy who often ended up taking over the small states they were hired to fight for.

47. decline of use value: Cf. the "tendency of the general rate of profit to fall" (*Capital*, Vol. III, chap. 13).

51. The economy's triumph . . . spells its own doom: Cf. Marx's Letter to Ruge (September 1843): "he will force this party to supersede itself—for its victory is also its defeat." **Freud:** Sigmund Freud (1856–1939), founder of psychoanalysis. I have not been able to locate the source of the quote.

52. The economic *Id* must be replaced by the *I*: allusion to Freud's *The Ego and the Id.*

53. the commodity contemplates itself in a world of its own making: Cf. the "Alienated Labor" section of Marx's *1844 Manuscripts:* "He contemplates himself in a world that he himself has created."

Chapter 3 epigraph: *Red Flag* was the official "theoretical journal" of the Chinese Communist Party from 1958–1988. The citation is full of ironies, not only because of the fact that the Chinese regime was itself part of the pseudo-opposition and actual unity of global capitalism examined in this chapter, but also because its crude (and very undialectical) ideological rhetoric unintentionally suggests the actual irreconcilable struggle of the global proletariat against both forms of capitalism (the Chinese Maoist-Stalinist form as well as the Western "free enterprise" form).

61. The admirable people . . . attain greatness by stooping below the reality of the most insignificant individual life: Cf. Hegel's *Lectures on the Philosophy of World History: Introduction* (Nisbet, p. 84): "the great individuals of history . . . are admirable simply because they have made themselves the instruments of the substantial spirit."

63. The spectacle exists in a *concentrated* form or a *diffuse* form: In chapter 4 of his 1988 book *Comments on the Society of the Spectacle* (translated by Malcolm Imrie, Verso, 1990) Debord updated his analysis: "In 1967 I distinguished two rival and successive forms of spectacular power, the concentrated and the diffuse. . . . The former, presenting an ideology concentrated around a dictatorial personality, had accompanied the Nazi and Stalinist totalitarian counterrevolutions. The latter, inciting wage-earners to apply their freedom of choice to the vast range of new commodities now on offer, had represented the Americanization of the world. . . . Since then a third form has been established—a calculated combination of the two preceding forms, based on the victory of the form that had proven the stronger of the two: the diffuse. This is the *integrated spectacle*, which has since tended to impose itself globally." Debord's *Comments* book is largely concerned with examining the implications of this new form of spectacular power. **an image of happy harmony surrounded by desolation and horror, at the calm center of misery:** Cf. Melville's *Moby Dick* (chap. 87): "And thus, though surrounded by circle on circle of consternations and affrights, did those inscrutable creatures at the centre freely and fearlessly indulge in all peaceful concernments; yea, serenely revelled in dalliance and delight. But even so, amid the tornadoed Atlantic of my being, do I myself still ever centrally disport in mute calm; and while ponderous planets of unwaning revolve round me, deep down and deep inland there I still bathe me in eternal mildness of joy."

64. bureaucratic capitalism (a.k.a. "state capitalism"): Although Western "free enterprise" capitalism has also become increasingly bureaucratized, when Debord uses the terms "the bureaucracy," "bureaucratic capitalism," "bureaucratic class," etc., he is referring to the "Communist" parties' evolution into a new type of totalitarian bureaucratic ruling class. See Theses 103–113.

66. epic poem of this struggle . . . fall of Troy: allusion to Homer's *Iliad.*

The spectacle does not sing of men and their arms: Cf. the opening line of Virgil's *Aeneid:* "I sing of arms and of the man . . ." **In this blind struggle each commodity . . . absolute realization:** Cf. Hegel's *Lectures on the Philosophy of World History: Introduction* (Nisbet, p. 89): "Particular interests contend with one another, and some are destroyed in the process. But it is from this very conflict and destruction of particular things that the universal emerges. The universal Idea does not itself enter into conflict and danger; it remains in the background, untouched and unharmed, and sends forth the particular interests of passion to fight and wear themselves out in its stead. With what we may call the *cunning of reason*, it sets the passions to work in its service, so that the agents by which it gives itself existence must pay the penalty and suffer the loss." **globalization of the commodity . . . commodification of the globe:** Cf. Marx's *On the Difference Between the Democritean and Epicurean Philosophy of Nature* (note to Part I, chap. 4): "As the world becomes philosophical, philosophy also becomes worldly."

67. accumulating commodity *indulgences*—glorious tokens of the commodity's real presence among the faithful: This whole thesis plays on associations with classic religious delusions, in this case the "indulgences" for forgiveness of sins peddled by the Catholic Church in the Middle Ages and the doctrine of the "Real Presence" of Christ in the Eucharist.

70. Stalin: Joseph Stalin (1878–1953), totalitarian leader of the USSR from the late 1920s till his death in 1953. Following his death, his successors, who had slavishly followed him for decades, undertook a "de-Stalinization" campaign, denouncing the "excesses" of his reign. See Note 110.

71. Nothing stands still for it . . . inclination: Cf. Pascal's *Pensées* (Brunschvicg #72): "When we try to anchor ourselves to any point, it wavers and leaves us; and if we pursue it, it continually eludes our grasp. Nothing stands still for us. This is our natural condition, yet it is completely contrary to our inclination."

Chapter 4 title: The Proletariat as Subject and Representation: Cf. Schopenhauer's *The World as Will and Representation.*

Chapter 4 epigraph: Insurrection of March 18: i.e. the Paris Commune (March 18–May 28, 1871). **fearsome organization . . . army:** the parliamentary committee's paranoically exaggerated characterization of the First International.

73. The real movement that transforms existing conditions: Cf. Marx and Engels's *The German Ideology* (Part I, chap. 2, section 5): "Communism is for us not a state of affairs which is to be established, an *ideal* to which reality will have to adjust itself. What we call communism is the *real movement* that is dissolving existing conditions." **all static order crumbled into dust:** Cf. Marx and Engels's *Communist Manifesto* (Part 1): "All that is solid melts into air, all that is holy is profaned, and man is at last compelled to face his real conditions of life, and his relations with his kind, in a clear and disabused manner."

74. obliged to view their relationships in a clear and disabused man-

ner: See the previous *Communist Manifesto* quotation. **the final unconscious metaphysical vision of the historical era:** i.e. Hegel's philosophy of history.

76. Hegel: Georg Wilhelm Friedrich Hegel (1770–1831), German philosopher. Although it is possible to understand most of *The Society of the Spectacle* without knowing anything about Hegel, some familiarity with his work is useful to anyone who wishes to engage in the dialectical type of radical practice initiated by Marx and further developed by the situationists. This dialectical method, which Alexander Herzen called "the algebra of revolution," cuts through traditional logic, expressing the dynamic manner in which things interact, how they divide, merge, grow, decay, and are transformed, sometimes even into their opposites. Because most of Hegel's work is quite difficult, commentaries and other secondary readings are almost essential. A good starting place might be Peter Singer's *Hegel: A Very Short Introduction*. A more substantial work, which puts Hegel in his historical context, is Herbert Marcuse's *Reason and Revolution: Hegel and the Rise of Social Theory*. *The Philosophy of History* is probably Hegel's most accessible book: the fact that he is dealing with concrete historical events may help you to see how his ideas play out in practice. The only translation of the complete work is rather old and based on an outdated German edition, but there is a good modern edition of the Introduction, published under the title *Lectures on the Philosophy of World History: Introduction* (Cambridge University Press, 1975, translated by H.B. Nisbet). More difficult, but very rich, is *The Phenomenology of Spirit*. I prefer the edition with that title (Oxford University Press, 1977, translated by A.V. Miller with commentary by J.N. Findlay) over the earlier translation by J.B. Baillie titled *The Phenomenology of Mind* (Allen & Unwin/Humanities Press, 1949). Walter Kaufmann's *Hegel: Texts and Commentary* (Anchor, 1966) contains an annotated translation of the Preface. **the point was no longer to interpret the world, but to interpret the *transformation* of the world:** Cf. Marx's "Theses on Feuerbach": "The philosophers have only interpreted the world in various ways; the point now is to change it." **consciousness that always arrives too late:** Cf. the Preface to Hegel's *Philosophy of Right:* "As for trying to teach the world what it ought to be, for this purpose philosophy always arrives too late. As the thought of the world, it appears only when actuality is already there." **bourgeois revolutions of the seventeenth and eighteenth centuries:** notably in England (1640–1660 and 1688), America (1775–1788) and France (1789–1799). **Karl Korsch, "Theses on Hegel and Revolution":** This short but very pithy text, published in 1931, can be found in Douglas Kellner (ed.), *Karl Korsch: Revolutionary Theory* (University of Texas Press, 1974, pp. 277–278) and online at www.bopsecrets.org/CF/korsch.htm. **"the glorification of existing conditions":** another quotation from Korsch's text. **absolute heroic force which has done what it willed and willed what it has done:** Cf. Hegel's *Encyclopedia* (Vol. I, §140): "great men willed what they did, and did what they willed." **only tribunal where truth could be judged is closed:** Cf. Friedrich Schiller's poem "Resignation" (1786): "World history is the tribunal that judges the world," quoted in Hegel's *Philosophy of Right* (§340).

77. this historical thought has not been forgotten: Cf. Hegel's *History of Philosophy* (Vol. III): "Spirit often seems to have forgotten and lost itself, but inwardly opposed to itself, it is inwardly working ever forward as Hamlet says of the ghost of his father, 'Well done, old mole'—until grown strong in itself it bursts asunder the crust of earth which divided it from its sun, its Notion, so that the earth crumbles away." **that thought's *conclusion:*** i.e. Hegel's idealistic philosophical conclusion. **its *method:*** Hegel's dialectical method.

78. Stirner: Max Stirner (1806–1856), German individualist anarchist philosopher, author of *The Ego and His Own*. **Bakunin:** Mikhail Bakunin (1814–1876), Russian anarchist revolutionary, collaborator and then opponent of Marx within the First International. **Marx:** Karl Marx (1818–1883), German revolutionary. The literature on Marx's work is immense, and most of it is unreliable. (Anything that implies that Marx had anything to do with so-called "Marxist" or "Communist" regimes is totally unreliable.) An excellent general introduction is Karl Korsch's *Karl Marx* (1938). Korsch's book is out of print, but it can be found online at www.bopsecrets.org/CF/korsch-karlmarx.htm.

79. Bernstein: Eduard Bernstein's book *Die Voraussetzungen des Sozialismus und die Aufgaben der Sozialdemokratie* ("The Prerequisites for Socialism and the Tasks of Social Democracy") was published in 1899, and its "revisionist" positions provoked heated debates for many years afterwards. It has been translated as *Evolutionary Socialism* and more recently as *The Preconditions of Socialism*. **1847 Manifesto:** i.e. the *Communist Manifesto*. **Engels:** Friedrich Engels (1820–1895), German revolutionary, lifelong collaborator with Marx.

80. "salvage" . . . by "transplanting": Cf. Korsch's "Theses on Hegel and Revolution": "The attempt made by the founders of scientific socialism to salvage the high art of dialectical thinking by transplanting it from German idealist philosophy to the materialist conception of nature and history, from the bourgeois to the proletarian theory of revolution, appears, both historically and theoretically, as a transitory step only. What has been achieved is a theory not of the proletarian revolution developing on its own basis, but of a proletarian revolution that has just emerged from the bourgeois revolution; a theory which therefore in every respect, in content and in method, is still tainted with the birthmarks of Jacobinism, that is, of the revolutionary theory of the bourgeoisie." **historical wounds leave no scars:** Cf. Hegel's *Phenomenology of Spirit* (Miller #669, p. 407; Baillie, p. 676): "The wounds of the Spirit heal, and leave no scars behind." **"Of all the instruments . . . class itself":** Quotation from Marx's *The Poverty of Philosophy* (chap. 2).

81. "We recognize only one science: the science of history": quotation from Marx and Engels's *The German Ideology* (Part I, chap. 1, section 1).

83. Utopian socialists: most notably Henri de Saint-Simon (1760–1825), Charles Fourier (1772–1837) and Robert Owen (1771–1858), whose theories were contrasted with the "scientific socialism" of Marx and Engels (see Engels's *Socialism: Utopian and Scientific*). **unarmed prophets:** Machia-

velli compares "armed prophets" and "unarmed prophets" in chapter 6 of *The Prince*. **Sombart:** The quotation is from Chapter 2 of Werner Sombart's *Socialism and the Social Movement in the Nineteenth Century* (1896). Sombart is not presenting his own view, but ironically paraphrasing the view of the utopians. **did not include the awareness . . . to reinforce it:** Cf. Sombart, *op. cit.:* "So far as [Owen's] followers assume that the present order of things is nothing other than a mistake, that only for this reason men find themselves in their present position, that misery rules in the world only because man has not known thus far how to make it better—that is false. The utopists fail to see, in their optimism, that a part of this society looks upon the status quo as thoroughly satisfactory and desires no change, that this part also has an interest in maintaining it, and that a specific condition of society always obtains because those persons who are interested in it have the power to maintain it." **Sorel:** Georges Sorel's *Matériaux d'une théorie du prolétariat* (1919) has not been translated into English, but a few selections are included in *From Georges Sorel: Essays in Socialism and Philosophy* (Oxford University Press, 1976, ed. John L. Stanley).

84. "ideologization": At the risk of oversimplification, it can be said that for both Marx and Debord ideology represents a rigidification of thought or theory into dogma. ***consciousness always comes too soon:*** Cf. the Preface to Hegel's *Philosophy of Right:* "philosophy always arrives too late." **"History has shown . . . ripe":** quotation from Engels's Introduction to the 1895 reprinting of Marx's *The Class Struggles in France* (1850).

85. German working class . . . 1848: See Engels's *Revolution and Counter-revolution in Germany*. **Paris Commune** (1871): See Marx's *The Civil War in France* and Debord, Kotányi and Vaneigem's "Theses on the Paris Commune" (*SI Anthology*, 314–317; Expanded Edition, pp. 398–401).

87. "either in a revolutionary transformation . . . contending classes": quotation from the *Communist Manifesto* (Part 1). **"Bonapartist" prototype . . . "condemned to the same political nullity as all the other classes":** See Marx's *The Eighteenth Brumaire of Louis Bonaparte* (chap. 4): "Accordingly, by now stigmatizing as 'socialistic' what it had previously extolled as 'liberal,' the bourgeoisie admits that its own interests dictate that it should be delivered from the danger of its own rule; that in order to restore tranquility in the country, its own bourgeois parliament must be brought to a halt; that in order to preserve its social power intact, its political power must be broken; that the individual bourgeois can continue to exploit the other classes and enjoy undisturbed property, family, religion and order only on the condition that their class be condemned to the same political nullity as all the other classes; that in order to save its purse, it must forfeit the crown." Marx's text analyzes the process in which the social instability following the French revolution of 1848 caused the bourgeoisie to support the 1852 coup d'état by Louis-Napoléon Bonaparte (nephew of the famous general Napoleon).

88. "immensity of its tasks": Marx uses this phrase in several places, e.g. "Proletarian revolutions . . . recoil again and again before the immen-

sity of their tasks, until a situation is finally created that goes beyond the point of no return" (*The Eighteenth Brumaire of Louis Bonaparte*, chap. 1). **embody its own new form of power:** literally "itself be the power." The sense is that in contrast to bourgeois (or bureaucratic) seizure of state power, the proletariat *as a whole* will form a new nonstate mode of social organization in which everyone (and therefore no one) is "in power"—what the situationists elsewhere referred to as "generalized self-management." See Note 179. **Jacobin-style seizure of the state:** allusion to the Jacobin Club, the radical bourgeois party during the French Revolution that seized state power in 1793. **disguise partial goals as general goals:** i.e. as the bourgeoisie had done during previous revolutions (e.g. by demanding unrestricted economic freedom in the name of "Freedom").

89. letter . . . accompanying an article reviewing *Capital:* More precisely, Marx's letter included some suggestions for such a review, which he hoped that Engels would develop and submit.

90. theory of praxis is confirmed by becoming practical theory: Debord says this is detourned from Lukács's *History and Class Consciousness*. **The *soviet* . . . was not a theoretical discovery:** The first soviet (Russian for "council") was spontaneously formed by striking workers during the 1905 Russian revolution. No previous radical theorists had envisaged this form of popular self-organization, however obvious it may have seemed in retrospect. **the most advanced theoretical truth . . . was its own existence in practice:** Cf. Marx's *The Civil War in France* (section 3): "The greatest social measure of the Paris Commune was its own working existence."

91. First International: The International Working Men's Association, founded in London in 1864 and dissolved in the 1870s following the split between the Marxist and Bakuninist factions. **the conscious self-emancipation of the working class:** Cf. the opening line of the Rules of the First International: "Considering that the emancipation of the working classes must be conquered by the working classes themselves . . ." **". . . invisible pilots guiding the revolution . . . through the collective dictatorship of our Alliance . . .":** quotation from Bakunin's Letter to Albert Richard (August 1870), excerpted in Sam Dolgoff (ed.), *Bakunin on Anarchy* (Vintage, 1971, pp. 177–182). The "Alliance" was Bakunin's secret organization, the International Alliance for Social Democracy. **two ideologies of working-class revolution opposed each other . . . the result was very different from what had been sought:** Cf. Engels's Introduction to the 1895 reprinting of Marx's *The Civil War in France:* "the Commune was consumed in unfruitful strife between the two parties which divided it, the Blanquists (the majority) and the Proudhonists (the minority), neither of which knew what was to be done."

92. anarchism: For a good historical overview, see Daniel Guérin's *No Gods, No Masters: An Anthology of Anarchism* (AK Press, 2010, translated by Paul Sharkey). Another more eclectic and thematically organized collection is *Patterns of Anarchy* (Anchor, 1966, ed. Leonard Krimerman and Lewis Perry). **The anarchists strive to realize an ideal:** Cf. Marx's *The Civil War*

in France (section 3): "The workers . . . have no ideals to realize." **puts everything on the same level and eliminates any conception of historical evil:** In his *Aesthetics* (Part III, Section III, chap. 1.3(c)), Hegel describes the classic Flemish painters (Brueghel, etc.) as presenting "the Sunday of life which equalizes everything and removes all evil; people who are so whole-heartedly cheerful cannot be altogether evil and base." "Historical evil" (*mal historique*), which could also be translated as "the bad side of history," also refers to Marx's *The Poverty of Philosophy* (chap. 2, section 1, Observation 7) where, in response to the anarchist Proudhon's simplistic distinctions between the "good" and "bad" sides of various historical phenomena, Marx notes that "it is the bad side that makes history by provoking struggles." **Jura Federation:** anarchist-leaning section of the First International based in the Jura mountain region of France and Switzerland.

94. 1936 . . . social revolution: The Spanish Civil War (1936–1939) between the fascist forces of General Francisco Franco and the popularly elected Republic was accompanied by a massive anarchist-inspired revolution in much of the Republic's territory (particularly in Barcelona and the regions of Catalonia and Aragon). **supported from abroad:** Franco's forces were supported by Hitler and Mussolini. **the camp of the Republic included various bourgeois forces and statist working-class parties:** The Republic's Popular Front coalition included liberal bourgeois parties, a large Socialist Party, a smaller revolutionary Marxist party (the POUM), and an even smaller Communist Party. **Its recognized leaders became government ministers:** The anarchists, though usually abstaining from electoral politics, had exceptionally supported the Popular Front government, in part because it promised to release thousands of anarchists and other political prisoners. Once the civil war had begun, the anarchists maintained an uneasy alliance with the Republican regime until they were eventually stabbed in the back by it (above all by the Stalinists, who had soon wormed their way into positions of power within the government and in particular within the police forces). During a period of several months, four prominent anarchist leaders formed part of the Republican government. **destroying the revolution even as it proceeded to lose the civil war:** The French text, *pour perdre la guerre civile* (literally, *in order to* lose the civil war), mocks the Stalinist argument that it was necessary to destroy the revolution in order to win the civil war. The Stalinists accomplished the first part of that program, but not the second. Burnett Bolloten's *The Spanish Revolution* and *The Spanish Civil War* are probably the best general histories. George Orwell's *Homage to Catalonia* is a good first-hand account. Sam Dolgoff (ed.), *The Anarchist Collectives: Workers' Self-Management in the Spanish Revolution 1936–1939* documents the wealth of popular experimentation during the revolution. Several other relevant books are listed in the Expanded Edition of the *SI Anthology* (p. 489, Note 358).

95: Second International (a.k.a. Socialist International): Founded in 1889, it essentially broke up in 1916 when most of its constitutent parties abandoned their previous internationalist antiwar policy and rallied

to their respective governments during World War I. **Fourier:** See *The Utopian Vision of Charles Fourier* (Beacon, 1971, ed. Jonathan Beecher and Richard Bienvenu) or *Harmonian Man: Selected Writings of Charles Fourier* (Anchor, 1971, ed. Mark Poster). ***Finance Capital:*** quotation from the Preface to Rudolf Hilferding's *Das Finanzkapital* (1910). The quotation is discussed in more detail in Korsch's *Marxism and Philosophy* (1923; translated by Fred Halliday, NLB, 1970, pp. 54–58).

97. crushed the Spartakist revolutionaries: Following the German defeat in 1918, there were mutinies and revolts throughout Germany. The Kaiser's regime was replaced by a "Socialist" government headed by Friedrich Ebert, but revolts continued, culminating in a general strike and insurrection in Berlin in January 1919 involving the Spartakist League, a revolutionary socialist organization founded by Rosa Luxemburg and Karl Liebknecht. Ebert's regime, with the assistance of the rightwing paramilitary Freikorps, crushed the Spartakist revolt and murdered Liebknecht and Luxemburg. For an account of the revolution in the context of the whole postwar period, see Richard M. Watt's *The Kings Depart: Versailles and the German Revolution.*

98. consistent *Kautskyist* . . . directing the proletariat from *outside:* Debord is noting that the Russian Bolshevik leader Vladimir Ilyich Lenin (1870–1924) and the German social-democratic leader Karl Kautsky (1854–1938), though bitterly at odds in certain respects, were fundamentally akin in many others, notably in promoting the notion of the "leading" or "vanguard" role of a revolutionary organization. In *What Is To Be Done?* (1903, chap. II.B) Lenin approvingly cited Kautsky's statement that revolutionary consciousness must be brought to the workers from outside: "The vehicle of science is not the proletariat, but the *bourgeois intelligentsia.* . . . Thus, socialist consciousness is something introduced into the proletarian class struggle from outside and not something that arises within it spontaneously." Lenin himself stated (chap. II.A): "We have said that *there could not have been* Social-Democratic consciousness among the workers. It would have to be brought to them from outside. The history of all countries shows that the working class, exclusively by its own effort, is only able to develop trade-union consciousness, i.e., the conviction that it is necessary to combine in unions, fight the employers, and strive to compel the government to pass necessary labor legislation, etc." As was noted in the situationist pamphlet *On the Poverty of Student Life* (1966): "The 1905 revolution and the Russian workers' spontaneous self-organization into soviets was already a critique in acts of [Lenin's] baneful theory. But the Bolshevik movement persisted in believing that working-class spontaneity could not go beyond 'trade-union consciousness' and was thus incapable of grasping 'the totality.' This amounted to decapitating the proletariat so that the Party could put itself at the 'head' of the revolution. Contesting the proletariat's historical capacity to liberate itself, as Lenin did so ruthlessly, means contesting its capacity to totally run the future society. In such a perspective, the slogan 'All power to the soviets' meant nothing more than the conquest of the soviets by the Party and the installation of the party state

in place of the withering-away 'state' of the armed proletariat" (*SI Anthology*, pp. 334–335; Expanded Edition, pp. 426–427). The Kautsky-Lenin kinship is discussed in more detail in Korsch's *Marxism and Philosophy* (pp. 102–103).

100. Bolshevism triumphed *for itself* in Russia and social democracy fought victoriously *for the old world:* Expressed a bit more fully: "The triumph of the Bolshevik order coincided with the international counter-revolutionary movement that began with the crushing of the Spartakists by German 'Social Democracy.' The commonality of the jointly victorious Bolshevism and reformism went deeper than their apparent antagonism, for the Bolshevik order also turned out to be merely a new variation on the old theme, a new guise of the old order. . . . Capitalism, in its bureaucratic and bourgeois variants, won a new lease on life, over the dead bodies of the sailors of Kronstadt, the peasants of the Ukraine, and the workers of Berlin, Kiel, Turin, Shanghai, and finally Barcelona" (*SI Anthology*, p. 331; Expanded Edition, pp. 422–423).

101. Rosa Luxemburg (1871–1919): Polish-German Marxist revolutionary. ***Die Rote Fahne:*** *The Red Flag,* newspaper of the Spartakist League. **a few days before its destruction:** i.e. before the January 1919 defeat of the Spartakist revolt (see Note 97).

102. The repeated failure . . . the *Hic Rhodus, hic salta* of the 1918–1920 period: Debord's sense is that the European workers movement failed to take advantage of the rare golden opportunities presented by that period. The aftermath of World War I, including the fall of many governments, the shifting of many national borders and other extreme disruptions of people's lives, provoked widespread questioning of the whole social order. There were mass protests and upsurges in many parts of Europe, but all of these were either co-opted or crushed, leaving the Russian Revolution as the only apparent "radical victory." *Hic Rhodus, hic salta* is a Latin translation from the Greek of one of Aesop's fables: A traveler boasts that when he was at Rhodes he made an incredibly long jump and there were many people there whom he could call as witnesses. One of the bystanders says that there is no need for such witnesses since he should be able to replicate the feat wherever he is: "Let's suppose that this is Rhodes: jump here!" The phrase was modified by Hegel (in his Preface to *The Philosophy of Right*) to mean "Here is the rose, dance here!" and Marx in turn interpreted this latter sense to mean "Here is the opportunity, seize it!" in *The Eighteenth Brumaire of Louis Bonaparte* (chap. 1): "proletarian revolutions . . . recoil again and again before the immensity of their tasks, until a situation is finally created that makes all turning back impossible, and the conditions themselves cry out: *Hic Rhodus, hic salta!*—Here is the rose, here dance!"

103. "democratic dictatorship of workers and peasants": an early Bolshevik slogan. **theory of permanent revolution:** The prevalent notion among most socialists was that in underdeveloped countries such as Russia one would first have to overthrow the monarchical or feudal system by way of a purely, or at least predominantly, "bourgeois" revolution; only some time afterwards, when capitalist development had created the necessary material conditions (including a larg-

er and more sophisticated industrial proletariat), would it be possible to carry out a socialist revolution. Leon Trotsky and Alexander Parvus's theory of permanent revolution (developed in the aftermath of the 1905 Russian revolution) held that it would be possible to proceed from the bourgeois to the proletarian stage in one continuous process ("permanent" in this context does not mean "eternal"; it means continuous, without stopping). **Kronstadt soviet:** In March 1921 the sailors of Kronstadt, who had been among the most ardent participants in the 1917 revolution, revolted against the Bolshevik government, calling for a genuine power of the soviets (democratic popular councils) as opposed to the rule of the "Soviet" state. Denounced as reactionaries, they were crushed by the Bolsheviks (under the direct leadership of Trotsky). See Ida Mett's *The Kronstadt Commune*, Paul Avrich's *Kronstadt, 1921*, or Israel Getzler's *Kronstadt 1917–1921: The Fate of a Soviet Democracy*. **Workers' Opposition:** The program of this radical tendency within the Bolshevik Party, drafted by Alexandra Kollontai, is included in Kollontai's *Selected Writings* (Allison & Busby, 1977, pp. 151–200). On the 1917 Russian Revolution in general, Trotsky's *The History of the Russian Revolution* is well worth reading, but it should be supplemented with Voline's *The Unknown Revolution* and Maurice Brinton's *The Bolsheviks and Workers' Control: 1917–1921* (included in the recent AK Press collection of Brinton's works, *For Workers' Power*).

104. state capitalism: i.e. a system in which the state had become the dominant capitalist enterprise. **"New Economic Policy"** (1921–1928): a temporary concession to the peasants that included loosening certain aspects of state economic control, eliminating forced grain requisitions and permitting the peasants to sell surplus production on the open market. **Third International** (a.k.a. Communist International or Comintern): "The Third International, ostensibly created by the Bolsheviks to counteract the degenerate social-democratic reformism of the Second International and to unite the vanguard of the proletariat in 'revolutionary communist parties,' was too closely linked to the interests of its founders to ever bring about a *genuine socialist revolution* anywhere. In reality the Third International was essentially a continuation of the Second. The Russian model was rapidly imposed on the Western workers' organizations and their evolutions were thenceforth one and the same. The totalitarian dictatorship of the bureaucracy, the new ruling class, over the Russian proletariat found its echo in the subjection of the great mass of workers in other countries to a stratum of political and labor-union bureaucrats whose interests had become clearly contradictory to those of their rank-and-file constituents" (*SI Anthology*, p. 332; Expanded Edition, p. 423). **Kuomintang regime in the China of 1925–1927:** At the very moment when radical workers were attaining significant victories in the major cities of China, Stalin insisted that the Chinese Communist Party subordinate itself to the Kuomintang, the nationalist party led by General Chiang Kai-shek. When the workers of Shanghai had taken over the city in April 1927, the Communist leaders thus urged them to welcome Chiang Kai-shek's army and to turn in all their weapons. Once they did so, Chiang's army entered the city

and massacred the radical workers by the thousands. See Harold Isaacs's *The Tragedy of the Chinese Revolution.* **Popular Fronts in Spain and France:** The Russian alliance with the Spanish Popular Front government enabled the Spanish Stalinists to attack and destroy anarchist collectives and rival radical groups such as the POUM. The Russian alliance with the French Popular Front government led to the betrayal of the anticolonial struggle in French Indochina (see Ngo Van's *In the Crossfire: Adventures of a Vietnamese Revolutionary*, AK Press, 2010, translated by Ken Knabb et al.). **subjecting the peasantry to a reign of terror:** i.e. through the forced collectivizations and "Five Year Plans" of 1928–1941. **Bruno Rizzi:** author of *The Bureaucratization of the World* (1939), which includes what can be considered the first in-depth analysis of the class nature of the "Soviet" Union. ***Ante Ciliga*** (1898–1992): Croatian revolutionary. *Lenin and the Revolution* was a pamphlet excerpted from his book *The Russian Enigma.*

107. The description of Stalin's power quotes or echoes Hegel's description of the power of the Roman emperors over their subjects in *The Phenomenology of Spirit* (Miller ##481–482, pp. 292–293; Baillie, pp. 504–506): "This lord and master of the world holds himself in this way to be the absolute person who embraces within himself the whole of existence and for whom there exists no superior spirit. He is a person, but the solitary person who stands over against all the rest. . . . In this knowledge of himself as the sum and substance of all actual powers, this lord and master of the world is the titanic self-consciousness that thinks of itself as being an actual living god. But since he is only the *formal* self which is unable to tame those powers, his activities and self-enjoyment are equally monstrous excesses. The lord of the world becomes truly conscious of what he is—the universal power of the actual world—through the destructive power he exerts against the self of his subjects, the self which stands over against him. For his power is not the *union* and *harmony* of Spirit in which persons would recognize their own self-consciousness. . . . They exist, therefore, in a merely negative relationship, both to one another and to him who is their bond of connection and continuity."

108. The Napoleon quotation is from a conversation reported in General de Caulaincourt's memoir *En traîneau avec l'Empereur* (chap. 4). **Lysenko fiasco:** Trofim Lysenko (1898–1976) was a Ukrainian pseudoscientist whose anti-Mendelian theories and new discipline of "agrobiology" became the official orthodoxy when Stalin put him in charge of the USSR's Academy of Agricultural Sciences. Under his authority rival scientific positions were repressed, rival scientists were persecuted, and the country's agricultural policies and resources were oriented toward his schemes, whose supposed successes were vaunted in the official media (though scientists in other countries failed to replicate any of his claims). His dominance weakened with the death of Stalin and eventually collapsed in the early 1960s when massive crop failures revealed the fraudulence of his theories and Russian scientists began to openly resist his rule.

110. denounces the Stalinism at its origin: Three years after Stalin's

death (1953), the new Russian leader Nikita Khrushchev initiated a "de-Stalinization" campaign, beginning with a "secret" report to the Twentieth Party Congress in February 1956 entitled "On the Cult of Personality and Its Consequences." As the title suggests, Khrushchev's denunciation focused on Stalin as an individual who had for some unknown reason succumbed to paranoia and megalomania and dictatorial "excesses," and never questioned the nature of the system in which such enormities could arise. Although the de-Stalinization campaign engendered some elements of "thaw" (many people were released from the concentration camps and there was some loosening of censorship, etc.), the superficial nature of the campaign was revealed later the same year when Khrushchev sent Russian tanks to crush the Hungarian revolution.

111. public confrontation between the Russian lie and the Chinese lie: See the opening paragraphs of "The Explosion Point of Ideology in China" (*SI Anthology*, pp. 185–186; Expanded Edition, pp. 240–241): "The so-called 'socialist camp' . . . had in any case *never been socialist;* now, in spite of all sorts of attempts to patch it up, *it has ceased even to be a camp.* The disintegration of the Stalinist monolith is already manifested in the coexistence of some twenty independent 'lines,' from Rumania to Cuba, from Italy to the Vietnamese-Korean-Japanese bloc of parties. . . . In the Sino-Soviet polemic, in which each power is led to impute to its opponent every conceivable anti-proletarian crime, being only obliged not to mention the *real crime* (the class power of the bureaucracy), each side can only arrive at the sobering conclusion that the other's revolutionariness was only an inexplicable mirage. . . . For the bureaucracy, internationalism could be nothing but an illusive proclamation in the service of its real interests, one *ideological* justification among others, since bureaucratic society is the *total opposite* of proletarian community. Bureaucratic power is based on possession of a nation-state and it must ultimately obey the logic of this reality, in accordance with the particular interests imposed by the level of development of the country it possesses. Its heroic age passed away with the ideological golden age of 'socialism in a single country' that Stalin was shrewd enough to maintain by destroying the revolutions in China in 1927 and Spain in 1937. The autonomous bureaucratic revolution in China [1949]—as already shortly before in Yugoslavia [1946]—introduced into the unity of the bureaucratic world a dissolutive germ that has broken it up in less than twenty years." **workers of East Berlin . . .:** reference to the East German revolt of 1953. **workers councils in Hungary:** Although the 1956 Hungarian revolt against Russian domination was ostensibly rallied around the liberalizing regime of Imry Nagy, the country was in reality organized by a network of nationally coordinated workers councils. See Andy Anderson's *Hungary '56*. See also the situationists' analysis of the 1968 "Prague Spring" (*SI Anthology*, pp. 256–265; Expanded Edition, pp. 326–336). **this crumbling of the global alliance based on the bureaucratic hoax is also a very unfavorable developement for the future of capitalist society:** In his "Preface to the Third French Edition of *The Society of the Spectacle*" (1992; included in Donald Nicholson-Smith's translation of

The Society of the Spectacle, Zone Books, 1994, pp. 7–10), Debord noted that this process, which scarcely anyone else had noticed at the time, had rapidly accelerated since the "fall of the Berlin Wall" in 1989.

112. Trotsky: Leon Trotsky (1879–1940), Russian Bolshevik leader, creator of the Red Army and most powerful figure in the "Soviet" regime except for Lenin. Following Lenin's death in 1924, he was gradually outmaneuvered by Stalin, forced into exile, and later murdered by one of Stalin's agents. **Lenin's famous "Testament":** a letter written during Lenin's last illness in December 1922 to the Russian Communist Party, stating his views on how the regime should proceed following his death. The letter featured a sharp attack on Stalin's brutality and deceitfulness and urged his removal from the position of General Secretary of the Party. It also criticized Trotsky's bureaucratic tendencies. The "Testament" was suppressed by the Stalinists and officially acknowledged only in 1956 by Khrushchev. **Fourth International:** an international alliance of Trotskyist parties founded in 1938 as an alternative to the Stalinist Third International. **the second Russian revolution:** i.e. the 1917 revolution (the first being in 1905). During the earlier period Trotsky maintained an independent position between the Mensheviks and Bolsheviks; he only rallied to the Bolshevik Party in 1917 (at the same time that Lenin, in turn, adopted Trotsky's theory of permanent revolution). **Lukács, in 1923:** in the last chapter of *History and Class Consciousness:* "Towards a Methodology of the Problem of Organization." **"a political party . . . party program":** quotation from Lenin's "The Attitude of the Workers' Party to Religion" (1909).

113. "underdeveloped" countries: See Mustapha Khayati's "Setting Straight Some Popular Misconceptions About Revolutions in the Underdeveloped Countries" (*SI Anthology*, pp. 219–222; Expanded Edition, pp. 281–285). **as happened in Egypt:** allusion to the military coup of 1952. **Algerian war of independence:** 1954–1962. On its aftermath, see "The Class Struggles in Algeria" (*SI Anthology*, pp. 160–168; Expanded Edition, pp. 203–212).

114. the proletariat cannot truly recognize itself in any particular wrong . . . real life: Cf. Marx's *Introduction to a Critique of Hegel's Philosophy of Right*, which describes the proletariat as "a sector that has a general character because its sufferings are general, a sector that does not claim any particular right because the wrong it suffers is not any particular wrong but a general wrong."

115. failure of the first proletarian assault against capitalism: "The assault of the first workers movement against the whole organization of the old world came to an end long ago, and nothing can bring it back to life. It failed. . . . The classical workers movement can be considered to have begun a couple decades before the official formation of the [First] International, with the first linkup of communist groups of several countries that Marx and his friends organized from Brussels in 1845. And it was completely finished after the defeat of the Spanish revolution, that is, after the Barcelona May days of 1937" (*SI Anthology*, p. 84; Expanded Edi-

tion, pp. 109–110). **lost children** (*enfants perdus*): old military term for soldiers or scouts assigned to particularly dangerous missions; by extension, people who are on the extreme cutting edge of a movement. Debord was obviously fond of this term, with its multiple evocative associations: it also appears in several of his other works, including three of his films (see *Complete Cinematic Works*, p. 227, note 35). **rebellious youth:** See the analysis of the merits and limitations of various such tendencies (delinquents, Provos, radical students, East European dissidents, etc.) in chapter 2 of *On the Poverty of Student Life* (*SI Anthology*, pp. 326–331; Expanded Edition pp. 416–422). **"General Ludd":** mythical leader of the "Luddite" revolts of the early nineteenth century. "Just as the first organization of the classical proletariat was preceded, during the end of the eighteenth century and the beginning of the nineteenth, by a period of isolated 'criminal' acts aimed at destroying the machines of production that were depriving people of their work, we are presently witnessing the first appearance of a wave of vandalism against the *machines of consumption* that are just as certainly depriving us of our life. In both cases the significance obviously does not lie in the destruction itself, but in the rebelliousness which could potentially develop into a positive project going to the point of reconverting the machines in a way that increases people's real power over their lives" (*SI Anthology*, pp. 82; Expanded Edition, p. 108). Examples of the "new signs of negation" and of the vandalism against the "machinery of permitted consumption" in Italy, France, Belgium and Germany are described in the same article (pp. 82–84; Expanded Edition pp. 108–109). See also Debord's remarks on vandalism and looting in his analysis of the 1965 Watts riot, "The Decline and Fall of the Spectacle-Commodity Economy" (*SI Anthology*, pp. 153–160; Expanded Edition, pp. 194–203).

116. "The long-sought political form . . . economic liberation": Marx's characterization of the Paris Commune in *The Civil War in France* (section 3). **Pannekoek:** Anton Pannekoek (1873–1960), Dutch revolutionary, author of *Workers' Councils* (1947). See also Serge Bricianer's *Pannekoek and the Workers' Councils*. **"conditions of unity":** Cf. Marx and Engels's *The German Ideology* (Part I, chap. 4, section 6): "Communism . . . turns existing conditions into conditions of unity."

117. This product is nothing other than the producers themselves, whose goal has become nothing other than their own fulfillment: Cf. Hegel's *Lectures on the Philosophy of World History: Introduction* (Nisbet, pp. 83, 86): "World-historical individuals . . . derive the universal principle whose realization they accomplish from within themselves; it is not, however, their own invention, but is eternally present and is merely put into practice by them and honored in their persons. But since they draw it from within themselves, from a source which was not previously available, they appear to derive it from themselves alone; and the new world order and the deeds they accomplish appear to be their own achievement, their personal interest and creation. . . . Since the innovation they brought into the world was their own personal goal, they drew their conception of it from within themselves, and it was their

own end that they realized."

118. The appearance of workers councils during the first quarter of this century: See René Riesel's "Preliminaries on Councils and Councilist Organization" (*SI Anthology*, pp. 270–282; Expanded Edition, pp. 348–362), which discusses the councils in Russia (1905), Germany (1918–1919), Italy (1919–1920), Spain (1936–1939) and Hungary (1956).

119–121. These three theses substantially recapitulate the Situationist International's "Minimum Definition of Revolutionary Organizations" (*SI Anthology*, p. 223; Expanded Edition, pp. 285–286).

121. *the combatants themselves* are the fundamental weapons: Cf. Hegel's *Phenomenology of Spirit* (Miller #383, p. 230; Baillie, p. 404): "What will be the outcome of this conflict itself . . . must be decided by the nature of the living weapons borne by the combatants. For the weapons are nothing else but the nature of the combatants themselves, a nature which only makes its appearance for both of them reciprocally. What their weapons are is already evident from what is implicitly present in this conflict."

122. *it can no longer combat alienation by means of alienated forms of struggle:* Cf. Hegel's *Philosophy of History* (Part 4, Section 2, chap. 3): "The Church fought the battle against the barbarism of sensuality in a manner equally barbaric and terroristic with that of its antagonist."

123. "people without qualities": allusion to Robert Musil's novel *The Man Without Qualities.*

Chapter 5 epigraph: The quotation is from Shakespeare's *King Henry IV, Part I* (V.ii.81, 85).

125. Man . . . is identical with time: This phrase appears in Kostas Papaioannou's *Hegel: Présentation, choix de textes, bibliographie* (Seghers, 1962, p. 67). Papaioannou is simply summarizing Hegel, however, so Debord may have got the idea directly from one of Hegel's works. **"the negative being who *is* solely to the extent that he suppresses Being":** quotation from Hegel's *Phenomenology of Spirit.* This translation follows the French translation quoted by Debord. The standard English translations are somewhat different (Miller #322, pp. 193–194; Baillie, p. 349). **"History is itself . . . nature into man":** quotation from the "Private Property and Communism" section of Marx's *1844 Manuscripts.* **History has always existed, but not always in its historical form:** Cf. Marx's Letter to Ruge (September 1843): "Reason has always existed, but not always in its rational form."

126. The quotations are from the "Private Property and Communism" section of Marx's *1844 Manuscripts.*

127. "the wandering . . . spaces": quotation from Hegel's *Lectures on the Philosophy of World History: Introduction* (Nisbet, p. 156).

128. negative human *restlessness:* Debord says this is an allusion to Hegel's *Encyclopedia:* "[Man] is what he is not, and is not what he is." Similar statements are found in various places in Hegel, but the closest thing I have found to this in the *Encyclopedia* refers to time: "Time . . . is that being which,

inasmuch as it is, is not, and inasmuch as it is not, is" (Vol. II, §258).

131. Novalis (Friedrich Von Hardenberg): German poet and philosopher (1772–1801). The quotation is from his collection of aphorisms, *Blüthenstaub* ("Pollen").

133. "Herodotus . . . the deeds of men": opening sentence of Herodotus's *History of the Persian Wars.*

134. The divisions among the Greek communities: See Thucydides's *History of the Peloponnesian War.*

136. The quotation is from Bishop Bossuet's *Panégyrique de Saint Bernard* (1653).

137. The quotations are from Marx and Engels's *The German Ideology* (Part I, chap. 4, section 8).

138. the waning of the Middle Ages: title of a book by Johan Huizinga (more recently and fully translated as *The Autumn of the Middle Ages*). ***The Pursuit of the Millennium:*** Norman Cohn's *The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages* was published in 1957 (expanded edition, 1970). On the millenarian movements, see also Raoul Vaneigem's *The Movement of the Free Spirit* (1986; translated by Randall Cherry and Ian Patterson, Zone Books, 1994) and Kenneth Rexroth's *Communalism: From Its Origins to the Twentieth Century* (Seabury, 1974). Rexroth's book, which also examines subsequent utopian communities, is out of print, but it can be found online at www.bopsecrets.org/rexroth/communalism.htm.

139. Machiavelli: Nicolo Machiavelli (1469–1527), author of *The Prince* and *The Discourses.* **the exuberant life of the Italian cities:** Near the end of his *Preface to the Fourth Italian Edition of "The Society of the Spectacle"* (1979), Debord says that a liberated society will be like "the reappearance of an Athens or a Florence from which no one will be excluded, extended to all the reaches of the earth." **"the very spirit of the Renaissance":** The quotation and the excerpt from Lorenzo de' Medici's song are from Jacob Burckhardt's *The Civilization of the Renaissance in Italy* (Part V, chap. 8).

140. the Fronde: a complex series of revolts and social conflicts in France (1648–1653). See Oreste Ranum's *The Fronde: A French Revolution.* Debord frequently expressed great interest in the Fronde (and in one of its major protagonists, the Cardinal de Retz) and even proposed to make a film about it: *Les aspects ludiques manifestes et latents dans la Fronde* ("Visible and Hidden Playful Aspects in the Fronde"). See Debord's *Complete Cinematic Works*, p. 247. **Scottish uprising in support of Charles Edward:** failed uprising of 1745–1746 in support of Charles Edward Stuart ("Bonnie Prince Charlie"). **The world now had a new foundation:** Cf. "The Internationale": "The world shall rise on new foundations: we, who were nothing, shall be all!"

141. this new fate that no one controls: Cf. Lukács's *History and Class Consciousness* (p. 129): "From this it follows that the powers that are beyond man's control assume quite a different character. Hitherto it had been that of the blind power of a—fundamentally—irrational fate, the point where the possibility of human knowl-

edge ceased and where absolute transcendence and the realm of faith began. Now, however, it appears as the ineluctable consequence of known, knowable, rational systems of laws, as a necessity which cannot ultimately and wholly be grasped."

143. "Once there was history, but not any more": quotation from Marx's *The Poverty of Philosophy* (chap. 2, section 1, Seventh Observation).

144. draped in Roman costume: Cf. Marx's *The Eighteenth Brumaire of Louis Bonaparte* (chap. 1): "And just when they seem engaged in revolutionizing themselves and things, in creating something that has never yet existed, precisely in such periods of revolutionary crisis they anxiously conjure up the spirits of the past to their service and borrow from them names, battle cries and costumes in order to present the new scene of world history in this time-honored disguise and this borrowed language. Thus Luther donned the mask of the Apostle Paul, the Revolution of 1789 to 1814 draped itself alternately as the Roman republic and the Roman empire .... Camille Desmoulins, Danton, Robespierre, Saint-Just, Napoleon, the heroes as well as the parties and the masses of the old French Revolution, performed the task of their time in Roman costume and with Roman phrases, the task of unchaining and setting up modern bourgeois society." **Year One of the Republic:** During the French Revolution the calendar was revised to date from the beginning of the Republic (September 22, 1792). Napoleon reverted to the traditional Christian calendar in 1806. **"Christianity . . . most fitting form of religion":** quotation from Marx's *Capital* (Vol. I, chap. 1, section 4).

Chapter 6 epigraph: The quotation is from #247 Gracián's *Oráculo manual y arte de prudencia* (1647), translated into English as *The Art of Worldly Wisdom*.

147. The first quotation is from Marx's *The Poverty of Philosophy* (chap. 1, section 2). **"terrain of human development":** quotation from Marx's *Wages, Price and Profit* (chap. 13).

149. maintain the backwardness of everyday life: See Debord's talk "Perspectives for Conscious Changes in Everyday Life" (*SI Anthology*, pp. 68–75; Expanded Edition 90–99), where he discusses how everyday life can be seen as "colonized."

151. The quotation is from Marx's *Capital* (Vol. I, chap. 7, section 1).

156. the past continues to dominate the present: Cf. the *Communist Manifesto* (Part 2): "In bourgeois society, the past dominates the present; in communist society, the present dominates the past."

157. This individual experience . . . remains without language: On the dialectics of language and poetry, see *SI Anthology*, pp. 114–117, 170–175; Expanded Edition, pp. 149–153, 222–228.

159. In order to force the workers . . . violently expropriate their time: Cf. the account of the original expropriation and dispossession of workers from the common land in the "Primitive Accumulation" chapters at the end of Volume I of Marx's *Capital*.

160. "American way of death": allu-

sion to the book of that title about the funeral industry by Jessica Mitford (1963; updated edition, 1998).

163. withering away of the social measurement of time in favor of a *federation of independent times:* allusion to Marx's notion of the "withering away of the state" and to the anarchist notion of replacing the state with federations of independent communities. **"abolishes everything that exists independently of individuals":** quotation from Marx and Engels's *The German Ideology* (Part I, chap. 4, section 6).

164. The world already dreams of such a time. . . . conscious of it: Cf. Marx's Letter to Ruge (September 1843): "The world has for a long time possessed the dream of a thing, of which it now suffices to become aware so as to really possess it."

Chapter 7 epigraph: The Machiavelli quotation is from chapter 5 of *The Prince.*

165. This homogenizing power . . . walls of China: Cf. the *Communist Manifesto* (Part 1): "The cheapness of its commodities is the heavy artillery that batters down all the walls of China."

169. Urbanism—"city planning": The French word *urbanisme* means "city planning," but it has perhaps a slightly more impersonal and bureaucratic connotation.

170. "peaceful coexistence within space" . . . "the restless becoming that takes place in the progression of time": Perhaps quoted or adapted from Hegel's *The Philosophical Propadeutic* (translated by A.V. Miller, Blackwell, 1986, pp. 66, 92, 144): "Space is the connection of the quiescent asunderness and side-by-sideness of things; Time is the connection of their vanishing or alteration. . . . In the spatial world the question is not of *succession* but of *coexistence.* . . . As a restless Becoming [Time] is not an element of a synthetic whole."

172. "one-way system . . . keeping a population under control": quotations from Lewis Mumford's *The City in History* (chap. 16.8).

174. "a formless mass . . . semi-urban tissue": quotation from Mumford's *The City in History* (chap. 16.6).

176. "subjected the country to the city": quotation from the *Communist Manifesto* (Part 1). **"very air is liberating":** *"Stadtluft macht frei"* ("Urban air makes one free") was a medieval German saying, expressing that fact that serfs could free themselves by escaping to the towns.

177. "the country . . . isolation and separation": quotation from Marx and Engels's *The German Ideology* (Part I, chap. 4, section 2). **"Oriental despotism":** See Karl Wittfogel's *Oriental Despotism: A Comparative Study of Total Power* (1957), which examines the social structure of the empires that Marx had referred to as the "Asiatic mode of production." A brief critique of Wittfogel's book can be found in *Internationale Situationniste* #10, pp. 72–73.

178. *critique of human geography:* For some of the early "psychogeographical" explorations and visions that laid the groundwork for Debord's analysis, see *SI Anthology*, pp. 1–8, 50–54, 65–67;

Expanded Edition, pp. 1–14, 62–66, 69–73, 86–89. **life . . . understood as a journey:** Cf. the epigraph to Céline's *Journey to the End of the Night:* "Our life is a journey in winter and night, we seek our passage in a sky without light."

179. *antistate dictatorship* of the proletariat: Although Marx and Engels's notion of a "dictatorship *of* the proletariat" was totally different from the Stalinist state dictatorships *over* the proletariat that emerged half a century later, some ambiguities remained regarding its nature and duration which enabled the latter to pretend to have some connection with the former. Debord's phrase cuts through those ambiguities, making it clear that he is envisaging a distinctly nonstate form of social organization, what the situationists elsewhere referred to as "generalized self-management." See Raoul Vaneigem's "Notice to the Civilized Concerning Generalized Self-Management" (*SI Anthology*, pp. 283–289; Expanded Edition, pp. 363–371) and "Total Self-Management" (the final chapter of Vaneigem's book *From Wildcat Strike to Total Self-Management*, online at www.bopsecrets.org/CF/selfmanagement.htm). I have examined some of the problems and possibilities of such a society in chapter 4 of *The Joy of Revolution*, which can be found in *Public Secrets* (Bureau of Public Secrets, 1997, pp. 62–88) or online at www.bopsecrets.org/PS/joyrev4.htm.

Chapter 8 epigraph: As noted in the opening paragraph of Debord's article on the May 1968 revolt ("The Beginning of an Era," *SI Anthology*, p. 225; Expanded Edition, p. 288), this quotation was chosen as "an amusing example of a type of historical unconsciousness constantly produced by similar causes and always contradicted by similar results." In this particular case, a German revolution erupted in 1848, only five years after Ruge's glib dismissal of such a possibility.

180. *The Difference . . . Schelling:* an early text by Hegel. The complete Hegel sentence is quoted in Lukács's *History and Class Consciousness* (p. 139), translated as "When the power of synthesis vanishes from the lives of men and when the antitheses have lost their vital relation and their power of interaction and gain independence, it is then that philosophy becomes a felt need."

182. "first condition of all critique": Cf. Marx's *Introduction to a Critique of Hegel's Philosophy of Right:* "the critique of religion is the essential precondition for all criticism."

183. It is the meaning of an insufficiently meaningful world: Cf. Marx's *Introduction to a Critique of Hegel's Philosophy of Right:* "Religion is the sigh of the oppressed, the heart of a heartless world, the spirit of spiritless conditions."

188. When art becomes independent . . . the dusk of life: Cf. the Preface to Hegel's *Philosophy of Right:* "When philosophy paints its gray on gray, a form of life has grown old. Gray philosophy can understand it, but it cannot rejuvenate it. The owl of Minerva [the goddess of wisdom] takes flight only at dusk."

189. Eugenio d'Ors: d'Ors's book *Lo Barroco* (1935) has been translated into French (*Du Baroque*), but not into

English. ***passage:*** Debord may be playing on multiple connotations of this word, in the sense of movement or transition or ephemerality (the passage of time) but perhaps also in the sense of a literary or musical sequence (a musical passage).

190. Art in its period of dissolution —a movement of negation striving for its own transcendence: This thesis and several others in the first few pages of this chapter recapitulate much more extensive analyses of art and its possible supersession in many situationist articles, particularly during the early period (ca. 1957–1962) when the situationists focused on that terrain. See, for example, *SI Anthology*, pp. 143–147, 310–314; Expanded Edition, pp. 183–188, 393–397.

191. Dadaism sought to *abolish art without realizing it;* Surrealism sought to *realize art without abolishing it:* Cf. Marx's *Introduction to a Critique of Hegel's Philosophy of Right:* "Philosophy cannot be realized without abolishing the proletariat, and the proletariat cannot be abolished without realizing philosophy." For more on Dadaism and Surrealism, see *SI Anthology*, pp. 18–20, 171–172; Expanded Edition, pp. 27–30, 224, and Raoul Vaneigem's *A Cavalier History of Surrealism* (1977; translated by Donald Nicholson-Smith, AK Press, 1999). ***Situationists:*** This is the only mention of this word in *The Society of the Spectacle.* As Debord noted in *The Real Split in the International* (1972; translated by John McHale, Pluto Press, 2003, p. 120), this very minimal reference was deliberate.

192. Riesman: David Riesman (1909–2002), author of *The Lonely Crowd* (1950). **Whyte:** William H. Whyte (1917–1999), author of *The Organization Man* (1956).

193. Clark Kerr . . . previous century: In *The Uses of the University* (1963) Kerr stated: "The production, distribution, and consumption of 'knowledge' in all its forms is said to account for 29 percent of the gross national product . . . and 'knowledge production' is growing at about twice the rate of the rest of the economy. . . . What the railroads did for the second half of the last century and the automobile for the first half of this century may be done for the second half of this century by the knowledge industry." This reference had an additional pungency because Kerr was president of the University of California at Berkeley during the Free Speech Movement of 1964, which among other things challenged the notion of universities as "knowledge factories." On the student revolt in Berkeley and elsewhere in the United States, see *SI Anthology*, pp. 328–329; Expanded Edition, pp. 419–420.

195. conflict is at the origin of everything in its world: Cf. Heraclitus: "Conflict is the origin of all things." **power that is absolute . . . absolutely corrupted:** Cf. Lord Acton's famous remark, "Power tends to corrupt and absolute power corrupts absolutely."

198. Those who denounce the affluent society's incitement to wastefulness: Probably an allusion to Vance Packard's *The Waste Makers* (1960). ***The Image:*** Daniel Boorstin's *The Image, or What Happened to the American Dream* was published in 1962. In later editions the title was changed to *The Image: A Guide to Pseudo-Events in America.*

200. haunts modern society like a specter: Cf. the opening line of the *Communist Manifesto:* "A specter is haunting Europe . . ."

202. In order to understand "structuralist" categories . . . reflect forms and conditions of existence: Cf. the Introduction to Marx's *A Contribution to the Critique of Political Economy:* "Just as in general when examining any historical or social science, so also in the case of the development of economic categories it is always necessary to remember that the subject—in this context contemporary bourgeois society—is presupposed both in reality and in the mind, and that therefore categories express forms of existence and conditions of existence—and sometimes merely separate aspects—of this particular society." **Just as one does not judge an individual by what he thinks about himself . . . "We cannot judge . . . contradictions of material life . . .":** paraphrase and quotation from the Preface to Marx's *A Contribution to the Critique of Political Economy.* **Structure is the daughter of present power:** Cf. Jonathan Swift's *Thoughts on Various Subjects, Moral and Diverting* (1706): "Praise is the daughter of present power." **Structuralism does not prove the transhistorical validity . . . frigid dream of structuralism:** Cf. the Introduction to Marx's *A Contribution to the Critique of Political Economy:* "The example of labor strikingly demonstrates how even the most abstract categories, despite their validity in all epochs—precisely because they are abstractions—are equally a product of historical conditions even in the specific form of abstractions, and they retain their full validity only for and within the framework of these conditions."

203. ideas alone cannot lead beyond the existing spectacle . . . practical force into motion: Cf. Marx and Engels's *The Holy Family* (chap. VI.3.c): "*Ideas* can never lead beyond an old world order but only beyond the ideas of the old world order. . . . In order to carry out ideas men are needed who can exert practical force." A similar statement can be found in the "Human Requirements" section of Marx's *1844 Manuscripts:* "In order to abolish the *idea* of private property, the *idea* of communism is quite sufficient. But it takes actual communist action to abolish actual private property." **This theory does not expect miracles from the working class:** Cf. Marx's *The Civil War in France* (section 3): "The working class did not expect miracles from the Commune."

204. "zero degree of writing": title of a book by Roland Barthes (translated into English as *Writing Degree Zero*). It means writing totally stripped of substance and meaning, leaving nothing but the bare skeleton: writing "as such." Its "reversal" is thus writing that has the fullest possible substance and significance.

205. The very style of dialectical theory . . . inevitable destruction: Cf. Marx's Afterword to the Second German Edition of *Capital:* "In its rational form dialectics is a scandal and an abomination to bourgeois society and its doctrinaire professors, because in comprehending the existing state of things it simultaneously recognizes the negation of that state, its inevitable destruction; because it regards every historically developed social form as in fluid movement, and thus takes into account its transitory nature as well as its momentary existence."

206. "Truth is not like some finished product . . . made it": quotation from the Preface to Hegel's *Phenomenology of Spirit* (Miller #39, p. 23; Baillie, p. 99; Kaufmann, p. 60). ***reversal:*** The French word *renversement* can mean reversal or inversion, but it also has a more active connotation of overthrowing or overturning. ***détournement:*** The French word means deflection, diversion, rerouting, misappropriation, hijacking, or otherwise turning something aside from its normal course or purpose. Like most other English-speaking people who have actually practiced détournement, I have chosen to retain the French spelling and pronunciation of the noun (*day-toorn-uh-maw*) and to anglicize the verb (detourn). For more on détournement, see *SI Anthology*, pp. 8–14, 55–56; Expanded Edition, pp. 14–21, 67–68. **answers "the philosophy of poverty" with "the poverty of philosophy":** Marx critiqued Proudhon's *The Philosophy of Poverty* (1846) by writing *The Poverty of Philosophy* (1847). **"But despite all your twists and turns . . . historical attire":** The two Kierkegaard quotations are from *Philosophical Fragments*, chap. 5.

207. Plagiarism is necessary . . .: This entire thesis is a verbatim plagiarism from Ducasse's *Poésies* (Part II). Isidore Ducasse (1846–1870), a.k.a. Lautréamont, was the mysterious author of *Maldoror* and *Poésies*, both of which make extensive use of détournement. In his autobiographical work *Panegyric* (1989; translated by James Brook and John McHale, Verso, 2004, pp. 42–43) Debord described his experience of storms in the mountainous region of central France: "Just once, at night, I saw lightning strike near me outside: you could not even see where it had struck; the whole landscape was equally illuminated for one startling instant. Nothing in art has ever given me this impression of an irrevocable brilliance, except for the prose that Lautréamont employed in the programmatic exposition that he called *Poésies*."

208. Détournement has grounded its cause on nothing but . . .: Cf. the opening of Max Stirner's *The Ego and His Own:* "I have founded my cause on nothing."

Chapter 9 epigraph: The quotation is from Hegel's *Phenomenology of Spirit* (Miller #178, p. 111; Baillie, p. 229).

214. what Mannheim calls "total ideology": See Karl Mannheim's *Ideology and Utopia*, Part II.

215. "expression . . . between man and man": quotation from the "Alienated Labor" section of Marx's *1844 Manuscripts.* **"as the quantity of objects increases . . . man is subjected"** and **"The need for money . . . only need it produces":** quotations from the "Human Requirements" section of Marx's *1844 Manuscripts* (a.k.a. *Economic and Philosophical Manuscripts*). The quotation from Hegel's *Jenenser Realphilosophie* is from the same passage detourned in Thesis 2.

217. *False Consciousness:* Joseph Gabel's *La Fausse Conscience* (1962), translated by Margaret A. Thompson as *False Consciousness: An Essay on Reification* (Harper, 1975). **separation has built its own world:** Cf. Proverbs 9:1: "Wisdom has built her own house."

218. "In clinical accounts . . . interrelated": quotation from *False*

Consciousness, pp. 61–62 (translation slightly modified). **"mirror sign"** (*signe du miroir*): Psychiatric term referring to a patient's obsessively looking at himself in the mirror and/or to his confused belief that he has found interlocutors in the mirror images. The term is rendered as "mirror symptom" in the English translation of Gabel's book, as for example in the following passage (which also includes two other phrases cited by Debord): "I can affirm that behavior does exist on a societal level that is phenomenologically close to the psychiatrists' 'mirror symptom.' This is when the State—usually totalitarian—*chooses a fictitious interlocutor* in order to have an act of violence or a territorial conquest ratified in the form of a supposed negotiation. This is—just like the clinical phenomenon in question—an *illusion of encounter* with an artificial interlocutor; a behavior of schizophrenic structure" (*False Consciousness*, pp. 258–259).

219. "the abnormal need . . . edge of existence": quotation from *False Consciousness*, p. 199.

221. "historic mission of establishing truth in the world": Cf. Marx's *Introduction to the Critique of Hegel's Philosophy of Right:* "The task of history is thus to establish the truth about this world once the otherworld has proved illusory." **the class that is able to dissolve all classes:** Cf. the same text, which refers to the proletariat as "a class that is the dissolution of all classes." **"directly linked to world history":** quotation from Marx and Engels's *The German Ideology* (Part I, chap. 2, section 5).

INDEX

Arabic numerals refer to theses, Roman numerals to chapter epigraphs.

absolute monarchy, 140, 189
advertising, 6, 70, 160
Africa, 113
agrarian mode of production, 127, 141
Algeria, 113
American sociologists, 192, 197
"American way of death," 160
anarchism, 91–94
architecture, 173
art, 185–192
Art of Worldly Wisdom, The (Gracián), vi
"Asiatic mode of production," 87
astronomy, 83
Augustine, 138
automation, 45
automobile, 28, 65, 174, 193

Bakunin, Mikhael, 78, 91–92
Baroque, 189
Bernstein, Eduard, 79, 97
Bolshevik Party; Bolshevism, 98–100, 102–103, 112
Boorstin, Daniel, 198–200
Bossuet, Jacques-Bénigne, 136
bourgeois revolution, 73, 75–76, 80, 86–88, 90, 123, 176, 189
bourgeoisie, 82, 96, 103–104, 109–111, 113, 137, 140–141, 143–144
Burckhardt, Jacob, 139
bureaucracy; bureaucratic class; bureaucratic state capitalism, 56–57, 64, 87, 91, 103–113. *See also* **Stalinism**

Capital (Marx), 88–89, 144, 151
capitalism; commodity system, 34–53, 56, 64–70, 72, 87, 96–97, 101, 104, 109–110, 114–115, 122, 140–146, 151–153, 165–166, 168–171, 193, 198, 218, etc. *See also* **economy**
Charles Edward Stuart ("Bonnie Prince Charlie"), 140
China, iii, 64, 104, 111, 113, 132, 165
Christ, Jesus, 136
Christianity, 136–138, 144, 189
Ciliga, Ante, 104
City in History, The (Mumford), 172
classes; class struggles, 24–25, 52–53, 56–57, 72, 75, 87–88, 103–104, 106–107, 113–115, 128, 221, etc.
classicism and neoclassicism, 189
Cohn, Norman, 138
colonialism and neocolonialism, 56, 133
commodity system. *See* **capitalism**
Communist Manifesto (Marx & Engels), 79, 87
concentrated spectacle, 63–64, 70
Crusades, 137
Cubism, 189
culture, 180–185, 192–193, 210–211

Dadaism, 191
death, 160
détournement, 206–209
Difference Between the Systems of Fichte and Schelling, The (Hegel), 180

diffuse spectacle, 63, 65, 70

East Berlin revolt (1953), 111
Eastman, Max, 112
Ebert, Friedrich, 97
Economic and Philosophical Manuscripts (Marx), 215
economic crises, 82, 97, 109
economy, 16–17, 32, 40–41, 51–52, 73, 80, 82, 84, 87, 104, 123, 141, 143, etc. *See also* **capitalism**
Egypt, 113, 132
elections, 62
Engels, Friedrich, 79, 84, 89
English workers movement, 97
Essence of Christianity, The (Feuerbach), i
Evolutionary Socialism (Bernstein), 79

family, 59, 109
fascism, 109
False Consciousness (Gabel), 217
feudalism, 87, 137–138, 140
Feuerbach, Ludwig, i, 206
Finance Capital (Hilferding), 95
First International (International Working Men's Association), 90–92
Fourier, Charles, 95
Fourth International, 112
France, 104
Franco, Francisco, 94
French Revolution (1789–1799), 144, 172
Freud, Sigmund, 51
Fronde, 140

Gabel, Joseph, 217–219
German Ideology, The (Marx & Engels), 81, 137, 177
German Social Democracy, 91, 97, 101
Germany, 79, 85, 97, 101, viii
God, 136, 138, 182
Gracián, Baltasar, vi
Greece, 134–135

Hegel, Georg Wilhelm Friedrich, 76, 78–80, 95, 127, 161, 170, 206, ix, 215
Henry IV, Part I (Shakespeare), v
Herodotus, 133
History and Class Consciousness (Lukács), ii, 112
Hilferding, Rudolf, 95
Hungarian revolution (1956), 111

Iberian Anarchist Federation, 91
idealism, 216
ideology, 84, 88, 91-99, 105–110, 123–124, 212–217, etc.
Image, The (Boorstin), 198
Industrial Revolution, 41
International Alliance for Social Democracy, 91
International Working Men's Association (First International), 90–92
Islam, 113, 136
Italian Renaissance cities, 139

Jacobinism, 88
Jenenser Realphilosophie (Hegel), 215
Judaism, 136, 138
Jura Federation, 92

Kautsky, Karl, 98
Kennedy, John F., 61
Kerr, Clark, 193
Khrushchev, Nikita, 61
Kierkegaard, Soren, 206
Korsch, Karl, 76
Kronstadt revolt (1921), 103–104
Kuomintang, 104

labor unions, 96, 98, 114–115
language, 11, 38, 157
leisure, 27, 43, 152–153
Lenin, Vladimir Ilyich, 98–99, 103, 112
Leninism, 105, 112–113
Lenin and the Revolution (Ciliga), 104
"Lenin's Testament," 112
life insurance, 160
"General Ludd," 115
Lukács, Georg, ii, 112
Luxemburg, Rosa, 101

Lysenko, Trofim, 108

Machiavelli, Nicolo, 139, vii
Mannheim, Karl, 214
Mao Zedong, 64
Marx, Karl, 78–81, 84–85, 87–89, 91, 95, 125, 176, viii, 206
"Marxism," 79, 84, 95, 98–99
mass media, 5, 24, 67
Materials for a Theory of the Proletariat (Sorel), 83
materialism, 216
Medici, Lorenzo de', 139
Middle Ages, 137–138, 189
millenarian uprisings, 138
Mohammed, 136
money, 41, 49, 215
Mumford, Lewis, 172, 174

Napoleon Bonaparte, 108
neopeasantry, 177
New Economic Policy (Russia), 104
news, 6, 220
nomads, 127
Novalis, 131

Oriental empires, 132, 177
Ors, Eugenio d', 189

palace revolutions, 134
Pannekoek, Anton, 116
Paris Commune (1871), iv, 85
Parliamentary Report on the Insurrection of March 18, iv
Parvus, Alexander, 103
patriotism, 109
peasants, 103–104, 113–114, 132, 138, 177
permanent revolution (theory of), 103
Phenomenology of Spirit, The (Hegel), ix
Philosophical Fragments (Kierkegaard), 206
philosophy, 19–20, 76, 182, 216
plagiarism, 207
political economy, 41, 43, 80, 84, 141
Popular Fronts (France & Spain), 104
Poverty of Philosophy, The (Marx), 147
primitive societies, 126–127, 130
Prince, The (Machiavelli), vii
proletariat. *See* **workers**
Pursuit of the Millennium, The (Cohn), 138

racism, 62, 109
railroads, 193
Red Flag (Beijing), iii
reformism, 96–98, 220
Reisman, David, 192
religion, 20, 25, 59, 67, 132, 135–138, 144, 186, 199
Renaissance, 139
reserve army of the unemployed, 45
revolution, 75, 87–88, 94, 101, 114, 143, 162–163, 178, etc.
revolutionary organization, 90, 93, 112, 116–122
revolutionary theory, 78–81, 84–86, 90, 120–121, 123–124, 185, 203–206, 209, 211, 221
Rizzi, Bruno, 104
Roman Empire, 135, 138
Romanticism, 189
Rote Fahne, Die (Berlin), 101
Ruge, Arnold, viii
Russia, 97–100, 102–104, 108–113

Saint-Simonism, 83
science, 41–42, 81–87, 89, 95–97
Second International, 95–96, 98–99
"second industrial revolution," 42
second proletarian assault, 115
semihistorical religions, 135–136, 138
serf uprisings, 87
service sector, 45, 114
Shakespeare, William, v
Situationists, 191
slave revolts, 87
social democracy, 96–97, 99–101, 103
sociology, 42, 192, 196–197, 200
Sombart, Werner, 83
Sorel, Georges, 83
Sorenson, Theodore, 61
soviets (Russian workers councils), 90, 103

Spain, 93–94, 104
Spanish revolution (1936–1939), 94
Spartakist League, 97
sports, 62
Stalin, Joseph, 70, 103–104, 107
Stalinism, 105, 107–111, 113. *See also* **bureaucracy**
stars, 60–61, 64
state, 24, 64, 87–88, 91–92, 103–104, 109, 114, 131, 139–140, 176–177, 179, etc.
Stirner, Max, 78
structuralism, 196, 201–202
Surrealism, 191
survival (as opposed to life), 40, 44, 47, 150

technology, 24, 28, 45, 131, 171
television, 28, 153
"Theses on Feuerbach" (Marx), 216
"Theses on Hegel and Revolution" (Korsch), 76
Third International, 104
tourism, 152, 168, 172
Trotsky, Leon, 103, 112
Trotkyism, 112–113

underdeveloped countries, 57, 113
United States of America, 153, 193, 198
urbanism (city planning), 65, 169–174, 177, 179, 192
utopian socialists, 83, 95

vacations, 60, 150

Whyte, William H., 192
work; wage labor, 26–27, ii, 40, 45, 47, 97, 104, 140
workers; proletariat, 31, 43, 53, 77–78, 85–88, 90–91, 94–97, 100–103, 111, 114–119, 122–123, 143, 159, 172, 178–179, 203, etc.
workers councils, 111, 116–119, 179, 221. *See also* **soviets**
Workers' Opposition (radical faction within Bolshevik Party), 103
World War I, 97, 99
writing, 131

youth, 62, 115, 160

Guy Debord was the most influential figure in the Situationist International, the subversive group that helped trigger the May 1968 revolt in France. His book ***The Society of the Spectacle***, originally published in Paris in 1967, has been translated into more than twenty other languages and is arguably the most important radical book of the twentieth century. This is the first edition in any language to include extensive annotations, clarifying the historical allusions and revealing the sources of Debord's "détournements."

Ken Knabb has also translated the ***Situationist International Anthology***, Guy Debord's ***Complete Cinematic Works***, and Ngo Van's ***In the Crossfire: Adventures of a Vietnamese Revolutionary***. His own writings, collected in his book ***Public Secrets*** and posted online at his "Bureau of Public Secrets" website, have been translated into more than a dozen other languages.

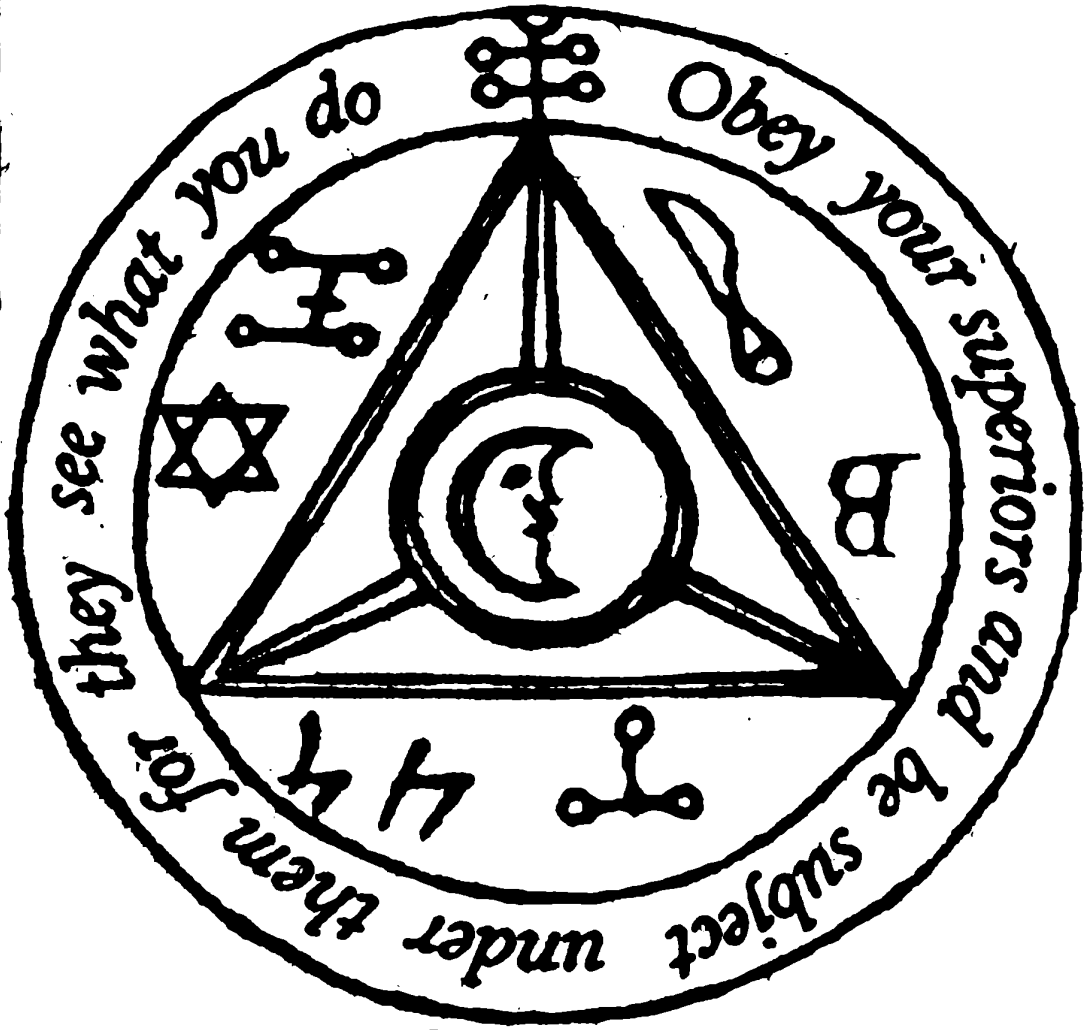
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MAGIC SECRETS

GUIDON



ROME

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MAGIC SECRETS

GUIDON

MAGIC SECRETS

and

COUNTER-CHARMS

of

GUIDON

Practitioner of Healing by
Occult Means

Rome 1670

Secrets and counter-Charms of Guidon, *Practitioner of occult healing*

THE following secrets are sure and infallible. Guidon[1], who practised them daily, has used them to effect cures that have been proven effective beyond any shadow of doubt. Everyone in the provinces of Pays de Caux and Normandy are convinced. He performs his operations in public, as well as privately. He is motivated by charity, and heals both rich and poor with equal zeal. Thus, he has acquired the admiration and protection of respectable men. He ceaselessly labours to destroy evil spells and regards the authors of such curses with utter horror.

The Practice of Guidon, *to destroy a Spell*

THE ancient rituals are a great resource for him. He includes all the conjurations, exorcisms, gospels and prayers. However, when working with possessed animals he will omit the Office of the Dead when he makes the sign of the Cross. He uses Holy Water, usually baptismal water, with which he makes aspersions in the sign of the cross over the one who is possessed, using a branch of palm that has, itself, been blessed. He also uses his thumb to make a cross on the forehead of the one who has been bewitched, using the same water. During the ceremony his head is bare, as are those of his

assistants and also the one who is to be healed.

When exorcising dumb animals, instead of the Holy Water, he uses salted water, prepared in a manner, which will be explained. He uses the orison described on page 43 of the Enchiridion of Pope Leo that was printed in Rome in 1660. He the places salt in a bowl with blood that has been drawn from one of the bewitched animals. He mixes them together, saying;

Beati tornitis omnes Joannes Baptisantes et agentes.[2]

On returning home, he commences a novena, which consists of reciting the orison from the Enchiridion of Pope Leo and fasting for nine days.

To destroy all spells

TAKE a glass in which you have placed some salt ; the amount depends upon the number of bewitched animals. Recite the following over it ;

Herego gomet hunc gueridans sesserant deliberant amei.[3]

Circle the animals three times, starting from the direction of the sun at dawn and following its course through the sky. When you pass in front of the animals, throw a pinch of salt on each one. At the same time, recite the same words ;

Herego, etc.

The great exorcism to destroy all evil spells whether affecting humans or making animals unreasonable

SAY the following words :- Demon, leave the body of N. (say the name), by the commandment of the God whom I adore, and make way for the Holy Spirit. I trace the sign of the holy cross of Our Lord Jesus Christ on your forehead. In the name of the Father, the Son, and the Holy Ghost. I make the sign of the cross of Our Lord Jesus Christ on your chest. In the name of the Father, of the Son, and of the Holy Ghost, the Eternal and All-Powerful God, Father of Our Lord Jesus Christ, cast the eye of your mercy on your servant N. whom you have


1
2
3
+ GASPARD
+MELCHIOR
MALHA
KARD
+BALTASARD
+MELPHIOR
GAS
PARD

deigned to call to the side of faith, heal his heart of all kinds of failings and sickness, and break all his hidden chains and ties. Open, Lord, the way of your glory by your goodness, by this seal of your Wisdom, let him be saved from the stench, the attacks, and the desires of the unclean spirit, and be filled with the sublime perfume of your goodness and your grace, he will joyfully obey the commandments of your Church ; and will advance, day by day, towards perfection, until he becomes worthy to have his sins washed away, by your Holy Baptism, by the merits of the Jesus Christ Our Lord and God. Lord, we pray you to grant our prayers, to save and protect those whom you have redeemed

with your charitable love at the price of your precious blood and by the virtue of your Holy Cross, that which has marked us. Jesus, protector of the poor and afflicted, be propitious to the people you have adopted, making us participants in the blessing of New Testament, so that its promise may be granted, and we may receive, by your grace, the promise of salvation provide by you alone, Jesus Christ, Our Lord who is our comforter, who has made the heaven and the earth.

I exorcise you, creature, in the name of God, the All-Powerful Father, and by the love given by Our Lord Jesus Christ, and by the virtue of the Holy Spirit; I exorcise you by the Great Living God, who is the One True God

whom I adore, and by the God who created you, who has saved all his chosen people, who has commanded his servants to bless him, for the benefit of those who believe in him, so that they all will join together to pursue the enemy. It is for this, Lord our God, that we implore you to sanctify this salt by your holy benediction, and make it a perfect remedy for those that who receive it ; that it remain within them, so that they may be incorruptible, in the name of Our Lord Jesus Christ who must judge the living and the dead, and by the seal of the God of Abraham, of the God of Isaac, of the God of Jacob, of the God who appeared to his servant Moses on Mount Sinai, who released the children of Israel

from bondage in Egypt the children, giving them an Angel to protect them and to lead them by day and by night.

I pray to you, Lord, to send your holy Angel to protect your servant N. (say his name) and to lead him to life eternal, by virtue of your holy Baptism.

I exorcise you, impure and rebellious Spirit, in the name of God the Father, God the Son, and God the Holy Spirit. I command you to leave the body of N., I adjure you to leave in the name of He who extended his hand to St. Peter when he was about to sink in the water. Obey, cursed demon, your God and the sentence that has been pronounced against you, and give honour to the living God, to the Holy Spirit and to Jesus

Christ, only Son of the Father. Leave, ancient serpent, the body of N., because the great God commands you to do so. Let your pride be confounded and annihilated before the sign of the Holy Cross, that which we are signed by baptism and the grace of Jesus Christ. Think that the day of your agony approaches and that extreme torments await you ; the judgment against you is irrevocable ; and the sentence condemns you and all your companions to eternal flames, for your rebellion against your Creator. This is why, cursed demon, I order you to run away, on behalf of the God whom I adore; go by the Holy God, by the True God, by He who spoke and all was created. Render

honour to the Father, to the Son and to the Holy Spirit and to the Most Holy and Most Indivisible Trinity. I command you, filthy Spirit, whoever you are, to leave the body of this creature N., created by God, and that God is the same as Our Lord Jesus Christ. That he deems today, by his infinite goodness, to call you to the grace of sharing in his Holy Sacraments, that he instituted for the salvation of all the faithful, in the name of God, who will judge the whole world by fire.

Here is the Cross of Our Lord Jesus Christ. + Depart, baleful enemies, here is the Lion of the Tribe of Judah, the root of David.

To destroy all spells and to compel the person who caused the evil to come to you

IN cases where an animal that has been cursed to death, first make absolutely sure that there is no sign of life. Then take out the animals heart and place it upon a clean plate. Then procure nine hawthorn spikes and proceed as follows.[4]

Stick one of your thorns in the heart, saying; *Adibaga,* Sabaoth, Adonay, *contrà ratout prisons prerunt fini unixio paracle gossum.*[5]

Next, take two other thorns and stick them in the heart, saying : *Qui sussum mediator agros gaviol valax.*[6]

Take two others, and thrust them in, saying : *Landa*

zazar valoi sator saluxio paracle gossum.[7]

Thrust two more thorns, saying ; *Mortus cum fice sunt et per flagellationem Domini nostri Jesu Christi.*[8]

Finally, stick in the last two thorns with the following words:

Avir sunt before you *paracletur strator verbonum offisum fidando.*[9]

Then, say :

I call those who had created the Missal Abel. Undo the evil you made, you coward, we are right to order you to come to us, by sea or by land, from anywhere, without delay and without any conditions or forfeits upon us.

Then, with these final words, pierce the heart with a nail.

Note. If hawthorn thorns cannot be procured, one may

use new nails.

The heart having been pierced in the manner indicated, place it in a small bag and hang it in the chimney of a fireplace. The next day, remove the heart from the bag, put it on a plate, and pull out the first thorn. Insert it in a different place, saying the words that we designated above. Remove two others and, thrusting them in again, say the appropriate words. Finally, pull out the others in the same order and reinsert them, as we have said, taking care that none of them are put into the same hole. Carry out this operation for nine days in a row.

However, if you do not wish to give the malefactor an opportunity to obtain release,

you can do all this on the same day, inserting the thorns in the manner described. Thrust a nail into the heart whilst saying the appropriate words for that act. Then light a large fire. Put the heart on a grill to roast it over the burning embers. The malefactor must come then to beg for mercy, or, if it is beyond his power to come in the short time that your actions have allotted him, you will cause him to die.

The castle of Goodness for horses

PUT salt on a plate; then, having your back turned to the rising Sun, the animals being before you, fall to your knees and with your head uncovered, say the following :

Salt that was made and formed in the castle of that beautiful saint, blessed Elizabeth, by the names Disole, Soffée, who bear salt, pure salt, I conjure you in the name of Gloria, of Dorianté and of Galiane her sister. Salt I conjure thee that you help me to keep these horses ; that here present before God and before me, clean and healthy, eating and drinking heartily ; that they grow big and strong and that they will bend to my will. Purest salt, I conjure you by the power of glory, and by the virtue of glory, and my will, always of glory.

This is pronounced towards the rising sun ; go to the next quarter, following the course of that star, and repeat the above. Do likewise at the two other



quarters. Having returned at the start (at the East), speak again the same words observed during the entire ceremony. Take care that the animals are always in front of you, because those that will cross the place where you are working are crazed beasts.

Execute, then, three turns around your horses, throwing salt upon the animals while saying : Salt, I sprinkle you with the hand that God has given me; Grapin,[10] I catch you, I await you.

Take the remaining salt and add blood from the animal, on which you ride, saying ; Horse, I bleed you with the hand that God has given me, Grapin, I catch you, etc.

Bleed the animal with a piece of hard wood, such as boxwood or pearwood. Take the blood

from whichever part you wish, regardless of assertions by some people that assign particular virtues to certain parts of the animal. However, when taking the blood, take care that the animal has its rear behind you. If, rather than a horse, it is a small animal, like a sheep, hold its head in your legs. At last, after having bled the animal, cut a small piece of horn from the right hoof. Divide this into two pieces and make them into a cross. Put this small cross in a piece of new linen, then cover it with salt. Then take some of the wool, if you are treating sheep (otherwise take horsehair) and make again a small cross, putting it in the linen on top the salt. Place upon this cross of wool or horsehair a

second layer of salt. Make another small cross, this time with virgin paschal wax or a blessed candle, then put the rest of your salt on top. Tie it all up in a ball, with string. Rub the animals with this ball upon leaving the stable (if horses) or the sheepfold (if sheep), saying the words already given for sprinkling the salt. Continue this rubbing for a period of 1, 2, 3, 7, 9, or 11 days in a row, depending on the strength and vigour of the animals.

Note. You must never throw the salt until the last word of the formula. When you are working with horses, speak quickly. If sheep are being treated, the more slowly you say the words, the better it will be. Avoid including horsehair or wool

when you sprinkle the salt, it must be pure.

All the ceremonies begin on the Tuesday or Friday of the first quarter of the moon. However, in an urgent case, you do not need to observe this requirement. It is necessary to take special care of the balls so that they stay dry, and do not get damp; because, in that case, the animals will perish. Generally they are kept in the pocket; but rather than ask you to go to unnecessary trouble, do can do the same as expert practitioners and keep them in a dry place in your home, where they are safe so that you do not have to worry about them. We have said above to only cut horn from the right hoof to make the ball. Most people take from the four hooves

and consequently make of them two small crosses as they have four pieces. This is unnecessary and superfluous. If you perform the ceremonies of the four corners starting from the quarter directed towards the rising sun, the herd will be less scattered.

Realise that a bad shepherd, who bears a grudge against the one who replaces him, may well cause afflictions and may make the flock perish. First, he takes one of the balls and cut the contents into pieces and spreads the parts, either on a table or elsewhere, during a novena said upon the rosary, then he wraps up the pieces in the linen, then cuts up the whole of it and disperses the pieces by placing them inside a mole or a weasel,

or a broken pot or cruet ; or, finally, in a frog or toad,[11] or a fishes tail and then buries it in an anthill, saying : Curses, perdition etc. They leave it there for nine days, after which he digs it up and saying the same words, grind the parts into a powder which is sprinkled on the ground where the flock grazes. Bad shepherds will also use three pebbles taken from different cemeteries, and by the means of certain words that we will not reveal, they produce diarrhoea, causing mange and the death of any animals that they ill-wish. We give below the procedure for destroying these enchantments and all spells. Concerning this matter, we intend to reprint the Enchiridion of Pope Leo, in

which we will add the procedures that Guidon has developed and practiced with such phenomenal success..

A charm for protection of one's will

ASTARIN, Astarot, who is Bahol, I entrust to you my herd. For payment, I will give you a white beast, or a black one, whichever pleases me. I conjure you, Satarin, that you guard them for me everywhere in this place, saying hurlupapin.

Then proceed according to the instructions given before concerning the bastion of Goodness, and cast the salt saying the following:

Gupin struck and the great fell; it is Cain who does that to

you. You should rub the animals while saying these words.[12]

Another protective spell.

BEASTS of wool, I take you under my protection, in the name of God and the Most Sacred Virgin Mary. I pray to God that the blood that I am going to take will compel thee to do my will. I conjure you that you may destroy all spells and enchantments that may be passing through the body of my living herd of woolly beasts here present before God and before me, beasts that are in my charge and my care. In the name of the Father, of the Son, and of the Holy Ghost, of St. John the Baptist and of St. Abraham.

See above for what we have said concerning the working in the castle of Goodness, and you will use the words, when throwing the salt and when rubbing the animals :

Go away, flourish, Jesus is reborn.[13]

Guard, or protection, against mange, scabs and rot.

IT was on a Monday morning that the Saviour of the World passed, the Holy Virgin after Him, and then St. John his shepherd and his friend, who looks after his holy flock. When your flock is afflicted by an extreme case of malignant mange, which can be borne no longer, release can be obtained from these three

shepherds who had worshipped our Saviour Redeemer Jesus Christ in Bethlehem, and who had adored the way of the Infant. Say five *Our Fathers* and five *Hail Marys*.

My flock will be healthy and fine, under my protection. I pray to Lady St. Geneviève that she is my support in this case of mange. Mange be banished by God, abjured by Christ, I command you, in the name of the great Living God, that you depart from here and that you are dissolved and confounded before God and before me, as the dew melts in the sun. By the most glorious Virgin Mary and Holy Spirit, mange, depart from here for God commands you to do so. Just as, on Holy Friday, Joseph of Arimathea brought

the precious body of our Saviour and Redeemer Jesus Christ from the tree of the Cross. On behalf of the Father, the Son, and the Holy Spirit, worthy flock of beasts of wool, come near to God and to me. Here is the divine offering of salt that I present you today, because, without salt, nothing has been done, and with salt, all can be done, as I believe, on behalf of the Father, etc.

O salt! On behalf of the great Living God, I conjure you, that you serve my will, that you keep me and protect my flock from every illness : scab, mange, itch, heaves, wool balls, and bad water. I command you, as Jesus Christ my Saviour commanded his disciples on the ship when they said to him : Lord, awaken,

for the sea frightens us. Right away, the Lord awoke and commanded the sea to be still, Right away, the sea became calm. You are commanded in the name of the Father, etc.

Before using this protection, say over the salt : *Panem cœlestem accipiat sit nomen Domine invocabis.*[14] Then refer to the castle of Goodness and cast the salt, and rub the animals, saying the following :

Eum ter ergo docentes omnes gentes baptisantes eos. In nomine Patris, etc.[15]

Protection against scab.

WHEN Our Lord rose to heaven, his sacred power on earth left behind Pasle, Colet,

and Herve. All that God said was true. Red, white, or black beasts, of whatever colour you are, and of whatever illness, whether mange, or scab, you suffer, even if the spell is buried nine feet below the earth, it will go away and die, as St. John is in his skin and was borne upon his camel, as Joseph, Nicodemus of Arimathea, lowered the body of my sweet Saviour, Redeemer Jesus Christ from the tree of the cross, on Holy Friday.

Use the following words, for the aspersion with salt and the rubbing of the animals, and have recourse to that which we have said concerning the castle of Goodness:

Salt, I cast you with the hand that God gave me. *Volo et vono Baptista Sancta Agala tum est.*[16]

Secret for protecting Sheep from Wolves.

STAND facing the rising sun and say the following five times. If you wish only to say it once, then it must be done on five succeeding days.

Come, beast of wool, it is the Lamb of Humility; I protect you, *Ave Maria*. It is the Lamb of the Redeemer who fasted forty days without complaint, without having taken sustenance from the enemy, though he was sorely tempted. Go away, grey and grabbing beast. Go far from here to seek your prey. Wolf, she-wolf, wolf-cub, you don't have to come near this meat which is here. In he name of the Father, and of the Son, and of the Holy Spirit, and

of the blessed St. Cerf. Retreat, O *Satana.*

Say this in the quarter facing the rising sun, as we have indicated, and this formula or guard must be uttered to the three other quarters; and, returning to the starting point, be repeated once more. Visualise the castle of Goodness, and then cast salt while pronouncing the following words: *Vanus vanes Christus vaincus,*[17] attack salt *soli,* attack St. Silvain[18] in the name of Jesus.

The Poppet Spell

UNITE them, unite them, wed us and wed them, untie us and wed them to Beelzebub.

This charm is both dangerous and controversial.[19]

Protection of Horses

SALT, which was formed in the foam of the sea, I conjure you that you bring me happiness and be beneficial to my master; I conjure you in the name of Crouay; Don, I conjure you in the name of Crouay; Satan, I conjure you in the name of Crouay; Leot, I conjure you in the name of Crouay; Valiot, I conjure you in the name of Crouay; Roų and Rouvayet, come here, I take you for my servants.[20] Cast the salt, saying *Fisti Christi* Belial.[21]

Be careful when saying Rouvayet: it is good, because it is powerful, but also sometimes painful. Refer to what we said earlier concerning the castle of Goodness and destroying spells.

Protection of the Flock.

ALL ravishing beasts, who wish to attack this living flock of woolly beasts, be restrained by virtue of *the hoc est enim Corpus meum.*[22] Beasts of wool, come to me, here is an offering of salt that I present to you, and that I will give you, in the name of God and the Virgin, and of my lord St. John : beasts of wool, come to me, and turn towards me ; here is an offering of salt blessed by God, that I give, deliver and cast upon you in the name of God, of the Virgin, and of my lord St. John : that this salt will keep them healthy and clean, drinking well, eating well, large and fat, quiet and meek, in a safe place around me, like the lamb of Lord St. John, and in his honour I believe that this

salt will keep them clean and bright to please everyone, in the name of God and of the Virgin and of Lord St. John. I believe that this salt will preserve them from wolves and wolverines, and from all ravenous beasts that walk by day and by night. Salt blessed by God, I conjure you to do so ; because I am a believer in this, in the name of God, of the Virgin, and of Lord St. John. O great God! I believe that this salt will keep them from itch, mange, pox, and whatever evil that may come to the body of this living flock of beasts of wool. Salt blessed by God, I believe that you will accomplish this in the name of God and of the Virgin, and of Lord St. John. *Amen.*

It is necessary that a Mass of the Holy Spirit has been said

over the salt; it must begin with the *Confiteor*[23] and continue to the end. You may say it yourself. For the rest, you will proceed as we have spoken concerning the castle of Goodness, and for the sprinkling of the salt, you will use the following words:

Vamus Jesus Christus et memores,[24] St. Sylvain attack in the name of Jesus.

Another Protection for Sheep.

SALT, that was created by God and blessed by his most worthy hand, I conjure you, by the great living God, and by my Lord St. Requier, who is the adversary of all devils, I conjure you that you will break and corrupt all spells that have

been said, read, and performed on the bodies of this living flock of woolly beasts that are here present before God and before me. Salt that was created by God and blessed by his worthy hand; I conjure, present and apply you to the body of this living flock, here present before God and before me. It is my will and my desire, that you will keep them healthy and clean, large, fat and round; that they will be firmly united around me like the belt of the most sacred Virgin Mary, when she carried the body of our sweet Saviour Redeemer Jesus Christ. *Casta sacravera viva corpus Domini nostri Jesu Christi qui tima menta Deus; in nomine Patri, et Filii, et Spiritus Sancti.*[25] Amen.

For the application, have recourse to what we have said before concerning the castle of Goodness, and use the following words during the casting of the salt, and during the rubbings ; pass away, flourish, Jesus is resurrected.

That which we have given concerning guards should suffice to satisfy both the shepherd and the horseman for the spell of one may be used by the other, changing only the name of the living flock of beasts of wool to that of mounts. In any case, it is good to remark that the more a protection is strong and distasteful, the better it suits the horses, and the more it is sweet and holy, the better it suits the sheep. And in order that the ploughman obtains some

special fruit from our discoveries, we are going to follow with a protection especially for him. It is an infinite resource for those who live near warrens or other places where there are rabbits. These animals will not be able to damage the harvest anymore, being controlled by the guard, which we will give you now. On the contrary, if they pass through the fields that one wishes to protect, they will only eat the weeds growing there.

Protection from rabbits.

TAKE some salt in a dish or a plate: the quantity is not fixed but depends on the size of the area that you wish to protect.

In addition, have some rabbit pellets and five pieces of tile collected along the way of a procession or from a cemetery; then, being at the place where you wish to make this experiment, you will begin by facing the rising sun, head bare, and on your knees. You will then say what follows, and make crosses over the salt : + dant + dant + dant + sant + Heliot, and Valiot ; Rouvayet, come here, I take you on for my servant, to protect this place from these accursed rabbit bucks or rabbit does that pass back and forth over this crop of (name the seed) that is here before God and before me, without harm or injury; that they will be restrained in the name of Reveillot ; for I

command and conjure you, on behalf of the great living God, to obey, you and your companions. That I shall demand of you ; that is to protect for three months and three moons this crop of (name the seed) which is here before God and before me, as so I believe by the faith that I have in you. So I believe that you will do so ; and I also believe so by the power of this salt blessed by God, and of the tiles and the pellets of the said cursed beasts, rabbit bucks and rabbit does ; so I believe by all the forces and strengths that you may have over them ; this, I believe.

Make a hole in the ground, place there a pellet of dung saying : Rou and Rouvayet, come here, I take you on for my servant.

Place a pich of salt on the pellets, saying : Salt, I place you with the hand that God has given me ; Rou and Rouvayet, come here, you are my servant.

Then place a piece of broken tile or brick, saying : Broken tile, I place you with the hand that God has given me.

Knock with your left heel on the broken tile, turning to the right, while saying : Rou and Rouvayet, come here, I take you on for my servant.

Do the same in the three other corners of the area, then go to the centre and do the same, and then return to the first corner and begin sprinkling salt. Throwing the first handful, say : Salt, I cast you with the hand that God has given me, anchor of the Virgin.

Continue casting salt around the area; but only say "anchor of the Virgin" after the first sprinkling. When you are back to where you started, take the rest of your salt and cast it all at once, saying : Rou and Rouvayet, come here, I take you on for my servant.

If the terrain is divided into different parcels or has different crops, it is necessary to perform the same ceremony over each section ; and in the place of the "three months and three moons", you may specify what period you wish.

We intend to give magical protections that are different from those in the French translation of Francis of Agrippa and from the Key of Solomon. To these works, we attach secrets from our own experience.[26]

To calm an Animal.

TAKE two lengths of straw ; make a knot in the middle of one ; place the other over it to make a cross, and then say these words :

Anchor of God, Anchor of the Virgin, Anchor of the Devil : Satan, go forth to all the devils.

Throw the cross over the snout of the animal, saying the same words, down on one knee. By this means one may carry the animal on the shoulders, or otherwise, however nasty it may be, without risk of being bitten.

To be Hard.

VALANDA jacem rafit massif excorbis anter valganda zazar,[27] brother give me your hand; Bourbelet, Barlet,

Amer come to surround me, as Judas betrayed our Lord.

Write this upon a piece of paper which you should always carry around your neck, and when in danger say those words.

By these means Guidon, attacked by two knights in an inn at Fauville, was saved from more than five hundred sword cuts; he returned, after the assault, peacefully to his home.

For discovering Treasure.

BEING in the place where one supposes there is a treasure, striking the ground three times with your left heel, turn to the left and say:-

Sadies satani agir fons toribus; come to me, Seradon, who will be called Sarietur.[28]

Do this three more times. If there is any treasure in that place, you will know it, for you will hear something whispered in your ear.

To stop a team of horses, or send a rider in the wrong direction.

BLACK or white horse, I am the one who commands you; I conjure you that may move your hooves no more than you can move your ears, just as Beelzebuth cannot break his chains. Brute beast, you will wóndrously turn under this curse. It is necessary, for this operation, to have a nail forged during Midnight Mass, and drive it into the hoofprints of the horses. Failing this, take from the horse a scab or suchlike and say :

Scab - I conjure you in the name of Lucifer, Beelzebuth and Satanas, the three princes of all the devils, that you must stop. Repeat the above words for nine successive days and escew all Christian acts during this time.[29]

Counter-Charm.

HOSTIA sacra vera corrum,[30] in repelling the great demon of hell, all words, enchantments and characters that have been said, read, and performed on the body of my living horses, they are now broken and shattered, stand back.

To make Lambs fair and strong.

TAKE the firstborn or, if such is your choice, the one born in the best conditions. Raise it

from the ground, its snout before you. Then say :

Ecce lignum crucem in quo salu mundi crucem.[31]

Lower it to the ground, raise it again, and say as before. Do the same three times.

Protection against all firearms.

STAR which guides the weapon today, I bewitch by a jig,[32] I say you so, that you obey me : in the name of the Father, and of the Son, and of Satanatis.[33]

Make the sign of the Cross.

Against soreness of the muzzle and Fevers.

TAKE the first sheep that was attacked by the sickness. Turn towards the sunrise, open its jaws and say, three times :

Brac +, Cabrac +, Carabra +, Cadebrac +, Cabracam +,[34] I heal you. Blow into the jaws of the sheep each time, and then set it among the others. They will all be healed. It is necessary to make the sign of the cross when marked above. These same words, written on paper, carried around the neck for nine days, will also cure fevers.

Against inflammation of the saliva glands in Horses.

HORSE that is (name its color), belonging to (name its owner), these red swellings, or whatever colour they may be, or the thirty-six varieties of other sicknesses, may God and the blessed St. Eloy[35] heal you; in the name of the Father, and of the Son, and of the Holy Ghost.

Then say five *Our Fathers* and five *Hail Marys*, etc., while kneeling.

To heal Sprains.

ATAY de satay suratay avalde,[36] walk. It is necessary to repeat three times, striking each time the shoe of the horse. If this is the near side, knock the left hoof. This also works for humans.

To prevent a flock from touching seedlings, so passing between two furrows.

TAKE a piece of silver, hang it from the neck of one of the sheep, saying nine times :

Satan Satourne, speak of Gricacoeur[37] incarnate lord of Nazareth ; I request and command you, and humbly conjure you, that you come to

keep and let pass my living flock of beasts this evening, this day, and this morning, saying hurlupupin.[38]

We wish to say nothing more concerning these cursed words.[39]

To heal a beast suffering soreness of the Muzzle.

TAKE the afflicted beast, and say three times, on his head, those words :

In tes daleme bouis, vins Divernas Sathan.[40]

Against the Heaves.[41]

OPEN the mouth of the horse, blow into it three times, saying :

In tes daleme bouis, vins Divernas Sathan.[42]

Against a sore Muzzle.

TAKE holy water with the fingertip and, touching the bottom of the jaws, saying :

+ *Christus Brutus et dutus est Vanum.*[43]

Against Mange.

MAY the werewolf-farrier's dick rot, because he fucked me.[44] Take best quality wheat with oil and a pinch of salt. Add blood from three animals ; pound it all together and make a small cake ; wrap it in paper, cook it in hot coals, and rub the animals with it, saying :

+ *Christus Brutus et dutus est Vanum.*[45]

Against Haemorrhoids

WITH the middle finger of your left hand, take saliva from your mouth and touch the hemorrhoids, saying :

Skewers, go away, God curses you ; in the name of the Father, of the Son, and of the Holy Spirit. After that, you'll say for nine days some *Pater Nosters* and *Ave Marias*, nine the first day, eight the second and so on, decreasing each day.[46]

Against Epilepsy or Falling Sickness

SAY into the right ear of he who is afflicted : *Oremus praeceptis salutaribus moniti.*[47]

Add the Lord's Prayer. Before these prayers are finished, the illness will be relieved.

Enchantment to stop Blood

SANGUIS mane in te sicut fecit Christus in sanguis mane in tua vena sicut Christus in sua poenat sanguis mane fixus sicut quando fuit crucifixus.[48]

Counter-Charm

ECCE Crucem Domini, fugite partes adversae, vicit leo de tribu Juda, radix David.[49]

Against Fire

IN te, Domine, speravi, non confundar in aeternum.[50]

Against Fevers

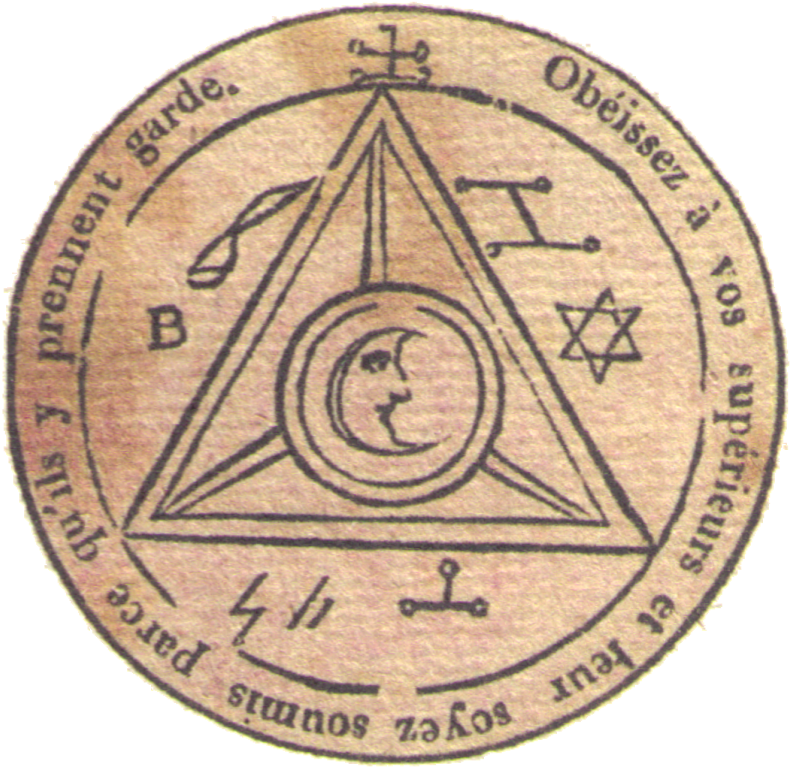
GOD came to the world to deliver us from our sins; he fasted thirty-three years and three days; he was sold to the Jews for thirty pieces of silver. Fever third, Fever fourth, Fever of whatever sort you may be, you are not able to rest in this body; in the name of Jesus, who was nailed to the tree of the Cross, where he spilled his blood for our sins; Holy Mary, pray for me; St. Michael, protect me ; Jesus, Maria, St. Joseph, help me; Mary, St. Catherine, protect me.

Write these words, upon a piece of paper, followed by the name of the afflicted. Wear the paper around the neck. Each day, before eating, say five *Pater Nosters* and five *Ave Marias* in front of an image of the Virgin.

Illustrations

THE following illustrations are reproduced from a hand-coloured copy of the 1760 edition.

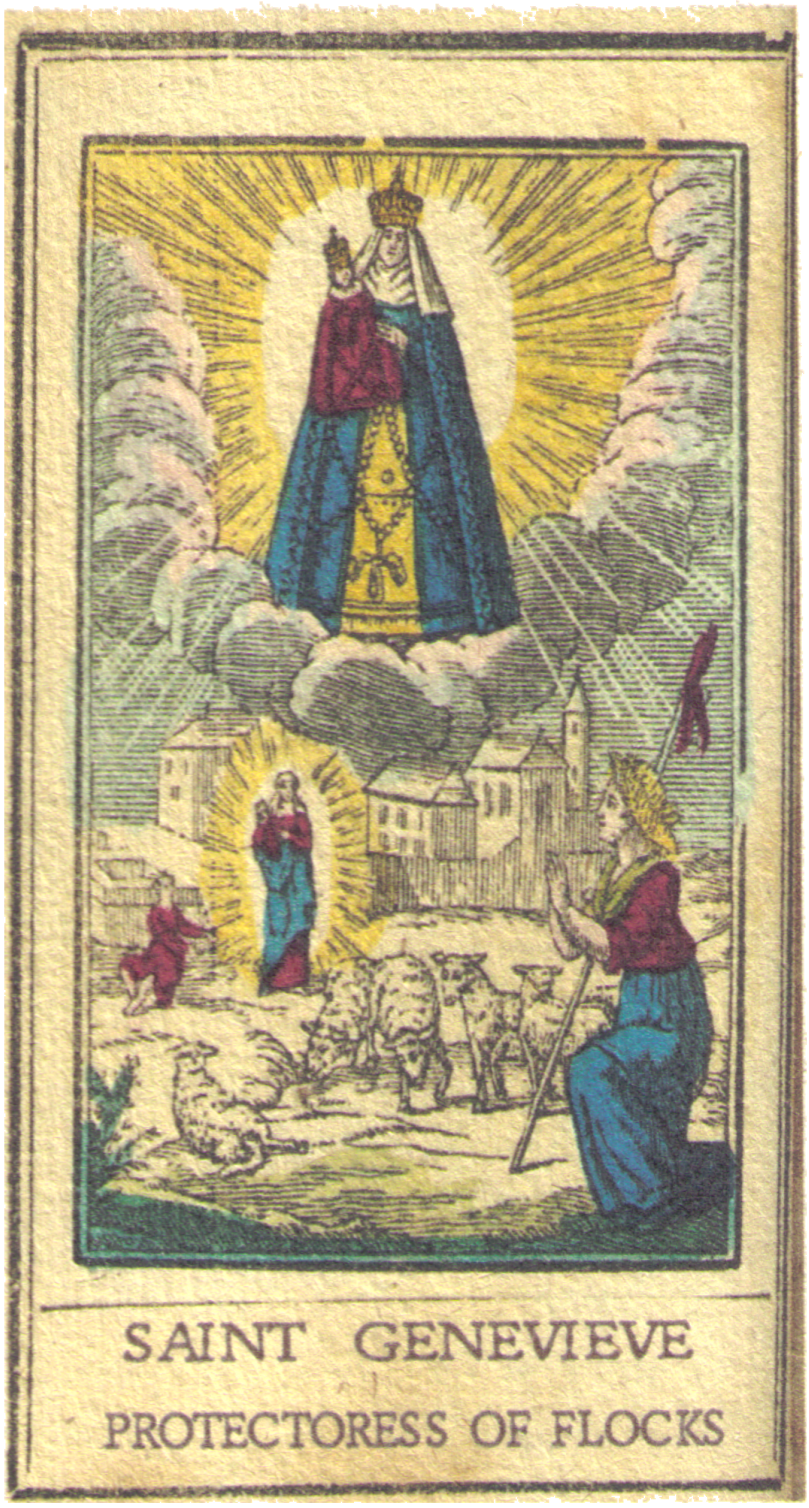
Sigil from the front cover.



The text reads:-
Obey your superiors and be subject under them, for they will see what you do.



THE PROTECTION OF SHEEP



SAINT GENEVIEVE

PROTECTORESS OF FLOCKS

TALISMAN for stopping horses, that has been constructed according to the instructions given in the edition issued in 1760.



Afterword

THE Magical Secrets of Guidon first appeared as an appendix to the Grimoire of Pope Honorius, the cover of which stated that it was issued in Rome in 1670. The publication details given in grimoires are rarely true; being falsified to either add historical glamour, or mislead the authorities. The book is in French and there is no reason to think it was not issued in France. Guidon is described as being from the Normandy area and remarks in the text concerning a future project implies that he was in contact with the publisher. Philippe Pissier, the translator, identifies the dialect as Norman French;

as spoken at that period and in that region. The typeface used suggests late 17th or early 18th Century. The illustration features clothes of that period. Perhaps, unusually, the printed publication date is correct, whilst the location of the press is deliberately misleading. May be, in 17th Century Catholic France, publications from Rome might seem less contentious in the eyes of those who might, it was hoped, judge a book by its cover.

The Grimoire of Pope Honorius was nothing to do with either pope of that name. It is magic of the ecclesiastical underground, using Christian forces to compel demonic agencies to perform morally dubious tasks useful to the

magician. There are other texts of this nature. The Magical Secrets of Guidon are more complex and also, as a viewpoint preserved for the modern reader, very rare. It gives the voice of an actual rural practitioner of magic, who might, in England, have been called a Cunning Man. Aside from the written description, we have a contemporary picture of him working his craft, redrawn for the 1760 edition so as to update his clothing. So, what do we know about Guidon and his practice? The text informs us that, as mentioned, he was active in Normandy and Pays de Caux, the coastal region of France due south of England. He was literate and educated ;

he mentions certain magical texts (the Enchiridion of Pope Leo, the Key of Solomon and the works of Agrippa) as well as being familiar with Catholic liturgy. It is stated that he worked for both rich and poor, and, it is plausible, he had the protection of the former and the confidence of the latter. His practice was primarily concerned with the healing and protection of animals, particularly horses and sheep. Indeed he records magical workings that are specifically those of shepherds. Also, we know from another source, that he walked a highly dangerous path.

Professor William Monter has written specifically about witchcraft trials in the

Normandy region of France (*Toads and Eucharists, the male Witches of Normandy 1564 - 1664*, French Historical Studies, Vol.20, No.4, Fall 1997). He explains that in Europe generally, four out of five of those executed for witchcraft were women. However, in Normany, and particularly Pays de Caux, the vast majority of those accused were men. Nearly half of those men were shepherds. It should be noted that these prosecutions were not the result of a witchcraze, but were spread throughout the century; a steady reoccurrence of accusation and trial (sometimes with torture) usually leading to severe punishment or, sometimes, acquittal.

Some of the charges recorded bear no relation to the Guidon material. There were accusations of Sabbats, pacts with the Devil, and the resultant Devil's Mark which are quite alien to Guidon's rituals. Monter notes shepherds were specifically suspected of two practices; the misappropriation of Eucharist and malefic magic involving toads.

Concerning the first, it made no difference if the consecrated host was employed to protect sheep from evil, its use for anything other than consumption at the Mass was considered sacrilegious and was a capital crime. Guidon does not advocate such actions, but he sails close to the wind. He uses Holy Water from the baptismal

font, but only to exorcise humans. When liberating animals from possession, he uses salt that he has consecrated himself. This procedure may be the key to Guidon's work, allowing him to operate legally and, therefore, openly. The process of consecration of the salt varies:- a simple blessing in the name of John the Baptist; a version calling upon St. Elizabeth and obscure female holy characters; and one in the name of the living God and Jesus Christ. One form of consecration uses unfamiliar words of power; namely *Crouay,* under whom rules *Don, Satan, Valiot* and *Leot,* who in turn cause *Rou* and *Rouvayet* to become the practitioner's servants. Later it is *Heliot* and

Valiot, with mention of a *Reveillot,* that command the same beings to serve the practitioner and a comment by Guidon suggests that he is aware that this hierarchy is quite different from those given in the Key of Solomon or Agrippa. This may be a fragment of an otherwise unrecorded tradition. We may speculate as to the significance of these names:-

Crouay: is most enigmatic, and may relate to romance language roots pertaining to the words for crown, cross or blood.

Don: occurs in romance languages meaning "Gaffer".

Satan: needs no introduction.

Valiot: may relate such to words as "valiant".

Leot: - Leo the lion?

Heliot: - Helios, the sun?

Reveillot: may derive from "King Valiot".

Rou & *Rouvayet:* may be variations of the romance language words for "king", though this seems incompatible with their role of servants to the practitioners. The romance language words for "red" seems more likely. Of course the intense red of fresh blood soaking into salt would have been a striking visual feature of some of Guidon's rituals, and in Britain red is a colour especially associated with "witchcraft"- or rather, magical defence against malefic spells; the red cap (as in *Old Mother Red Cap*) being a Wise Woman's badge of office. Guidon is shown wearing such a cap in the coloured illustration. It is specifically

stated that Rou and Rouvayet would act as the practitioner's servants and seem to perform the role of magical familiars.

Homage to the sun is a central feature of Guidon's rituals, which mark its passage through the heavens. Of course, churches are orientated to the east, the direction of the rising sun. However, the solar aspect is more overt and conscious for Guidon than it is in Christian orthodoxy. Apt then, that a variation of the word Helios, is one of the names of power.

Monter describes how shepherds were suspected of using toads to curse their flock and possession of toads was considered a sure sign of sorcery, and a number were executed on the basis of such

evidence. We see that Guidon records the magical practice of shepherds, which they used to protect their flock, carefully creating a talismanic ball representing each animal. However he warns that a bad shepherd, one who had been sacked and wishes to curse the flock in revenge, may use these same talismans to effect their destruction. He gives the ritual, which involves ritually destroying the balls and then placing the fragments in a toad, which is buried in an anthill. There it is left for nine days before fragments are recovered and then placed where the flock must pass, thus afflicting the flock. Whilst Guidon records this practice, he is at pains to distance himself from it. Clearly

this relates to the "Waters of the Moon" ceremony by which a talismanic toad bone could be obtained

It was not just the acts described by Guidon that were an issue. Possession of such a book was, in itself, considered evidence of sorcery. However, as might be expected, it was not shepherds who were caught with dubious books. From Monter's account, it would seem that priests were the usual suspects and that occupation, after shepherds, provided more witchcraft suspects than any other. Bibliographical records are minimal:- "a booklet of 12 or 15 pages of recipes for curing spells" ; "a bad book containing many recipes and magical signs" ; "book of diabolical

invocations and incantations" ; "book full of conjurations bought from an Italian... which told him how to cure the plague" ; "magical recipes in Latin for curing horses and seducing women" ; "a grimoire". Enough though, to indicate that the Guidon text, especially as it was accompanied by the Grimoire of Pope Honorius and other spells, could get one into an awful lot of trouble. No wonder, therefore, that it was published anonymously!

Monter informs us that aside from shepherds and priests, the only other trade to be over represented amongst those accused of witchcraft were blacksmiths. They were particularly suspected of magically healing, or hexing,

horses. Moreover, we find in the Guidon material a ritual for stopping horses that requires the assistance of a friendly blacksmith. Also one enigmatic spell against mange seems to infer that farriers might go as incubi-werewolves to harm an enemy's horse.

Footnotes

1. Guidon is a French surname, but also means "Guide", so may be a pseudonymn.

2. *John the Baptist, grant us powerful blessings.*

3. The sense of this garbled Latin is unclear:- *?... I myself.? .cure.? are seated...?....they consider...?*

4. Utilising the magical link between the malevolent witch and the cursed animal, the witch is tortured into begging for mercy. The period of nine days relates to the Catholic novena, a prayer repeated over that period to obtain special graces. Evidence of the use of this ritual is widespread. Animal hearts with nails or thorns inserted have been found up

chimneys in England, the ritual is also known to practitioners of hoodoo in the United States of America. The Sacred Heart, the Catholic symbol of the love of Jesus for humanity, is often depicted as pierced with thorns.

5. The Latin is unclear:- *?...Lord of Hosts .....?...Holy Spirit....?*

6. The Latin is unclear:- ?..... *Who...? .negotiator fields....?*

7. ?..?..sower...?...Holy Spirit...?

8. Death...?... by the scourging of our Lord Jesus Christ.

9. ..?..?... Holy Spirit... ?...?...

10. The significance of *Grapin*, perhaps meaning *claw*, is unclear. It seems to be some malevolent being.

11. This practice is clearly related to the "Waters of the Moon" ritual of the Toadmen.

12. The powers referenced in this spell are either obscure, ambiguous (as in Cain, the first murderer) or demonic as in Astarot, a pre-Christian Semetic Goddess who became a demon (usually spelt Astaroth) in various grimoires. The nature of the spell may be placatory. One of the flock is sacrificed to infernal powers so that they will not attack the rest.

13. Meaning; *Evil spells, go away; animals flourish, by the power of the Resurrection of Jesus.* In contrast to the preceding spell, this charm is quite orthodox.

14. This is Latin from the Mass:- *I will take the Bread of heaven, and will call upon the name of the Lord.*

15. *? thrice therefore teach all ? noble baptism ? In the name of the Father etc.*

16. *I wish and ? Sacred baptism ? is then ?*

17. *?...Jesus Christ is powerless...?*

18. This may be a christianisation of *Silvanus,* the Roman God of woods and fields who was, in particular, called upon by shepherds to protect their flocks from wolves. A striking example of pagan survival, especially given the suggestion in the previous line that Christ is powerless in this situation.

19. Guidon acknowledges the demonic nature of this spell.

20. See the Afterword for discussion of these curious names of power.

21. *Fisti is* unclear by may be a corruption of the Latin for 'hammer', or 'pipe', including a shepherd's reed pipe. *Christi* means 'of Christ'; *Belial* is an important demon mentioned in the Bible.

22. *For this is my body.* From the Mass.

23. A confession of sin which precedes the Mass.

24. *Jesus Christ is powerless and (men) are mindful.* St. Sylvain attack in the name of Jesus. It would appear that, again, the

pagan God Sylvanus is invoked to tackle a situation that Christ cannot, though this time he is asked to take action in the name of Jesus.

25. *The holy living body of our Lord Jesus Christ has rendered holy, who ...God, in the name of the Father, the Son and the Holy Ghost.*

26. As discussed, this sentence indicates Guidon is literate and familiar with some of the occult literature of his time.

27. No meaning has, as yet, been deduced for these words.

28. *? of Satan ? a spring ?*

29. In the 1760 Edition this spell was framed specfically for stopping a team of horses with

the additional instruction that the practitioner should draw the sigil printed on the front cover of the book in white ink on black paper and throw it in the path of the horses. In this case the magical power of the spell is built up over three rather than nine days. This spell is entirely infernal. The horses are identified with demons and controlled as such, but by invoking the superior powers of Hell rather than Christian powers which, in the clerical underground, were utilised to compel infernal beings to do the practitioners bidding. Indeed, another component of the procedure is a nail forged by a blacksmith at midnight, who is working rather than attending Mass. We may note that Monter

found that Normandy blacksmiths were also particulalry suspected of performing withcraft. Perhaps, here we have reference to their particular form of practice.

This magical method of horse control commences with a simple assertion of authority:- "It is I who command you" (though the literal translation would be "It is I who does it for you"). This resonates with an English tradition recorded by Nigel Pennick in *The Toadman*. He tells us that some horsemen of Romany stock in East Anglia employed "The Whisper" to control horses which utilising the words *Sic Jubeo*.

This too, is a simple statement of authority, though here with the added power of being in a hieratic language

rather than the vernacular, *Sic Jubeo* being the Latin for "I command it". It is interesting to note that in the Grimoire Verum the words *Sic Jubeo* are used in the context of commanding demons, which has an affinity for their usage here, the horse itself being identified with Beelzebub in his chains.

A talisman, made as instructed, with white ink upon black paper - the negative image of that on the cover - is present amonst the illustrations.

In *The History of Magic*, Eliphas Levi says of this talisman:

A panticle...gives expression to this doctrine, being passion as predominant over reason, sensualism deified and the woman in priority to the man, a

tendency which recurs in all antichristian mystic systems. The cresent moon of Isis occupies the centre of the figure and it is encompassed by three triangles, one within another. The Triangle is surmounted by the crux ansata with double cross-bar. ...there is on one side the sign of the spirit and the Kabalistic seal of Solomon, on the others the magic knife and the initial letter of the binary, below a reversed cross forming the figure of the lingam and the name of God לא = *Al, also reversed.*

Another version of the same talisman is found in *The Keys of Rabbi Solomon* where it is used for obtaining the service of familiar spirits

30. *Holy, true victim.*

31. *Behold the wood of the cross on which the salvation of the world hung*

32. That is, by a dance to music. These aspects of the spell have, unfortunately, been lost.

33. An obviously ambivalent spell, the Holy Ghost being replaced by a form of Satan.

34. These magic words may derive from a confused memory of this noted talisman:-

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

35. St. Eloy is a patron saint of smiths, having miraculously

shoed a difficult horse by removing its leg, nailing on the shoe, and then re-attaching the leg. *Eloy* occurs as a word of power in grimoires.

36. The meaning of these words is unclear.

37. This obscure word appears as *Cricacoeur* in the text of the Grimoire of Pope Honorius.

38. The meaning of this word is unclear.

39. Guidon acknowledges the demonic nature of this spell.

40. *???? Satan.*

41. Bronchitus in horses

42. *???? Satan.*

43. *Christ is a fool and is powerless.* Perhaps, it was the shocking

nature of this blasphemy was considered effective. Healing through shock or obscenity was not unkown. In Catholic Ireland sheila-na-gigs were apotropaic and in England "toad doctors" thrust the mutilated reptiles writhing in their death throes inside the clothes of the afflicted. The blasphemy, being in Latin, was a secret kept from most.

44. The translation of centries old obscenity is particularly difficult as few examples are recorded. The original Old French:- "Lupin ferant à filli le grand, car il m'a fait cha." would be literally translated as "Werewolf farrier failed the big (ie to be impotent) because he made me a cunt". The implication may be that the horse's mange is caused by the

evil incubus-like magic of a farrier, so the aggressor's manhood is cursed.

45. *Christ is a fool and is powerless.*

46. Guidon returns to orthodoxy for the final half dozen spells.

47. *Encouraged by salutary commands let us pray.*

48. *May the blood remain in you as Christ did. May the blood remain in your veins just as Christ's blood remained fixed during his punishment just as when He was crucified.*

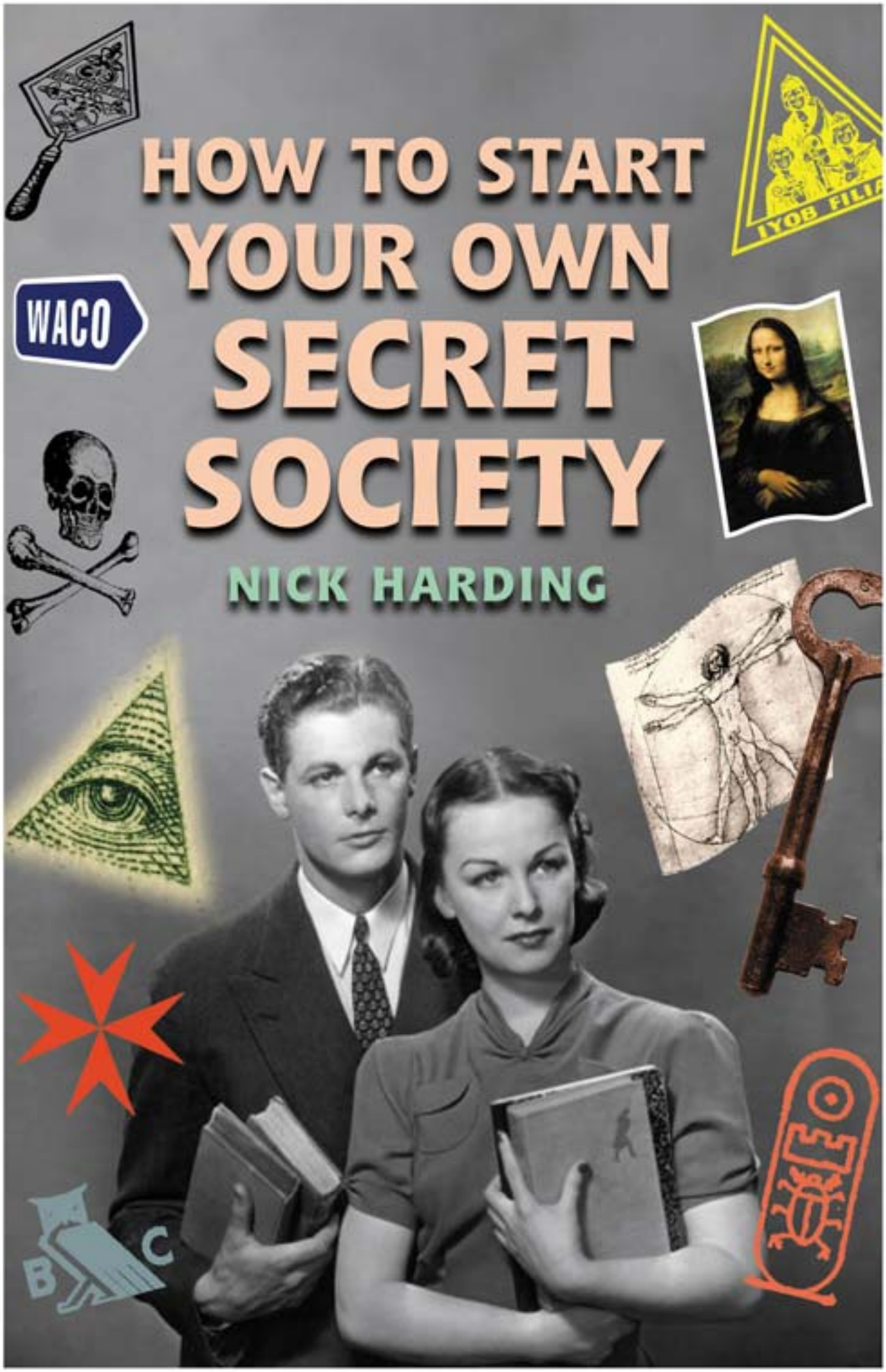
49. *Here is the Cross of Our Lord. Depart, baleful enemies, here is the Lion of the Tribe of Judah, the root of David.*

50. *I have hoped in you, Lord, that I shall not be confounded forever.*

TRANSLATED from the Old, or Norman, French by Philippe Pissier. The Latin was Englished by Quintus. Published in MMXI, in a limited edition, this copy being :-



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For Andrea
La mia piccola pesca

Voluminous thanks to the usual crowd of beer soaked reprobates I call my chums. My family for their love and support. Sir Francis Dashwood. Richard Dawkins and Carl Sagan My agent Annabel Nash for having to put up with the incessant tidal wave of scrawled manuscripts. And to secret societies everywhere.

May Leonardo Da Vinci's reputation be returned to its rightful status…

A lifetime of thanks to Bros.' Calvert, Martin, Kaye, Stansfield, Lightfoot, Whydle, Saunders, Harding and Richards of The *Regency*, *Crown* and *The Queens* Lodges for their support. Bro. Morton of Lodges *Kilbryde* and *Shalom*. And to the BEC for their continued underground activities.

A version of the article on wigs, secret societies and caving first appeared in the *Belfry Bulletin* – Journal of the Bristol Exploration Club (not a secret society), Summer 2005 Vol. 54, No.2. Number 522.

Contents

Introduction 11

I. In Which the Basics Are Discussed

Fundamentals 17
What Kind of Society? 25
Developing Some History 35

II. In Which the Requirements Are Discussed

The Inner Workings and Establishing the Craft 67
Secrets 79
The Lodge 89
Initiation Ceremonies 97

III. In Which Sundries Are Discussed

Should You Make Them Worried? 127
Cults 135
What's Needed For A Secret Society? 153
Esteemed Company: Inside the Freemasons 167
Getting Your Message Out 175
Resources 189
Index 192

Introduction

Nam et ipsa scientia potestas est…
(Knowledge itself is power)

Bacon, *Religious Meditations, of Heresies.*

Procul, o procul este, profani.
(Far, far from me, let all profane ones be)

Virgil, *Aeneid*

Welcome to the heady and exciting world of secret societies. From ancient times to the present man, and it is predominantly a male preoccupation, has sought to shut himself away in tight unapproachable enclaves with like-minded individuals. Protected by the walls of a lodge, he revels in the company of others, plotting the downfall of western civilisation, governments and the Church or constructing methods of world domination. He has concocted elaborate rituals for the purposes of self-gratification or the swearing of solemn vows of adherence to convince acolytes that they are party to something special. He has carefully worked out subtle signs and symbols of recognition so that fellow members can identify each other in a wide variety of social functions, business trans-

actions and legal arenas. And he has sworn loyalty and fraternal fellowship to his brotherhood on pain of death should his loyalty falter or he reveal the secrets contained therein.

Whatever the average man in the street's opinions, thoughts and views on the machinations of secret societies, whether substantiated or not, many are desperate to join, believing that this sought after membership will aid them to fortune, favour and a better social standing. They offer a sense of security in a very insecure world. Humanity is at its heart a tribal species and has a tendency to congregate thus for mutual support.

Of course many are turned away because they do not meet the specified requirements, the social gravitas or influence to join. Many, who join, or rather are asked to join, are already known figures in the local community – a person with the ability to make things happen. A man of position. A man of power. Some are colleagues and associates of those already enshrined within an order. Some enter a secret society by birth.

Many are desperate to join but they have, perhaps in the past, somehow sullied their reputations and copybooks or more likely, and this is often the case, their 'faces do not fit'. A denigrating and mis-timed remark about an acquaintance's car, golf handicap or earning capacity may have the later knock-on effect of barring that person from membership of a secret society: they have been, to use the vernacular term, '*black-balled*'. Most secret societies prefer people of a certain social standing, offering those elements that display low moral fibre and a slack work ethic within the population at large no access to such an institution. A man of

means is of value to others within the order. An individual with ample coinage has the ability to bail another out of a bad situation. A secret society that is poor in wealth as well as morality will not last long.

Fear not! None of this should be a hindrance or a stigma. To that person constantly rejected by Freemasonry, the Hellfire Club, the Rosicrucians, the Knights Templar and is not part of the Old Boy/School Tie network, this book is a balm for their troubled soul.

This guide illustrates the generic requirements needed to set up and run a secret society. By doing this the constantly rejected enthusiast can do away with petitioning or brown nosing in favour of a deep sense of self worth, social standing of his or her own making and the comforting knowledge that they are party to hidden arcana known only to themselves and their lodge members. A wonderful concept in itself. You can create a tough, energetic organisation with a hard-nosed outlook and a desire to run the world or you can develop a more tongue in cheek, light hearted cabal, akin perhaps to the *Calves' Head Club* who took the mickey out of Charles I with food dolled up in fancy dress.

This book will describe (among other things) the secrets needed, the rituals required, logos and badges, recognition signals, what to wear, initiation ceremonies (including who can join), who should be Grand Master, agendas (spiritual enlightenment versus earthly matters such as politics), gaining influence (at the local or international level), increasing membership and turning away those who don't measure up. It also highlights the methods for developing a reputation and the arguments on whether to stay secret or

not, along with the processes employed to put the wind up the general public, the Church and conspiracy theorists in equal measure – usually of course by doing absolutely nothing.

I

In Which the Basics are Discussed

Behold, I tell you a mystery;
we shall not all sleep,
but we shall all be changed.

1 Corinthians 15:51

Fundamentals

Fill, fill, to the brim,
Freely drink and cheerly sing,
Long life and luck to him,
Who does the apron wear.

Mathew Garland (1742–1819) of Deptford,
Worshipful Master, Masonic poet and auctioneer

So you have decided to start a secret society. An excellent endeavour! By doing so you have stepped upon a path of a lifelong commitment to upholding those values you find dear. By enshrining those tenets in a hidden conclave you will strengthen their attributes and improve your social status, to the point where you will admonish those who have constantly run you down or done you great disservice in the past. You will, of course, find yourself in the company of like-minded individuals all of whom share your desires, beliefs and points of view. In this modern world with its nefarious uncertainties there is nothing more satisfying and, indeed, comforting, in a non-threatening or overtly sexual manner, to find others of similar outlook. One seeks the warmth of the bonds of friendship, loyalty and protection in the safe redoubt that only a secret society can bring. In times of desperate need there is solace in the knowledge that there are others who

will come to your aid. There is nothing more dutiful or indeed honorable to be found in any social milieu than that.

With this honorable duty and solemn vow I cross from the realm of isolation to the brotherhood of protection. May I find a lodge when needed and may I be that which others, who may seek me out, when they are in their nadir, require.

Loftus Bathe-Tydering,
'*A Man Must Be a Lodge*',

from *Toasts From the Top Table: An Anthology of Secret Society Secrets* (1805)

Origins

First things first. Secret societies have existed throughout human history and probably started in the earliest cultures as a ritualised process by which the transition from child to man, a crossing of a threshold into adulthood, could be easily facilitated. This is still seen today in numerous tribal and religious groups throughout the world. Men also possessed the tendency to separate themselves into male only 'lodges' in which certain skills were honed, such as those of hunting, drinking or having a damn good moan about the next tribe. This would have progressed and developed into what was known as the 'priestly caste' (in Egypt, Greece, Rome) – those individuals who considered themselves the only ones who were capable of communing with the gods. Subsequently these spiritual divisions would have splintered into groups,

who had, perhaps, different ideas about their belief systems – maybe even having heretical ideas from the prevailing ideologies and therefore needing the protection of secrecy. Into this mix would have been the earliest blacksmiths – with their 'otherworldly' knowledge about metalworking, followed by healers and wise folk – such as the witches who, because of their secret knowledge and therefore special status, lived their lives on the edge of communities.

Some, predominantly later secret societies, were set up, usually by wealthy philanthropists, for benevolent and charitable reasons. They shifted emphasis to assist the poor and the sick, surrendering their apparent clandestine activities to perform purely altruistic acts of heartfelt compassion.

There is a basic tendency in human culture towards an elitist separation (perhaps the most obvious trait any secret society can possess) whether it is in the male-only world of Turkish chefs where women are forbidden from the kitchens to the Knights of Malta, the only organisation without a country who have special observer status at the UN, and on through to the fraternity houses of American colleges. In many respects it would be more surprising if secret societies did not exist, such is the nature of 'tribal man'.

Anyway, setting one up can be a rich (psychologically, as well as financially) and rewarding experience. It can give you hours of pleasure as well as advanced social standing and an influence you always thought was far beyond your reach.

Caveat: You will also become the centre of unwarranted attention from those who will display nothing but a vehement antagonism towards your newly founded cadre (Bad luck!). Pay them no heed. As with most things in life allow jealousy to sway others, not yourself. Besides, you will have

more important things to worry about, such as regalia or rituals. Do not hinder the setting up of your society through fear of what others may think. Let them believe what they like – they will anyway, whatever you say or do. Throughout history members of secret societies have been vilified, demonised, castigated, trounced upon and generally victimized, simply for not following society's so called norms, even those with charitable outlooks. If this happens to you then take comfort in the fact that you are not alone and are part of a long and proud tradition of standing up to the 'throwers of fruit'.

He was the very Devil sporting his rear through the streets of the village like a wanton imp and as we feared he was a duplicitous and ignoble member of that which we desired to see fall. He had knowledge of Devillysh thyngs, which required the Reverend to chastise him and the lodge he belonged unto. I ordered that the populace thus launch broadsides of rotted fruit at the man for he was deserved of such for his membership of a Satanic cult such as his.

Hinton Blewitt,
Mayor of Ubley
Letters From the Narrow Minded,
Collected 1768

You must take comfort in the fact that you will be surrounded by the people who matter, specifically your loyal companions, and should you fall under 'satiric observation' you must realise that outsiders are looking upon you out of a burning jealous desire to know exactly what it is you are being secretive about. As is always the case they will fear

what they do not know. In short, be prepared for trouble but solid support close at hand will facilitate an easy weathering of any storm.

In my need of troubled woes I found myself lucky to be in the company of men who had been themselves rejected by the indifferent world and being a man of such impecuniousness I was facilitated an easy recovery from such financial maladies by the generosity of gentlemen who saw fit to assist in my return to grace.

But I was duly outcast from my gentleman's club and assisted from certain other interests because I engaged in fraternising with fellowes named the Ordines who were looked upon with such ravages of malodorous and satiric observation that I could scarce shew my face upon the hours of daylight less men of the parish set about me with sticks and batons.

But I worried not for I was with stout company who were better than blood relatives in their administrations of protection and I soon found the company of such brothers superior to that one may encounter in any institution abroad in this land. In essence I cared not for the opinions of others for I had rejected the world of the profane and had stepped upon the path to fraternal understanding.

Gideon Mantell,
15th Grand Master of the Ordines
Extract from the *Diary of an Accepted Outcast*,
Folio 1757

Gideon Mantell was the most successful Grand Master of the Ordines, a secret society set up not long after the Renaissance to protect scientific knowledge from '*certaine forces*'. Despite his rejection by the population of the every

day world, who looked upon him with a great deal of enraged suspicion he made the Ordines the force it is today. Through his diligence the Ordines were able to survive the acts of parliament of 1799 banning secret societies, a rabid fever that was born out the wild conspiracies drummed up by numerous written works including Robison's 1797 book, *Proof of a Conspiracy*, which was aimed at Freemasonry. In his book Robison accused Freemasonry of trying to subvert government and religion through a symbolic based conspiracy. But like most extreme ideas it proved to be groundless. It is interesting to note that in recent years, world-shattering events such as the Kennedy Assassination and the attacks on the World Trade Center have also been blamed on Freemasons, particularly from the more outré and deliriously paranoid sections of the community. Like the Freemasons have done, pay these delusions no heed.

Care not for those beyond the door, they offer little but persecution and will mock your certainties. It is not to say that they are beyond redemption but you should concern yourself with thine own matters only. Master thyself and not the world. One is possible; the other an up hill task beyond even the fortitude of the gods. And even they have given up.

Thomas Glabb
Concerning Lodge Matters,
Slough 1776

Sir Francis Dashwood (more on him later) was branded a Satanist after rumours and virulent propaganda were spread about his Hellfire Club, the last of several fraternal associa-

tions he had devised, which he set up in the mid 1700s to howls of great criticism. In essence Dashwood chose to follow the ideals of Dionysian carousing and having a jolly good time. Jealous puritanical and overtly religious individuals, annoyed that someone was actually enjoying themselves, set about the man branding him, in no uncertain terms, a dangerous subversive. Even 250-odd years ago, as it is today, there were people in this country trying to stop individuals supping at the fountain of life by sullying the reputation of a secret society.

On the Other Hand

At the opposite end of the spectrum you must also be prepared for the inevitable interest that you will acquire the moment you suggest to friends in the nook, over foaming pints of ale, that you are about to embark on the thrilling and fulfilling activity of creating a secret society. Doubtless there will be a period of humorous leg pulling, even some creative suggestions in opposition to the negative, but if you are determined and strong willed you will soon discover that those around you will be fully supportive of your goal – especially if promises of early membership swiftly ensue. Again, be circumspect in discussing too many issues at this stage, particularly in terms of 'secrets'. If too many people know what these are before you are underway it will dilute the initiation process and power of your group. Certainly this bridge will have to be crossed eventually, but not too soon. Allow a healthy period of gestation to occur. Be open to suggestions, but only discuss such matters with trustworthy associates.

It is often wise, having begun the initial stages, to develop a back-up strategy. Should the trust be broken between you and your colleagues – perhaps the secret society is discussed too often in public places – whether as part of a deliberate policy to 'spoil the show' or through simple carelessness, having policies known only to yourself will be of great benefit. If you have developed fallback procedures you may incorporate them later on as 'higher degree knowledge', and then nothing is wasted.

Having told him of my desire to embellish my life with something beyond the norm, I inquired as to his strategy in the formation and construction of his Brotherhood. His rejoinder, quick on the heels of my question was a brusque hand gesture and the words; 'it shall not be discussed…'

Josiah Stang
Conversations with a Lush, 1856

What Kind of Society?

Probably the most important question you will be asked is: '*What kind of secret society are you forming?*' Well, in answer you must be circumspect, particularly in the early months of its genesis. This is not to supply secrecy or premature gravitas, although it certainly helps, but as a way to allow yourself time to consider what class of secret society you are going to develop. Is it going to be political or esoteric? Will you have plans for world domination? Subverting legal or financial institutions? Will you be a benevolent charity keen to help your fellow man or will you concentrate on more malevolent ideals such as Satanism or pornographic frivolity? Will you simply carouse or will you attempt to enlighten the world around you? Will you enjoy the pleasures of the cup or the search for the Holy Grail? (After deciding, of course, what exactly that is.) Will you protect some (copyrighted) secret or attempt to rewrite history through the use of crude literature? These decisions may also have some influence on what you call your secret society. But do not rush. A name is just as important as what you do. Care is needed.

No subject is too extreme or indeed too simple to use as a starting point. The following example highlights the idea that even the most innocent of occupations, in this case wig making, is not beyond careful consideration. The extract below is taken from *The History of Secret Societies in Somerset*

by Hampton Peabody, who was himself a member of the Ancient Order of the Ring Slippy Tweed, a now defunct secret society who revelled, it is said, in nude caving. As you will see caving, wigs and secret societies are blended together in a fascinating ensemble.

'In the early days of cave exploration the development of special forms of wig became a staple of any subterranean investigator's equipment. Limited as that burgeoning kit was; a few candles, muslin bags of boiled sweets, and a sturdy pair of pantaloons, the cave wig became essential dress for the gentleman explorer.

The Bath wig makers Mssrs Absolom and Loftus Racketts of Protozoan Road became the cavers' emporium of choice. Within its wainscoted boudoirs a voluminous collection of assorted caving paraphernalia could be found, albeit mostly of the false hair variety. From this same establishment members of the various secret societies in the area could attend to their lodge wardrobe without fear of discovery. The premises also doubled as a lodge for the *Wigboys* – a fraternal brotherhood set up to promote the use of false headwear. During a coffee shop debacle in which numerous drinks were spilt the brotherhood was forced underground to avoid the attentions of the law.

It is known that local cave aficionado Dr Catcott (himself a Ring Slippy Tweedian) often frequented the shop on his way to swap tales of derring-do with other local men of an exploratory nature in the region's coffee-houses and Masonic lodges. Catcott himself preferred the Dorset Fancy for walks but opted for the heavier, indeed sturdier Pentland Thunderer (not to be confused with the

whistle of the same name) for subterranean activities. With its thicker inner weave it afforded a certain higher level of protection than the Frobisher Light, a wig often used for inspecting holes in the Mendip region, and was also the headgear of choice for the Bed Fellows, a gentlemen-only cadre who indulged in prolonged bouts of lying around. For at least two generations the Frobisher had been de rigueur in Somerset for men out inspecting cavities, natural or suspiciously man made alike. Its blend of horsehair, weasel and Haart's Wildebeest allowed the wearer to keep his head warm and reasonably waterproof in a brisk squall. But, as the user's manual suggested in the most adamant of terms, the wearer should seek shelter at the first opportunity. A side effect of a sudden downpour was to shrink the wig to embarrassing dimensions, forcing the owner, unless he himself was lacking in the hair department, into offering the headgear to friends and fellows with less atop. In many respects and at that stage it mirrored the 'scratch wig'; one whose sole purpose was to cover bald spots.

A similar side effect could be seen with the 'Dorset Fancy', a light summer wig mostly used for those seeking Marsh fritillaries, and indeed other members of the lepidotera family, for their gentlemen's collections. The wig itself was even issued with its own collecting jar while the hair piece itself, due to its gossamer construction, was delicate enough to be used for catching all kinds of ephemeral insects. Because of its lightness it could easily be forgotten by the wearer that he was sporting such apparel. As the Hon. Sir Hugh Bending-Slow (A Grand Master of The Cheddar Rattlers) wrote in his *The Wig,*

It's Uses, Non-Uses and General Abuse of Said Hairpiece Usually in the Manner of Whipping Servants, Book Four:

> *"It beist unseemly for a man to wear his Dorset Fancy for anything other than the most convivial of summer excursions. It beist a moral outrage and Devilish invidious behaviour if said headular investment be espied on evening occasions."*

It was not uncommon for ladies to swoon and or duels to be fought over such insidious social faux pas, the results of which were that many a cobbled street beyond the doors of inns, taverns and lodges were littered with trampled and crumpled insubstantial head adornments, the fall out, in a manner of speaking, of bellicose activities. The Dorset Fancy thus assisted (some say was the sole contributor, see Albert Lamellibranch's *The Revolutionary Wigs of Britain*) the illegal wig trade that was common throughout the period, producing such fabled characters, later members of the *Knights Tonsure*, as Dave the Wigger, Headpiece Jack, or Wigboy John, gentlemen of the shadows who would lurk in side alleys until enough battered wigs had collected on the streets. They would then spend the following hours collecting as many of the fallen items as darkness would allow. It was also around this time that Burke and Hair became famous for digging up the corpses of unsuspecting members of the aristocracy and relieving them of their head wear and Masonic regalia. The recently freed hairpieces were hastily smuggled to the backrooms of numerous rival wig-making facilities so that their intricate weaves could be studied and analysed. This

'*regalia*' was often sold on to dubious market traders keen to infiltrate the lodges of the county for personal gain.

It was not until the introduction of the 'Devon Loafa' that certain characters interested in underground activities, other than those of a revolutionary nature, realised they could push further into the recesses of dark vaults as a direct result of the sturdy weave of the new kid on the head block. The Loafa had a thicker, more voluminous appearance and had been created by Abraham Snapcock, whose shop was situated near the Inns of Court in London. From his premises he had observed that judges and their kind had taken to a peculiar sport, one that "*took the form of fancy and elaborate gesticulations and head butting*" (from Chapter 874 of *Snapcock's Diary*). He had initially mistaken these peculiar activities as the recognition rituals of a new secret society but having seen heavy wagers laid down on the cobbles he cottoned on to the fact that it was more a series of sporting events and had nothing to do, at least superficially, with the clandestine machinations of some back room anti-Catholic movement. (Later evidence bore out Snapcock's suspicions when one of his wigs turned up at a wine and cheese party for a book launch.)

With an almost limitless number of wigs on sale none were sturdy enough to support such "*uncivil behaviour*" so Snapcock decided to remedy the situation. After several minutes study he produced the test version of the wig that would eventually evolve into the Thunderer. At this stage it was simply called Old Heavy until it was christened the Devon Loafa by an itinerant Vicar from Barnstaple who narrowly escaped death when a weather

vane "*struck me rudely about the head as if a vagabond were attempting to rummage in my vestments*," and missed braining the man of the cloth by a whisker.

With caving not a pursuit to be seen in and around the streets of the capital the heavier wigs were adopted by those pursuing criminals. Footpads, cutpurses and those with equally low moral fibre often fell victim to a well-aimed wig launched from the hand of a practised member of the King's militia. During the Riot of Idioblastic Street many a miscreant Londoner and secret revolutionary was brought to book with the use of a "*fair volley of head pieces thusly followed by explosive detonations of wig powder that besmirched the walls of the parish*". (Quoted in Lamelli-branch's *The Revolutionary Wigs of Britain*, Chapter 2).

William Eggy-Belch, a gentleman from Wells and ardent Cheddar Rattler, was a frequent visitor to London and on one such journey fell unceremoniously into Snapcock's wig merchants after one too many libations in the Gasometer Arms, a few doors down from the purveyor of flamboyant head gear. This in itself was a fortuitous happenstance because Eggy-Belch had earlier that day suffered at the hands of some jobbing actors who had ruffled his 'Boston Hose Pipe' in a badly executed rendition of Samuel Johnson's *The Metamorphic Aureole*. In need of a new wig Eggy-Belch had somehow found himself in the right place at roughly the right time.

Snapcock ushered his wig boy out into the storeroom to retrieve the latest fashions, one of which being of course, the Devon Loafa. Eggy-Belch took to the item with "*unreserved and unashamed gusto!*" He promptly bought eight on the spot.

'Returning to Somerset, Eggy-Belch handed out five of the wigs to his estate labourers who often complained of thick headaches after long sessions repairing the roof beams of sheds and barns. Headaches due in part to the "*lack of a well sought ability in these rude mechanicals to avoid falling timbers thus loosed from the rafters of the buildings I had sent them to repair*". (Isaiah Tittee, *Memoirs of a Somerset Git*, 1848).

It was in the Bulbous Whim, a now demolished Inn in Tucker Street, Wells, the site of which is interestingly enough now occupied by a purveyor of caving and camping equipment, that Eggy-Belch fell into derisory conversation with one Dr Catcott who was hobbling around the city after an unceremonious accident caused by a vigorous bout of country dancing in the parlour of his lodgings while entertaining fellow members of the Ring Slippy Tweedians. Catcott was abroad in the area investigating various orifices, cavities and caverns in the Mendip Hills for a book he was writing called *I Like Holes*. The Bristol Reverend was also having unending trouble with his own wig which, as he said, "…*afforded me no comfort in any shape or form, being troublesome and nefarious to the point that I assumed it to be possessed by one of Satan's noisome imps*." The Dorset Fancy was soon to be cast aside by the wandering scholar in favour of the Devon Loafa, a welcome gift from Eggy-Belch.

Back in Bristol Catcott had the Loafa further enhanced by his favourite wig merchants, Jonah Deleterious and Sons (a site now occupied by a waste bin in Broadmead), who set about tightening up the weave and adding additional layers to the hair to give it extra

protection. There was also a retractable thick wire pin on which a candle could be mounted allowing the explorer hands free illumination while the whole hair-piece itself was coated in a velveteen lacquer to keep it from "*becoming bedecked with ferrous soils and fudgy particulates*". The ochrous wig was now a thing of the past. The Loafa had become the Thunderer and it would be this overdeveloped wig that would take Catcott into the heart of the Mendips. It would also be the headgear of choice within numerous secret societies in the county; not least the Ring Slippy Tweedians who on Catcott's insistence adopted the hair piece as part of their regalia.'

In all respects it is down to personal taste as to what source is chosen as a prime mover and basis for your secret society. You could take a leaf out of religion's book where dissatisfaction with the prevailing ideology often promotes a splinter group to slough off from the main church. The history of all major religions is replete with numerous examples of such 'budding' in which charismatic individuals feel that either the prevailing belief systems are not fundamental enough or are just too strict.

This also occurs in politics, another major source for secret societies. It has been claimed that culottes sporting proletarian Freemasons were behind the French Revolution, but do not be tempted to read too much into the role of secret societies in the political arena. More often than not a revolution may simply be the result of the desires for social change of a population sick of living off dead rats and street effluvia. The Bastille was full of the middle classes, anyway. Yet this should never stop you. Of course, associating yourself

with one colour in the political spectrum will instantly bring you criticism from another. Be aware that vote rigging, election scams and bribery appear in the quiver of skills of any Machiavellian expert in political subterfuge, but they are not necessarily those a secret society should employ. That, though, is entirely up to you. Hoist your political flag and follow its creed. Political expediency is on the whole the purview of specialist para-military or police forces who will probably frown somewhat if you tread on their territorial toes. Be sensitive to their wishes when you can.

If perhaps your politics are to the left of centre you may perceive the world to be heading into some fascistic nightmare. From this fear of domination you may favour a secret society whose main purpose is to resist through the employment of various revolutionary and indeed anarchic methods. The same of course if you fear the opposite – that an extreme left totalitarianism is threatening to turn everyone into mindless, share everything zombies.

You may wish to advance the idea of Atheism in the face of a growing lurch to a new Dark Age or you may desire less secularism and more faith in an attempt to bring about that new Dark Age. Think about what it is that really drives you and use that as your source.

The most important and overriding point to be fully aware of is that the whole process will be a real life-changing event. It will be without question something of a new start, a resurrection, a turning point, and a breath of fresh air to an otherwise (possibly) stale and bland existence. The setting up of a fraternal brother or sisterhood will take over your life to the point where it supersedes any notion of being a hobby, pastime or simple interest.

Once hooked I was unable to rid myself of this glorious distraction from the beige existence that my life had become. I was liberated and reborn into something that was beyond criticism. I was it and it was me…

Neville Quaintly
Macramé, My Life in Threads, 1975

Developing Some History

It may be wise, after you have decided on the form of your secret society, to generate some *back-story* – a term borrowed from the writing and acting professions. This is one of the best ways to add great weight to your ambitions. History brings gravitas, acceptance and in many cases a good deal of revenue. Remember of course that history is written by the victors and is often heavily skewed for propaganda purposes. It is very difficult to sift fact from fiction and personal bias is prevalent even in the reporting of modern events, so to decide what the truth was, say 2,000 years ago can be a real challenge. This, though, has never stopped anyone using history for his or her own gain. Even fake history has its uses.

> *One of the saddest lessons of history is this:*
> *If we've been bamboozled long enough, we*
> *tend to reject any evidence of the bamboozle…*
>
> Carl Sagan
> *The Demon Haunted World*

Perhaps you were once a member of an extant secret society but were hacked off by their approach to things. A clever trick is to appropriate some of their history but remember to adapt it. Simple theft from a rival group will only

encourage ire on their behalf and although rivalry will occur, you want that to develop over a period of time and not from the off. As we know beginnings are a delicate time. But fear not. In terms of legality you have to remember that all secret societies claim great heritage over a protracted period of time, in some cases, millennia. Like branches from a tree secret societies blossom and spread in a continuing evolution of the esoteric. It is unlikely that any cadre will want to sue you if you appropriate an idea, as this will leave them open to criticism and legal vulnerability. Very few secret societies are desirous of bad publicity or indeed, a stupendous amount of attention. It tends to nullify the mystique. When that happens, institutions like the Women's Institute beckon. (Contrary to the mad ravings of conspiracy theorists the WI have no desire to control the world through the prestigious use of malicious mind control techniques, plum conserves or knitting. Nor should their voluminous hats be considered as 'regalia'. Keep up the good work ladies! In May 2006 a bugging device was found in the WI hall in Malham, UK – so maybe someone knows differently!)

A useful and clever trick is to tie your back-story into genuine historic events. By performing this feat of grand legerdemain criticism of your organisation will be greatly softened. Who is to say that your secret society was not involved in the setting up of the League of Nations, or that the perennially fun loving and bedroom philosopher Marquis De Sade, before he was sectioned, was not a Grand Master of your happy band of brothers? Who is to say the original members of your brotherhood were not fiddling the troop numbers at the Battle of Austerlitz or tinkering with the cannons at Valley Forge? (Not to be confused with

the shame brought upon the Maundy Knights who were caught spiking the Canons at a Preceptory in Amiens.)

Of course be careful not to use the same historic events pertaining to a rival organisation, as this will add not only to some confusion but also to a general dismissal of your claims. And, frankly, who wants that?

I had asked upon the nature of his involvement in the incident at the campaign of Wavering Down but I knew him to be a fibber of the first degree, for it was my very own brotherhood that had brought about the change in the umpire's decision.*

Hugh Muche-Fudge
1st Baron of Cross
The Freemasons and Cricket, Umpires in the Brotherhood Exposed, 1934

Unfortunately of late, the big historical situations have all been snapped up and heavily copyrighted. Avoid, where you can, tying your society's history into such events as mysterious Papal deaths, the Crucifixion, the assassinations of JFK and RFK, the Cod Wars, the M25, the birth of the United States, the moon landings, the death of Mozart, Atlantis, the National Trust, the Sphinx, introduction of E numbers, celebrity Renaissance inventors and artists, the selling of shell suits, Iraq Invasion #2, the sinking of the *Titanic*, September 11 2001, Area 51 and the creation of toothpaste.

*Not related to the Fibbers, a secret revolutionary organization from Wendover.

There is a growing trend to weave fanciful stories, which play shamelessly with Christian beliefs and ancient legends. There is no respect for history and they deny the truth, the authenticity of the Christian faith.

Father Raniero Cantalamessa
Pope Benedict XVI's personal priest
(Quoted *The Daily Mail* April 16 2006)

That's a bit rum coming from him! Has he not heard of the Council of Nicea?* (et al) Or the condemnation of Gnosticism – e.g. The Mandeans (a Gnostic sect from Iraq – Aramaic *mandaya* Gnostics, from *manda*, knowledge), with their alternative view of Jesus and the fevered rejection of the Nag Hammadi scrolls and so on. Notice the odd use of 'history' and 'deny the truth'. If religions can make things up, and that is all they have done, you certainly can. Thoroughly check your chosen historical milieu in terms of legalities, particularly in respect of those who hold the trademark for certain events.

Your local library should have a comprehensive list of historical situations now protected under the *Publishing Conspiracies in Literature Act* (1996). Try where you can to pick time periods that are little known, or have few facts focused on them. The earlier and more ancient the better. It is still unclear who it was that brought the Americas to the attention of Europe. Have your group responsible for such

*An ancient city in Asia Minor. There were two Councils of Nicea, the first being in 325 AD convened by Constantine and the second in 787 AD under Empress Irene. In short, the tenets of Christianity were cobbled together there.

an event or at least have them operating covertly in the background as, for example, patrons of an expedition. Be careful here not to tread on the toes of the Knights Templar who, it is now claimed, are the true discoverers of America – putting aside the Vikings, Christopher Columbus and more importantly the indigenous peoples of that land, who knew all about the place anyway. (Note: All this does is reveal a continuing Western bias in history.)

Patterns in a Landscape

Ruins and spurious points of interest on the landscape, if you are able, and this can often be seen as a real tour de force, can be linked up to form some meaningful pattern loaded with symbolism. We humans, particularly conspiracy theorists, love patterns: the more exaggerated and dynamic, the better. Pattern recognition is something that is hot-wired into the brain so exploit that part of neuroscience to your benefit. More importantly have the pattern (or don't hold back, patterns) represent something – usually, but not always, some symbol familiar to those who practise the occult. Pentagrams are the most obvious, but they are also now very much clichéd and a somewhat overdone image. Ignore them if you can. More often than not the pentagrams themselves are vague and have undoubtedly been forced to fit major landmarks so on the whole fail to fulfil that which was asked of them. Of course if you are going to develop a religious secret society you can employ these occult images as propaganda and agit-prop to instill wild and misplaced fears in people that

something nefarious is abroad in the land – usually in the form of a Freemason.

Freemasons have born the brunt of such fevered negative press throughout their history. Some would have us believe that they all sport huge black moustaches, which they incessantly twiddle, carry round fizzing metal spheres with the word 'bomb' written on them and revel in congregating in numerous back rooms to plot the fall of just about anyone who crosses their path. Of course, when that happens to your secret society you will know that you have made it into the big league and you can look forward to years of ridiculous religious and media denigration.

In his controversial novel *Sunsphere*, with its now infamous shoot-out in a Masonic lodge scene, the author Mark Ardin utilises the golden ball atop the spire of the Church of St Lawrence near West Wycombe, constructed by our old chum Francis Dashwood to add spice to his best-selling story. Dashwood had modelled his sphere on the golden ball that can be seen gracing the Dogana Di Mari in Venice. It is well known that within the golden ball of St Lawrence there are a number of seats and Ardin makes great play of a similar set up in the one that caps that splendid Italian building. The Venetian one though is protected by traps of intricate cunning and contains a great secret that has remained hidden for centuries.

> 'Some distance below he could hear the tremulous sounds of idle chatter fluid in its melodious Italian cadence, describing the humdrumness, the ordinary, and the familiar. Businessmen negotiating last minute deals with merchants, the shouts of oarsmen, bosuns, or itinerant sailors looking to be hired for a ship's crew. Crass

insults and friendly banter echoed along the ancient city walls against which the lapping of the water created an undulating hypnotically spasmodic rhythm with the taut creaking of rigging and the crack and flap of sail tugged by a night breeze rich in aromas of exotic spices from distant foreign lands that lay abroad.

'It was an obvious place to hide deep secrets but with an element of arrogance to it. A golden round sphere supported on two carved figures for all to see; perched high above and in plain view out of sight on the roof of the Venice Custom House with its statue of Fortune casting her mute blessings down upon the opulent but semi-drowned city.

'He reached into a weather worn pocket and pulled out a small key no longer than his small finger. At its head was an ornate sun-like symbol that had fine radiating lines spreading from its circumference. It was gold in colour but was obviously not forged in that element. It was certainly heavy for its size but he had seen and coveted enough of the precious substance in his time to realise that the key was fashioned in another metal. Not that it mattered. All he wanted was to find the lock built somewhere into the sphere.

'Pulling himself up he positioned his wiry frame beneath the ornamental sun and began running his ruddy hands around its surface hunting some obvious seam or opening in which to insert the key. Finding nothing obvious he paused to think. His mind flashed briefly to the tattered manuscript replete with clues, half-truths and hidden meanings, many of which he had failed to decipher. One page flashed into his mind's eye, a fine ink

representation of the Sunsphere. He remembered that there was a small triangular mark above the equator and in the western half of the hemisphere. He shifted his attention to that part of the sphere and after a few moments found what he was looking for.

'He ran a fingertip along the gentle triangular depression in the surface. It was probably an inch and a half along each side and felt as if it might give beneath firm enough pressure. His hand balled into a fist for a moment with the tension. Then he unwound his fingers with rapid slowness. He closed his eyes and pressed with his regular left thumb.

'There was a deafening soft click then something sprung up and pierced the skin. He recoiled but he knew he was too late. The poison was fast acting. He took a step back, his mind already in a fog as dense as that which lay on the waters of the Grand Canal. He felt his throat close tightly and his muscles begin to tighten.

'His eyes rolled up and the light of a thousand distant suns, the high heavens above him full of stars that were suns, span as he tumbled from the roof of brown tiles of deep russet. For a brief second before the light of life was extinguished he stared wide-eyed into the infinite and saw a flash of lightning.

'The key slipped from his hand and tumbled; lamplight spilling and sparking across its surface as it spun in freefall. It bounced once on the street below before dropping unseen into the dark wet waters of the Grand Canal.'

What Ardin manages to do successfully is link, via Dashwood's architectural proclivities, two real locations into a

grand conspiratorial mystery. Where you can, you must follow Dashwood and Ardin's lead. Note: Everyone loves a mystery!

Plain truth will influence half a score of men at most in a nation, or an age, while mystery will lead millions by the nose.

Viscount Henry St John Bolingbroke

Mysteries, like religion, are the conjunction between dubious fact and lurid fallacy. But who gives a monkey's? It's profitable.

Mark Ardin, Interview in
Secret Society User, June 2003

See *The Holy Blood and the Holy Grail* by Lincoln, Baigent and Leigh, *Tomb of God* by Richard Andrews and Paul Schellenberger, and *Genisis* (sic): *The First Book of Revelations* by David Wood for examples of this approach. South west France, made popular by the above books, is a now exhausted location for great secrets (apparently) so think of somewhere new to base your geomantic fancies.

Buildings such as the great European cathedrals are built around sacred geometry. This idea has popped up again more recently in connection with Rosslyn Chapel, which is said to be based on a Templar cross (similar in design to the Maltese one). Numerous carvings within the chapel itself are claimed by some to be clues to a great secret. Chartres Cathedral is also said to be heaving with mystical codings and some have claimed that it's the resting place of the Ark of the Covenant (just how many resting places are there?).

Great Works of Art

If landscapes are not your thing then try paintings instead. Hiding secret messages in art is a great way to announce your arrival especially if you can concoct vast amounts of spurious 'sacred geometry' based around a famous image. Avoid where you can Da Vinci's *The Last Supper* and Poussin's *The Shepherds of Arcadia* as they have already been snapped up. Try instead George Stubbs' *Baboon and Albino Macaque Monkey* or Mark Rothko's *Black on Maroon*.

Caveat: When researching in libraries, be warned that many of these establishments now mix pseudo-science and false-history in with the genuine articles. This can be troublesome. Sifting fact from bogus eyewash can be a shrill experience and it certainly makes deciding what to use a difficult prospect. Pyramids as stargates and Stone Age astronauts sit side by side with the Russian Revolution (itself not immune from accusations of being started by meddling secret societies) and the Franco-Prussian War of 1870–71.

Ultimately, then, we get the past we deserve. In every generation, thinkers, writers, scholars, charlatans, and kooks (these are not necessarily mutually exclusive categories) attempt to cast the past in an image either they or the public desire or find comforting. We deserve better and can do better than weave a past from the whole cloth of fantasy and fiction.

Kenneth L. Feder
Frauds, Myths, and Mysteries: Science and Pseudoscience in Archaeology, 1986

There is, frankly, a considerable amount of fake history around at the moment. A good rule of thumb is to look at the title. If the book has 'conspiracy', 'code', 'hidden', 'heresy', 'legacy', 'holy', 'treasure', 'deception', 'revelation', 'scroll(s)', 'secret', 'blood', 'sign' and 'key' on its cover, it is most likely a big bag of thoroughly nonsensical guff. Check the book blurb. Another give-away is the use of the word 'explosive' in the tag line: 'explosive new bestseller'. More importantly, this kind of 'literature' should be avoided because someone has plundered history for his or her own financial gain and to have your secret society associated with that is, at least initially, deeply frowned upon or worse, ridiculed. Besides, those authors got there first. History itself is replete with twaddle, propaganda, rewritten events, whether political or religious, and enough self-congratulatory nonsense as it is. Verisimilitude is a rare thing. Be circumspect.

The upside of all this is that some important questions are being asked of accepted, so called facts, particularly those relating to religion. This in itself is an important area to mine for source material. We only have to see the rattled wasps' nest that is Christianity after the publication of the Judas Scroll and the questions it has raised and the fevered rejection in theological circles that has followed on its revelatory heels.

One recent book that raced up the best-seller list, entitled *The Michaelangelo Syndrome* (with its now infamous gaudy type face), claimed that the eponymous artist had developed the rotary engine; was repeatedly abducted by aliens from Alpha Centauri; had sung in a flamenco a cappella band; and had written all of Da Vinci's best gags

during his stand up period in Florence (despite the well known fact that both men could not stand the sight of each other). This casual flaunting of history is at best beyond daft and heading into the realms of the enormously silly. The author, who shall remain nameless, also claims Michaelangelo was a member of a secret society called *The Reluctant Crevices*, when in fact he was a third degree initiate of *The Alans*, a group who consisted entirely of gentlemen called Tommaso Salutati Sforza.

The Name Game

Some form of celebrity endorsement never goes amiss, but make sure of your facts before attaching a well-known name to your cause. Study carefully any known figure in history before you commit them to your 'back story'. Leonardo Da Vinci is the de rigueur character of choice at the moment. But was he, as some claim, involved in a secret society?

(Giovan Francesco Rustici) and Leonardo soon became close friends, prompting the latter's initiation into a mock fraternity created by Rustici called the Company of the Cauldron. Members met over copious quantities of wine and designed paintings and sculptures made entirely from food.

Michael White,
Leonardo The First Scientist, 2000

No Priory of Sion this! Da Vinci was not the kind of fellow who would be drawn into anything more conspiratorial

than the Company of the Cauldron. He was also, by definition, someone who was bordering on, in the modern terminology, atheism at least in terms of a personal god. He was not interested in magic or the occult. The 'holy' was not really his bag, although he was steeped in the Christian milieu at the time and painted religious imagery for money. More importantly Da Vinci could never stick at anything for too long so being a Grand Master and running a secret society would have been a complete waste of his time and there was too much to do. The great man also had a less widely known personality trait – a splendid sense of humour, which may explain a number of so-called 'mysteries' (if there are any of course). Was he simply having a joke with us?

Being very slapdash and non-circumspect can lead you into all kinds of academic hot water. The last thing you want is some history swot informing you of your mistake about the historical figure you have built your premise upon. Of course no one can really deny, in the final analysis, whether or not your character was involved in some secret society but do your homework. Research everything you can about the personages you wish to see associated with your group. Then any criticism can be met with a swift and accurate rejoinder aimed at demolishing any accusations of dim-wittedness or slack reading on your behalf.

To Be or Not to Be Seen

Oxymoronic as it may seem some secret societies like to make their presence known – especially those with an overt

political or religious agenda. The Holy Vehm (Germany), The Garduna (Spain) and The Decided Ones of Jupiter the Thunderer (Italy) were all secret societies who tended for the more '*here we are, look at our weapons'* approach. Whereas the likes of Freemasons, the Illuminati, the Ordines, the Assassins, the Hellfire Club and the Himalayan Masters all tended to keep themselves to themselves.

How you approach the world at large depends primarily on what kind of secret society you are trying to establish and the parameters of your political or religious agenda. Do you wish your presence known to the serried ranks of the great unwashed (for whatever purpose) or do you wish to keep your activities to the peace and quiet of the lodge, garden party or golf match?

Gabriel Blowne, the well-versed and well-walked traveller spent many years trying to find the truths behind stories of the lesser-known secret societies that were rumoured to exist throughout England. It seems one group had opted for the latter course of action by keeping their activities extremely secret. All this subsequently did was fuel the notion that they were in fact so quiet that they did not really exist at all, except in the fevered imaginings of the local peasants.

In his book *The Secret Men* (1758), a sequel to the barn-storming *The Man Who Blew Too Much*, Gabriel Blowne described hearing of '*certaine men named the Beastes*', during the latter half of his tour of England in 1756. He had set out to find more about this brotherhood, a singular cadre called the *Withy Beasts*, of which little is known even today, but failed in his duty to do so. In this extract Blowne spends a short time enquiring of the whereabouts of this under-ground movement in a less than palatial inn.

'I took myself of my own personal avail to return onto the hills of the county where in recent years I had stumbled innumerable times in a discordant manner out over the threshold of the Derbyshire Gibbon, a fine Inn somewhere within in a ten mile radius of Frampton Camcorder, to explore the various byways of those fine embonpointed upwellings of moundalur limestonic strata. This village had taken upon itself to move on various occasions from said county of Somersetshire and I last heard that it had settled lately in a fine resplendent visage outside the hamlet of Two Horns near Farleyford Wynd. So on this occasion I facilitated myself of an easy egress from the promptostical salutations of the heavily wainscoted lavatories of the Deliberate Monster, my new Inn of choice on that particular day from which to begin my rustic peregrinations in quest of certaine men named the Beastes.

'Being of stout amplitude and of vigorous verisimilitudinal countenance and indeed having polished my whethers, I reasoned that in light of my recent wholesome cessation of suspended and rudimentary opines that I disencumber myself with previously held fragulations of a colestomical nature. In that such sensibilities held, within the confines of a needless rousing, enable one to forego certain frumptotic stalations of the mind and regale the thoughts with tremulous mental aberrational singularities.

'In conversational ejaculation with certain dyspeptic and frightfully ruddy gentlemen of whom one may say that in their stature they were seldom of an upright nature due in part to the consummation of lurid quanti-

ties of heavily brewed drinkages and also in part due to their inability to remove themselves, unless to engage in the rough sport of face-aching, from the damp boudoirs of their lodges, I was sorely regaled with intrigues and machinational impromptitudes as to warrant my near evacuation. Such men, I warranted, were of disproportionately ignoble infamy and were known to frighten certain vaporous ladies of the parish of Wells, disporting and derobing themselves in a frockular nature beyond that which was deemed wholesome and necessarily emblematic of the county.

'Therein, within the gambrelled nook of a sturdy port of call named The Mistimed Thrutch in which I sought some solace, a certain squalidinous gentlemen (of whom, in passing I had failed to repel with such vivid fistular manipulations), awash I might say in clouds of tobacconistic cumulus, disembogued himself of certain populastic inoctitudes. I took him to be nothing more than a mountebank and rustic pettifogger, perhaps a Shipham lightweight such were his glossetings. His accidental disportments had left him with crude manifestations of his previous wayward indignities but his frasmotic emollients were nevertheless forthcoming and I purchased for him, in serried ranks, a great multitude of aleous beverages of which was comprised, in the most part, of a salacious inoculent called Colonic BeDevilment.

'Soon my conversational rectitudes were not dissimilar to that of a man of lesser standing, due in part to the festitudes of the drink, and I demanded of him news of the cadre in question upon which our longitudinal meanderings had happened upon and of which activities had

> brought me. With immodest peripatetic disectitudes he uttered a deleterious barrage of dispompic gloatings but vowed thereon to disport me to the threshold of lodgings of the Withy Beastes.'

Blowne never made it. He was set upon by a gang of swarthy cutthroats who "…*kicked me full hard about the bag*." Blowne never returned to that part of the country and was to write in his diary of that period that he feared that the attack was nothing more than a tactic to scare him off from his quest. He may very well have been right.

Secular or Ecumenical?

> *The quickest way to make money it is said is to create a religion. The quickest way to create a stink is to set up a secret society.*
>
> Lord Horace Smeng
> *Why I became a Prancer* (1964)
> Collected correspondences from the trial

Further consideration must be made towards the spiritual nature, if any, of your secret society. This will have direct bearing on the type, procedures, initiations, regalia, methodology, credo and behaviour of your cabal. It is safe to say that all the conflict in the world today is about the two Rs – religion and resources – the former often used to acquire the latter, e.g. the recent Gulf Wars – god and oil – being the most obvious modern example. Keep this in mind while

creating your secret society, if you choose the religious path, as it will play an important part in deciding your agenda.

The most deliberate and venomous antagonism will come, more often than not, from established religions who will see your activities as nothing short of Devil-worship and your cadre as the bulwark of the anti-christ: Satan. Or more importantly that you worship a 'god' that is not their one, such as the Freemasons' *Jahbulon*, a name created from Jahweh, Bul or Baal and On or Osiris. Martin Short in his book *Inside the Brotherhood* states that they are '*…the names of three pre-Christian deities, some with Satanistic overtones.*' A somewhat silly notion as in a pre-Christian Hebrew world 'Satan' just meant an adversary, as it is in the Islamic faith. This is what 'Jesus' meant when he said to Peter, '*Get behind me, Satan*!' (Matt 16: 23). One of the gods is not even from the Hebrew tradition, where no Satan exists. This is just another way to accuse the Freemasons of cavorting with 'dark forces' or of being nothing more than Devil worshippers. Anyway, if you want to worship another god that is indeed your business. People worship different deities right across the world – are they all wrong? Can they all be right?

Despite the frenetic carping of certain quarters of the first and fourth estates we are not living in a secular age nor is science in its twilight period as some loons have it ([don't] see John Horgan's silly book *The End of Science*) – quite the contrary. Religion, the pseudo-sciences and anti-science all rule supreme. How many people look up their 'stars' in the paper every day? How many actually look up at the real stars above their heads? A far more exiting and worthwhile activity. The narrow-minded and illiberal attempts to quash

free-thinking with the use of childish homilies, quaint fairy tales, myths, legends and heavy handed threats while ignoring the facts, increase year after year. Remember religion has done enough to damage its reputation over the millennia but still needs its scapegoats. You will be one of those! It is worth noting that all religions started as cults and secret cabals but you try telling them that and you will get nothing but swift and repeated kicks up the backside, such as those seen in Charlie Chaplin movies.

> *Organised religion is a sham and a crutch for the weak-minded people who need strength in numbers. It tells people to go out and stick their noses in other people's business…*
>
> Jesse Ventura
> Governor of Minnesota

For a subject that is orientated to the left of the political spectrum – love, harmony; peace; respect your neighbour's ox, wife, dog; do not fight, kill, murder; help your fellow man, woman, child – religion is a hot bed of right wingers and extremists who want to shoot or hang everybody. One only has to witness the activities of certain beige Christian folk as they try to noisily park their cars outside their church, to the accompaniment of much swearing and door slamming, to see that the love their fellow man is indeed a sham. Certainly all religions do have their softer side but it is always puzzling to see right wingers adhering to something that is essentially a left wing ideology. Why, for example, does the Catholic Church have an essentially right wing news-

paper and a more liberal one? i.e. *The Herald* and the *Tribune*. Mind you, there's a Christian newspaper called *The Universe*, which makes no sense whatsoever – or is, at the very least, spectacularly presumptive. Maybe it's an Islamic universe or a Buddhist one. Or perhaps, and this is more likely, it's a good old scientific one.

Jesus is the only leftie
Worshipped by the right…
Jesus is the only leftie…
Prayed to by the right…

Claybert Frankenthrash III
Country and Western Singer

All of this must be taken into consideration when deciding the cut and thrust of your credo. Will you take the Hellfire Club route and put the wind up the Church or will you follow the path taken by the Holy Vehm, metering out fiery retribution to anyone who pauses to question the Bible. Remember many humans will kill to defend the non-existent. Will you?

If you take the atheist approach, then look out! This will really put the proverbial cat amongst the pious pigeons. Atheists, like scientists, are blamed for all the supposed increase in immorality, selfishness, social failures and crime. Yes, of course, it is silly but you must be on the ball as to what the opposition believes. The Church usually refers to an 'atheist conspiracy', but have yet to put this down in novel form. Of course, you won't buy it because it has the word 'conspiracy' in the title. If you decide to add 'liberal' to

your atheist or scientific stance, then wow!, you really are going to have some fun.

> *His faith in the supernatural was starting*
> *to get but verily on my Bristols!*
>
> Frederick Fock, 1757
> *The Stations of the Charing Cross*

It is often great fun to watch the reactions of evangelists, often at your door, as they are told that they are talking to an atheist who is content with life. There is always a look of total bemusement on their puzzled faces. This is because they are told that anyone who does not believe in a deity must be a miserably wretched soul in dire need of rescuing. Burst the fantasy balloons of those silly believers! You can be happy and not worship a mythical entity.

> *[Supernatural beliefs] fail to do justice to*
> *the sublime grandeur of the real world…*
>
> Richard Dawkins

These believers are certainly a funny lot. Cop this loon! Judge Braswell Dean of Georgia Court of Appeals stated in 1981: '*This monkey mythology of Darwin is the cause of permissiveness, promiscuity, pills, prophylactics, perversions, pregnancies, abortions, pornography, pollution, poisoning, and proliferation of crimes of all types*.' Most of these have been around since the dawn of time, of course, and religion has failed to stop any of them. Who though would want to stop pregnancies? (Or

indeed most of that list.) None of us would be here!

You can if you wish focus your praise on the following people: Carl Sagan, James Randi, Michael Shermer, Charles Darwin, Daniel Dennett, Isaac Asimov, John Lennon, Sir Arthur C. Clarke, Allen Ginsberg, Albert Einstein, Julian Huxley, Peter Ustinov, Gore Vidal, Kurt Vonnegut Jr., William Carlos Williams, Arthur Miller.

Alternatively, you are a modern day Canute who wants to turn the unstoppable secular tide, feeling that the world is going to Hell in a handcart and that the reasons for this are the troublesome and meddling scientists (and atheists) who are criticising and tearing down all your hallowed beliefs with their facts, measurements and logic. Or more importantly, and heaven forbid, other forms of worship are getting in the way! Okay, what are you going to do about it? Well most religions are happy to carry on launching broadsides of fire and brimstone every once in a while but is that enough? Your answer will, of course, be 'No'. You may feel that most religious bodies are not up to the job of defending your particular brand of faith. Despite the best efforts of evangelists, whether in the press or on very late night unwatchable chitchat programmes, the message is being lost. Time then, for some affirmative action. You have two approaches to the problem and it is entirely up to you which direction you decide to go.

A charitable organisation: Offering assistance, inclusiveness, brother or sisterhood, benevolence, spreading of the word of the deity, crochet evenings, tea, jam making, huggins.

Militant: Pick up that bloody sword and run the atheist bastards through!

In recent years there has been a dramatic up turn in the second option in all religious outlets. As science has made great headways into understanding the way the universe works all 'faiths' find themselves having to resort to violence and aggressive measures, sometimes even the use of sneery journalists. If that's for you, go for it. You could even try and recruit these bombastic scribes to your ranks so that you have an outlet for your propaganda. The right wing press is best for this, as their level of scientific understanding is minimal at best although the left is often equally guilty of such.

Avoid using creationism or the equally daft 'intelligent design' (which is just creationism spun through a PR machine) in the tenets of your secret society. It is a devalued and bogus belief system that has been rightly ridiculed. Like the idea of the flat Earth, the jungles of Venus and the Austin Allegro, it should be consigned to history. There is no point demeaning yourself with such fallacies. It will be tough enough trying to get yourself established, so do not sabotage this delicate time with the use of silly ideas. Even the Church accepts Evolution now, so you would be unwise not to do the same. (On October 27 1996, Pope John Paul in an address to the Pontifical Academy of Sciences in Rome said as much.) Farmers in the Bible belt of the United States will happily deny evolution but will curse to high heaven and wonder why the insects they persistently try to eliminate are resistant to their pesticides year after year. Do not aspire to that same level of dimwittedness. Deniers of evolution find the errors in science then denounce all science as being wrong – watch your step.

For those of you wishing to set up a religious order here's a checklist of enemies:

Atheists
Scientists
Gnostics
Worshippers of different deities
Liberals
Lefties
Homosexuals
Occultists
Satanists
Heavy Metal rock musicians (Death Metal, a hot favourite)
Communists
Buddhists
Jews
Swarthy foreigners
Teachers
Freemasons
Hollywood
Richard Dawkins
Marilyn Manson
Or any combination of the above.

Fear not. Some scientists believe in a deity. You will often find those attached to universities funded from the coffers of evangelist organisations or cults. Be sure to look them up and get them on board with your creed. Avoid where you can the more prestigious colleges and pick only those from the American Mid-West and Deep South.

You can if you wish focus your ire and brimstone on the following people: Carl Sagan, James Randi, Michael Shermer, Charles Darwin, Daniel Dennett, Isaac Asimov,

John Lennon, Sir Arthur C. Clarke, Allen Ginsberg, Albert Einstein, Julian Huxley, Peter Ustinov, Gore Vidal, Kurt Vonnegut Jr., William Carlos Williams, Arthur Miller.

It should be noted that the Church of England has had a strong Masonic connection. Even the Roman Catholic Church (although despising them) had Freemasons in the Vatican (see David Yallop's *In God's Name*) so religion does not always equate with an anti-secret society stance. (Keep in mind though that Yallop made the odd statement that phone tapping is a particularly Masonic habit. How does he know? Has he been listening?)

Caveat: It is worth noting that you must remember to avoid paranoia as this can lead to no end of problematic trouble. Once that sets in you will find that you will have the urge to purchase a vast array of weaponry while sensing, perhaps, the call of the wild. You will also feel the need to add 'militia' to the name of your cabal, followed, eventually, by an almost irresistible desire to blame someone, often the prevailing government, of being in league with your enemy of choice, in most cases the Jews. Hot on the heels of this will be the prestigious and excessive use of explosives.

The Occult

The third way for a secret society to follow is that of the occult. One of the most famous examples of this was the Golden Dawn, a magic based cabal who kicked about during the early part of the 20th century chanting and evoking to no particular outcome other than to startle ladies

of a mature age and outrage vicars into rigorous bouts of heated and red-faced apoplexy.

The beauty of an occult based secret society is that your imagination has free rein to do exactly what it wants. You can come up with and develop a credo and its rituals without influence from anywhere except your subconscious. Aleister Crowley, who made the Golden Dawn famous, was adept at using his libido as a source of his mystical workings and he could often be seen waving his wand around the front gardens of the ladies of the county, usually if they had a few quid stashed away somewhere.

There are plenty of books out there from which to source rituals and magic (not the producing balls in the hand kind). It is not unknown for some rituals to be euphemistically 'borrowed' and adapted from Christianity or the ever-popular and now frankly exhausted writings of Freemasonry.

Occult secret societies fall into two categories:

1. The working of rituals for selfish ends e.g. a nefarious will to power, sexual conquest, copping a feel.
2. The working of rituals for beneficial ends e.g. world peace, understanding, love, cheap beer.

Crowley himself ended his days in a tatty boarding house in Hastings, so use of the occult has its downside. Unless you want to spend your twilight years rotting in a seaside town you may wish to avoid using certain incantations – if you choose to utilise the Crowley-esque series of rituals that is. Rule of thumb: make up your own spells.

The Heady World of Finance

You may, of course, decide that money is your raison d'être. If racketeering, numbers, gambling, loan sharking, money laundering, pandering and fraud are your thing then the more business-orientated secret society is for you.

By their very nature money related cadres are, on the whole, not that secret, as they have to operate within the community at large from which they can make profit. Threatening late payers also means that people will know exactly who you are. Discretion is not something readily thought of as a necessary asset. Should the legal profession catch up with you then be prepared for a lot of media attention, although learning the gentle arts of bribery and blackmail will assist in removing any unnecessary attention. Note: Not all bribery and blackmail actions need a monetary base. This is when learning the skill of photography comes in handy.

In this realm there are no secrets per se but there is always a hierarchy; a ranking system in which new comers, after initiation, make their way up the levels to become criminal bosses. There is also a swearing of allegiance and, unlike other secret societies, death threats tend to be carried out, so be prepared for such eventualities. Powerful membership – initiating those in high places – is an absolute must for the fiscal based cabal. The legal profession is also a good source for recruitment – for obvious reasons.

This form of secret society is perhaps the most difficult to develop and sustain. Competition is tough. The financial world is a real minefield. A number of bad eggs from other secret societies have dipped their toes in this realm and have

come severely unstuck. Be careful. The best examples of this particular brand of secret society are the Mafia, Tongs, Yakuza and the Triads. The major banks also claim a vigorous stakehold in this particular sphere as well.

Fear

Quem metuunt, oderunt.
(They hate whom they fear.)

Ennius, 239–169 BC

Fear, as the title of the 1972 film has it, is the Key. Fear is a useful tool employed by politicians, priests and the commercial world to get us to do things we would not normally do. Fear is a primitive survival instinct, but one that can be exploited to a devastating effect.

In terms of secret societies fear can be employed two ways.

1. By those seeking to demean the secret society in the eyes of the public.
2. By the secret society wishing to gain power.

Critics of your cabal will use fear to instill in the population at large the idea that you are a threat to the established political or religious status quo. In many respects it does not matter whether you are or not, depending on your agenda of course, out to do harm to either the Church or State. Even the most benign of organisations have been given an air of menace that can subsequently be exploited by men of

power, God or conspiracy theory. The Odd Fellows, RAOB and the Ordines have all suffered such dubious honour. Article 22 of Hamas' covenant has the Rotarians, Freemasons and the Lions behind the French Revolution, Communism and the invasion of Iraq.

On the other hand fear is a damn fine and useful tool that can be employed to get people off your back. Off hand remarks that contain veiled threats are often enough to send a bitter critic scuttling for the shadows. It also certainly helps in fuelling the notion that your order has power where none actually (as yet) exists. By developing fear you can build up genuine kudos for your ensemble. It will also attract further criticism from those out to scupper your plans, which in the long run can only be of benefit – it becomes a well-regulated machine. Fear begets criticism, which begets kudos and then power that generates more fear. Take a hefty leaf out of the book of politics and religion and exploit this most basic of human emotions.

The Profane

All non-members of your organisation. This word is derived from the Latin words *pro*, meaning 'before' and *fanum*, meaning the 'temple'. The profane are therefore 'those outside the temple' who are ignorant of what goes on inside. Those who are not 'initiated'.

It is from them that much of your criticism will come but be aware that they are also a useful tool for propagating the myths, urban legends and conspiracy theories that will adhere to your organisation.

Charitable Behaviour

You may of course choose to help your fellow man, including the profane, in acts of charity. This is in the bailiwick of only a handful of societies – the Odd Fellows being the most famous. Charitable and education societies were prominent in 19th century America.

Resurrection Time!

So, that's the basic groundwork out of the way. Now you are ready to cross that threshold – or as the lingua franca of the world you are entering has it; you are about to be '*raised*', '*initiated*' or '*resurrected*' into a new life.

> *Those who say they will die first and then rise are in error*
> *They must receive the resurrection while they live…*
>
> *The Gospel of Philip*

II

In Which the Requirements are Discussed.

I must create a system,
or be enslaved by another Man's…

William Blake, *Jerusalem*

The Inner Workings and Establishing the Craft

Now we move into what goes on behind closed doors. You have decided on the direction, type, agenda and make up of your secret society. Now you need to make decisions concerning the inner workings of your cabal. As trivial as this sounds you must pay particular attention to this side of your affairs.

The Grand Master

In the primary stages of your secret society it is wise to adopt the mantle of Grand Master yourself. This simple action leaves no doubt in the eager minds of newcomers that it is to you that they are beholden – should you choose to adopt that stance. Some Grand Masters choose to facilitate a more avuncular approach towards those in their charge, while others favour the more despotic milieu. It is recommended that you favour the former but are ready to adopt the latter should dissension in the ranks occur. You may like to consider having that position indefinitely, perhaps until you have shuffled off this mortal coil. A more equitable situation would be to hand over the reins after a

set period of time, but there is nothing to say that you cannot become a 'leader of men' for as long as you please. It is, after all is said and done, your organisation. This attitude tends to be prevalent in the cult circuit and on the whole is frowned upon in the more serious fraternal brotherhoods that exist throughout the world.

After several years of service you may opt to step down and become a past master thus allowing a favoured second, the Grand Master in waiting, to take on the role. How they achieve this position is entirely up to you. It is often accepted practice that the Grand Master can only be considered for the position once he has served in all the offices of the lodge. This is certainly an idea that has its merits. If a Grand Master wants to oversee a lodge he must have full understanding of how it works. Now this may take many years – in that each position taken in turn may occupy a man for as many as five, ten, fifteen, even twenty years. But at least when his time comes he will have honoured the lodge by his commitment and dedication and is therefore extremely worthy of the moniker and position of Grand Master.

Suitable candidates must be considered wisely. It is sometimes the case that a Grand Master may attain his desired goal of running a lodge but will then set about enforcing his will on others to the detriment of the lodge. This can be disconcerting to all but the most thick-skinned. (See section on Bad Eggs.) Should this ever happen there must be policies and contingencies in place to remove him from the chair.

A Grand Master must not take up the position until he has served all the other important roles within the lodge. By doing this he will understand the entire workings of the

lodge and the secret society at large. Even so, by undertaking to perform all those duties this will not guarantee the big chair. Other high-ranking members of the lodge will be asked to vote on a suitable candidate when the position of Grand Master becomes available. They will, of course, rate him on his behaviour up until that point. If he has failed in his duties he will not receive the top position. Voting should be done in secret by whatever means or methods you deem worthy.

Normally the proposed candidate would have spent the previous year (or whatever time frame you decide) holding the rank of 'Vice Grand Master' (not meant to sound naughty!) or 'Grand Master in Waiting' or 'Vice Chair' – the name is entirely of your choosing. After this set period the present Grand Master will call to order and notify that the time of his presidency is nearing completion and that the time is nigh to elect a new Grand Master.

> *Brother, I call upon your good nature and to stand beside me as we deem our solid companion who is of stout heart and of good measure the position of Grand Cuckoo. Using your skill and judgement elect the said man to his calling or do not. Quack!*
>
> Grand Cuckoo's Proclamation
> The Loyal Order of the Men of Gotham

In the Freemasons the man responsible for the lodge is the Worshipful Master and the Grand Master is the fellow who oversees all the lodges in a region or country. You may wish to adopt this moniker instead.

Duties

The Grand Master, as well as running the lodge, will have such outside duties as liaising with other lodges – should you be lucky to have your secret society blossom into a national institution. He will be, in all respects, the public face of your organisation and if not public, then at least a figure head to maintain order, discipline and the smooth running of the craft. He will, of course, be the person responsible for ceremonies, including the initiation of acolytes as well as the raising to higher ranks of extant members.

The Grand Master will not be responsible for your secret society's policies. These must already be laid down in your charter (see below). The Grand Master will not dictate changes to this document or any tenets contained therein. He may suggest likely additions or amendments, but nothing more. Any long term and serious alterations to your credo must be hotly debated and worked through. Consultation with your fellow members is a must. This is your secret society, but you now have people loyal to your cause and they must be respected. (Unless you go the despot route.)

Charter and Constitutions

The rules, regulations, ceremonies and other sundries, drawn up into one document. You may wish to be entirely responsible for this or you may, if your fraternal organisation is more egalitarian, ask your inner circle for suggestions.

It is recommended that the charter is written up and bound in an impressive book made from very thick expensive paper or vellum with a heavy leather cover – a title is optional. This gives it an authentic feel with added gravitas. It should be kept in a large chest preferably near the hub of your ceremonies. If you get stuck most banks will look after them for you. Should your secret society spread then keep the charter at the first lodge that is set up: i.e. '*Lodge 1*', the '*Casa Princeps*'.

Grand Masters of other lodges who wish to discuss adapting the charter should address all correspondences to Lodge number one – i.e. you. On no account must they make changes without your authority, unless they decide to splinter off to start their own secret society. Grand Masters who want to set up a new lodge in your order must put their wishes in (coded) writing to you. Their lodge designation will be sequentially numbered from the previous one set up. They may also give their lodge a name. There are no problems with that, as such, but any name must be reasonable. You may require them to run the epithet by you for confirmation of suitability.

In the 1720s various spasms rocked the Freemasons, as there were claims of '*irregular assemblies*' or clandestine lodges in defiance of the set Regulations. This was due in part to certain Masons who felt dissatisfied by the absolute authority of the Grand Lodge. Anthony Sayer, the first Grand Master of all English Masons, was hauled before his superiors and given a sound ticking off as a result.

Make sure this does not happen to you. Be considerate and understanding to the wishes of your membership or you may have a rebellion to deal with. On the other hand

do not be swayed by every whim that comes your way, whether it is your own or that of a fellow lodge member.

The Constitution of the Freemasons was written up in 1723 by one James Anderson and comprised of Charges and General Regulations and a detailed history of the 'art of Freemasonry' and its symbolism. Consult it if you are able.

Offices of the Lodge

How many of these are needed? Well, initially not many but as your society grows in stature and numbers you will find that the official positions will increase. Do not worry at the early stage if you think you have too few. At the beginning you will not have enough members to fill a large number of roles anyway. The time duration for each position held is at your discretion.

You will of course have a Grand Master but you may wish to consider the following list of offices for inclusion. What you call each office is again down to personal choice.

Grand Master. May run your lodge or oversee many lodges.

Worshipful Master. In charge of the ceremonies and lodge matters.

Past Master. The last Grand Master who is there in an advisory capacity.

Grand Master/Worshipful Master in Waiting. The next person for the big chair.

Protector of the Gate*. There to admit or refuse members, visitors, gate crashers, prying media or religious representatives of a frenetic nature. Usually has a drawn sword.

Chief Steward. Runs the lodge during dinner evenings, social events etc.

Chief Steward in Waiting.

Treasurer. Looks after those all important funds you will need for whatever fiscal requirements are so deemed.

Ushers. Move visitors, initiates etc around.

Grubber+. Someone who empties the bins.

Pumper^. Someone who pumps.

The Freemasons also have the titles:

Inner Guard. Lets Masons in to the lodge.

Junior Deacon. Carries messages.

Senior Deacon. Carries more important messages.

* The Freemasons call this the Tyler.
+ A *Petty Revellers* term.
^ From *The Aeolian Brotherhood*. The Pumper gets the wind ready.

Junior Warden. Calls everyone from 'work' to refreshment and vice versa.

Senior Warden. Closes the lodge.

Charity Steward. Looks after the donations.

Almoner. In charge of collecting and spending benevolent funds.

Director of Ceremonies. In charge of rituals.

Chaplain. Conducts the prayers.

All respect must be given to each office and each representative of that position must be treated accordingly and with due deference. Even the humblest rank must be afforded some degree of civility. One day the Grubber may become the Grand Master.

Regalia

No self-respecting secret society can do without something to dress up in. Although it is not de rigueur it often benefits the psychological mindset of the adherents and allows them to feel that bit more special. As with any club, organisation or society the feeling of continual self-improvement helps the secret society as a whole. Bonds of kinship are strengthened by the use of badges, pins, tags, sashes, coins, aprons and so on. The use of regalia also allows the initiate

to feel part of something special (perhaps the most important aspect) and inspires in them the desire to progress through the ranks, learning more as they do so. As in military circles ambition for promotion is a keen motivator and, although not for the many, at least those desirous of improved status are willing to aspire to a new stripe or rank pip.

In the majority of people there is an urge to collect, gather and to horde, particularly in the male of the species. Whether it is miniature trains, stamps, Boy Scout badges, tea cards, bottle tops, toy cars or tin robots, the willingness to accumulate is neither diminished nor abated in adulthood. Your secret society should be able to offer and satiate that basic human trait by offering a varied selection of achievement or status paraphernalia. The nature and form of these items is once more entirely up to you, but consider the notion that it is both helpful for the continuation and the eternal loyalty of your cadre if there are a considerable number of these gewgaws.

There should be a badge, and the term is used in the broadest sense, for acolytes, initiates, and other ranks all the way up to the Grand Master (and beyond for those special secret societies). The suggestion is made that these items are less prestigious and simple for new recruits but that the style and execution of the higher status icons are of a more elaborate nature. For example, you may choose to have as your basic recognition symbol a metal circle, perhaps representing '*eternity*', or the '*wheel of life*'. At the basic acolyte level this will indeed be the simple circle but once the bearer has been raised into the next level the symbol will change through the addition of say a single wing, or a sun icon, or

the use of the number '1'. This continues throughout the lifetime of the member with each new badge displaying the additional motif or icon concordant with the rank that the member has attained. The psychological impact this has cannot be understated. A rising sense of self worth and importance will increase as each new badge is earned.

Regalia may contain any of the following:

Pins
Badges
Gems
Coins
Epaulettes
Gauntlets
Chains of office
Aprons
Sashes
Hats
Blindfolds or 'Hoodwinks'
Lanyards
Handkerchiefs
Underwear
Broaches
Shoes
Knitwear
Conkers
Rings
Cufflinks
Drinking vessels
Combs

Watches
Hot water bottle covers
Scarves
Duvet covers
Fully posable action figures

All should increase in adornments as each level is attained. In terms of how to dress within the lodge see Attire below.

Secrets

We dance round in a ring and suppose
But the Secret sits in the middle and Knows…

Robert Frost, *The Secret Sits*

The great Robert Frost there, but is he right? No secret society worth its salt can do without its secrets. Now, are they 'secret societies' or 'societies with secrets'? Well, they are both and of course neither, depending on one's point of view. To get to the underlying problem the notion of exactly what their secrets could be must be analysed.

First thing's first.

By definition a secret society must be secret but the very idea, in many respects, is something of an oxymoron. The visibility of these societies is not obscured. One can walk down the high street of many British towns and clearly see a signpost pointing the way to the nearest Masonic lodge. The magnificent building of The Grand Lodge in London is not exactly hard to miss and one is unlikely to find oneself tripping over it accidentally on a casual stroll along Great Queen Street. This is not, in itself, a problem, but perhaps the moniker of 'secret' must be dropped due to its constant and continuing inaccuracy. Most, if not all 'secret' societies now have websites, some of which are extremely well presented,

allowing an unprecedented access to at least the 'outer portal' of their institutions. Of course, one must resist the temptation to use the term 'fluffy' to describe the modern secret society, but at least they are making efforts to rid themselves of the conspiratorial mystique that has shrouded them for so long. (Of course, it should not be forgotten that this very same mystique has been nurtured by the very same people now apparently attempting to reverse the process.)

In reality a secret society should really be seen as a society with secrets. Numerous books, documentary films and so-called exposes in one form or another, mostly very silly it must be said, keep the general public aware of these brotherhoods. Hardly a month goes by without someone decrying Freemasonry, the Illuminati, the Ordines, Skull and Bones, Bohemian Grove and the Buffaloes as nothing more than a group of revolutionary Johnnies trying to bring down society or put the wind up the Church. The secrets they keep may bring about the downfall of humanity. Frankly, that is nonsense.

Your detractors will probably invent sinister secrets to tarnish your reputation. To keep your secrets safe you must maintain a noble and diplomatic silence. Unfortunately this very same silence will bring you to the attentions of the fevered speculators. The Knights Templar fell into this trap before they were extinguished. They were accused of all kinds of heinous and heretical activities but did nothing to dispel these accusations – to their detriment. Be on your guard but defend wisely!

So, what secrets to use?

Well the beauty of this is that the secret can be anything form the inane, bizarre to the downright revolutionary. It all

depends on what kind of secret society you have opted to construct. Basically it is up to the individual to construct a valid set of 'secrets' that can inspire suitable reverence in those who have recently passed the first level of initiation. The secrets growing more impressive as each level is passed.

Secrets usually take the form of recognition grips, signs and special words that allow one member of the secret society to recognise the other. They can of course be large scale, from a five year plan to subvert a legal process, to instigating the downfall of a country's power base, plundering another nation's resources, or simply to make as much money as possible through insider dealing. Even the noble aim of the enlightenment of humanity should be considered. Of course, you do not have to be a member of a secret society to do any of the above. But it is beneficial to set goals.

Some of the most controversial secrets you can possess relate directly to religion – usually some source for its true origin or some lost gospel or manuscript. You can make great claims to be the true keepers of these secrets, but be sure to make them earth shattering or explosive. Using those kind of pejorative terms will have your opponents fuming with rage.

A number of sects, such as those connected to Gnosticism (from Gnosis, to know), had heretical beliefs about the nature of Christianity, the most famous being the Cathars. The 'orthodox' Church tried to extinguish these ideas because naturally enough they contradicted the carefully controlled, so-called facts that had become mainstream. Several documents have come to light in recent decades, like the alternative Gospels such as those written by Philip, Thomas and now Judas, which have all run counter, on the whole, to what the Church has taught. It would certainly be

fun to consider a lost Gospel relating to some other character from the New Testament to really ferment Church antagonism towards your society.

Once more that pesky thing called science gets in the way. Genuine secrets are those related to the workings of the universe and careful research and study are slowly revealing these. In truth, to call them secrets suggests they are being kept that way by an outside force, but that is a nonsensical concept. Science is taking us from ignorance to understanding but that should not stop you coming up with some cracking ideas about our place in the grand scheme of things.

Caveat: Don't be too hasty to give away all your secrets in one go. Save the really good ones for later, perhaps after the final initiation ceremony when your acolyte had ascended through the ranks and has reached the highest level within the organisation. Even then it may be wise to have a few more tucked away. Having secrets that are really hush-hush keep even those at the top eager for more. Freemasonry for example has three main levels after 'apprentice' and the Mason is 'raised' up the ranks to a Third Degree. Most Freemasons only ever reach that stage and are often unaware that there are another 30 degrees above them. Or at least they used to be unaware, until the advent of widespread publishing, the Internet and of course the numerous books on the subject.

Three may keep a secret, if two of them are dead.

Benjamin Franklin

The nature of the secrets tend to fall into either:

Esoteric

The brotherhood has knowledge of certain aspects of the metaphysical or magical processes that can be employed for benefit of either the self or the organisation as a whole. A prime example of this would be the secrets of Alchemy; the ancient art of turning base metals into gold. Now we are well aware that turning lead into gold is well beyond the reach of a fledgling secret society and you are unlikely to have the means, money or in fact the place to carry out such methods. Use of alchemical terms could in fact be employed (at least in the early stages), as they frequently are, for the purposes of metaphor. The initiate, through self-improvement, turns him or herself from a crude base form mortal to an enlightened being by the very act of being a member of your secret society. This set of secrets tends to flame the ire of the established Church (historically Catholicism), who will accuse you of Devil worship and numerous heathen activities. Francis Dashwood was constantly the butt of incessant finger waving from apoplectic men of the cloth. But he cracked on apace with his thing. Do not be deterred!

Political

The brotherhood will put itself into certain positions within the community at all levels of the country's power base to ensure that certain ideologies and philosophies are carried out or encouraged. The secrets should be related to who those people are, and the positions of power they occupy; and the ideologies and long term plans and the resultant benefits. It is this second category of secrets that dominates the focus of

conspiracy theorists who will, without failure, assume that your secret society is out to dominate and run the world (a now very dull and overused concept). These same people accuse the members of the Bohemian Grove and the Bilderberg organisation as having just that policy in mind. Why should yours be any different? Some very famous and successful men are members of these esteemed organisations.

A subset of the political form of 'secret' are those that encompass 'revolution'. Usually those on the Christian capitalist right* will accuse the Freemasons (always their particular cross to bear) of being behind all the major revolutions that have upset the world. Included in this list are the Illuminati who have also been accused of the same thing. Now there is nothing against the idea that certain revolutionaries were Freemasons especially in France, but to suggest that every unrest due to grim working, social and financial conditions was the work of a secret society is indeed somehow patronising of those keen to stand up for their basic human rights. One possible exception is the United States, whose revolution was born out of numerous and perfectly understandable reasons, not least heavy taxes – and who wants those? Many of those who signed the Declaration of Independence were indeed Freemasons. You should wherever possible avoid engaging in this kind of dramatic display though, especially in the fledgling years. Revolutions are tricky things to handle and often use belli-

*It is interesting to note that Jesus, if he existed, did behave the way it is said he did in the Bible then he, too, would have been labelled a 'leftie' revolutionary. More so if he engaged in that activity in the modern world. It is interesting to note that an iconic left wing figure has become a symbol of the right.

cose activities to garner a result. Unless you are well trained in the defensive arts handling a group of disgruntled 'churchies' can be a tricky activity at the best of times.

Rank

Within the walls of the lodge all exterior notions of rank are removed and only those of the secret society are adhered to. This can create some problems, as many bank managers will feel more than a little miffed at having to bow before a higher ranked brother who in the outside world empties their bins. That is their problem. The hierarchy that exists in the world of the profane does not exist within your organisation.

Men of low standing in the outside world can feel worthy within your lodge but not at the expense of others. There should be no overt displays of swaggering deportment. There should be respect as well as ease and no feelings of hostility because a window cleaner is telling a chief constable where to sit.

How many levels of rank you employ is entirely up to you (see also the 33 degrees of Freemasonry). It is a question of balance. Too many and things become complicated; too few and there may be a lack of ambition and drive to climb the hierarchical structure. Remember to equate each rank with a new set of secrets or elements of your hidden agenda (if you have one).

It is also advisable, during dinners to have a '*top table*' at which the higher ranks within your society are seated, much as prefects have their separate table at school. This helps to emphasise the hierarchical situation as well as develop respect for the various offices.

Attire

You may wish to instruct your members to follow simple guidelines for behaviour when they are gathered together within the confines of the lodge. The most obvious is a dress code. Hawaiian shirts and Bermuda shorts should, in many respects, really be frowned upon unless of course you have set up your secret society in the Bahamas (such as the *Nicholl's Town Boys* or *The Cistern Point Juggers*). Smart casual is perhaps the order of the day. Some societies may frown on anything with an exterior rank badge, such as a military blazer bearing a rank of a squadron or regiment. One indeed could take offence at this because it may suggest contempt for the rules. More importantly it is a display of rank that is irrelevant to the workings of your lodge and also hints of superiority. The owner of the military blazer may in fact be lower in rank within the lodge than many in attendance and is thus displaying disrespect for others.

It is beneficial to devise some form of uniform or fancy dress for your adherents to sport while they attend lodge meetings. It is not compulsory but it is certainly wise to allow your members to dress up. They can dispense with their notions of exterior social rank and revel in the ceremonies dressed in something more suitable for their sacred position within your order. Freemasons use the apron, which grows more ornate as the various degrees are reached. They adopted this form of attire in honour of the medieval stone masons who were also the source of some of their insignias. The Knights Templar bore the now famous white tabard with its familiar red cross while the Aeolian

Brotherhood wore smocks with a cloud image over the right breast.

How you dress your members is entirely up to you but choose something fitting (no pun intended) that, in its donning, instils a sense of loyalty and the desire to progress up the ranks. Tuxedos though are recommended for dinner evenings.

Decorum

Unless you are a member of Francis Dashwood's Hellfire Club, where raucous behaviour with monkeys was encouraged, you should apply the correct standard of decorum from the start. There is no mileage in allowing free reign of uncivil rectitude to become common place. Short lived is the lodge that applies this outlook. If firm but fair rules are engaged from the start then all will be well. If you have a lax attitude initially then attempt to apply the brakes as dissension blossoms, things will certainly end in disaster. More often than not new members and indeed the more established ones are in fact looking for some form of order in their lives and therefore welcome the civility of the lodge in opposition to the unruly outside world from which they are trying to escape.

Misbehaviour should be frowned upon as a general rule with perhaps a fine levied for miscreants. The Buffaloes (RAOB) have a punitive system where for any 'swearing' other than of oaths, certain monies have to be thrown into the middle of the room. This is collected at the end of a lodge session and added to the coffers. The Aeolian

Brotherhood has similar fines for any member who lets his wind go too soon.

Any prolonged disruptive behaviour should be dealt with by ejection from your secret society with a set list and sliding scale of unwarranted activities.

Some misdemeanours:

Drinking to excess
Swearing
Defaming fellow member(s)
Bringing the lodge in disrepute
Soiling regalia
Soiling regalia of a fellow member
Misuse of the facilities
Showing off in the lodge
Showing off in public
Blowing the secrets
Blowing off in public (an Aeolian Brotherhood no-no)
Carving your initials in the Grand Master's chair
Laughing at inappropriate moments
Gurning (in all its forms)
Lewd conduct
Tardiness
Eructation
Flirting with the GM's wife on ladies' night
…and so on.

Be sure to draw up a comprehensive list and make sure they are added to your lodge handbook (given to each initiate and containing the house rules) so that members are in no doubt as to what is classed as intolerable behaviour.

The Lodge

A lodge is a place where Masons assemble and work; hence that Assembly or duly organised society call'd a lodge, and every Brother ought to belong to one.

Anderson's (Masonic) *Constitutions*, 1723

It's no good meeting fellow members of your organisation in a field, street corner or a car park. This will tend to dispel all the mystery that you have managed to generate and all your good work so far will come to naught. If you are going to practise fraternal fellowship then just about any property will do – obviously a more interesting building will add extra gravitas but any reasonable sized establishment will suffice. Avoid using a small flat or hiring small rooms as this restricts the workings of the lodge. Small apartments tend to be surrounded by other tenants and there's nothing worse than having a ritual initiation interrupted and ruined by a neighbour demanding that the music is too loud or that the chanting is interfering with the enjoyment of an evening's TV viewing. If you are aiming to practise the dark arts then it is recommended that a remote location would be more suitable e.g. a cave.

Some secret societies have met above public houses, inns and taverns, down in cellars and within the walls of old

abandoned churches. This, in the latter example, has the added frisson of stirring up a bit of horror in the local church going community, having the knock on effect of your brotherhood gaining a dark and Satanic reputation. You may of course be tempted, depending on the style of your secret society, to choose to meet fellow initiates in an out of the way place. These venues have been made (in-) famous by the likes of the Hammer Horror films, where dark practices were carried out in the back rooms and cellars of large remote houses in the stockbroker belt or stately homes belonging to Devil worshipping second rate actors who were heavy on the ham.

Choosing the location of your lodge can be an interesting procedure and once more depends on the type of secret society you have decided to set up. On the whole lodges do tend to be 'invisible' except, for example, the Freemasons who tend to have theirs situated in very obvious places or at least not too distant from convenient car parking spaces. The one in Weston Super Mare, for example, is surrounded by high Victorian properties that look down upon it. (There is also a very obvious signpost pointing to its location.) Many Masonic halls are splendid custom-built lodges that fit a standard internal pattern and their location is not in the least secret. This kind of meeting place though may well be beyond the wallets of most. But do not worry.

There is no reason why you cannot start small and, as the membership figures increase, move on to larger premises. The stature of your lodge will directly reflect the nature of your secret society. Should you wish to use a building of status that is fine but do not rush the decision in an attempt to give your cabal an instant status it does not yet deserve. If

you are choosing the anarchic/political path your lodge should be well hidden to avoid the advances of Her Majesty's constabulary and intelligence services (unless of course you have policemen in your ranks).

It is important that spouses are allowed into your lodge once, twice or several times a year. This is done to allay fears that their nearest and dearest are not up to anything untoward that may effect home life. If your secret society is an all-female affair than it's wise to let the husbands come along once in a while.

Number meeting places sequentially – the first is always Lodge number one, or the Grand Lodge. Every new one that follows must be numbered accordingly and, as stated before, can be given a name. You can if you wish levee a small fee from each meeting place in your secret society. This helps with the continual funding of your group.

The interior of your lodge can be dressed and decorated as you see fit. The prestigious use of occult symbolism is advisable. There should be the various offices, dining areas, conveniences, a kitchen and most importantly the temple or '*inner sanctum*', as it is often referred to.

Caveat: Some lodges, though, are doomed to failure, loss, degradation and to suffer all the slings and arrows of outrageous fortune. The old Golden Dawn temple in Weston Super Mare is now a building society (a non-secretive organisation). How, indeed, the mighty have fallen! If this happens rally your forces and knuckle down. The closure of one lodge does not spell disaster for all. Keep at it.

The Inner Sanctum

This is the most important room in the lodge as it is here that all the ceremonies will take place. There should be a raised area akin to a small stage or dais and there must be enough room for the assembled members to fit within this most holy of places. It is no good having to ask people to wait outside in the hall while you conduct a raising.

The inner sanctum, sometimes called the *holy of holies* or the *sanctum sanctorum*, must be the most decorated room and must give off a sense of solemn respectfulness. The ceiling must have special attention afforded it. Sometimes the zodiac is painted around a single sun at the centre. Sometimes the sun is an *All Seeing Eye* (see the reverse side of the paper currency of the United Sates) to suggest to everyone that the deity (if you have one) is watching all. Masonic lodges have the Latin words *Vide*, *Aude* and *Tace* (see, listen and be silent) usually written up high on a wall. Some lodges have seating around the inner sanctum all looking in – unless you happen to belong to the Society of Avoidance, whose members do not look at each other throughout their lodge meetings. You may also wish to add images to the floor of the temple – most Masonic lodges have the checkerboard pattern like a chessboard as their floor design.

On the stage there is usually the Grand or Worshipful Master's chair. This should be an impressive piece of ornate carpentry itself, decked out in all kinds of symbolism (relevant to your organisation). Some cushions or at least sufficient padding may be useful. A lectern or some form of table is also recommended. Candlesticks are

usually found in a temple and they are well worth having for that special lighting ambience during any ceremonial event. These can either be held in tabletop candelabra or in a stand on the floor – normally around six or seven feet high.

Fees

Fees are levied so that the secret society can continue to exist. Each lodge should administer its own affairs, including raising funds, but may in accordance with your rules hand over a small percentage for the greater good. Normally each lodge acts independently, asking the Grand Lodge about matters of policy only. How much autonomy do you give? Well that may very well be reflected in whether or not you raise money by asking each lodge to contribute to the whole or if you allow them to run their own affairs without interference. This must be sorted out from the start and laid down clearly in the charter. Money is always a sticking point but lessen the problems with careful and clear thinking from the off.

Who Should Join?

Where you can you should be looking for new members from the local community. More importantly they will be like-minded individuals who are looking for something that will get them out of the house. Most, hopefully, will be looking for some additional meaning in their life beyond

the links of a golf course, the office or a car showroom. Your society must offer them that.

Wealthy initiates, or rather people of a certain financial standing, are always welcome as this will aid the society in its development. Do not restrict your outlook to these individuals only but it is advisable you fill your ranks with people who can make life easier for you, as well as fellow members, in the outside world. Be vigorous with the selection process and this will pay dividends later on. Membership should be facilitated through personal invitations only. Follow this up with a home visit to see if the candidate matches your profiling system. A stable family life is always a plus.

The following is a guide as a focus for your recruitment policy:

Policemen
Solicitors and the legal profession
Doctors
Dentists
Architects
High ranking members of the Church
Her Majesty's Customs and Excise
Other secret societies (be careful!)
Hoteliers
Builders
Members of your local planning department
Company Managers (Middle management)
Entrepreneurs
Salesmen

Try to avoid:

Journalists
Members of the media
Scientists* (if your society is heavily religious)
Atheists (if your society is heavily religious)
Writers
Religious loons (if your society is scientific based)

These offer little in the way of perks and have a tendency to ask too many questions or spill the beans, although some have indeed become members of secret societies (see Esteemed Company).

*Edward Teller, the man who loved the bomb, was a Bohemian Grover but on the whole scientists will tend to wee on your fireworks.

Initiation Ceremonies

Lowliness is young ambition's ladder
Whereto the climber-upward turns his face
But when he once attains the upmost round
He then unto the ladder turns his back
Looks in the clouds scorning the base degrees
By which he did ascend…

William Shakespeare, *Julius Caesar*

In the Bard's quotation we see an all too common problem when it comes to those who have swiftly ascended the ladder of life. There is often the adoption of disdain for those with whom there was once companionship in formative years and who now stand below the initiate in rank, whether internal or external. Of course there is nothing wrong with wanting to better ourselves but we must be careful how this is attained. As in all aspects of life there are those who think nothing of using everyone and every method without so much as the commonest forms of gratitude to climb the social ladder, a trait made de rigueur in the penultimate decade of the 20th century. Unfortunately this is a fact of life and although encouraged in the outside world it is one to be frowned on within the hallowed halls of your lodge. It should not be tolerated in any form.

At any one time in your secret society there will be those who have ascended the ranks and those just joining, many of whom are desperately keen to learn all the secrets in one fell swoop, perhaps on the back of a desire to crash their way to the top and pour scorn on those below. The idea of the initiation ceremony is to keep that drive in check and maintain order and discipline. To aspire to the next level the acolyte must learn to restrain all individual motivations while they are within the bounds of the lodge, keeping about them great decorum and respect for those above and those below. This of course works at all levels of initiation throughout the 'degrees of understanding' you have decreed within your secret society. It should be encouraged so that members can transpose this beneficial behavioural idea into the outside world thus improving humanity as a whole.

Initiations, or as the Freemasons call them *raisings*, are in some respects a reward for good service to the lodge and fellow members. Depending on how you have decided to run your society, initiations may also be given after a set amount of time. You may decide that acolytes have to wait a year before they are initiated into the next level or that they have to serve every job within the lower ranks before they can be considered for 'a raise' (*a little secret society joke there*).

Ceremonies are not only employed to initiate (or raise) candidates, but they can be used for dinners, opening of a lodge session or just about anything you fancy devising a small pageant for.

Here's an example of one for opening a lodge session from the Fraternal Brotherhood of the Regency Carpets. It is merely to be considered for reference purposes only.

The assembled company wait in the ceremonial hall while the Grand Master takes his place on the dais.

Raising his arms he brings a gavel down upon a lectern (sometimes a desk). Whistling noisily he directs the company to hum along.

The whistling is commanded to stop by a secret sign.

Grand Master/Mistress: *Brothers assist me in opening the lodge. All rise!*

Everyone rises then swiftly sits down again.

Grand Master: *Are the battlements secure?* (He asks this of the person responsible for locking the doors – the Protector of the Gate.)

Protector: *They are secure from all outside intrusions.*

Grand Master: *Are the profane and their soiled manners barred from entry?*

Protector: *They are. From all intruders the doors are verily bolted. So that we may meet in peace and accord.*

Grand Master: *Are there none but us present?*

Protector: *There are none but true Carpeteers present and all be counted and obliged upon the hour.*

The Grand Master then knocks his head three times on the lectern.

Grand Master: *Will you all give the sacred sign so that we may know each other.*

The assembled then give the secret sign (anyone unable to give the sign is assumed to be an intruder and forcefully ejected or kicked in the regalia).

Warden: *The sign is given! All are true!*

The Grand Master then produces his bauble and places it in the slot.

Grand Master: *Brothers of the Carpet before the lodge is deemed open, I call upon the Great Layer of the Universe to help us this day in all our undertakings.*

The assembly then whistles inanely until gestured to stop.

Warden: *Thus verily so mote it is!*

Grand Master: *I declare then that our assembly is true. The lodge is therefore open.*

He points to all four corners of the room, the ceiling on which archaic symbols are painted (usually in garish gold) then the floor.

Grand Master: *All hail the floor!*

The floor is hailed with sharp intakes of breath.

Warden: *The kettle is on.*

Death Threats!

Freemasons will no longer have to face having their tongues cut out and their throats slit if they break their oaths. The United Grand Lodge, the society's governing body, said yesterday that it would remove references to physical penalties in candidates' obligations. The Grand Master, the Duke of Kent, has said that such references contributed to the society's reputation for secrecy and idolatry.

The Independent, June 1986

The use of death threats to secure secrecy used to be the staple of initiation ceremonies, but sadly no longer. Political correctness has seen to it that blood-curdling oaths are now no longer tolerated. In the past threats of death, dismemberment, throat cutting, the removal of one's tongue and other dire consequences were all part and parcel of the process that in the event the initiate spilled the beans he would suffer accordingly. You may wish to keep them in for effect, but with the way litigation is these days any mention of retribution may land you in the midst of an expensive court case. Threats to family and friends as a manipulative tool, employed by the more extreme ends of the underground spectrum (politico-religious, more often than not), should also be avoided.

A Typical But Generic Initiation Ceremony

> *"…It means a break-away from the old method and order of life…"*
>
> W. L. Wilmhurst, *The Meaning of Masonry*

An initiation ceremony can be as flamboyant or as basic as you so deem but bear in mind that the more creative and showy the ceremony the greater psychological effect it has on the initiate. Some Masonic initiations create a genuine sense of fear but as many have stated, post ceremony, it is an exhilarating and worthwhile experience nonetheless. To really hammer home the point make the '*crossing of a threshold*' a dramatic affair. Do not worry, the initiate will also feel that they have been involved in something worthwhile; that they really have given up an old way of life and have crossed over into something far more exotic and exciting. It is not enough to welcome the new member into the lodge with a handshake and a certificate. Better always to have a rousing and at the same time a *terrifying ordeal* through which the acolyte has found and stepped onto the *path of righteousness* that leads him into *enlightenment*.

The most important aspect of the initiation ceremony is to render in the initiate the most fundamental of ideas which, simply put, is that they are entering a new and brighter realm of understanding. Behind them is the old ghastly world of the profane, of chaos, ignorance and isolation out of which they are passing via the initiation ceremony into the world of light, knowledge and fellowship.

They must also understand that they will be party to profound secrets and knowledge known only to a select few. More importantly, and this must be instilled from the start, that if they reveal any of the secrets the initiate will suffer dire consequences. (See *Death Threats* above.)

The following is an initiation ceremony from the Ring Slippy Tweedians and is taken from their Book of Rough Hewn Cloth. The '**sacred**' and '**magic words**' are deliberately left out for secrecy reasons. These are taught to the candidate prior to his initiation. The single letters are the various offices throughout the order.

The candidate dressed in a hood, a lime green kaftan and red tweed slippers is brought through the double doors at the back of the lodge and is made to wait by the W. The KL coughs loudly to alert the assembled lodge.

KL: *There is an alarm at the door!*

GM: *Who seeks to be enlightened?*

GM holds up a staff and points to the star above the double doors. He utters the **sacred word**.

CANDIDATE: *'Tis I, a sullen traveller on the road of stupefied ignorance. I seek* ***sacred word*** *in the* ***sacred word*** *of* ***the sacred word***.

GM passes W the PT who sits down near AF until U shouts the **magic word**. GM walks swiftly towards the WSM who steps up to the podium to insert the FR into

the slot on the JK. GM stands up, sits down then stands up and moves to the west whereupon the candidate steps up to the KL and offers his PN to the W.

GM walks three places to the left until he rubs up against Q before moving to stand behind W, PT and LF. Making the sacred gesture, he then moves to the first corner where he stares at the wall for a set amount of time.

W: *He is man of upstanding nature and holds his manhood firm.*

GM: *I hear.*

W: *He leaves the world behind.*

GM: *Who has brought this man?*

W: *Noble brothers. He desires to be a member, hard and true.*

GM: *All is dark.*

GM then moves to stand behind LF then takes eight steps to the left to position himself behind QR, TT and DG. He raises his staff and points to the sacred symbol directly above the candidate. The GM then takes three steps to the right and one to the left before moving across the room to stand beside the RF. He then jumps on the spot for five counts before heading to the second corner.

GM: *Darkness surrounds the brother to be.*

The hood is double-checked by the TG and the W.

W: *Upon this hour it is so done that this brother who walks in darkness, awaits rebirth into light. The binds that bind him are born of ignorance and fear.*

The W places a noose of string around the candidate's neck and ties a knot. The GM hops once while the GH, the TF and RP lurch randomly backwards and forwards. GM says the **magic word** then returns to the lectern and coughs three times to alert the assembled that he is about to make utterances.

GM: *Brothers, we have in our midst a man in darkness. He lives in peril.*

W: *Speak candidate!*

CANDIDATE: *Tis I. The lost one. Ignorance of things Tweed.*

The GM begins jumping on the spot for five counts then squats. Raising his hands to the sacred symbol above he winks at the GR who moves to stand beside the WT who, on taken this cue, shuffles across the room to stand by the W. The RP, GH, TF and the QR form a rank, take a step forward then lean backwards.

The assembled then each remove a slipper.

GM: *In honour of this man's admission we make the first sign.*

The first sign is made.
The second sign is made followed by the fifth.
The second sign is made followed by the fifth, the eight and the tenth. This is then followed by the second and first again.

W: *The signs are given that we may recognise.*

The GM then rushes to the third corner where he faces the wall.

GM: *This brother in darkness wishes to be considered a wearer of tweed.*

KL: *Tis so. The sun riseth and the sun sinketh but we wear the tweed.*

GM: *By his acceptance he will be taught the ancient mysteries.*

Everyone falls down then gets up after a count of three.

The GM then returns to the lectern and raises his hands high above his head. The WSM makes a mess then gathers together the rolls of tweed from their place of storage. The GM turns his back and cups his hands over his ears.

Three ensconced candles are lit, extinguished, then re-lit.

The W, RP, GH, TF and the KL exchange places then form a cordon around the candidate. They point at the

candidate. The W steps forward and 'comforts' the candidate to a kneeling position.

The GM then moves to stand in front of the candidate holding a sword to the man's breast. The W whoops once, then twice then whistles one continuous note for the count of 20. GM then instructs the candidate to lean forward.

GM: *This is the sword of Jeraboam.*

The assembled give the third sign and utter the **sacred word**. Followed by the **magic word**, said twice.

GM hops on one foot then rushes to the fourth corner. The sword will still be against the candidate's breast but is now held by the W.

GM: *The sword sits in judgement of your ability.*

ALL: *All hail the sword!*

GM: *Candidate, do you understand that to reveal what you learn will mean?*

ALL: *All extremities removed by force!*

CANDIDATE: *I do. I do solemnly swear that I am to the task.*

GM: *Bring him unto light!*

W: *Unto light we bring him!*

The hood is removed with one dramatic gesture. Everyone runs around then stops at the count of three. Sweets are then handed around and everyone is happy. GM remains in the corner until the lodge closing ceremony at the end of the evening's festivities.

This is just one example of an initiation ceremony. You can make yours as elaborate or as simple as you so desire. The more elaborate the ritual – the greater the psychological effect, making the acolyte feel as if they have really been through the initiation process mill. Simply handing over an apron or a sash is not the done thing. You must make them feel as if they have really crossed over a threshold or entered into something really special. In short, lay it on thick!

In Alexander Piatigorsky's *Who's Afraid of the Freemasons?* there are 30 pages or so of Masonic rituals for you to consult for additional ideas.

Degrees and Levels of Initiation

You must decide how many levels there are within your secret society. Each level must improve on the last in terms of the secrets revealed and the method of passing from one level to the next through a particular ceremony. Each of these rituals must convince the acolyte that they are going to be a little further down the road to understanding the greater mysteries that you have been hinting at since day one. More importantly each ritual must be more impressive than the last.

As the candidates have passed from the outside world to the new life of a member of your group they are in fact still very much *in the dark* when it comes to what is really going on. Each successive 'raising' to the next level brings *more light* upon them. It is in a sense a gradual transition as opposed to an instant one.

It is recommended that a Super Grand Master (or a name of your choosing) must be positioned at the highest degree attainable in your organisation. He must have moved up through the ranks and must know all the ceremonies and ritualistic words off by heart. He, or indeed she, must also be able to perform all rituals without slip or error.

The 33 Degrees of Freemasonry

Lowest at the top.

1. Entered Apprentice
2. Fellow Craft
3. Master Mason

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4. Secret Master
5. Perfect Master
6. Intimate Secretary
7. Provost and Judge
8. Intendant of the Building
9. Elect of Nine
10. Elect of 15
11. Sublime Elect
12. Grand Master Architect

13. Royal Arch (of Enoch)
14. Scottish Knight of Perfection
15. Knight of the Sword or of the East
16. Prince of Jerusalem
17. Knight of the East and West
18. Knight of the Pelican and Eagle and Sovereign Prince Rose Croix of Heredom
19. Grand Pontiff
20. Venerable Grand Master
21. Patriarch Noachite
22. Prince of Libanus
23. Chief of the Tabernacle
24. Prince of the Tabernacle
25. Knight of the Brazen Serpent
26. Prince of Mercy
27. Commander of the Temple
28. Knight of the Sun
29. Knight of St Andrew
30. Grand Elected Knight Kadosh, Knight of the Black and White Eagle
31. Grand Inspector Inquisitor Commander
32. Sublime Prince of the Royal Secret
33. Grand Inspector General

You will probably not need as many as 33. You may wish to think about levels of initiation that relate to particular numbers – seven, nine and thirteen are all numbers imbued with some form of magical significance. You will find most numbers have some special meaning to someone somewhere. So take your pick.

Coded Messages, Signals and Glyphs

It is often necessary to communicate with fellow secret society members at the national or international level.

It is sometimes worthwhile testing the water when it comes to applying for a job, discussing matters with the bank or any other normal day to day environment, to see if a fellow member is able to assist. With the careful use of code words or rather to put it a better way '*recognition*' words, great personal benefit can be found within the walls of the workplace.

Signals are another sure-fire way of alerting a potential ally to your allegiances. They should take the form of discreet gestures that could almost be mistaken for normal activities, such as scratching the nose or wiping fluff from a jacket. Touching the forehead, running your fingers along your lapel, putting a finger up a nostril, scratching a part of the body (avoid the groin), the position of crossed legs – can all be used as secret gestures for a mute, clandestine conversation.

Just a few 'signals' you may wish to consider devising:

Secrecy
Saying hello
Distress
Fidelity
Put that away
Level of initiation
Whoops
Fancy a pint

Yes
No
Pardon
Not just now
Can you tell me where the nearest lodge is please?

A one off signal needs to be backed up with a confirmation. A single gesture may be misinterpreted so employ a sequence that leaves the recipient in no doubt as to who you are.

It is often suggested that fellow members of a secret society are there to aid their fellows as a sign of mutual dependence and to encourage a sense of brotherhood. The world can be a desperate and difficult place and any victory great or small that can ease the way is always welcome.

Here's an example. Running and owning a car is an expensive duty, particularly when it comes to repairs – especially those on luxury vehicles (when on the rare occasions they do break down, of course). How much better it would be to have a fellow society member who is a garage mechanic who would be able to cut costs and treat you with the respect you deserve, instead of some rude unwashed youth who works for a company ready to overcharge you for inspecting your sills. Using a secret foot position or a hand gesture may alert a garage employee that you share a brotherhood. By recognising your subtle movements, he will afford you due consideration.

Of course in any one town you may already know all the members of your society so recognition signs and coded words become more beneficial when travelling around the country or abroad.

A series of distress signals may be of benefit as well. In the unlikely event you are in court or have just been arrested a '*gestured indication*' of your allegiance may work in your favour.

Glyphs, small images or motifs, are really useful and can be used to alert fellow members of your cabal as to what's going on or that you are a noble fellow Brother, especially in written correspondences. Glyphs can be incorporated into documents, graffiti or lodge and regalia adornments.

Getting to Grips

You may wish to utilise special handshakes, known as *grips*, in the secret society business. Not all organisations use them but they are worth having. The grips usually signify which level of initiation the member is at. Thus a second level member for example will able to tell when gripped properly which level the stranger before him has achieved. Sometimes a grip might not be recognised or may be missed. The subtle use of additional telltale signs will allow the social intercourse to function smoothly and without confusion. You can spend several satisfying hours trying out different hand positions to find the ones that best suit you and your brotherhood.

Passwords

We are all familiar with the passwords employed by school age gangs, troops and clubs so that admission can be refused

to suspicious characters. Passwords, or '*Shibboleths*' as they are sometimes called, can be a single word that can be dropped into conversation to alert anyone in the room as to your secret affiliations or can be used to gain entry to a lodge or lodges particularly those out of town or in unfamiliar territory. They are called Shibboleths because when Jephthah, of the Gileadites, caught the fleeing Ephraimites, he asked each captive to say the word shibboleth, which means '*a stream in flood*'. The fugitives could not pronounce the word properly because they could not create the 'sh' sound (Judges 16: 1–16)

Entry to a lodge may require a sequence of passwords or indeed whole sentences and correct responses that have to be learnt by heart. This avoids a lucky chance use of a password (often the staple of naff films) that the person desiring entry may happen upon. It is advisable to follow this latter course and have a long sequence of passwords in the form of a structured 'conversation', including secret words known only to your secret society. The following is just a brief section from the *Lodge Appeal* of the Ring Slippy Tweedians.

Warden: Hail.

Person at door: Hail.

Warden: Quid -?

Person at door: Pro Quo.

Warden: Give me that word.

Person at door: The word is true and long and difficult to spell.

Warden: As it is to all men.

Person at door: But all men are not as I…

Remember to devise something that is relatively short in duration. If it is too long the lodge meeting will be over before everyone is in. The Roundhouse Boys had a series of passwords for entry to their lodge that took one hour and twenty-six minutes, while the Elusive Order of Social Mysfits had an entry to the lodge ceremony that was just over a month long.

Person at door: Knock, knock.

Warden: Who's there

Person at door: Caesar.

Warden: Caesar who?

Person at door: Caesar firmly from behind and Rome around up front.

That exchange was from the Loyal Brethren of the Stinking Frond. It is of course funnier in the original cod Latin.

Salutator: Pulsus, pulsus.

Praefectus: Quis est libi?

Salutator: Caesar.

Praefectus: Excrementum!

In contrast the Nude Lads had a single word to gain entry to their lodges, the word was '*ummm?*'

Written Correspondence

When you are writing a letter or engaging in some form of written correspondence it is beneficial to drop subtle hints (other than glyphs) about who you are just in case the recipient of your screed is a fellow member of your secret society. Obviously this will not be the case in the early years but as your group expands across the country, and if you are blessed, across the world, you will need to communicate with them without revealing too much to a third party who may happen upon your letter.

The rule of thumb is nothing too overt. Do not be tempted to use such terms as '*Worshipful Master*', '*lodge brother*', '*as a fellow member of…*' Subtlety is the order of the day.

Selecting identifying code words from your initiation ceremony might be a useful ploy but just one word only – one that perhaps has two meanings, an everyday normal use and one that can also be interpreted as being part of your secret society. *Savaloy* might be too obscure or misconstrued, whereas *civility* fits the bill perfectly.

Sign the letter as per normal but maybe add a 'lodge' number after the name or more interestingly hyphenate your name with that of your meeting house. If for example your name is *Bernard Goole* who attends the *Corinthian* lodge, add '*Corinthian*' so that your name becomes '*Bernard Goole-Corinthian'*. Fellow members of your society who know that lodges are called Corinthians will know exactly where your allegiances lie.

You may also employ the use of other hints within the text as indicators of who you are, such as a double hyphen, four full stops and double commas. Hours of fun can be had coming up with special sigils for your society's use.

Secret Alphabet

This is not an absolute must, but an idea worth considering. It is a time consuming, but worthwhile, endeavour. Of late, secret alphabets have lost much of their gilt and, indeed, usefulness. Secret alphabets should perhaps only be employed for the more anarchic cabals but feel free to use one if you wish.

Secret alphabets are something very much from the past but are charming nonetheless. You can draw one up to add a sense of history, making claims that it was once used, centuries before, but is now redundant. A secret alphabet can be a useful tool in the construction of your secret society's back-story.

The modern Rosicrucians or AMORC (not to be confused with the original and in all likelihood bogus secret society from the 17th century) use one based on

triangles similar in many respects to that employed by the Knights Templar – which was based on positions in a Templar cross.

Cryptography

For more interesting and exciting times it can be fun to use secret codes and other old standby tricks such as invisible ink. Use of these on the whole is limited to the more clandestine, anarchic and revolutionary organisations. Though one can have great fun sending out dinner invites as codes. Most methods have been around for centuries stretching back as far as ancient cultures. Most ciphers are now 'crackable', unless, of course, you have a supercomputer such as the Cray as an asset of your secret society.

Research the following methods:

1. Invisible ink
2. Use of superfluous words
3. Misplaced words
4. Vertical and diagonal reading
5. Artificial word groupings
6. Stencil plates
7. Using two letters (Bacon's Cipher)
8. Transposition of letters
9. Letter substitution
10. Counterpart tabulations
11. Mixed symbols – dots, lines, crosses
12. Printed key and code book

13. Use of number substitutes or numerals

The delightfully named Mr Thicknesse, an 18th-century expert in such matters, came up with a method employing musical notation to code messages. Great pleasure can be gained from creating your own codes, ciphers and methods of transmitting secret messages. As email and the Internet are open to abuse and surveillance by the authorities, it is perhaps time for the hand-written code to make a come back.

Bad Eggs

Any organisation will have its bad eggs. It is a fact of life. Undoubtedly you will initiate someone into your society only to discover that they are rotten to the core or that they are exploiting their position to the detriment of everyone involved. How you deal with them is entirely down to you, but they must be ejected immediately. Bad eggs have brought trouble and strife to numerous secret societies throughout the ages. One only has to look at the activities of P2, an Italian Masonic lodge, to see the consequences. The Freemasons acted quickly to distance themselves from the rogue elements and dispensed their retribution in a swift manner. You must do likewise. Brook no bad behaviour.

It is wise to associate yourself with the book *How to Remove Soiled Members* by Richard Prills.

We did strip him of his badges and after some rumination removed his baubles, his pantaloons of office, his quin, his smunt, his fresbel

and his hoodad… For he had brought shame upon the Brotherhood of the Frilly Adventures. No more would he flick his potatoes to the detriment of all.

Richard Prills,
Lodge Attendant,
Brotherhood of The Frilly Adventures, 1867

In Times of Hot Water

In times of overt political hoohah you may have to take your secret society deep 'underground' in an act that is certainly no metaphor. Dictatorships, religious intolerance and social paranoia have all contributed over the centuries to an adverse publicity when it comes to the public understanding of just what it is secret societies are attempting.

It can be a real rollercoaster at times. Take this Russian example from the 18th century onward…

Under Catherine the Great of Russia, Freemasonry blossomed. Some Masons were arrested though for 'revolutionary' activity, which turned out on the whole to be nothing more than a few moans in the odd book or two. Paul I did his best to suppress Freemasonry but attempted no outright ban. Then it was okay again when Alexander I took up the reins (he was a Mason). Then in 1822, it all kicked off again when he decided to stamp out all secret societies (boo!). By 1825 all Freemasonry had been banned, so Russian Freemasons all became members of foreign lodges, particularly French ones. By 1906 it was all back on again.

This is just one example of what you may come across, but be prepared for such eventualities. Society at large is a fickle beast at best, as is public opinion. Take nothing for granted and be prepared for the absolute worst. People's opinion about you will change like the tides.

Here is another famous example, often cited, in which the French newspaper *Le Moniteur* showed its readers how to shift opinion concerning Napoleon. 'The *brigand* flees from the island of Elba'; the *usurper* arrives at Grenoble'; '*Napoleon* enters Lyons'; ' The *Emperor* reaches Paris this evening.'

Dealing with Political Intrigue

Secret societies and political intrigue go hand in hand. Sometimes the conspiracy theorists do get it right – they simply muddle their thinking. Most accusations of manipulation have their roots not in world domination, but in the acquisition of power for accruing wealth. It is the most basic and destructive urge that humanity is prone to. In many of the more recent scandals involving secret societies it is the vast amounts of money being made and laundered through various financial institutions that garners rabid media interest.

On the whole your members at a grass roots level will not be involved with anything on that level. Frankly, powerful people have to mix with other powerful people to pull off stunts like international banking fraud. It will take time and effort to reach those dizzying heights, so put it off your wish list for now.

If a member of your cadre is caught with his hand in the till, the media and conspiracy theorists will be swift in their condemnation of your organisation as a whole. They will state that it is proof that you and your fellow members are out to line your pockets at the expense of society. They will follow this with accusations of undemocratic and anti-social behaviour. More devastatingly they will demand the banning of your secret society.

In short, leave political manipulation to those who can. Avoid involving yourself with such activities until you are confident enough that there are initiates in high places who can cover your tracks.

Be warned that other groups may wish to discredit you or simply blame you for some scandalous situation that has broken upon the public consciousness. You may find your organisation has become nothing more than a useful scapegoat. There will always be a backlash to secrecy but do not feel you have to come out and defend yourself, particularly if others drop you in it. Sometimes there is strength in silence. By neither confirming nor denying you will add a welcome gravitas to your activities. All publicity is good publicity, even the bad.

Distaff

It is very easy to assume that secret societies are predominantly a preserve of the male and that they suffer a men-only bias. Not so. There is nothing to stop the development of female-only secret societies. The Freemasons have women-only lodges, so if they can do it, you certainly can.

There are no special requirements per se for distaff lodges and how they run their affairs is entirely up to them.

This is still very much a man's world, so for that extra element of spice a women-only secret society is bound to really put the wind up some old creaking male elements of the establishment.

There is a dreadful sexist joke that says women have never undertaken this kind of activity because they cannot keep a secret for more than five minutes. Turn that cliché on its head. Prove to your detractors that you can be as powerful and influential as your male counterparts.

In the 18th century the Hon. Elizabeth St. Leger, daughter of Lord Doneraile, was initiated into the Freemasons after hiding herself in an empty clock case. She witnessed the activities of her father's lodge and the only way they could swear her to secrecy was to initiate her into the Brotherhood. If there had been an established ladies-only secret society at the time Liz would not have bothered spying on her dad. The Odd Fellows allow women, but their once secret (or rather semi-secret) status has long fallen by the wayside. There are 30 sororities in the American college system, perhaps proving the idea that female 'societies' are more prevalent across the pond.

III

In Which Sundries are Discussed.

For words, like Nature, half reveal
And half conceal the Soul within…

Tennyson, *In Memoriam*

Should You Make Them Worried?

As you go about your secret society business you will doubtless become worried about the hysterical reactions of extremists who blame secret societies for all their woes. They will perceive a threat where there is (apparently) none, but will want to use this supposed threat as an excuse for political manipulation in waves of brow-beating hysteria.

As already stated, we live in a period where fear is used as a powerful socio-political tool – fear of the outsider, the asylum seeker, the terror suspect. These are all phrases that have had their meanings subverted, a process of '*enemification*', to use an invented Rumsfeldism (he may not have used this word, but it is one he would have eventually come up with!). Conspiracy theorists are equally guilty of using this fear, as is the Church who continue to demonise secret societies for fear of losing ground to freethinkers and radicals who are often cheesed off with the religious hypocrisy of papal doctrine (such as Francis Dashwood). Minority groups are demonised throughout the world – they're useful whipping boys for all of society's ills and a good way for the powers-that-be to distract critics from their own failings. The same way certain reactionary reporters on the right like to blame liberals and atheists for the state of the world. Or the left moaning about greedy 'fat cat' industrialists plun-

dering the world's resources. Everybody wants to blame someone else for the way things are.

You should endeavour to remain calm and circumspect. Trying to counter these claims will bring you into direct conflict with your accusers. It is tempting, and indeed correct, to give your critics their just desserts but in the realm of the secret society it is safer and nobler to remain above the fuss.

It is recommended that you make subtle efforts to remind people to worry about more important issues, such as fundamentalist religion in all its hues with its attendant anti-science rather than inventing conspiratorial global domination agendas. We continue to live in a non-secular world. The Dark Age continues. The comfort of myths are more important than scientific reality. Suggest to your critics that they should really concern their thoughts with pseudo-science, political extremists, failing resources and the environment. Have them worry about greedy banks and companies who will not be happy until every square inch of the planet is sold for a high profit.

Note: If your cabal is involved in oil exploitation and resource grabbing you may wish to remain totally off the radar and/or ignore some of the above.

What to Look For in Conspiracy Theorists

Understanding the 'conspiracy theorist' can lead to some rewarding publicity. By understanding how they think and operate you can add a genuine frisson of sinister activity to your secret society by playing up their fears.

For the conspiratorialist, all manner of demonic forces have been at work throughout history, including of course, the Jews, but also the Illuminati, Knights Templar, Knights of Malta, Masons, Freemasons, Cosmopolitans, Abolitionists, Slaveholders, Catholics, Communists, Council on Foreign Relations, Trilateral Commission, Warren Commission, World Wildlife Fund, International Monetary Fund, League of Nations, United Nations and many more…

Michael Shermer, *Why People Believe Weird Things*

Excellent! Your ambition should be to get on that list. Remember as well that incompetence is often mistaken as conspiracy so be careful what you deem as such.

Conspiracy theorists have this patronising idea that we are all zombies – that we somehow fail to see what's going on in the world. They like to lecture us about how asleep we are or that the Devil's having his wicked way with our souls. It is without doubt nothing but a heady concoction of delusion to make them feel self-important and that what they have to say is somehow relevant to us all – a process of self-grandisement. Ask yourself: are Freemasons really going to tell a billion Muslims, the Chinese or the Roman Catholic Church what to do? Of course not. For you, it does not matter what those who entertain paranoid delusions think but once they turn their attentions on you, look out! Knowing how your enemy operates can really be a positive boon and will certainly put you on the map if a conspiracy theorist gets wind of your activities, especially if you play up to their fears and wild imaginings. Have a go! You may be surprised at the outcome.

Most of these people operate under a Messiah complex, believing that they are the only ones who can save us or defend us from the great threat. More often than not they are paranoid Christians who see the Devil attending to his nefarious work through the channel of a secret society. One conspiracy theorist even committed suicide with the sole intention of trying to make his death look like a suspicious murder so that his fears about shadow forces would be justified to the outside world.

Some even make the silly statement that microchips are going to be inserted into our heads. Just how much is that going to cost? How much to run the computer systems that would control us? My computer at home is always crashing as I am sure yours does – imagine a system that controls six billion people! What if it succumbs to a virus? You'll have to reboot all the people in the high street. Not very likely is it?

These people are very keen to trivialise all history into being nothing more than the machinations of secret societies, usually atheistic, Jewish and/or left wing. This is simply patronising and very stupid. These people would have us believe that revolutions must be the work of underground cadres because the great unwashed are not capable of thinking for themselves. Humanitarianism, freedom and the throwing off of religious persecution must surely be the result of atheistic secret societies, because the peasants can hardly think for themselves. Well, they can.

In their book *Nazis, Communists, Klansmen, and Others on the Fringe: Political Extremism in America*, John George and Laird Wilcox outlined a useful set of characteristics to look for in conspiracy theorists. By knowing these you will able to focus your attentions on creating a mythology around

your cabal. It will certainly help bring attention to your secret society if you know what conspiratorial buttons to press as part of your PR campaign.

1. Absolute certainty they have the truth.
2. America (*or insert country of choice*) is controlled to a greater or lesser extent by a conspiratorial group. In fact, they believe this evil group is very powerful and controls most nations.
3. Open hatred of opponents. Because these opponents (actually 'enemies' in the extremists' eyes) are seen as part of or sympathisers with 'The Conspiracy', they deserve hatred and contempt.
4. Little faith in the democratic process. Mainly because most believe 'The Conspiracy' has such influence in the US government (or wherever), and therefore extremists usually spurn compromise.
5. Willingness to deny basic civil liberties to certain fellow citizens, because enemies deserve no liberties.
6. Consistent indulgence in irresponsible accusations and character assassination.

This list was focused on Holocaust deniers in the book, but it works equally well for any of the unhinged conspiracy '*the truth is out there: I want to believe*' type theorists with too much time on their hands. As a rough guide to how these people think have a look at the adverts that appear in psychic magazines or those periodicals dealing with the more bizarre and outré. There will be no end of relationship related premium rate help lines, ads for weapons, surviving alien abduction memorabilia and gentlemen only Internet sites.

What They Believe

"*Okay, here's what we've got: The Rand Corporation, in conjunction with the saucer people, under the supervision of the reverse vampires, are forcing our parents to go to bed early in a fiendish plot to eliminate the meal of dinner… We're through the looking glass here, people…*"

Milhouse, *The Simpsons*

Here is a brief selection of conspiracy theories that secret societies are said to be involved in. Those claimed to be responsible are in brackets. Notice how many times the Freemasons appear. It must be carefully noted that those said to be behind such events will vary depending on who has concocted the theory. Sometimes the machinations are undertaken by secret societies working in tandem, under the control of or in conflict with another cadre. As an exercise, try and fit your group into one of the following:

The whole of Earth's history. (*All of them*)
Trade Centre attacks of September 11 2001. (*Freemasons, Illuminati, Templars, Bohemian Grove, Bilderberg, Skull and Bones, Knights of Malta*)
The JFK assassination. (*Freemasons, Bohemian Grove, Templars, Illuminati, Bilderberg, Mafia, Minutemen*)
The (non-) moon landings. (*Freemasons, Nazis*)
Secret moon bases. (*Freemasons, Nazis*)
The French Revolution. (*Freemasons*)
The Russian Revolution. (*Freemasons*)

Anything to do with Jesus Christ (aka Joshua Ben Joseph). (*All of them*)
The Holy Grail (whatever that is). (*All of them*)
ID Cards (UK). (*Freemasons, Illuminati, Bohemian Grove, Bilderberg*)
Fluoride in drinking water. (*Freemasons*)
The formation of the United States. (*Freemasons*)
E numbers in food. (*Freemasons*)
Toothpaste (don't ask!). (*Freemasons*)
Dropping the atomic bombs on Japan. (*Freemasons, Illuminati, Templars, Bohemian Grove, Skull and Bones*)
Pearl Harbor. (*Freemasons, Bohemian Grove, Illuminati, Templars, Skull and Bones*)
The Death of Calvi – 'God's Banker'. (*Freemasons, P2, Mafia, Opus Dei*)
Challenger shuttle disaster. (*Freemasons, Nazis, Skull and Bones*)
Area 51. (*Freemasons, Bohemian Grove, Illuminati, Nazis, Skull and Bones*)
Fall of the Berlin Wall. (*Freemasons, Bilderberg, Bohemian Grove, Skull and Bones*)
Invasion of Iraq × 2. (*Freemasons, Lions, Rotarians, Bohemian Grove, Bilderberg, Templars, Opus Dei, Skull and Bones*)
Crop circles. (*Templars, Freemasons, aliens in alliance with…*)
Chupacabras. (*Freemasons, Skull and Bones, Illuminati, aliens in alliance with…*)

By aligning yourself with a conspiracy it will increase your chances of gaining that sought after reputation which can enhance your standing no end. Clambering onto the conspiracy theory bandwagon is a sure-fire way of

becoming noticed and shaking off general indifference. But be selective as to which one you embrace.

The greatest hurdle you will face when setting up your secret society will be avoiding any attention from those overly keen to label you with the epithet 'cult'. In order to counter their finger pointing a brief description of the make up of a cult is outlined next.

Cults

"*I'm not the Messiah!*"

"*I say you are, my Lord, and I should know,*
I've followed a few..."

Monty Python's *The Life of Brian*

The worlds of cults, secret societies and religion often overlap in something not dissimilar to a Venn diagram. Religion can often be the source of a cult and vice versa, but not always. Cults do have many characteristics that are overtly religious. The following is included for research purposes in that, by avoiding the pitfalls of cultish behaviour, you will be able to steer your clandestine ship free from the lagoons and reefs of misunderstanding.

Cults on the whole occupy the territory that exists somewhere between a secret society and a religion. Both are seen within the make up and structure of these entities and often share similarities to both. Cults, on the whole, tend to be off-shoots of religion, where a disaffected adherent decides that the tenets of faith do not come up to scratch against their own highly personal view of what that religion should be and decides to create a belief system in their own likeness. It has often been said, indeed oft quoted, that the

quickest way to make money is to form a religion! What is a religion other than a well-developed cult? L. Ron Hubbard is the most famous proponent of this idea. He developed (started on a bet and a flip of a coin) the cult religion Dianetics or, as it's more commonly known, Scientology.

Usually the spin-off cult contains a mixture of plundered religious material from a number of sources, not necessarily those with a Christian slant, and is often a hybrid concoction of mumbo jumbo from a variety of diverse credos. Buddhist thought can often be found hand-in-hand with Judaism, Satanism and, on occasions, Freemasonry (as ever).

Cults on the whole tend to be more ephemeral than either religions or secret societies. There are of course exceptions to this rule in the form of say Christianity which started off as a cult or Hare Krishna (The International Society For Krishna Consciousness) which only began in the 1960s, but has survived well beyond the average lifespan of similar organisations. Again Scientology is another example of a long-lived cult, one beloved of numerous film stars, which undoubtedly adds to its mystique and its survival despite its bogus claims of our alien ancestry. Another example of a long-lived cult would be Mormonism or the Church of Latter Day Saints, dreamt up by Joseph Smith in 1830 after his supposed encounter with an angel named Moroni.

Cults are always focused around a charismatic and deeply psychotic leader – for example the 'Rev' Jim Jones of the People's Temple made infamous by the mass suicides in Gayana in South America. This cult leader is someone who is troubled mentally, suffering delusions of grandeur born of

an unhappy or at the least a troubled childhood (including bullying, toy burning, bed wetting). That perhaps is too simplistic a psychological reason as there are undoubtedly numerous facets that go to make up the mindset of a cult leader. But the evidence tends to favour a fractured and disjointed upbringing. Charles Manson – one time 'most dangerous man in America' – was the son of a teenage prostitute and spent many years in and out of various correctional facilities before starting his notorious activities.

De rigueur for the cult is the notion that the charismatic leader has convinced themselves, and of course their followers, that they are the second coming of Christ or in the case of the Satanic cults, the Devil himself. Through them the faithful will be saved while the rest of the ungodly world will be cast into Hell or other similar bombastic fire and brimstone infernos. This has obvious parallels with religions and with some secret societies. The cult is formed for the sole purpose of gratification of the charismatic leader who, perhaps lacking attention and love, demands it by force and manipulation from those he or she dupes into following them. In many cases, the cult members are there just to act out the cult leader's paranoid fantasies focused around one or more of the usual suspects: Jews, One World Government, Satan, Communists and so on. Parallels exist here with the more extremist conspiracy theorists who seek to lay blame for their own failings in the so-called machinations of back room cadres.

There is always a strong sexual element in the more charismatic, often bloodthirsty cults born perhaps of the leader's inability to form anything like a serious relationship with anyone in the past. Sometimes the cult leader is just

after the high life and extorts money from cult members. He or she is simply out to line his or her pockets to revel in great wealth, while their unquestioning subjects drift about in sandals and saris believing their leader is all powerful, all knowing and deserving of an opulent lifestyle. There are of course obvious parallels here with the hellfire and damnation TV evangelists and preachers prevalent on US television or certain Swamis in India and the West Coast of the United States.

Cult members themselves are usually of a surprisingly stable nature, at least at first. It is claimed that they are the victims of guile, cunning and devious psychological techniques. How else could seemingly normal, middle class, well educated individuals fall for the nonsense that makes up the teachings of all cults? Interestingly enough the real reasons for cult membership are not always that clear cut and our social backgrounds are no defence. We are after all human and whatever our social standing we all fall prey to weasel words and social manipulation through the prestigious misuse of psychology. Banks, politicians, television commercials and salesman for example all employ the same methods as cult leaders and religions to win us over. We resist yet still we succumb. However clever we think we are.

The existence of cults says more about society, perhaps, than any one charismatic leader. Cults reflect, as do religions and other belief systems, a quest for meaning in life. As science pushes back the boundaries of our understanding of the universe all of our old ideas rapidly become redundant. For example, humanity's unique position at the centre of a god's creation is now nothing more than a ridiculous and outdated concept. We live in a small planet around a less

than average star out on the edge of an ordinary galaxy, which is one of a hundred billion in the known universe. We are not special in any way. We feel vulnerable. Lost. Cults and religions step in to offer succour.

In the face of this awesome knowledge we are humbled. Many do not like the fact that science has removed the mythical make-believe entity as a cause of 'creation'. In an odd twist of religio-logic science is said to be nothing but the work of the Devil. Many cult leaders despise science; some steal the word and use it to give their cadre a more acceptable face, for example the School of Economic Science (not to be confused with the London School of Economics – although some would argue otherwise), which is nothing more than a sham concoction of nonsensical philosophies. Or Christian Science, which is about as oxymoronic a statement as it is possible to get.

But all the blame for cult membership cannot be laid solely at the feet of so called Messiahs, however charismatic they are. It is a two way street. Too many people are ready to accept the nonsense that greets them daily without question (newspapers are full of it). Many perhaps are on a quest to find meaning having failed to find it in the mainstream religions. Some are kicking out against repressive ideologies, consumerism, or a stifling home life. Sometimes new cult members are suffering mental health problems, are homeless, or are drug addicts or social misfits and loners desperate for sympathy and a solid base – somewhere they can call home.

There is also the same socio-psychological need at work best displayed with the desire to become part of a select elite, from secret societies through to golf club membership.

All play on the notion of special status. Despite the persistent use of the buzz word 'individuality', continually pumped into the population via adverts and the like, humans are gregarious and need the company and fellowship of like-minded people. As already stated, television advertising is just as guilty of using coercion techniques as the cults that society so desperately fears. Politicians and political parties employ the same processes as cults do. At the moment fear is the most powerful tool at their disposal. To combat that fear all of us must be prepared to question that which is presented to us.

Cults have a tangential influence on politics in respect to policy. At best they will influence the legal system and police methodology in respect to control and prosecution but rarely influence governments unless they grow to a scale that parallels organised religion. The best example of this would be the Church of Latter Day Saints or Mormons – a cult that has done very well indeed and one that does have a major influence on US government systems, particularly at the grass roots level.

But politics itself is not immune from the ideas and tenets of cult behaviour. In North Korea, for example, the political system is in effect one large cult with the reverence laid before the 'Dear Leader' whose will is immutable. This is a cult writ large ensnaring a whole nation to the point of subservience. The inability to question any policy laid before the populace becomes ingrained.

In many respects political extremist ideologies are cults. Hitler's National Socialism being a prime example with its perverse ideologies, crass mythic elements, daft pseudo-science and fevered ignorance enabling the Nazis to ensnare

nearly a whole nation, as well as others, even today, in its sway. It was not a secular state, as some Christians would have it. German soldiers had '*God with Us*' (in German of course) on their belt buckles!

The National Socialist party did not tolerate secret societies, because it was itself a secret society, with its grand master, its racist gnosis, its rites and initiations.

Rene Alleau
Les Sources Occultes du Nazisme,
Paris, Grasset, 1969

The Führer was venerated with deference and without question, his will was all and anyone who fell beyond the boundaries of thought and the confines of Nazism was considered a traitor and was duly punished in the extreme. Hitler himself thought he was on some divine path, that he was a Messiah, chosen to lead his 'people' to some glorious future and that the Germans, or rather Aryans, were the special people – the Ubermensch. Pre-World War Two Germany had numerous secret societies and cults related to paganism, anti-Semitism and 'back to the soil' neo-Nazi fraternities who romanticised Teutonic ideals.

The same could also be said of Stalin – a cult of personality – that of 'Uncle Joe,' held millions in the thrall of yet more perverse ideologies this time from the other end of the political swingometer. In reality who can tell the difference between these two extremes? Millions were slaughtered for cult-like messiahs and beliefs. Deluded extremism is a dangerous thing wherever it exists.

Blame the 1960s!

The strident political Right are very taken with the idea of blaming the 1960s for all manner of social ills, from single mothers and social breakdown to a lack of respect for authority. They are desperately wrong, of course, but one fall out of the *Tune In, Turn On and Drop Out* generation was the idea of the quick-fix and the rise of the Guru who, seeing that the young were throwing off the shackles of their parents in search of a better life, decided that creating faux religions with daft ideologies was the best way to make a fast buck.

In the quest for new meaning in the world critical thought was pushed aside allowing a free for all, anything goes mentality which was just as destructive as the 'old ways' the young were trying to rid themselves of. Minds were happy to accept any glamorous nonsense that promised great revelations. True, that is not something that is purely a 1960s phenomenon – it is prevalent throughout human history.

What made the 1960s interesting in this respect was that science and technology were making great leaps forward while simultaneously there was still a widespread profusion of a 'Middle Ages' mentality. Nothing changes, I hear you say. While we were busy sending man into space a whole gamut of nonsensical mindsets were in the ascendance. True, it is wise in hindsight to be dismissive of these new ideas but at the time a sea change was happening and in one respect that was a positive step forward. At least questions were being asked about the nature of reality. It was simply that they came up with bogus answers from looking entirely in the wrong places.

But there is a fine balance between mindless acceptance and outright hard line scepticism. As Carl Sagan said in his 1987 Pasadena lecture The Burden of Scepticism: '*It seems to me what is called for is an exquisite balance between two conflicting needs: the most sceptical scrutiny of all hypotheses that are served up to us and at the same time a great openness to new ideas.*'

What happened in the 1960s was too much of the willingness to accept things without question – a position ripe for exploitation by those who had the desire to do so. Indeed this is symptomatic of the whole of human history, but in the space age it was perhaps, and still is, more of an anomaly.

The predominant cult model in that decade, and one that lasted into the next two, was based on Eastern philosophy or, more accurately, a complete bastardisation of Hinduism and Buddhism – Hare Krishna and Transcendental Meditation being the most obvious examples. These were developed as kinds of easily digestible 'Mac-religions'. One cult group set up by the Bhagwan Shree Rajneesh owed its development to the hippy movement. In passing it is interesting to note that Stephen Knight, author of the flawed *The Brotherhood*, was a member of this cult for two years.

With a blend of Westernised, easy-to-understand cod philosophy and copious amounts of LSD these Eastern based cults became de rigueur on the Californian coast. In short they were an instant way for the new age Messiahs to make vast sums of money and at the very least exercise their fruity libidos and a suppressed will to power. Their followers, of course, surrender all their worldly possessions in exchange for vacuous guff about higher energies and auras. The 'ascended master' (or other similarly silly epithet)

would then hang out with the Beatles, drive around in a gaudy Rolls Royce (or in some cases whole fleets of expensive cars), sporting tanned lovelies that dripped off every limb. Not once were they ever questioned by their acolytes as to why they were behaving counter to the *sacred teachings*.

Guru?

At the head of and controlling the 'groupthink' of the cult is a charismatic leader skilled in either psychological manipulation through a dynamic and hypnotic personality or the well honed, sometimes reckless use of bullying and physical force. In most if not all cases, the self-styled leader will make claims to be the New Messiah, Christ or his antithesis, Satan. Charles Manson pulled off the trick of convincing his followers that he was both.

Through the teachings of their loquacious leader the followers will reach the Promised Land, heaven or in the case of the Nazis, a Greater Germany. Some promise a rebirth onto an orbiting spacecraft where they will join a celestial brotherhood (not to be confused with the more extreme followers of *Star Trek*); others new-found occult powers and a winning way with the opposite sex. They all claim to be the true keepers of sacred and often ancient knowledge. Many are dropouts from society or refugees from one religion or another. Some are sexually repressed or the victims of abuse or at the very least a failed family and safe home environment. Of course some have come from comfortable backgrounds and have discovered the

arts of manipulation to control others and are in it purely for the money or the power kick, for example Luc Jouret of the Solar Temple or Bhagwan Shree Rajneesh and his ideas of sex and meditation (can you do both at the same time?).

Cult Exiters

These are people who take on the role of rescuing people from the clutches of cults. Keep an eye out for these people in case they mistake your cabal for a cult. They are highly skilled in the techniques of de-programming individuals who have been 'brain washed'. Jane Campion's film *Holy Smoke* followed the activities of Harvey Keitel's cult exiter as he tried to extract Kate Winslet's character away from the group based in India, albeit in a darkly humorous way.

Cult exiters and anti-cult groups have and continue to play a role in monitoring the activities of numerous New Religious Movements (NRM) – the modern, less than combative term for a cult. In many respects they are just as guilty as promoting the idea that young people are being brainwashed by these organisations. The anti-cult groups have a tendency to create and fuel the hysteria and often fall victim to their own hype. Many anti-cult groups are Christian and therefore see the 'Devil' at work in every NRM as they do with cult's bigger brother, the secret society. When the authorities consult these groups on the right course of action the information supplied can be and often is misleading. That of course is not always the case. But as William Shaw states in *Spying in Guru Land*, the cult/anti-

cult relationship becomes one of a dog chasing its own tail. Each feeds on the other, creating a 'looking glass world'.

The anti-cult groups are just as guilty of provoking a hostile reaction to cults as the cults themselves. In many respects most cults, on the whole, tend towards privacy whereas their antitheses wallow in fire and brimstone fueled hysteria, raging fervently that everyone is at risk.

Some cult exiters and those setting up anti-cult groups are often ex-cult members and have seen first hand the often nefarious and destructive activities of these woefully misguided cadres. This gives them a more realistic and controlled, hysterics-free insight with a genuine ability to help those desirous to leave the clutches of an NRM.

Cult-ure

Television programmes such as *Star Trek*, *The X-Files* and *Doctor Who* all develop a cult following. All six *Star Wars* films have done the same, but is there anything to worry about? Are children, and indeed adults, being manipulated by the makers of these programmes? Some critics would argue for the affirmative, but most see them as harmless entertainment. Certainly, many people do take their passion for such shows as *Star Trek* to excess and, indeed, it could be argued that they are being exploited by the vast array of 'merchandise' on offer – that they are trapped into believing a fantasy and turning it into a reality. Is the term 'cult' used on the game of football? No. But it is true that followers of the sport dress up in their favourite team colours, buy vast amounts of merchandise, paint their faces, analyse statistics,

and claim they could do better than the referee, manager or the celebrity centre-forward and so on.

Both *Star Trek* fans and football fanatics (the latter being by far the biggest group in the world), all show symptoms of cult behaviour. In many respects football is a cult and people have died as a result of the game. Violence on and off the pitch is widespread. Fans who switch allegiance are ostracised from their community or pub and often clash with authority.

Ironically, those who prefer the world of TV fantasy never take a life and generally appear to be less unstable, despite the attitude of non-followers and the torch carrying taunt-ridden mob. No blood fuelled riots or deaths have occurred at *Star Trek* conventions. Both *Star Trek* and football lack charismatic leaders per se but maybe that position rests in the roles of actors or celebrity footballers with every word and pronouncement they utter being analysed, scrutinised and treated as 'gospel'. Like books in any religion the meanings behind storylines, words and character development are studied for special meaning. Football may lack this side but players are still treated like lesser gods. Obsession is common to all.

We may be too quick to dismiss 'cult behaviour' as symptomatic of the extreme outcast members of society when in fact it is an inherent part of the human condition. It is often asked in the media how people could fall for such and such a cult? The simple answer is because they are human.

Brainwashing?

The major weapon in the anti-cult arsenal is the use of the phrase 'brainwashing', a term that came to prominence in the 1950s. It was thought that captured American pilots in the Korean War were being brainwashed because on being released they showed sympathies for their captors' points of view. This is also known as *Stockholm Syndrome*. In a bank hold-up in Stockholm the captives, after six days with a lone gunman, felt more sympathy for him than they did with the authorities that had come to rescue them.

The term brainwashing was made famous by Richard Condon's book *The Manchurian Candidate* and by two films of the same name. It was a term invented by journalist Edward Hunter for his book *Brainwashing in Red China* but was nothing more than a concept born of classic Cold War paranoia but one that was not allowed to wither and die. The US military could not understand why American citizens had become sympathetic to their Chinese captors and the Communist ideology while undergoing debriefing back in the States. They assumed in misguided arrogance that the Chinese must have developed techniques of brainwashing. How else would an American become Communist? But it always happens. At least a few per cent of captured individuals become sympathetic to those who imprison them.

It is well known that brainwashing is a bogus concept. It simply does not work, but as a myth and, indeed, an urban legend, it readily serves the anti-cult movement, to those opposed to secret societies, as well as politicians and their ilk. There is a continuous claim that cults 'brainwash' their

members into certain or special ways of thinking. Coercion and manipulation undoubtedly takes place but there is scant evidence for anything more powerful than that. Human vulnerability is perhaps the greatest weakness that can be exploited. The use of phrases, expressions and psychology all play their part and indeed these are employed to create a kind of group-think in which individuality is suppressed. But the most important aspect in cult membership is that the acolyte is willing to believe anything they are told. There is willingness to surrender perhaps, a deep urge to comply (for whatever social or psychological reason inherent in that individual's life).

There will be many groups or individuals who will accuse you of brainwashing your initiates so be on your guard for that psychological form of disinformation. See Dominic Streatfeild's *Brainwash: The Secret History of Mind Control*.

Parallels

Like the major religions they steal from, cults have ritualistic ceremonies. Sometimes there is a blood oath that the initiate has to swear or some ritual of renouncement as they pass from the unclean world of the profane to the sanctity of the cult. Here they also parallel the secret society as the old ways are given up and the new ones become the standards by which life is led in the new truths of the elite. The acolyte is reborn into a select enclave paralleling both religions and secret societies. Although to give credit where credit is due the major religions are, on the whole, open to all. If one

wishes to give up being a Roman Catholic or convert to Judaism, one is not put to death. At least, not in the present era.

Religions themselves do not harbour secrets and their teachings are open to anyone who wishes to enquire about such matters, although they do tend to spout on about 'mysteries' where none really exist. Secret societies also share with cults the notions of secret knowledge and elitism; that the new adherent must never reveal the (always nonsensical) 'truth' kept within the walls of the cadre on pain of death should they expose said secrets.

Caveat: Should you choose to take the cult route be warned that it is a quick fix and nine times out of ten lacks the staying power of a secret society. Some argue there is no difference between cults, secret societies and religion and there is some truth to that. But who wants to be called a cult in this day and age? Cults tend to congregate on the lunatic fringe of human thinking. Remember though that Christianity started as a cult and look what has happened to that.

Some Famous Cults

Aetherius Society
Ant Hill Kids
Aum Shinro Kyo
Ayn Rand
Branch Davidians
Christian Scientists
Dianetics/Scientology

Four P Movement
Fountain of the World (WKFL)
Hare Krishna
Heaven's Gate
Kabbalah – Qabalah
Moonies
Mormons
Nazism
Order of the Solar Temple
Process Church
People's Temple (Jonestown)
School of Economic Science
Yahwehs

In Michael Shermer's *Why People Believe Weird Things* he lays down the basic characteristics of a cult. It is interesting to note that some governments often run along the same lines.

They are:

Veneration of the Leader: The leader is glorified beyond everything else.

Inerrancy of the Leader: S/He can do no wrong.

Omniscience of the Leader: Accepting without question everything the leader says.

Persuasive Techniques: The use of 'brainwashing' techniques.

Hidden Agendas: The real motives for the cult are kept secret even from adherents.

Deceit: The whims, failings, character flaws etc. of the leader and those of his or her inner circle are covered up.

Financial and/or Sexual Exploitation: Sex and money are the real motives for the cult.

Absolute Truth: That the leader is the only party to the real truth.

Absolute Morality: The cult has the only true views of right and wrong. Those who follow them are moral; outsiders and those who choose to leave are not.

These of course can be adapted for your secret society but if you do you may very well be branded a cult and have some cardigan-wearing worthy hound you in the press. Not something you really want as this is detrimental to your long-term goals.

> *Extreme and bizarre religious ideas are so commonplace in American history that it is difficult to speak of them as fringe at all…*
>
> Philip Jenkins
> *Mystics and Messiahs: Cults and New Religions in American History*

What's Needed for a Secret Society?

Here's your checklist. If you can claim as many of the following as possible you can safely say you have a secret society. Be honest with yourself though. Work on completing the list.

Claim secret knowledge

To be the true keepers of that knowledge and that it is the one paramount Truth

Claim long lineage

Persecuted by non-members, usually the Church

Accused of having hidden agendas

Elitist

Ceremonies of ritualistic death: passing from old life of the profane to the new life of enlightenment – a cross-cultural occurrence

Swear oaths of allegiance

Subject to conspiracy theories

Play on perceived power to induce fear and awe in the wider society

Threaten members with dire consequences if secrets are revealed

Sometimes have a charismatic leader or figurehead

The Pyramid of Power

Lunatic conspiracy theorists have devised a pyramid of power in which they claim to illustrate the hierarchy of control that exists to rule the world. The usual suspects are there but tantalisingly they leave the top spot, the pinnacle, blank as if to suggest there is a great secret power out there running the show. If pushed (not very firmly) the conspiracy theorist will instantly claim that international Jewry is the 'question mark', the real controlling force that runs all the other secret societies. It is of course a load of old barking anti-Semitic hysteria that has much in common with the theory that 12 feet high shell suit wearing lizards, with the power to morph into the Royal family (amongst other personalities), are running the world. Henry Ford's *International Jewry* and the more infamous and dangerous hoax *The Protocols of the Elders of Zion* with its '24 declarations' said much the same thing.

Selianinoff, a rabid right wing Russian journalist and Royalist writing at the turn of the 20th century, also got off

on the anti-Semitism kick. He said that each level of masonry controlled the one below in a manipulative hierarchy but insisted that the masters at the top were (guess who?) the Jews.

A Selection of the More Famous Secret Societies

Contrary to popular belief the Lions, Roundtable, the Odd Fellows, WI, the United Order of Druids, R.A.O.B, the Shriners and the Rotarians have no desire to run the world (at least not yet).

'*We roared with laughter…*'

Michael Harding
Past President of the Weston
Super Mare Lions Club on hearing the
organisation was said to be part of a
Jewish conspiracy to rule the world

Freemasons

Everyone's favourite secret society and the first one that springs to mind whenever the subject is raised. We all know someone who is in the Freemasons but know little of what they do. For a long time they were top of the secret society charts but have slipped of late due to the resurgence of interest in the one size fits all secret society, the Knights Templar.

The Freemasons have been blamed (and continue to be so to this day) for all the world's ills, revolutions, wars and corruption. Behind every scam, shady political deals and business venture, it is claimed, there is a Freemason. If something nefarious is afoot in the world, guess who cops the blame?

In reality all that is secret about Freemasonry is the way in which they recognise each other. They claim a long heritage back to the building of the Temple of Solomon but the truth is they are a construct of the 18th century. They have not set their sights on world domination, whatever their detractors say. The name Freemason probably comes from the medieval masons who worked with 'free' stone, that is stone already prepared for building work and not the rough-hewn material.

The Knights Templar

Maligned and praised in equal measure. The Knights Templar is the uber-cadre of choice for conspiracy theorists and those who cobble together alternative histories of Europe. They were set up in the 12th century to protect pilgrims on the road to Jerusalem and as a result soon became fabulously wealthy. This, surprise-surprise, brought them into conflict with anyone who fancied having a pop at them out of jealousy – usually the Catholic Church. The Templars had a great deal of property and were in many respects the first international bankers. In terms of secrets anything goes with the Templars, simply because they kept themselves to themselves and generally kept shtum about

what they were up to. This made it easier for trumped up accusations of heresy and Devil worship to be laid at their door shortly before it was kicked in by the heavy boot of the 'who's this then?' boys. It was said they worshipped 'Baphomet', which is either a corruption of Mohammed or is a secret Hebrew code word for Sophia, a figure found in Gnosticism. It is claimed they had a great secret as to the real nature of the Holy Grail. According to Umberto Eco in *Foucault's Pendulum* it was a laundry list.

The real reason for their demise is due to the enormous debt problem of Phillip IV of France who had them all arrested. He owed a great deal of money to the Templars and decided that the best way to get rid of his debts was to slaughter his creditors (modern banks should take note!). For 200 years or so they had gone about their business but all that ended on October 13 1307. By the early part of the 14th century they had been extinguished… or so we thought. It is claimed that they evolved into the Freemasons who have borrowed a number of ritualistic elements from them.

Knights Templar: Requirements for Membership

Poverty
Chastity
Obedience

Once initiated a Templar must swear to:

Never shave
Never surrender
Never offer a ransom if captured
Never flee a battle unless outnumbered three-to-one

Templars were also exempt from the rule and taxation of kings and bishops. For more, explore www.templarhistory.com.

The Illuminati

This is another favourite of the conspiracy theorists – usually those with an anti-Semitic stance. The Illuminati were first set up in 1776 (an auspicious year! – just a quick tease there for the conspiracy folks) by one Adam Weishaupt with the financial assistance of the house of Rothschild. It was based on the Muslim cult, Roshaniya. Both the Marquis de Sade and Francis Dashwood were part of the inner circle, which instantly alerted the pious to its supposed activities. The Illuminati were said to have infiltrated every other secret society, particularly the Freemasons, for control of the world's affairs. Some scholars state that they were set up to protect science and the new understanding of the workings of the cosmos.

In the modern construct of the Illuminati (it appears to exist only in fevered Internet imaginations), we have the embodiment of three primal Christian fears: Muslim cult, Jewish money and Satanism (as embodied by De Sade and Dashwood). The paranoid would have us believe that the Illuminati wish to rid the world of God, patriotism, nation

states, monarchies and social order – all the favourites of the right wing! Gives you a clue as to who vigorously fans the flames of conspiracy that the Illuminated Ones continue to threaten society.

Opus Dei

A group with a distinctly fascist past that operates within the Roman Catholic Church. Of late they have been made more famous by the success of a certain novel. Opus Dei or 'God's Work' was set up by a Hitler-loving, liberal hating Spanish misogynist called Josemaria Escriva de Balaguer because he thought the Church was too soft on anyone who was not a Catholic.

Membership is by invitation only, much akin to Freemasonry, but that's where any similarity ends. Besides, Balaguer thought Freemasons were the work of the Devil. In many respects Opus Dei is an elitist cult with extreme conservative ideals and has been accused by ex-members of using 'brainwashing' and religious indoctrination techniques. Psychological control is used to keep members in check and is, in essence, built around a 'charismatic' leader who, despite his death, still receives personal letters.

In July 2006, the dismembered body of Gianmario Roveraro, a banker and member of Opus Dei, was found under a motorway bridge near Parma. He had been kidnapped two weeks earlier, leaving an Opus Dei meeting. Back in 2003 Roveraro had been questioned by the Italian authorities about the collapse of Parmalat. Make of this what you will…

Assassins

Once the fanatical wing of a Muslim sect called the Ismailis, the Assassins behaved however they wanted to because their teachings said that all action is morally ambivalent. They were founded in the middle of the 11th century by Hassan-ibn-Sabbah, a Shi'ite Muslim from Khorassan. It was not unheard of for Assassins to become friends with their intended victim and wait for years before killing them.

In many respects the Assassins were the blueprint for all secret societies that followed. Their system of grand masters, grand priors and levels of initiation were all nicked by the Templars and were hence handed on to the Freemasons et al.

Bohemian Grove

This is a summer camp where the rich and powerful elite of the United States hang out (in more ways than one, apparently). It is nothing more than a large-scale frat house for middle-aged men who should know better. Started in San Francisco in 1872 by journalists and writers so that they could comprehensively refresh themselves through late night drinking sessions, it soon began to grow in membership but with this came unwanted change. The wealthy turned up and changed the whole idea of what the Bohemians were about. Moving out of the city they headed off to the forests and developed pseudo-druidic rituals.

Many famous Americans have been members, or 'Grovers' as they are known: George Bush Snr, Walter

Cronkite, Ronald Reagan, Richard Nixon, Teddy Roosevelt, Charlton Heston, Dick Cheney and the conspiracy theorists' all time favourite, Henry Kissinger, who (according to the paranoid) belongs to nearly every secret society under the sun, so many in fact that it is a wonder he has time to do anything else!

It was once claimed that the Bohemian Grove was America's secret government. That idea of late, though, has begun to fizzle out but the Bohemian Grove Action Network maintain their vigil with the express desire of bringing down the Grovers. That seems odd in a country that prides itself on freedom. If the Grovers want to meet up, play dominoes and drink too much then surely that is up to them?

Hellfire Club

Set up by Francis Dashwood, who was sick of religion's hypocrisy, for his rich mates to carouse and blast their way through vast quantities of alcohol. He encouraged free-thinking but borrowed heavily from pagan ideas for his group. Because of this he was branded a Devil worshipper, as the term pagan then (as it is now) was synonymous with the Devil. Paganism has nothing to do with Satanism. Pagan originally simply meant 'country dweller'.

Dashwood had already set up a few groups in the past (Society of the Dilettanti, the Divan) but it was not until he kicked off the Hellfire Club that the fun really began. In 1746 he set up the Order of the Knights of St Francis who met in the George and Vulture pub in Cornhill, but he

moved the group to a 12th-century Cistercian monastery called Medmenham Abbey near West Wycombe. He polished up the place with pagan symbols and redeveloped some nearby prehistoric caves (lots of lewd suggestive bushes near the entrance) to turn into the meeting place of his secret society. He also built a golden sphere with seats atop the spire of the Church of St Lawrence, modelling this feature on the golden sphere that decorates the Dogana di Mari in Venice.

There is more than a sense of tongue firmly in cheek with the Hellfire Club but then that was typical of the humour of Dashwood. When the sexually uptight, prudish and generally humourless Victorians visited the Abbey they set about ridding the place of its rude images. They were just another in the long line of those Dashwood was keen to wind up. Good man!

The Camorra

A secret society of southern Italy. Formed during the time of the Bourbon misgovernment in Naples, i.e. the early 19th century, and made up on the whole of the poorer criminal classes. It soon attracted the likes of the corrupt wealthy who under its banner could carry on their nefarious business practices such as extortion, smuggling and… well, you name it. Members were bound by a fierce and strict code of secrecy. Liborio Romano the last Bourbon minister of the interior, was heavily involved with the Camorra. After the union of the kingdom of the Two Sicilies (Naples) with Sardinia, Lamarmora, the Governor of Naples, pretty much squashed the outfit but it survived, evolving into a political

party. Continued use of corruption forced the involvement of the Italian government of 1899–1901. Its name comes from the Italian for blouse – the Camorra – worn by the initiates.

Priory of Sion

Forget this lot. They are a bogus outfit. Pierre Plantard had a crack at setting up a secret society but failed on all levels. This is a great example of how not to do it and you should take special note to study the processes involved and why they went wrong. Nevertheless he had many fooled for a long time but made some grave errors along the way. Using the words 'Secret Dossier' on documents is a bit of a give away; at least a very bad tongue in cheek joke. A group once existed called the Priory of Sion but they died out nearly a millennia ago. This is a fine example of history being raided to add weight to a modern construct. All this did was earn a lot of people shed loads of money. It is a bit sad that their supposed best secret was that a mythical character was married.

The Ordines

This lot can trace their heritage to the early Renaissance but no specific date of inception is known. It is said they were organised to help protect burgeoning scientific inquiry from the inevitable onslaught of religion as important questions were raised about the world. Galileo's treatment by the

Church made certain individuals realise that the truth would not set men free but rather would simply result in them being burnt at the stake. Although Galileo was spared that fate he had to jolly well apologise for putting the sun at the centre of the solar system.

In later years a few conspiracy theorists have put them at the tip of the pyramid of power (a fabrication of the paranoid) to suggest that the world is in danger of losing any notion of god. Science is the enemy. Their motto translates as 'Liberty Through Scientific Knowledge'.

Other notable secret societies are the Rosicrucians, the Skull and Bones, the Charcoal Burners, the Garduna, the Holy Vehm, the Castrators of Russia (yes, they did!), the Decided Ones of Jupiter the Thunderer, the Bilderberg (jury's still out), the Knights of Malta and the Thugee.

American College Fraternities

Not as popular (in terms of membership) as they once were but they are nevertheless still an important part of college life in the United States. Phi Beta Kappa, the oldest fraternity, was formed in 1776 at William and Mary College, Williamsburg, Virginia and is connected today with the liberal arts. Numerous others exist in either the scholarly or business realms and there are more than 100 nationwide equating to 90 fraternities and 30 or so sororities. Beta Gamma Sigma is the most famous business one, while Sigma XI is for science.

In the past they had a more socially elitist feel to them with students either being called 'Greek' (superior) or 'Barb' (short for barbarian). In more recent times students have integrated more and have cast off the ideas surrounding the promotion of Protestant, Catholic or Jewish ideals for more liberal and inclusive activities. (See *National Lampoon's Animal House*, Dir: John Landis, 1978.)

Esteemed Company: Inside the Freemasons

Some Famous Freemasons:

Buzz Aldrin*, John Jacob Astor, William 'Count' Basie, Irving Berlin, Mel Blanc, Ernest Borgnine, James Boswell, Robert Burns, Samuel L. Clemens (Mark Twain), Bill Clinton, Nat 'King' Cole, Cecil B. De Mille, Sir Arthur Conan Doyle, Edward VII, Edward VIII, Douglas Fairbanks, Gene Autry, Winston Churchill, William 'Buffalo Bill' Cody, Samuel Colt, Davy Crockett, Jack Dempsey, Valéry Giscard d'Estaing, W. C. Fields, Sir Alexander Fleming, Gerald Ford, Glenn Ford, Henry Ford, Benjamin Franklin, Frederick II ('The Great'), King of Prussia (1712–1786), Clark Gable, Garibaldi, George I, George VI, Edward Gibbon, Sir William S. Gilbert, John Glenn, D. W. Griffith, Virgil 'Gus' Grissom, Lionel Hampton, John Hancock, Warren Harding, Oliver Hardy, Haydn, Hogarth, Frank Hoover (of vacuum fame), J. Edgar Hoover, Harry Houdini (Ehrich Weiss), Burl Ives, Reverend Jesse Jackson, Edward Jenner, Al Jolson, Lyndon Johnson, Rudyard Kipling, Charles Lindburgh, General Douglas MacArthur, Louis B. Mayer, Franz Anton Mesmer,

*Now you know why some idiots think the Freemasons live on the moon.

Jacques Etienne Montgolfier, Mozart, Audie Murphy, James Naismith (invented basketball), Napoleon, Arnold Palmer, Pushkin, Ronald Reagan, Theodore Roosevelt, Richard B. Russell (US Senator and member of the Warren Commission investigating the assassination of President Kennedy, included for conspiracy fans), Felix Salten (creator of *Bambi*), Telly Savalas, Antoine Joseph Sax (of Saxophone fame), Scott of the Antarctic, Peter Sellers, Jean Sibelius, John Philip Sousa, Adlai Stevenson, Jonathan Swift, Harry S. Truman, Horace Walpole, Earl Warren, George Washington, John Wayne, William IV, William Wyler and Darryl F. Zanuck.

For a comprehensive list see www.masonicinfo.com.

Masonic Requirements for Membership:

A belief in a Supreme Being.

Being a man, freeborn, of good repute and well recommended.

Of lawful age.

Ability to support one's self and family.

Come to Freemasonry of their 'own free will and accord'.

Masonry Also Demands of a Candidate:

Sincerely desires the intellectual and moral improvement of himself and his fellow creatures, and that he is willing to devote part of his time, means and efforts to the promotion of brotherly love, relief and trust.

That he seeks no commercial, social nor pecuniary advantages.

That he is able to afford the necessary expenditure without injury to himself or connections.

That he is willing to enter into solemn obligations in the sight of his God.

Some Masonic Symbolic Images

The gavel
Chisel and maul
Euclid's 47th proposition
Pillars or columns, usually two, called Jachin and Boaz (representing *Forte* and *Sagresse* i.e. Strength and Wisdom)
All Seeing Eye
Square, level and compass (dividers)
The sun and moon
A chequered floor
Tracing boards
Plumb-rule
Stars

Five pointed star
Three-runged ladder
Globes
Rough and 'free' stone
Sprig of Acacia
Skull and Bones
Tears
Coffin

The Original Masonic Articles from the Old Constitutions:

Make careful note, there is nothing about taking over the world.

1. I am to admonish you to honour God in His holy Church that you use no heresy, schism and error.
2. To be true to our Sovereign Lord the King, his heirs and Successors.
3. You shall be true to your Fellowes and Brethren of the Science of Masonry, and to do unto them as you would be done unto.
4. You shall keep secret the obscure and intricate parts of the Science, not disclosing them to any but such as study and use the same.
5. You shall do your work truly and faithfully, endeavouring the profit and advantage of the owner of said work.
6. You shall call Masons your Fellows and Brethren,

without addition of "knaves" or other bad language.

7. You shall not take your neighbour's wife villainously, nor his daughter, nor his maid or his servant to use ungodly.
8. You shall not carnally lye with any woman that is belonging to the house where you are at table.
9. You shall truly pay your meat and drink, where you are at table.
10. You shall not undertake any Man's work, knowing yourself unable or unexpert to perform and effect the same.
11. You shall not take any work to do at excessive or unreasonable rates, to deceive the owner thereof.
12. You shall so take your work, that thereby you may live honestly, and pay your Fellows the wages as the Science doth recognise.
13. You shall not supplant any of your Fellows of their work altho' you perceive him or them unable to finish the same.
14. You shall not take any Apprentice to serve you in the said Science of Masonry under the term of seven years; nor any but of good and honest parentage.
15. You shall not take upon you to make any one Mason without the Privity of Consent of six, or five at least of your Fellows, and not but such as is Freeborn, and whose Parents live in good Fame and Name, and that have his right and perfect Limbs, and able of Body.
16. You shall not pay any of your Fellows more money than he or they have deserv'd.
17. You shall not slander any of your Fellows behind their backs.

18. You shall not, without very urgent Cause, answer your Fellow doggedly or ungodly, but as becomes a loving Brother.
19. You shall duly reverence your Fellows, that the Bond of Charity and mutual Love may continue.
20. You shall not (except in Christmas time) use any lawless Games, as Dice, Cards or such like.
21. You shall not frequent any Houses of Bawdery, or be a Pander to any of your Fellows.
22. You shall not go out to drink at Night, or if occasion happen that you must go, you shall not stay past Eight of the Clock.
23. You shall come to the Yearly Assembly, if you know where it is kept, being within Ten Miles of the Place of your Abode, submitting yourself to the Censure of your Fellows.
24. You shall not make any Mould, Square, or Rule to mould Stones withal, but such as are allowed by the Fraternity.
25. You shall set Strangers at Work, having Employment for them, at least a Fortnight, and pay them their wages truly, and if you want work for them, then you shall relieve them with money to defray their reasonable Charges to the next Lodge.
26. You shall truly attend your Work, and truly end the same, etc. All these Articles and Charge, which I have now read unto you, you shall well and truly observe, perform and keep to the best of your Power, and Knowledge, So help you God, and the true and Contents of this Book.

It is worth comparing these oaths with those of, for example, the Triads – see Fenton Bresler's *The Trail of the Triads* in which they are listed.

The Masonic Deity

Is Jahbulon:

Jah – *Jahweh* (Yahweh), a god of the Hebrews.

Bul – From *Baal*, the ancient Canaanite god of fertility.

On – From *Osiris*, ancient Egypt's god of the underworld.

Masonic Music

The Magic Flute by Mozart. One conspiracy theory has it that Mozart was murdered by the Freemasons for revealing secrets in this opera.

Getting Your Message Out…

The Internet

Generally, the Internet can be a useful tool but not when it comes to researching secret societies. Cyberspace is riddled with idiotic, hysterical, anti-Semitic, religio-paranoia posted by any evangelist bigot with an agenda. The keen enthusiast who wants to set up a secret society will soon realise that there are plenty of people out there who think the whole world is in some eternal hidden war between numerous cabals. The most persistent load of cobblers is that we are all under the thrall of one of these clandestine organisations.

Let them have their virtual fevered rants, then ignore it. It is all nonsense. It is to be avoided as a source of knowledge. Of course, once you appear on the Internet you will know that all your hard efforts have paid off. Someone is watching you!

That said, the Internet could also be a useful and, more importantly, readily accessible medium through which to transmit your ideals, methodology or conspiracy theory. To advertise your existence do not take the direct route, although you can do this of course. It is more thrilling to enter cyberspace in the form of rumours and urban legends. A web site pretending to blow the cover on your cabal can be an excellent way to promote your secret society. A web

site that is created by yourself! Masquerading as someone with something to say about hidden agendas, you can inject your group into the collective consciousness of the public, playing on their fears in the process. It may be worth considering initiating a 'web master' into your secret society. The Internet is such a powerful construction it would be a shame to waste such a promotional avenue. Blogging is another idea to consider.

Pamphleteering

Last used, to little effect, by the Rosicrucians 300 years ago and not really recommended in this high-tech, silicon chip age in which we live. Handing out flyers in supermarkets and libraries is not really the thing for an up and coming secret society, at least not in this day and age. Nor, it should be said, is turning up on people's front doorsteps flogging your revolutionary wares. Nailing your manifesto to church doors or billposting them to the walls of your local town council may provoke some interest and is worth considering. This furtive activity should really be kept to the night hours. Be aware of CCTV cameras, although these too can be exploited for great paranoia inducing effect as long as you are dressed accordingly, perhaps in dark clothes but not regalia.

Literature?

You may actually decide that a novel is the best way to launch your secret society whether by your own hand or

through the use of a commissioned ghostwriter. Normally it is wise to let others speculate with their own fantasies concerning clandestine cabals but despite earlier caveats it may be an idea worth considering.

Novels masquerading as history sell equally well as other works of fiction. If not a novel you might wish to create an historical 'faction' – fibs dressed up as fact. The usual elements of these kinds of works are hidden treasures, lost antiquities and revisionist history. Do not worry. You only need a little working knowledge in order to write these. What you really need is a semi-reasonable imagination. Do not be afraid to mix the themes for a really heady read. Work in a secret society or two, including yours, and you are home and dry.

Usual themes include:

The 'real' meaning of the Pyramids of the Giza Plateau
Cydonia and the '*Face*' on Mars (and its connection to the above)
The whereabouts of the Ark of the Covenant
The whereabouts and the true meaning of the Holy Grail
The Turin Shroud as an ancient relic and not a fake^
Alchemical secrets+

^It's a fake! Deal with it…
+Surely alchemy defeats its own purpose. If base metals are incessantly turned into gold, does that not mean the once precious metal eventually becomes worthless?

Ancient civilisations* – usually '*drowned*' in a deluge
Ancient astronauts (see Easter Island myths, The Dogon in Mali, '*Landing strips*' in Peru, etc.)
Ancient megaliths as sources of 'mysterious' power
Atlantis
The Apocalypse
The Knights Templar and… whatever grabs your fancy
Ley Lines and landscape symbolism
Astrology and prophecy
The Bible Code $

The problem is that writing a book is a time consuming and often frustrating activity and having the work published is no easy task. Thousands of books are written every year and most are rejected and never see the light of day. Be prepared for a long drawn out process should you be willing to storm the battlements of the publishing world. It is worth it in the end though. Persistence is all!

*On one television programme about such a subject two individuals (one of them being a journalist turned cod pseudo-archaeologist), who should really know better, dredged up a stone with '*ancient markings*' on it. In reality those '*hieroglyphs*' were fossilised worm casts. Evidence enough to the fact you need no knowledge to produce such alternative views.

$Are Charles Darwin, DNA and Evolution in this code? No, didn't think so…

Real Power

Unable to control destinies on Earth openly because governments would resist, this mystic alliance can act only through secret societies. These, gradually created as the need for them arises, are divided into distinct groups, groups seemingly in opposition, sometimes advocating the most contradictory policies in religion, politics, economics, and literature; but they are all connected, all directed by the invisible centre that hides its power as it thus seeks to move all scepters of the earth.

J.M. Hoene-Wronski, quoted by P. Sedir,
Histoire des Rose-Croix, Bibliotheque des
Hermétistes, Paris, 1910

Now then, will you ever come to dominate the world? In a word, no. So put aside any romantic notions of ever doing so. The modern myth has it that this is a secular world – it is not! If anyone tells you that, they are a fibbing liar. There are perhaps a billion Muslims in the world, the same amount of Christians and perhaps that amount of Buddhists, Hindus and other sundry religions. The population of China must equal that amount as well. It is not an overstatement to say that over five billion people oppose you from the start. That is most of the inhabitants of planet Earth. As most of them believe in a deity of some description and have strict rules and regulations they are not going to allow you to run their lives (especially if you are leaning towards the liberal-atheist secret society). Never in a month of Sundays are you going to tell these people what to do. If you do attempt anything

clandestine, a priest, journalist, revolutionary group, documentary crew, party official – the list is endless – will be on your back like a ton of bricks. It is simply not worth it in the end, so keep your activities (as Kennedy said) to the quiet work of centuries.

Note: Religions make great play of the supposed destructive influence of secret societies but it is a fact that more people have died from the result of religious ignorance and persecution than through any supposed dastardly plot devised by any secret society. More people are repressed, suppressed and maltreated by religious intolerance and extremism than from any machinations of so-called revolutionary, clandestine (usually liberal, atheist) cadres.

You could of course if you wish start your own religion but that is for another book and another time.

Useful Words

You may find that the use of the term 'secret society' becomes a shade tedious. Here is a selection of alternatives suggested by *Roget's Thesaurus*:

Alliance, band, body, cabal, cadre, cartel, clan, clique, club, company, community, confederacy, confederation, coterie, faction, fellowship, firm, friendly society, guild, house, joint concern, league, posse, phalanx, ring, set, sect, sodality, team, tong, trust, union.

Secret Societies in the Movies (not including Satanic cults)

Keep your eyes open for more. Here are just a few to get you started…

The Skulls
The Skulls 2
From Hell
The Da Vinci Code
Secrets
Fraternity Row
National Treasure
Hour of the Pig

Some of the More Famous Secret, Semi-Secret, Benevolent and Charitable Societies

Ancient Order of Simps
Areoi
Assassins
Aviary
Bilderberg
B'nai B'rith
Bohemian Grove
Camorra
Castrators of Russia
Cathars
Charcoal Burners

Clan-na-Gael
Cult of Abramelin
Cult of the Black Mother
Cult of Mithra
Decembrists
The Decided Ones of Jupiter the Thunderer
Egbo
Fenians
Freemasons
The Garduna
The Gnostics
The Golden Dawn
The Hellfire Club
The High Priesthood of Thebes
Himalayan Masters
The Holy Vehm
Illuminati
Imandwa
John Birch Society
Kaioi
The Knights of Malta
The Knights of St Columba
The Knights Templar
Ku Klux Klan
Labi
Lions
The Loyal and Beneficent Order of Exalted Eagles
Mafia
Merchant Venturers
Minutemen

Molly Maguires
Odd Fellows
Ogboni
Opus Dei
The Order of the Peacock Angel
Ordines
Oro
OTO
Poro
P2
Priory of Sion
Pythagorean Brotherhood
Rosicrucians
Rotarians
Round Table
Royal Antediluvian Order of the Buffaloes
Shriners
Skull and Bones
Sons of Liberty
Sufis
Sukwe
Tamate
Tammany
Thugee
Triads
United Ancient Order of Druids
Women's Institute
Yakuza
Zangbeto

The SS must be treated as a secret society, at least at the very core of the organisation with its spiritual HQ at Wewelsburg Castle. Himmler imagined it to be a modern day group of pure blood (whatever that is) Teutonic Knights with initiation ceremonies and rites.

A Word on Secret Police

It is also worth mentioning the activities of secret police who often behave and act like secret societies. It is highly unlikely of course that your cadre will be asked to become a secret police force as these organisations are always created by the prevailing governmental power. The agenda of your secret society may of course be in direct opposition to the powers that be so this will automatically bar you from involvement. You may also be branded a vigilante group or a cabal with anarchic tendencies.

If your desires fit neatly into the activities of a government you may seek to recruit members of that ruling body to facilitate your progress and more importantly afford some protection during times of heated criticism. It is recommended that you approach that government's intelligence gathering community for recruitment drives.

You may wish to initiate members of secret police forces to keep them off your back, an action that is highly recommended. It would also be wise to seek out members of security agencies such as MI5, MI6, CIA, NSA, NKVD (aka the KGB), Tonton Macoutes, SS, Gestapo (careful research may unearth one or two surviving members) and the FBI, as these are very useful contacts to have. Having high-ranking

initiates in powerful positions is always a rewarding and positive boon for your brotherhood. More importantly it can get you out of some sticky situations or if you prefer, into them.

A Few Places to Visit

The south west of France: the region around Rennes Le-Chateau and Carcassonne
The Hellfire Caves: West Wycombe, Buckinghamshire
Chartres Cathedral: see the amazing labyrinth on the floor
The Masonic Grand Lodge: Great Queen Street, London (you may have to sneak in)
Rosslyn Chapel: Roslin, just outside of Edinburgh
Ruins of the Mithra Temple: Temple Court, 11 Queen Victoria Street, London EC4
The old Golden Dawn 'Osiris' Temple: Bradford and Bingley Building Society, 37–40 Alexandra Parade, Weston Super Mare

Any settlement with 'Temple' in its name as this tells you that this place was once owned by the Templars, such as Temple Meads, Temple Cowley, Temple Cloud, Temple Guiting, Temple Dinsley and Templecombe.

Freemasons Hall

The present Freemasons Hall on Great Queen Street was built between the years 1927–33 as the administrative head-

quarters of the United Grand Lodge of England. It was initially known as the Masonic Peace Memorial dedicated to Freemasons who had died in World War One. The building was opened by the Duke of Connaught. There are offices on the ground floor, Grand Temple, library and the museum on the first, with various rooms on the second and third for various Masonic meetings, and rituals.

Great Queen street has seen three Masonic halls. The first was built in 1775–6 by Thomas Sandby of which nothing now remains. The second was built in 1864–9 and was designed by Francis Pepys Cockerell. Only a section of the façade of that building remains.

The End of the Beginning?

> *This is not the end. It is not even the beginning of the end. But it is perhaps, the end of the beginning.*
>
> Winston Churchill, 1942

Right, there you have it: the fundamentals on how to start your own secret society. Remember this is just the basics, from which to develop your own ideas, rules, regulations, initiation ceremonies and agendas. Remember, do not rush. Take your time and the thrilling results of your endeavours will be worth the long-term efforts. Disraeli said, '*The secret of success is constancy to purpose*,' so do not stumble over your own eagerness to get things going immediately. You will make mistakes but learn swiftly from them and be on your way.

Critics who accuse secret societies fail to see that it is basic human nature that causes the problems. Greedy men are greedy men whether they are members of cabals, sects, golf clubs, mineral collecting associations or have no allegiances to fraternal brotherhoods at all. To accuse any secret society of a nefarious agenda because of a few bad apples is a nonsense. Remember, no Freemason brought us the Inquisition or a suicide bomb.

Wince Pewter
Why I Love Secret Societies

You will also come up against the fierce and strongly misguided opposition, part of the fun of course, but as Edmund Burke once said, '*He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.*' Well said! The truth about your organisation will be distorted, corrupted and used as agit-prop for certain quarters of the establishment. You will be denigrated in documentaries, reviled by the right and left, 'exposed' in the press and accused of all kinds of heinous criminal activity. When this happens though, you will know that you have achieved that which you set out to do. Often a person's success is measured by the enemies they have – more successful, more antagonism. When that begins you will know that your secret society is in the ascendancy. You will have made it.

Most of all enjoy the experience!

And the best of luck! I hope to be reading about the conspiratorial activities of your secret society in the years to come.

There was a certain frisson on donning the apron.
I was doing that which was forbidden by many around me.
And I couldn't have cared less…

Peter St John 'Peeper' Dildee
28th GM of the Warning Boys*
Author of *Conform You Bastard, Conform!* 1952
And *It's a Secret, Stupid! – The Big Book of Masonic Humour*, 1955

As the Freemasons say:

Happy have we met, happy we have been
Happy may we part, and happy we meet again.

*Not to be confused with the 18th-century Warning Carriers, messengers of the Worshipful Company of Goldsmiths.

Resources

Further Reading

The number of books related to secret societies now number in the tens of thousands. Freemasonry alone has generated at least 60,000 works on the subject. The following is a mere handful of recommendations.

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Index

Absolute Morality, 152
Absolute Truth, 152
Aeolian Brotherhood, 73, 87–88
Almoner, 74
Ancient Order of the Ring Slippy Tweed, 26
anti-Semitism, 141, 155
Ardin, Mark, 40, 42–43
Ark of the Covenant, 43, 177
Asimov, Isaac, 56, 58
Assassins, 48, 160, 181
atheism/atheists, 33, 47, 54–56, 58, 179–180

back-story, 35–36
belief systems, 19, 32, 138
Bible, the, 54, 57, 85, 178
Bilderberg, 84, 132–133, 164, 181
Blowne, Gabriel, 48, 51
Bohemian Grove, 80, 84, 132–133, 160–161, 181
brainwashing, 148–149, 151, 159
Buffaloes, 80, 87, 183

Calves' Head Club, 13
Camorra, 162, 181
Cantalamessa, Father Raniero, 38
Castrators of Russia, 164, 181
Cathars, 81, 181
ceremony/ceremonies, 13, 70–72, 86, 92, 101, 109, 149, 184, 186
Chaplain, 74
Charcoal Burners, 164, 182
Charity Steward, 74
Chief Steward, 73
Chief Steward in Waiting, 73
Christianity, 39, 45, 60, 81, 136, 150
Church, the, 11, 14,32, 40, 53–54, 57, 59, 62, 80–83, 90, 94, 127, 129, 136, 140, 151, 153, 156, 159, 162, 164, 170, 176
Clarke, Sir Arthur C., 56, 59
Communism/Communists, 58, 63, 129–130, 137, 148
community, 12, 22, 61, 83, 90, 93, 147, 180, 184
conspiracy theorists, 14, 36, 39, 63, 84, 121, 122, 128–130, 132, 137, 154, 156, 158, 161, 164
Council of Nicea, 38–39
Crowley, Aleister, 60
Cryptography, 118
cults, 53, 58, 135–138, 140–141, 143, 145–146, 148–150, 152, 181

Da Vinci, Leonardo, 44–47, 181
Darwin, Charles, 55–56, 58, 178
Dashwood, Sir Francis, 22–23, 40, 42–43, 83, 87, 127, 158, 161–162
death threats, 61, 101, 103
Decided Ones of Jupiter, the Thunderer, 48, 164, 182
Dennett, Daniel, 56, 58

Director of Ceremonies, 74

Einstein, Albert, 56, 59
evolution, 57, 178
extremists, 53, 127–128, 131

fact, 20, 29, 35, 43–44, 46, 48, 83, 86–87, 97, 109, 119, 131, 139, 147, 161, 177–178, 180
fake history, 35, 44
fear, 13, 58, 62, 63
Feder, Kenneth L, 44
fiction, 35, 44, 177
First Book of Revelations, The, 43, 192
football, 146, 147
Freemasonry, 13, 22, 60, 72, 80, 82, 85, 109, 120, 136, 156, 159, 168
Freemasons, 22, 32, 37, 40, 48, 52, 58, 59, 63, 69, 71–73, 82, 84, 86, 90, 98, 101, 108, 119–120, 122–123, 129, 132–133, 155–160, 167–168, 173, 182, 185, 188
French Revolution, 32, 63, 132

Garduna, 48, 164, 182
Gnosticism, 38, 58, 81, 157, 182
Golden Dawn, 59–60, 91, 182, 185
Grand Master, 13, 21, 27, 36, 47, 67–72, 74–75, 88, 99–101, 109–110
Grubber, 73–74

Hellfire Club, 13, 22, 48, 54, 87, 161–162, 182
hidden agendas, 152–153, 176
Himalayan Masters, 48, 182
history, 18, 20, 25, 32, 35, 37–40, 45–47, 57, 72, 117, 129, 130, 132, 142–143, 152, 163, 177
Hitler, Adolf, 140–141, 159
Holy Blood and the Holy Grail, The, 43
Holy Grail, 25, 43, 133, 157, 177
Holy Vehm, 48, 54, 164, 182

ideology/ideologies, 19, 32, 53, 83, 139–142, 148
Illuminati, 48, 80, 84, 129, 132–133, 158, 182
initiation, 13, 23, 46, 61, 70, 81–82, 89, 97–98, 101–103, 108, 110–111, 113, 116, 160, 184, 186
Inner Guard, 73
inner sanctum, 91–92
Internet, 82, 119, 131, 158, 175
Ismailis, 160

Jesus, 38, 52, 54, 85, 133
Judas Scroll, 45
Junior Deacon, 73
Junior Warden, 74

Kennedy Assassination, 22
Knights of Malta, 19, 129, 132, 164, 182
Knights Templar, 13, 39, 80, 86, 118, 129, 133, 155–156, 178, 182

League of Nations, 36, 129
left wing, 53, 85, 130
Lennon, John, 56, 59
Lions, the, 63, 155
literature, 38, 176
lodge, 11, 13, 18, 20, 26, 40, 48, 68–74, 77, 79, 85–93, 97–100, 102–103, 108, 112–119, 123

Mafia, 62, 132–133, 182
Mantell, Gideon, 21
membership, 12–13, 20, 23, 61, 71,

90, 138–139, 149, 160, 164
Messiahs, 139, 143, 152
Michaelangelo, 45–46
Michaelangelo Syndrome, The, 45
Mozart, 37, 168, 173
Muche-Fudge, Hugh, 37

Nazi, 130, 132–133, 140–141, 144, 151
new Dark Age, 33

occult, 39, 47, 59, 60, 91, 144
Odd Fellows, 63–64, 123, 155, 183
Opus Dei, 133, 159, 183
Ordines, 21–22, 48, 63, 80, 163, 183

paranoia, 59, 120, 148, 175–176
passwords, 113–115
Past Master, 72
Peabody, Hampton, 26
politics, 13, 32–33, 63, 140, 179
Priory of Sion, 46, 163, 183
Proof of a Conspiracy, 22
propaganda, 22, 35, 39, 45, 57
Protector of the Gate, 73, 99
Publishing Conspiracies in Literature Act, 38
Pumper, 73
pyramid of power, 154, 164

Quaintly, Neville, 34

Randi, James, 56, 58
RAOB, 63, 87
regalia, 20, 28, 32, 36, 51, 74, 88, 100, 113, 176
religion, 22, 32, 43, 45, 51–53, 55, 59, 63, 81, 128, 135, 140, 144, 147, 150, 152, 161, 163, 179–180
Renaissance, 21, 37, 163
right wing, 54, 57, 154, 159
Rosicrucians, 13, 117, 164, 176, 183
Rotarians, 63, 133, 155, 183
Russian Revolution, 44, 132

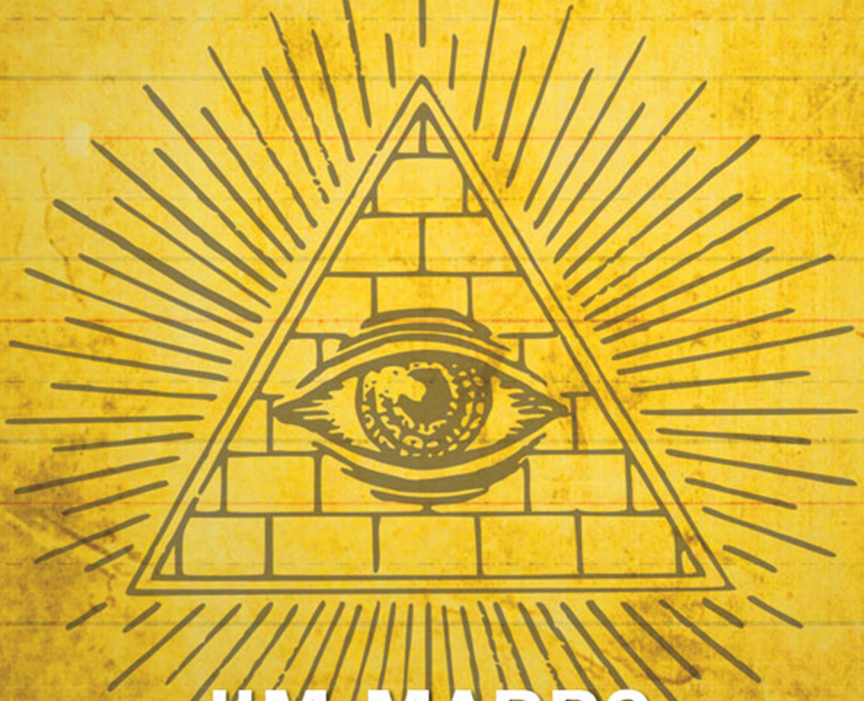
Sagan, Carl, 35, 56, 58, 143
Satanism, 25, 31, 52, 136–137, 144, 158, 161
science/scientists, 44, 52, 54, 56–58, 82, 95, 128, 138–140, 142, 150–151, 158, 164, 170–171
Scientology, 136, 151
secret alphabets, 117
secret police, 184
Senior Deacon, 73
Senior Warden, 74
Shermer, Michael, 56, 58, 129, 151
Skull and Bones, 80, 132–133, 164, 170, 183
Slippy Tweedians, 31–32, 103, 114
Star Trek, 144, 146–147
Sunsphere, 40, 42
symbolism, 39, 72, 91–92, 178

Thugee, 164, 183
Thunderer, the, 26, 29, 32, 48, 164, 182
Tongs, 62
Treasurer, 73
Triads, 62, 173, 183

urban legends, 63, 175
Ushers, 73
White, Michael, 46
Women's Institute/WI, 36, 183
World Trade Center, 22
Worshipful Master, 17, 69, 72, 92
written correspondence, 116
Yakuza, 62, 183

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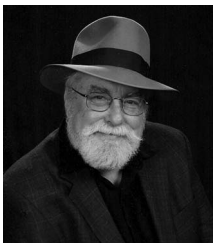
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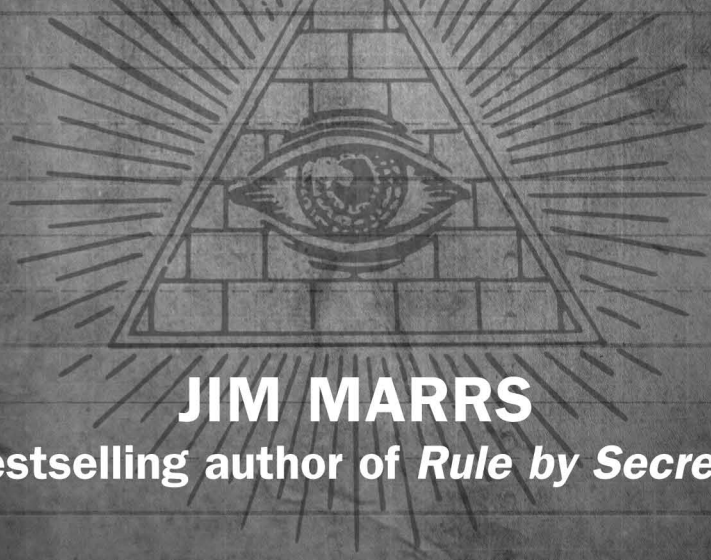
Jim Marrs is an award-winning journalist and author. After graduating from the University of North Texas with a degree in journalism, he worked for and owned several Texas newspapers before becoming an independent journalist/author. He is the author of the *New York Times* bestsellers *Crossfire: The Plot That Killed Kennedy*, which was a basis for the Oliver Stone film *JFK*, and *Rule by Secrecy*. His in-depth overview of the UFO phenomenon, *Alien Agenda*, is the top-selling non-fiction book on UFOs in the world, and it is available in several foreign languages. He is a frequent guest on national radio and television talk-show programs. Marrs lives in Wise County, Texas.



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Table of Contents

Photo Sources ... [ix]
Introduction ... [xi]

ORIGINS ... 1

Ancient Technology 14
Gnostics 44
Cabala 46
The Mystery Schools 49
Essenes 53
Roshaniya 57
Knights Templar 60
Assassins 71
Rosicrucians 73
Recent Societies 75
Freemasonry 86
Illuminati 94
Summary 97

GERMANY ... 105

Summary 120

ZIONISM ... 123

Summary 140

FREEMASONS ... 145

Summary 152

THE CHURCH ... 155

Summary 161

METHODOLOGY ... 163

Structure 164
Symbology 174
The Protocols 183
Theology 191
Summary 195

SUPPRESION... 205
Summary 223

REVOLUTION... 227
France 227
America 235
Russia 249
Summary 263

MODERN ILLUMINATI... 273
Whistleblowers 287
Skull and Bones 310
Knights of Malta 314
Summary 318

POP CULTURE... 329

CONCLUSIONS... 341

Further Reading [349]
Index [361]

Photo Sources

Osama Shukir Muhammed Amin FRCP(Glasg): p. 28.
Johann Valentin Andreae: p. 74.
Art Institute of Chicago: p. 193.
Biblioteque Nationale de France: p. 58.
Brady-Handy collection, Library of Congress: p. 159.
Brooklyn Museum: p. 23.
Das Bundesarchiv: pp. 135, 280, 284.
Mathieu Chaine: pp. 115, 315.
Chatham House: p. 138.
The Conmunity—Pop Culture Geek: p. 333.
Crates (Wikicommons): p. 4.
Cyan22 (Wikicommons): p. 196.
Sophie Delar: p. 343.
Evert A. Duyckinick Portrait Gallery of Eminent Men and Women in Europe and America: p. 96.
A. Elfwine: p. 36.
T. K. Ellappa: p. 25.
Federal Reserve Board: p. 85 (right).
FEMA: p. 297.
Michael Foran: p. 293.
George Grantham Bain collection, Library of Congress: p. 132.
Google Maps: p. 177.
Heritage Auctions: p. 269.
Kevin Hile: p. 174.
Historijski Arhiv Sarajevo: p. 319.
Jastrow (Wikicommons): p. 9.
Jewish Historical Institute: p. 189.

Jjbowks (Wikicommons): p. 6.
Jrtayloriv (Wikicommons): p. 81.
Kunsthistorisches Museum: p. 299.
Library of Congress: pp. 78, 257.
Carrie Lorraine: p. 2.
The Louvre: p. 128.
Michal Manas: p. 13.
Jim Marrs: pp. 165, 175, 178, 181, 200, 243, 288, 335, 337.
Marsyas (Wikicommons): p. 50.
Metropolitan Museum of Art: p. 232.
Montclair Film Festival: p. 338.
NASA: p. 306.
National Archives and Records Administration: p. 316.
National Gallery of Ireland: p. 208.
Nflravens (Wikicommons): p. 309.
NsMn (Wikicommons): p. 77.
Pamukcho (Wikicommons): p. 12.
Reiss-Engelhorn-Museen: p. 119.
Rockefeller Archive Center: p. 116.
Royal Collection, Windsor Castle: p. 235.
Wolfgang Sauber: p. 160.
Philip Scalia: p. 332.
Dominique Signoret: p. 330.
David Stanley: p. 29.
Sustructu (Wikicommons): p. 150.
Trexer (Wikicommons): p. 176.
United Kingdom Government: p. 221.
U.S. Air Force: p. 41.
U.S. Department of Defense: p. 186.
U.S. Government: pp. 38, 240.
U.S. Navy: p. 313.
Daniel Villafruela: p. 66.
White House Historical Association: p. 182.
Wikileaks: p. 44.
Messer Woland: p. 88.
Yale University Art Gallery: p. 238.
Yale University Manuscripts & Archives Digital Images Database: p. 311.
Kenneth C. Zirkel: p. 85 (left).
Public domain: pp. 18, 20, 31, 34, 47, 51, 55, 61, 63, 69, 72, 91, 107, 109, 111, 112, 124, 126, 130, 146, 148, 167, 172, 185, 210, 213, 215, 218, 228, 230, 246, 248, 251, 253, 259, 261, 264, 267, 274, 275, 277, 291, 302, 304.

Introduction

Hesitantly, the candidate crept down the long, dark passageway. It was the day of his initiation and sweat beaded on his forehead from both fear and expectation. His anxiety had continued to rise as he moved through the massive medieval château with its four distinctive turrets and surrounding moat.

Entering an immense hall draped in black cloth, he found the ornate candelabras were dark. In the faint light of lamps along the walls, he was just able to discern what appeared to be corpses draped in shrouds. But they moved. Silently. Leaving a foul odor in the air.

In the center of the dark hall squatted an eerie altar built of human skeletons. He cringed as two of the shrouded figures approached him and tied a pink ribbon smeared with blood on his forehead. A crucifix and an amulet were hung around his neck. His clothes were removed and crosses painted on his naked body in blood. He winced, not daring to move, as his genitals were bound with string.

Five other shrouded figures approached, bloodstained and mumbling incoherently. They threw themselves down in supplication, as if in prayer. There was sudden light as a funeral pyre was lit. He watched wide-eyed as his clothing was tossed into its fire. As the pyre blazed higher, a large form seemed to rise from the flames. The booming voice of a priestly initiator spoke out. Low, but distinctly. With great authority. The initiate could not determine its source but found himself repeating the words of the oath:

> In the name of the crucified one, I swear to sever all bonds which unite me with mother, brothers, sisters, wife, relatives, friends, mistress, kings, superiors, benefactors or any other man to whom I have promised faith, service, or obedience;

> I name the place in which I was born. Henceforth I live in another dimension, which I will not reach until I have renounced the evil globe which has been cursed by Heaven;
>
> From now onwards I shall reveal to my new chief all that I have heard or found out; and I shall also seek out and observe things which might otherwise have escaped me;
>
> I honor the *aqua tofana* [a poison developed by Giulia Tofana, executed in Rome in 1659 for killing the husbands of abused women]; it is a quick and essential medium of removing from the earth, through death or robbing them of their wits, of those who oppose truth, and those who try to take it from our hands;
>
> I shall avoid Spain, Naples, and all other accursed lands, and I shall avoid the temptation to betray what I have now heard;
>
> Lightning will not strike as rapidly as the dagger, which will reach me, wherever I may be, should I betray my initiation.

Next, a seven-branched candelabrum, bearing seven black candles, was set before the candidate, along with a bowl containing human blood. The candidate washed himself in the blood, and even drank a quantity of it. The string around his genitals was removed and he was placed in a bath to undergo complete ablution, after which he was served a meal of root vegetables.

So was described an Illuminati initiation at Le Château d'Ermenonville near Paris in a 1789 book entitled *Essai sur la Secte des Illuminés* ("Essay on the Cult of the Illuminati") by Jean-Pierre-Louis de Luchet.

For a visual approximation of such rites with a more modern and erotic viewpoint, see director Stanley Kubrick's controversial film *Eyes Wide Shut*. Of particular interest is that this was Kubrick's last picture (he died in 1999 before its release), and it was filmed in Mentmore Towers, which was built outside London between 1852 and 1854 as a summer home for English businessman Baron Mayer de Rothschild. Many believe that the portrayals of the sensual rituals are reflections of actual events within the Illuminati of today. If the chilling initiation described above seems odd and antiquated, consider what few details have been made public about the Chapter 322 Order of the secret society Skull and Bones on the campus of Yale University, which has inducted members from a core group of about twenty-five families of what has been called the "liberal Eastern Establishment." These include such familiar names as Harriman, Rockefeller, Payne, Davison, Whitney, Lord, Phelps, Wadsworth, Allen, Bundy, Adams, and Bush. It is said that initiates lie naked in a coffin masturbating as they reveal to the members the most intimate details of their sexual exploits. More on this order later.

The Order was brought from Germany to Yale in 1832. Could it be that Skull and Bones is a modern incarnation of the infamous Bavarian Illuminati, which has cast such a lasting influence right up until today?

"Type 'Illuminati' into an Internet search engine and you will wind up with an impossible aggregation too numerous and contradictory to be useful," noted author William H. McIlhany, who, after research at the British Museum and in Ingolstadt, Germany, wrote a primer on the Illuminati for *The New American* magazine. "A search on Ask.com yields 1.4 million entries, while the same at Google produces 12 million entries, and Yahoo! gives 33 million entries! A small percentage of these deal with genuine historical documents and reliable research by reputable scholars, but the vast majority, unfortunately, deal in fanciful fiction (of the sci-fi or mystery-action-adventure variety) or misinformation and deliberate disinformation posing as fact and serious scholarship."

So what exactly is the Illuminati?

Many researchers and Internet pundits continue to view the fabled Illuminati in much the same way as American businessman, financial adviser, and *Rich Dad, Poor Dad* author Robert Kiyosaki does. He described the Illuminati this way:

> The Illuminati began as a secret society under the direction of Jesuit priests. Later, a council of five men, one for each of the points on the pentagram, formed what was called The Ancient and Illuminated Seers of Bavaria. They were high order Luciferian Freemasons, thoroughly immersed in mysticism and eastern mental disciplines, seeking to develop the super powers of the mind. Their alleged plan and purpose is world domination for their lord—which is the fallen Lucifer. The Illuminati are alleged to be the primary motivational forces forcing the global governance, a one-world religion, and centralized control of the world's economic systems. Organizations such as the United Nations, the International Monetary Fund, the World Bank, and the International Criminal Court are seen as tentacles of the Illuminati. The Illuminati are the driving force behind the brainwashing of the mindless masses, blatant mind control, manipulation of beliefs, scientific dumbing-down of society, chemical poisoning of food, water and air (globally known cancers like aluminum salts [chemtrails], aspartame, sodium fluoride, melamime, etc.); also, the Illuminati are revealed to have total and complete control over all the mainstream media of the modern world, all the information, all the food, all the money, most of the world's military forces. The Illuminati's power vehicles are the big banks, and the manipulation of all the money and wealth of the planet. The Illuminati

> have a private board of elite, interlocking delegates who control the world's major banks. They create inflations, recessions, depressions, and manipulate the world markets, supporting certain leaders and coups and undermining others to achieve their overall goals. The goal behind the Illuminati conspiracy is to create and then manage crises that will eventually convince the masses that globalism, with its centralized economic control and one-world religious ethic, are the necessary solution to the world's woes. This structure, usually known as The New World Order, will of course be ruled by the Illuminati. There are many end times prophecies in the Bible that are interpreted by most to point to an end times one-world government, one-world monetary system, and one-world religion. Many Bible prophecy interpreters see this "New World Order" as being controlled by the antichrist, the end-times false messiah. However all believers in Christ should remember this: God has sovereignly allowed all these developments, and they are not outside of His overall plan. God is in control, not the Illuminati.
>
> But is it really all that?

Many disbelieve that the Illuminati were anything more than some eighteenth-century intellectuals having fun with their own secret society. Skeptics, such as British journalist David Aaronovitch, author of *Voodoo Histories: The Role of the Conspiracy Theory in Shaping Modern History,* has written that such beliefs in an overreaching world plot are "formulated by the politically defeated and taken up by the socially defeated." In other words, losers.

"The Illuminati have become a touchstone for every pseudohistorical, delusional, right-wing, fundamentalist, militia nutjob, and the term is used today as shorthand for a variety of anti-Semite, racist, homophobic, and otherwise distasteful bigotry, but this simply reveals the intellectual poverty of the paranoid conspiracy movement," proclaimed author Joel Levy in his small 2012 tome, *The Little Book of Secret Societies: 50 of the World's Most Notorious Organizations and How to Join Them.* Levy, however, may have approached the truth when he added, "In reality, the Bavarian Illuminati were a short-lived group of little consequence in practical terms, although their ideas and aims … may well have exerted important influence on subsequent intellectual and social developments."

The New England Skeptical Society (NESS) also sees the Illuminati as mere fever dreams of conspiracy-minded reactionaries. It states: "In the paranoid mind, the Illuminati succeeded in their goals, and have now infiltrated every government and every aspect of society. They are responsible for every evil and every unjust act that ever occurs anywhere; the fact that absolutely no

evidence of their existence can be found only serves to make them stronger and more frightening. They are the demon in the closet, and will probably never disappear from the paranoid fantasy world of right-wing conspiracy theorists."

Dr. Steven Novella, in an article for the NESS, explained that conspiracy theories exist because "humans have a well-documented propensity for pattern recognition. We seek out patterns as a way of making sense of the complex world around us. Sometimes we see patterns that are not there. Humans also have a natural, and evolutionarily adaptive, paranoia."

He tips his hand as a dedicated debunker of conspiracy by admitting that "a 1992 *New York Times* survey [showed that] 77 percent of Americans hold the demonstrably wrong belief that the JFK assassination was the work of a conspiracy." Novella explained, "The assassination of JFK had enormous consequences; therefore it could not have been the insane act of a lone nut. It must have had an equally enormous cause—a conspiracy. The more elegant view is that we simply live in a wacky world and sometimes stuff happens."

Novella failed to point out that a Gallup Poll in 2003 showed 75 percent of those responding still believe Kennedy's death involved more than a lone individual. Today, most people acknowledge a conspiracy in that tragedy. Most members of current American society have never even heard of the Illuminati, except through the entertainment media, and most could not care less. Those literate enough to have read about the Illuminati generally fall into two distinct categories: the first are those who, like Dr. Novella, cling to a coincidence theory of history. They argue that nothing much is planned, bad stuff just happens, and it is usually merely the result of poor planning, greed, or malfeasance.

One who believes in coincidences is historian Mitch Horowitz, a self-described long-time student of esoteric spirituality and the occult, who wrote in early 2016 about conspiracy theorists. He said, "Rather than looking to grossly flawed policies, negligent and repressive governance, futile and horrific warfare, and administrative incompetence, they looked toward an easier answer in the existence of a 'hidden hand'—anti-church, anti-monarchial and transnational in reach. Conspiracists had little trouble marrying this view to long-standing attitudes of anti-Semitism and xenophobia.

"… [L]et me be clear: The concentration of wealth and power in today's world stems from corrupted policies and a lack of accountability and transparency—not bloodlines of wealth, underground cabals, or secret clubs, talk of which necessarily leads to very dark places and zero political progress."

He concluded, "No, Virginia, secret societies do not run the world. Jury-rigged politics and citizen apathy are the cause of our current dilemmas. We do not need to unmask cloak-and-dagger elites; we need a public that demands accountability, and understands where the real problems lie."

Horowitz's argument is all well and good, but a close examination of the second category of those knowledgeable about the Illuminati—those who hold the idea that the world is being tightly controlled by a handful of powerful personages—cannot be brushed off so lightly when one considers a 2011 study in Switzerland that confirmed the worst fears of conspiracy theorists.

The idea that a small group of international yet interconnected individuals can control the worlds of finance and commerce was confirmed by scientists at the Swiss Federal Institute of Technology in Zurich. Combining mathematics used to model natural systems with comprehensive corporate data, they traced the ownership of forty-three thousand transnational corporations. From a database of thirty-seven million companies and investors, the Swiss team constructed a model of which companies controlled others through shareholding networks, coupled with each company's operating revenues, to map the structure of economic power.

In their analysis of the relationships between these transnational corporations, they identified a relatively small group of companies—primarily banks—with unprecedented centralized control over the global economy.

The Swiss study, published in the October 19, 2011, edition of *New Scientist*, revealed "a core of 1,318 companies with interlocking ownerships. Each of these firms had ties to two or more other companies, and on average they were connected to 20. What's more, although they represented 20 per cent of global operating revenues, the 1,318 appeared to collectively own through their shares the majority of the world's large blue chip and manufacturing firms—the 'real' economy—representing a further 60 per cent of global revenues."

One of the authors of the study, Dr. James B. Glattfelder, stated, "When the team further untangled the web of ownership, it found much of it tracked back to a "super-entity" of 147 even more tightly knit companies—all of their ownership was held by other members of the super-entity—that controlled 40 per cent of the total wealth in the network. In effect, less than one per cent of the companies were able to control 40 per cent of the entire network." The Swiss researchers only limited their study to corporations and never sought to determine the family, social, business, and secret society relationships between owners and stockholders.

Glattfelder added, "Reality is so complex, we must move away from dogma, whether it's conspiracy theories or free-market. Our analysis is reality-based."

History tends to support the conspiratorial view. One need only look at world and national events and place them into an historical context to see the tell-tale signs of conspiracy. A growing number now view human history as one long series of conspiracies. Accidents occur all the time. Planes and cars crash, ships sink, and victims fall off ladders. But if an action cannot be

ascribed to an accident or an act of God, then someone planned it. It's a conspiracy. President Franklin D. Roosevelt once remarked, "In politics, nothing happens by accident. If it happens, you can bet it was planned that way."

Other world figures have spoken out regarding conspiracies. In 1856 British prime minister Benjamin Disraeli told the House of Commons, "It is useless to deny, because it is impossible to conceal, that a great part of Europe—the whole of Italy and France and a great portion of [then-fragmented] Germany, to say nothing of other countries—is covered with a network of these secret societies.… And what are their objects? They do not attempt to conceal them. They do not want constitutional government … they want to change the tenure of land, to drive out the present owners of the soil and to put an end to ecclesiastical establishments [churches]."

World events do not occur by accident. They are made to happen, whether it is to do with national issues or commerce; and most of them are staged and managed by those who hold the purse strings," explained Denis Healey, the British Labour Party minister who once served as the UK's secretary of state for defense.

As far back as 1922, the late New York City mayor John F. Hylan stated, "The real menace of our Republic is the invisible government which like a giant octopus sprawls its slimy length over our city, state and nation.… At the head of this octopus are the Rockefeller-Standard Oil interests and a small group of powerful banking houses generally referred to as the international bankers [who] virtually run the U.S. government for their own selfish purposes."

President John F. Kennedy addressed the ticklish issue of secret society control in a speech before the American Newspaper Publishers Association on April 27, 1961, when he stated, "The very word 'secrecy' is repugnant in a free and open society; and we are as a people inherently and historically opposed to secret societies, to secret oaths and to secret proceedings. We decided long ago that the dangers of excessive and unwarranted concealment of pertinent facts far outweighed the dangers which are cited to justify it."

Kennedy went on to say, "For we are opposed around the world by a monolithic and ruthless conspiracy that relies primarily on covert means for expanding its sphere of influence—on infiltration instead of invasion, on subversion instead of elections, on intimidation instead of free choice, on guerrillas by night instead of armies by day. It is a system which has conscripted vast human and material resources into the building of a tightly knit, highly efficient machine that combines military, diplomatic, intelligence, economic, scientific and political operations. Its preparations are concealed, not published. Its mistakes are buried, not headlined. Its dissenters are silenced, not praised. No expenditure is questioned, no rumor is printed, no secret is revealed."

Many at the time thought Kennedy was talking only about the spread of communism, but considering the connections between communism and Illuminism, coupled with his mention of secret societies, it would appear that Kennedy may have known more about control within the U.S. government than most people could have guessed.

After all, his father, Joseph P. Kennedy, was quoted in the July 26, 1936, edition of the *New York Times* as saying, "Fifty men have run America, and that's a high figure. Fifty men … have within their power, by reason of the wealth which they control…[the ability to] paralyze the whole country, for they control the circulation of currency and can create a panic whenever they will." Apparently, the Kennedy family understood better than most the secret societies and brotherhoods beneath the surface of American life.

Another government insider who confirmed that a plot was afoot was America's first secretary of defense, James Forrestal, who may have paid with his life for his forthrightness. Beginning in 1947, Forrestal voiced his concern that government leaders were consistently making decisions that were not in the best interests of the nation. "These men are not incompetent or stupid. They are crafty and brilliant. Consistency has never been a mark of stupidity. If they were merely stupid, they would occasionally make a mistake in our favor," he noted. In 1949, Forrestal, reportedly in a strange daze, was ordered to Bethesda Naval Hospital by President Harry S. Truman. There, he either fell, jumped, or was thrown from a sixteenth-floor window to his death.

More recently, in 1973 Colonel L. Fletcher Prouty, who served as a Focal Point liaison officer between the Pentagon and the CIA from 1955 to 1963, was able to witness the control mechanisms over both intelligence and the military and wrote about a "Secret Team" that controlled the United States as an "inner sanctum of a new religious order" answerable only to themselves. "The power of the Team derives from its vast intra-governmental undercover infrastructure and its direct relationship with great private industries, mutual funds and investment houses, universities, and the news media, including foreign and domestic publishing houses," explained Prouty, adding, "All true members of the Team remain in the power center whether in office with the incumbent administration or out of office with the hardcore set. They simply rotate to and from official jobs and the business world or the pleasant haven of academe."

And we must not forget Dr. Carroll Quigley, a prominent historian, professor of history at the Foreign Service School of Georgetown University and President Bill Clinton's academic mentor, who wrote in his book *Tragedy and Hope*: "There does exist, and has existed for a generation, an international Anglophile network which operates, to some extent, in the way the radical Right believes the Communists act. I know of the operations of this network because I have studied it for 20 years and was permitted for two years, in the early 1960s, to examine its papers and secret records. I have no aversion to it or to most of its aims and have,

for much of my life, been close to it and to many of its instruments.… [I]n general my chief difference of opinion is that it wishes to remain unknown, and I believe its role in history is significant enough to be known."

James Paul Warburg, the son of Paul Moritz Warburg, the German-born first chairman of the Federal Reserve System, gave the game away in 1950 when he told a Senate committee, "We shall have World Government, whether or not we like it. The only question is whether World Government will be achieved by conquest or consent."

The above speakers are credible men and were in positions to know about the subject on which they spoke. Lesser-known contemporary researchers also see a conspiracy afoot to control the world.

Ken Adachi, editor of the *Educate Yourself* website, after viewing the progression of recent history, saw the term "New World Order" as signifying "a worldwide conspiracy being orchestrated by an extremely powerful and influential group of *genetically-related individuals* (at least at the highest echelons) [emphasis in the original] which include many of the world's wealthiest people, top political leaders, and corporate elite, as well as members of the so-called Black Nobility of Europe (dominated by the British Crown) whose goal is to create a One World (fascist) Government, stripped of nationalistic and regional boundaries, that is obedient to their agenda. Their intention is to effect complete and total control over every human being on the planet and to dramatically reduce the world's population by 6.5 Billion people to 500 million. " It might be noted that the term "New World Order" has been used by both President George H. W. Bush and Adolf Hitler.

Johnny Cirucci, a career U.S. Marine, published a book in 2015 titled *Illuminati Unmasked: Everything You Need to Know about the "New World Order" and How We Will Beat It*. Cirucci traced the lineage of the Illuminati from ancient Babylon to the present. He also outlined some of the more notorious claims against the modern Illuminati.

Cirucci described "how the Illuminati have co-opted the United States at every level of government; Barack Obama's shocking ties to this Mystery Religion—and it's not Islam; How American politics have been rigged and who has the power to control every level of your government; All of America's external threats—illegal immigration, pandemics, terrorism—orchestrated by the same people; Who was really behind 9/11 and how they have far worse planned; America's top leaders from both Parties bow to this secret power; The worst days in America can all be traced back to them. American Patriots have been framed and murdered by them and assassination is their specialty."

It is easy to dismiss as conspiracy theory any subject that grates against an individual's core beliefs. However, as has been pointed out, belief is not a valid argument. While everyone is entitled to their beliefs, this does not consti-

tute knowledge. For example, despite evidence of fabrication, Adolf Hitler believed the much-maligned *Protocols of the Learned Elders of Zion* were a genuine document. In *Mein Kampf* he wrote, "They are supposed to be a 'forgery'; the *Frankfurter Zeitung* moans and cries out to the world once a week; the best proof that they are genuine after all … the best criticism applied to them is reality. He who examines the historical development of the past hundred years, from the points of view of [the *Protocols*], will also immediately understand the clamor of the Jewish press. For once this book has become the common property of a people, the Jewish danger is bound to be considered as broken."

Hitler sensed a real conspiracy but in his belief system this conspiracy stemmed from Jews. Some researchers believe there is evidence indicating that the *Protocols* may have originally been an Illuminati document only later fabricated as anti-Jewish propaganda. There will be more to be said about this later.

To add to all this confusion, certain individuals on the Internet seem to be there only to deny, denigrate, and generally distract legitimate conversation concerning secret societies, but especially the Illuminati. Known as "trolls," some are actually paid by government agencies or private organizations—both foundations and corporate entities—while many others are simply naysayers and narrow-minded, argumentative types. Let's begin by taking a look at the word "conspiracy."

The word comes from the Latin *conspirare*, which literally means "to breathe together." In a 1940 edition of *The Modern Webster Dictionary*, the word "conspiracy" is defined simply as "a plot." The terms "plan" or "plot" are essentially neutral words. A surprise birthday party is a plan kept secret from the honoree. But it is not sinister or evil.

Following the assassination of President John F. Kennedy in 1963, many people believed his death was the result of a conspiracy, not a lone-nut assassin as proclaimed by the federal government's Warren Commission. Responding to this growing belief, in April 1967, a CIA official named Clayton P. Nurnad wrote a dispatch to the agency's "Chiefs, Certain Stations and Bases." The dispatch was marked "psych" and "CS"—the former shorthand for "psychological operations" or "psychological disinformation," and the latter referring to the agency's "Clandestine Services" unit (CIA Document No. 1035-960). This memo revealed the CIA's intention to brand any view of the assassination dissenting from the official version as unreasonable conspiracy theory. Nurnad argued, "Just because of the standing of the [Warren] Commissioners, efforts to impugn their rectitude and wisdom tend to cast doubt on the whole leadership of American society. Moreover, there seems to be an increasing tendency to hint that President [Lyndon] Johnson himself, as the one person who might be said to have benefited, was in some way responsible for the assassination. Innuendo of such seriousness affects not only the individual concerned, but also the whole reputation of the American government. Our organization

[CIA] itself is directly involved: among other facts, we contributed information to the investigation. Conspiracy theories have frequently thrown suspicion on our organization, for example by falsely alleging that Lee Harvey Oswald worked for us."

"The aim of this dispatch is to provide material countering and discrediting the claims of the conspiracy theorists, so as to inhibit the circulation of such claims in other countries," Nurnad concluded.

An indication of the effectiveness of this CIA effort is the 1986 *Webster's Third New International Dictionary*'s first definition of conspiracy as "an illegal, treasonable, or treacherous plan to harm or destroy another person, group or entity." A search for the definition today on Google yields the first response as "a secret plan by a group to do something unlawful or harmful."

So a relatively neutral word like "conspiracy"—after all, a proprietary business strategy is a conspiracy—has become a pejorative term used against anyone who would dare question the government's pronouncements on the JFK assassination or any other problematic issue. Until the attacks of 9/11, which obviously involved a conspiracy, the term "conspiracy theory" was connected by the corporate mass media to any statements or claims they considered anti-government, perhaps even unpatriotic.

It has been said that "conspiracy theorist" is a term used today as a derogatory slur to dismiss any person who is a critical thinker.

One such critical thinker is Carl Oglesby, political activist and author of the influential 1976 book *The Yankee and Cowboy War: Conspiracies from Dallas to Watergate*. He wrote, "Conspiracy is the normal continuation of normal politics by normal means."

Many conspiracy theories, such as claims of a Nazi base on the moon or that all TVs are being used to spy on us, fall short of solid evidence. Others, such as questions surrounding the Apollo 11 moon landing or Adolf Hitler surviving World War II, while given no serious consideration by the public at large, nevertheless contain persuasive and puzzling aspects to the official story. Critics of the official account of the 9/11 attacks are decried as conspiracy theorists, yet the official 9/11 Commission narrative fails to even mention, much less explain, how two aircraft can bring down three separate buildings—World Trade Centers one, two, and seven (seven being also known as the Salomon Brothers Building), which collapsed at 5:25 P.M. on the afternoon of September 11, 2001.

In fact, in his 2009 book, *The Ground Truth: The Untold Story of America under Attack on 9/11*, John Farmer, senior counsel to the National Commission on Terrorist Attacks upon the United States (better known as the official 9/11 Commission), wrote, "In the course of our investigation into the national response to the attacks, the 9/11 Commission staff discovered that the official version of what had occurred that morning [September 11, 2001]—that is,

what government and military officials had told Congress, the Commission, the media, and the public about who knew what when—was *almost entirely, and inexplicably, untrue* [emphasis added]."

To make certain there was no misunderstanding his message, Farmer later stated, "At some level of the government, at some point in time, this book concludes, there was a decision not to tell the truth about what happened."

Such skepticism, as expressed by Farmer, is healthy and should be encouraged. However, simply pleading skepticism cannot always shield dedicated conspiracy deniers. As Jonathan Elinoff, writing for *Infowars.com*, noted, "Skeptics are important in achieving an objective view of reality. However, skepticism is not the same as reinforcing the official storyline. In fact, a conspiracy theory can be argued as an alternative to the official or 'mainstream' story of events. Therefore, when skeptics attempt to ridicule a conspiracy theory by using the official story as a means of proving the conspiracy wrong, in effect, they are just reinforcing the original 'mainstream' view of history, and actually not being skeptical."

Elinoff said it is common for "hit pieces" or "debunking articles" to address the most fringe conspiracy theories. "This in turn makes all conspiracies on a subject matter look crazy," he wrote. "*Skeptic* magazine and *Popular Mechanics*, among many others, did this with 9/11. They referred to less than 10 percent of the many different conspiracy theories about 9/11 and picked the less popular ones—in fact, they picked the fringe, highly improbable points that only a few people make. This was used as the 'final investigation' for looking into the conspiracy theories. Convenient, huh?"

Elinoff joined many others in pointing to events once thought to be just conspiracy theory that later investigation proved to be true. Just a few examples include:

- French artillery officer Alfred Dreyfus was convicted of selling military information to the Germans in 1894 and sent to Devil's Island in French Guiana. Dreyfus protested his innocence and claimed he was being used as a scapegoat because he was a Jew. Many people began to support him but were accused of being conspiracy theorists. The argument over his role grew over the years and divided France. A second trial again brought in a guilty verdict but by 1906 enough evidence had been gathered to prove his innocence and show that ranking military officers had lied and fabricated evidence against him. Dreyfus was exonerated and reinstated as a major in the army. However, the French Army did not officially admit his innocence until 1995.
- Following the August 1964 Gulf of Tonkin incident, which prompted President Lyndon Johnson to push through Congress a resolution allowing him to continue the Vietnam War without a formal declaration of

war, conspiracy theorists claimed there was no attack on U.S. warships (the official excuse for war). They were belittled and called unpatriotic. However, in 2005, the National Security Agency (NSA) finally released an internal study showing that of two reported attacks on American ships, one was instigated by the United States and the other was only false images caught on radar. In 1984, *U.S. News & World Report* described the event as "the phantom battle that led to war."

- By the late 1960s, conspiracy researchers were whispering that the CIA was assassinating its enemies around the world. Irate citizens claimed that the United States would never engage in such activities, only seen in places like Nazi Germany and Soviet Russia. However, in 1975, during hearings by the U.S. Senate Select Committee to Study Governmental Operations with Respect to Intelligence Activities, headed by Senator Frank Church, it was learned the CIA had violated its charter to perform only intelligence gathering outside the United States. The committee learned of the controversial "suicide" of Salvador Allende in Chile in 1973 and the CIA-supported overthrow of Mohammad Mossadegh in Iran in 1967, as well as other Central and South American leaders and revolutionaries. The committee discovered that CIA agents used a variety of largely undetectable killing methods such as the injection of cancer and staging suicides, along with car, skiing, and boat accidents, and even the use of a "Heart Attack Gun."
- For years, researchers claimed that major U.S. media were being infiltrated with CIA assets who managed, even distorted, the news. Just such activity, Operation Mockingbird, was documented by the Church committee, and in 1977 famed Watergate reporter Carl Bernstein revealed this conspiracy with a well-documented, 25,000-word exposé in *Rolling Stone* magazine entitled "The CIA and the Media."
- Similar claims of government misconduct came during the anti-Vietnam War demonstrations of the 1960s and 1970s. Peace activists claimed government provocateurs were infiltrating the peace movement causing disruption and violence. They were dismissed as hippie conspiracy theorists. A program just as described was successfully kept secret until 1971, when a group called the Citizens' Commission to Investigate the FBI burgled an FBI field office in Media, Pennsylvania, and took files exposing the FBI's Counterintelligence Program (COINTELPRO), a secret project aimed at surveilling, infiltrating, discrediting, and disrupting domestic political groups. Even with this evidence available, some major media refused to print the story.
- Since the attacks of 9/11, a growing number of people have claimed the events of that day were false-flag actions (actions designed to shift

blame from the true perpetrators), instigated by individuals within the U.S. government to provide a pretext for war in the Middle East and to erode civil liberties at home. Dismissed as wild conspiracy theory, many argued that government leaders would never support an attack on their own citizens. However, Operation Northwoods documents discovered and released by Congress's Assassination Records Review Board (ARRB) revealed that in 1962 the Northwoods plan was secretly approved by the Joint Chiefs of Staff. This plan called for sinking ships in the Caribbean, firing on boats of Cuban refugees, hijacking airliners, setting off bombs in American cities, and even assassinating citizens in such a manner as to place the blame on Fidel Castro and incite renewed public support for another invasion of Cuba. Apparently, Northwoods was stopped only by orders of President John F. Kennedy.

- Speaking of Kennedy, despite years of pounding the lone-assassin theory onto the American public by the corporate mass media, which also lambasts those who see a plot behind JFK's death as witless conspiracy theorists, national polls beginning in 1964 and into the twenty-first century show a majority of citizens disbelieve the idea of a lone assassin. A Gallup poll in 1963 showed 52 percent thought more than one person was involved in the assassination. By 2001, this number had reached a high of 81 percent.

As far back as 1928, famed author H. G. Wells joined the ranks of conspiracy theorists by proclaiming plots behind world events. Writing in his book *The Open Conspiracy*, Wells stated:

> Not only are the present governments of the world a fragmentary competitive confusion, but none of them is as simple as it appears. They seem to be simple because they have formal heads and definite forms, councils, voting assemblies, and so forth, for arriving at decisions. But the formal heads, the kings, presidents, and so forth, are really not the directive heads. They are merely the figure heads. They do not decide. They merely make gestures of potent and dignified acquiescence when decisions are put to them. They are complicating shams. Nor do the councils and assemblies really decide. They record, often very imperfectly and exasperatingly, the accumulating purpose of outer forces. These outer really directive forces are no doubt very intricate in their operation; they depend finally on religious and educational forms and upon waves of gregarious feeling, but it does not in the least simplify the process of collective human activity to pretend that it is simple and to set up symbols and dummies in the guise of rulers and dictators to embody that pretense.

Once a Fabian Socialist in England, Wells outlined a plan for a New World Order that intimated Illuminati influence:

> We have now sketched out in these blue prints the methods by which the confused radicalism and constructive forces of the present time may, can, and probably will be drawn together about a core of modernized religious feeling into one great and multifarious creative effort.… Whenever possible, the Open Conspiracy will advance by illumination and persuasion. But it has to advance, and even from the outset, where it is not allowed to illuminate and persuade, it must fight. Its first fights will probably be for the right to spread its system of ideas plainly and clearly throughout the world.

Wells concluded, "A time will come when men will sit with history before them or with some old newspaper before them and ask incredulously, 'Was there ever such a world?'"

We see in Wells's words his solid conviction of ongoing conspiracy and they echo the Illuminati doctrine for changing the world, a doctrine that first coalesced with the creation of the Bavarian Illuminati in 1776 Germany.

Yet, while much has been written and electronically produced regarding the Illuminati, very little of documented substance has reached the public.

The curtains of Illuminati secrecy parted somewhat in 2009, when TrineDay published a book of more than 500 pages by Canadian author Terry Melanson, who studied old works in French, German, and Italian and presented what well may be the most thorough and authoritative overview of the Order yet produced.

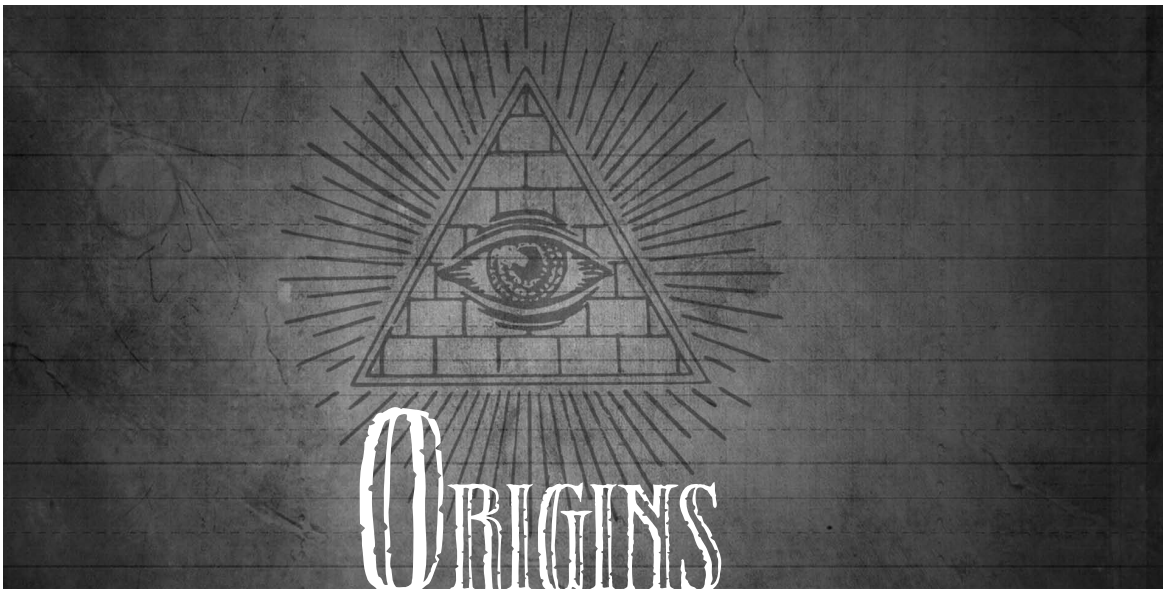
TrineDay publisher Kris Millegan explained the results of the lack of documented information on the Illuminati thusly:

> The dearth of validated material about this secretive group has helped to create a ferociously adaptive "conspiracy-theory-of-the-day" phenomenon, with many employing the Illuminati as their prime covert antagonist, muddying the waters of history and creating wakes of disinformation, misinformation, and just plain wrong information. This state of affairs has generally hidden the true nature of the Illuminati, and their place in history.

One irreverent author, the late Robert Anton Wilson, elaborated in his 1977 book, *Cosmic Trigger: Final Secret of the Illuminati*, upon many of the myths concerning that Bavarian Order. He wrote a succinct overview of the Order. After presenting a brief synopsis of the creation of the Illuminati by Adam Weishaupt in 1776 and its suppression by the Bavarian government less than ten years later, Wilson wrote:

> It has been claimed that Dr. Weishaupt was an atheist, a Cabalistic magician, a rationalist, a mystic; a democrat, a socialist, an anarchist, a fascist; a Machiavellian amoralist, an alchemist, a totalitarian and an "enthusiastic philanthropist." (The last was the verdict of Thomas Jefferson, by the way.) The Illuminati have also been credited with managing the French and American revolutions behind the scenes, taking over the world, being the brains behind Communism, continuing underground up to the 1970s, secretly worshipping the Devil, and mopery with intent to gawk. Some claim that Weishaupt didn't even invent the Illuminati, but only revived it. The Order of Illuminati has been traced back to the Knights Templar, to the Greek and Gnostic initiatory cults, to Egypt, even to Atlantis. The one safe generalization one can make is that Weishaupt's intent to maintain secrecy has worked; no two students of Illuminology have ever agreed totally about what the "inner secret" or purpose of the Order actually was (or is …). There is endless room for spooky speculation, and for pedantic paranoia, once one really gets into the literature of the subject; and there has been a wave of sensational "ex-poses" of the Illuminati every generation since 1776. If you were to believe all this sensational literature, the damned Bavarian conspirators were responsible for everything wrong with the world, including the energy crises and the fact that you can't even get a plumber on weekends.

The name of the Illuminati has apparently meant many things to many different people. But regardless of their position, most agree that Illuminati—and those who follow Illuminati doctrine—have attempted to gain some measure control over their fellow humans as well as the religious and political institutions of their time. This compulsion to control others is not limited to the Bavarian Illuminati. Many persons down through history, from dictators like Hitler and Stalin down to political and corporate leaders of today, have followed the tenets of Illuminism—the founding Illuminati doctrine that they alone had developed a personal enlightenment not accessible to the rest of humankind. This theology included the desire to control others, to operate in secrecy, and adhere to the idea that the end justifies the means. Thus, the shadow of the Illuminati has been cast right up to the events of today. So, we find that any reference to the Illuminati must distinguish between the old Bavarian organization, which is now defunct, and the theology of Illuminism, which is very much alive. But to fully comprehend Illuminism, one must trace the antecedents of this philosophy back through history to its origins.



Origins

Conspiracies and secret societies have been with us since the dawn of humankind. After all, humans are social animals. They prefer, even need, companionship with another person. From the beginning, humans have banded together, first as families, then as tribes, communities, and nations.

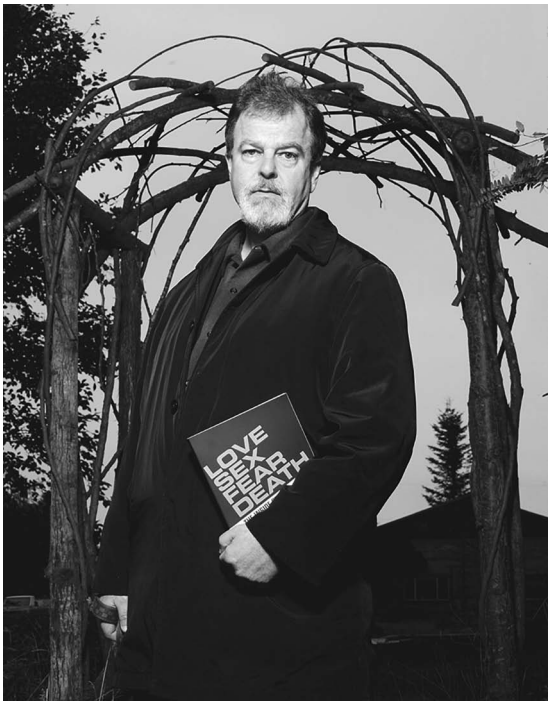
Even in education systems it is important to belong to some group. This might be a popular organization such as the school ball team, pep squad, science club, or band. Or it may be in a less reputable group such as hipsters, Goths, and stoners. Even loners band together.

Following school life, there is still the need for companionship, to belong. It is this drive that fills churches, Lions and Rotary Clubs, honky-tonks, and sports bars.

In some individuals, the desire to lead is more powerful than the desire to simply belong. In the distant past, the mightiest warriors became chiefs while the more intellectual tribe members became soothsayers and shamans. Both the hunters and the shamans would form cliques, bound together by shared experiences and comradery.

Secrecy has always played a role in any collection of humans, from prehistoric hunters, who felt themselves above other tribe members, to chamber of commerce members, who keep their business strategy hidden from competitors. In almost all areas of life there is the suspicion that only well-connected persons get the choice jobs. Everyone occasionally has the feeling of being left out, be it from some social group or the plans of others.

"Whether it's a child in his own special club of two or three members, or whether it's a businessman in the Freemasons, there's nothing unusual about wanting to belong to a secret society," writes David V. Barrett, a British sociolo-



Publisher Adam Parfrey of Feral House has said there are over 600 secret societies operating today.

gist who has worked with the U.S. National Security Agency (NSA), in *A Brief History of Secret Societies*. "It can be fun; there is the delight in knowing secrets that few others know; the satisfaction of being included in the in-group; a feeling of importance, and sometimes of power; and sometimes there is genuine power through being one of the decision-makers, one of the elite."

Barrett defines a secret society as having the following characteristics: carefully graded and progressive teachings, training available only to select members, teaching that leads to some hidden truths, the practice of rituals not open to nonmembers, and membership leading to personal benefits beyond the reach and even the understanding of the uninitiated.

Adam Parfrey, the founder of Feral House, a publisher of books on subjects generally ignored by the mainstream, defines a "secret society" as a social group that demands an oath of allegiance to join. "That's our perspective; we know that others may feel differently," said Parfrey, the author of *Apocalypse Culture*. "Some service-oriented organizations, like Lions or Elks, have a great deal of secret ritual within its structure. Rotary and Kiwanis, less so, but these organizations, like the Masons, require oaths of allegiance. No oath, no membership."

Parfrey said he has identified more than 600 secret societies existing today and that the number just in the United States provides a "snapshot of America" as they address many and disparate concerns. These include labor unions, business groups, rural/agrarian organizations, religious and occult organizations, sobriety groups, drinking groups, and both immigrant and anti-immigrant organizations. As we all know, at the beginning of history, humans were primitive and only modern man is civilized. At least that's what the vast majority of people believe. "It is, however, one of the most egregious fallacies conceivable," wrote Brian Heatley, an Irish-born New Age writer who uses the pen name Michael Tsarion. He explained:

> A second cataclysmic wave, so to speak, has likewise swept from existence august Druidic colleges that once operated throughout the world. These colleges had been restoring, for the good of all, elements of technology from a devastated bygone age of the

> gods. These colleges and their creators are equally lost, buried and forgotten. In the place of primordial sanctums of knowledge and culture there arose institutions and teachings that seek not to improve and enlighten, but confuse and mislead.… It might be said that history is the story of the conflict between the Servants of Truth and the virtue-less ones; between magicians and sorcerers. The obliteration of the gnosis of the primordial caste of Elders was a man-made holocaust largely unknown today. It is this calamity that has damaged and oppressed the peoples of the world more than any series of natural disasters, terrible as they might have been. To the Elders of old, a twisted darkened mind was a horror worse to behold than a broken lightless world.

But remnants of this lost knowledge were passed down within the secret societies found in ancient clans and communities, which continued to grow as nomadic tribes evolved into cities and states, then into nations and empires. At one time or another, even major religions like Christianity and Islam were considered secret societies, operating clandestinely and banned by the regime then in power.

The deepest secrets of secret societies all seem to trace back to ancient Sumer in Mesopotamia. This was the first known great civilization and was located between the Tigris and Euphrates rivers at the headwaters of the Persian Gulf. In biblical times, it was called Chaldea or Shinar. Today, it is known as Iraq, which derived its name from the ancient Sumerian city of Uruk. The Sumerian culture seemed to appear from nowhere more than 6,000 years ago and before it ended, it had greatly influenced life as far east as the Indus River, which flows from the Himalayas through Pakistan to the Arabian Sea, and the Nile of the later Egyptian kingdoms. Sumer was an amazing and fully evolved civilization that handed down the basics for all ensuing western cultures—from language and law to mathematics, agriculture, and astronomy.

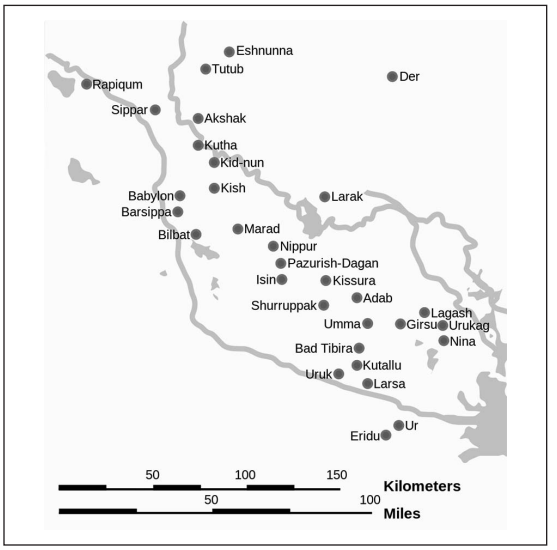
Virtually nothing was known about the Sumerians until about 150 years ago when archeologists, spurred on by the writings of Italian traveler Pietro della Valle in the early 1600s, began to dig into the strange mounds that dotted the countryside in southern Iraq. Beginning with the discovery of Sargon II's palace near modern-day Khorsabad by Frenchman Paul-Émile Botta in 1843, archeologists found buried cities, broken palaces, artifacts, and thousands of clay tablets detailing every facet of Sumerian life. By the late 1800s, Sumerian had been recognized as an original language and was being translated. Despite today's knowledge, the general public still has been taught little about this first great human civilization, which suddenly materialized between the Tigris and Euphrates rivers.

It is fascinating to realize that it may be possible to know more about this 6,000-year-old civilization than we may ever know about the more recent Egyptians, Greeks, and Romans. The explanation lies in the Sumerian

cuneiform writing. Whereas the papyrus of other elder empires disintegrated over time or was destroyed by the fires of war, cuneiform was etched onto wet clay tablets with a stylus to create a wedge-shaped script. These tablets were then dried, baked, and kept in large libraries. About 500,000 of these clay tablets have now been found and have provided modern researchers with invaluable knowledge of the Sumerians, although only about 20 percent have been translated. These tablets are stashed within various museums around the world and are largely unseen by the public.

Conventional history tells us Sumer grew out of a collection of hunter-gatherer clans who banded together to form the first human civilization within the Tigris-Euphrates Valley about 4000 B.C.E. Archeological studies have shown that by 3300 B.C.E., the Sumerians had developed an amazing and advanced society that included drained marshes, lengthy canals, and dams and dikes, and they had built a large-scale irrigation system next to gleaming cities containing huge pyramidal structures called ziggurats.

Sumer was invaded from the west and north by Semitic tribes about 2400 B.C.E., and by 2350 B.C.E. it was captive to the warrior king Sargon the Great, who founded the Semite Akkadian dynasty, which stretched from the Persian Gulf to the Mediterranean. After years of warfare and population displacement, the lands of Sumer were united under Hammurabi of Babylon, whose famous "Code" of laws may have been instituted to discipline the mass migrations of people taking place at that time due to wars and geophysical catastrophes. It is now clear that the Code of Hammurabi was drawn from laws set down by the Sumerians centuries earlier, particularly the earliest law code yet discovered, issued by the Sumerian king Ur-Nammu.



The Sumer civilization extended across the Tigris-Euphrates Valley about 6,000 years ago.

In addition to a legal system, the Sumerians also gave us mathematics based on a sexagesimal system (a numeral system with a base of 60), which permitted a precise method of measuring large quantities by area and volume. This system was passed down to the Babylonians and is still in use today, with some modifications, to measure time, angles, and geographic coordinates. The Sumerians also were able to determine the relationship of the hypotenuse to the lengths of the other two sides of a right triangle, a theorem only much later rediscovered by Pythagoras.

Alan Alford, author of *Gods of the New Millennium: Scientific Proof of Flesh &*

Blood Gods, regarded the Sumerian knowledge of astronomy as both amazing and puzzling. "(T)he whole concept of spherical astronomy, including the 360-degree circle, the zenith, the horizon, the celestial axis, the poles, the ecliptic, the equinoxes, etc., all arose suddenly in Sumer," he noted. Sumerian knowledge of the movements of the sun and moon resulted in the world's first calendar, used for centuries afterward by the Semites, Egyptians, Greeks, and the Illuminati.

Alford wrote that few people realize that we owe not only our geometry but also our modern timekeeping systems to the Sumerian base 60 mathematical system. "The origin of 60 minutes in an hour and 60 seconds in a minute is not arbitrary, but designed around a sexagesimal (based on the number 60) system," Alford reported, adding that the modern zodiac was a Sumerian creation based on their twelve "gods." They used it to chart a great precessional cycle—the division of the 360-degree view from the Earth's North Pole during its twelve-month orbit around the sun into twelve equal parts—or houses—of 30 degrees each. Taking into account the slight wobble in Earth's orbit, movement through this complete cycle takes 25,920 years, an event known as the Platonian Year, named for the Greek scholar Plato, who inspired future secret societies such as the Knights Templars, the Illuminati, and Cecil Rhodes's Round Tables. Alford posited, "The uncomfortable question which the scientists have avoided is this: how could the Sumerians, whose civilization only lasted 2,000 years, possibly have observed and recorded a celestial cycle that took 25,920 years to complete? And why did their civilization begin in the middle of a zodiac period? Is this a clue that their astronomy was a legacy from the gods?" Before it strangely vanished, the Sumerian culture had greatly influenced life from the Indus River to the peoples of Palestine and the later Egyptian kingdoms. The biblical patriarch Abraham brought the knowledge of Sumer to Egypt by means of cleverly coded information found within the Torah and other old Hebraic texts such as the *Sefer Yezirah* (Book of Creation) and the *Sefer HaZohar* (Book of Light).



Before it strangely vanished, the Sumerian culture had greatly influenced life from the Indus River to the peoples of Palestine and the later Egyptian kingdoms.

These books predate the Talmud, a compilation of older Jewish laws and traditions first written down in the fifth century C.E. but produced centuries before the time of Jesus. According to the Book of Light, God gave Adam the "mysteries of wisdom" while Adam was still in the fabled Garden of Eden. These elder secrets were then passed on through Adam's sons to Noah and on to Abraham long before the Hebrews existed as a distinct people. According to the Bible, Abraham was a Sumerian nobleman from Ur of Chaldea, the ancient term for Iraq. Other Sumerians traveled frequently and widely and are thought to have brought their advanced technology of ship building and mapping to the early Phoenicians, who settled along the eastern

Mediterranean coast in what is now Lebanon. Historians have been left with the question of how the early primitive humans of almost 6,000 years ago suddenly transformed from small packs of hunter-gatherers into a full-blown civilization—advanced even by today's standards. Even the writers of *The New Encyclopedia Britannica* acknowledged that serious questions remain concerning the Sumerian histories and cautiously explained that such queries "are posed from the standpoint of 20th century civilization and are in part colored by ethical overtones, so that answers can only be relative."

Since we now have thousands of translated Sumerian tablets along with their inscribed cylinder seals, perhaps we should allow the Sumerians themselves to explain. The answer is that they claimed everything they achieved came from beings who came from the skies. "All the ancient peoples believed in gods who had descended to Earth from the heavens and who could at will soar heavenwards," explained Middle Eastern scholar Zecharia Sitchin in the prologue to the first book of a series detailing his translations and interpretations of Sumerian accounts of their origin and history. "But these tales were never given credibility, having been branded by scholars from the very beginning as myths."



Russian-American author Zecharia Sitchin believes that the technology of ancient Sumer was brought there by the extraterrestrial Annunaki.

Recognizing that even the most learned researcher before the turn of the twentieth century could not possibly have begun to think in terms of concepts we accept as commonplace today, Sitchin reasoned, "Now that astronauts have landed on the Moon, and unmanned spacecraft explore other planets, it is no longer impossible to believe that a civilization on another planet more advanced than ours was capable of landing its astronauts on the planet Earth sometime in the past."

It is most significant that the Sumerians never referred to the beings who brought them knowledge as "gods." This was a later interpretation by the Romans and Greeks, who fashioned their own "gods" after the earlier oral traditions.

Most people think of the ancient empires of the Sumerians, Babylonians, Akkadians, Phoenicians, and Assyrians as separate civilizations. However, a close inspection of history will show that each was a degraded version of its predecessor.

First came Sumer with its amazing ziggurats, agriculture (they had four types of beer!), and written language. The Sumerian cuneiform tablets, more than half a million still cached away in museums across the world, state that civilization was brought to them by beings who could fly through the air. These god-like beings were called the Anunnaki, translated as "those who came from the heavens to the Earth." Many who follow the writings of Sitchin are convinced the Anunnaki were extraterrestrial visitors.

"An astonishing array of scientific and technological feats are described in the Sumerian tablets, such as genetic engineering and cloning, interplanetary travels around their nomad planet, instantaneous distant communication, and the ubiquitous use of techno-magical chips called ME's—erroneously translated as 'formulas' before the Sumerian and biblical expert Zecharia Sitchin brought in a revolutionary perspective on this high-tech civilization of our ancestors," wrote Chris H. Hardy, author of *Wars of the Anunnaki: Nuclear Self-Destruction in Ancient Sumer.* In her book, she presents very human-like descriptions of the sky gods as well as the evidence of nuclear attacks in our distant past—from radioactive corpses to vitrified stones in diverse places, indicating the possibility that they were fused by great and sudden heat, most probably from atomic blasts.

Others, such as authors Philip Gardiner and Gary Osborn in their well-researched book *The Shining Ones: The World's Most Powerful Secret Society Revealed,* state that these enlightened beings might have alternatively come from inner Earth or from some earlier destroyed civilization akin to fabled Atlantis. The tradition of gods who acted in very human ways—they envied and hated each other, schemed against their relatives, even fought wars among themselves using humans as pawns—has been carried down through the religions of the Egyptians, Greeks, and Romans. Gardiner and Osborn attempted to determine if secret societies, such as the Illuminati, Freemasons, Rosicrucians, Knights Templar, Knights of Malta, Opus Dei, and others revolved around the same center. They concluded they do.

According to Gardiner and Osborn, "We had discovered that down the ages many organizations, however seemingly diverse and contradictory, had all been various fronts or derivatives of the Shining Ones. It was as if they were all part of a wheel. The outer rim is the face of the group or society. One side of the rim cannot see what the other side is doing, or even that it exists. The center can see what is happening in all directions but is distanced from it, while still holding all the spokes in its grasp.

"The same is true in the world of secret or exclusive societies. The world sees the groups from the rim, but that is all. But we are just like those on the rim—we cannot see the center of the wheel from our prospective."

Gardiner and Osborn concluded: "They [secret societies] have all essentially arisen from the same hub or stem: The Catholic Church, which in turn, in our view, can be traced back to ancient Sumer and the Shining Ones.…

The secret doctrines of the Shining Ones have steered the development of humankind for possibly 50,000 years, and continue to do so today."

A close examination of the astounding similarities in character between the gods of ancient times appears to go beyond mere coincidence. While the names change with the different languages, the descriptions remain remarkably similar.

The god who ruled from the heavens was Anu to the Sumerians, Amen-Ra to the Egyptians, Cronos to the Greeks, and Saturn to the Romans. The wife of the Heavenly Father for the Sumerians was Antu, for the Egyptians was Mut, for the Greeks was Hera, and for the Romans was Juno. The ruler over the Earth was the Sumerian god Enlil, the Egyptian Set, the Greek Zeus, and the Roman Jupiter. This deity's wife was the Sumerian Ninhursag, the Egyptian goddess Isis, and the Greek and Roman goddesses Athena and Minerva. A brother and builder of monuments on Earth was the Sumerian Enki, the Egyptian Osiris, the Greek Apollo, and the Roman Vulcan while a rival warrior god was the Sumerian Marduk, the Egyptian Horus, the Greek Ares, and the Roman Mars. The goddess of love and nurturing was Asherah, Hathor, Aphrodite, and Venus. Could these various "gods" be describing the same living beings, individuals who once communed with men and lived beyond human years? The racial memory of interacting with actual beings might explain the fervor and durability of some religions. Authors Gardiner and Osborn pointed out that regardless of these beings' origin, "… whatever scientific knowledge was passed on was originally based on fundamental spiritual principles, and more importantly, *one's attainment of the higher states of consciousness* [emphasis in the original]—the spiritual awakening the ancient Hindus named *kundalini*."



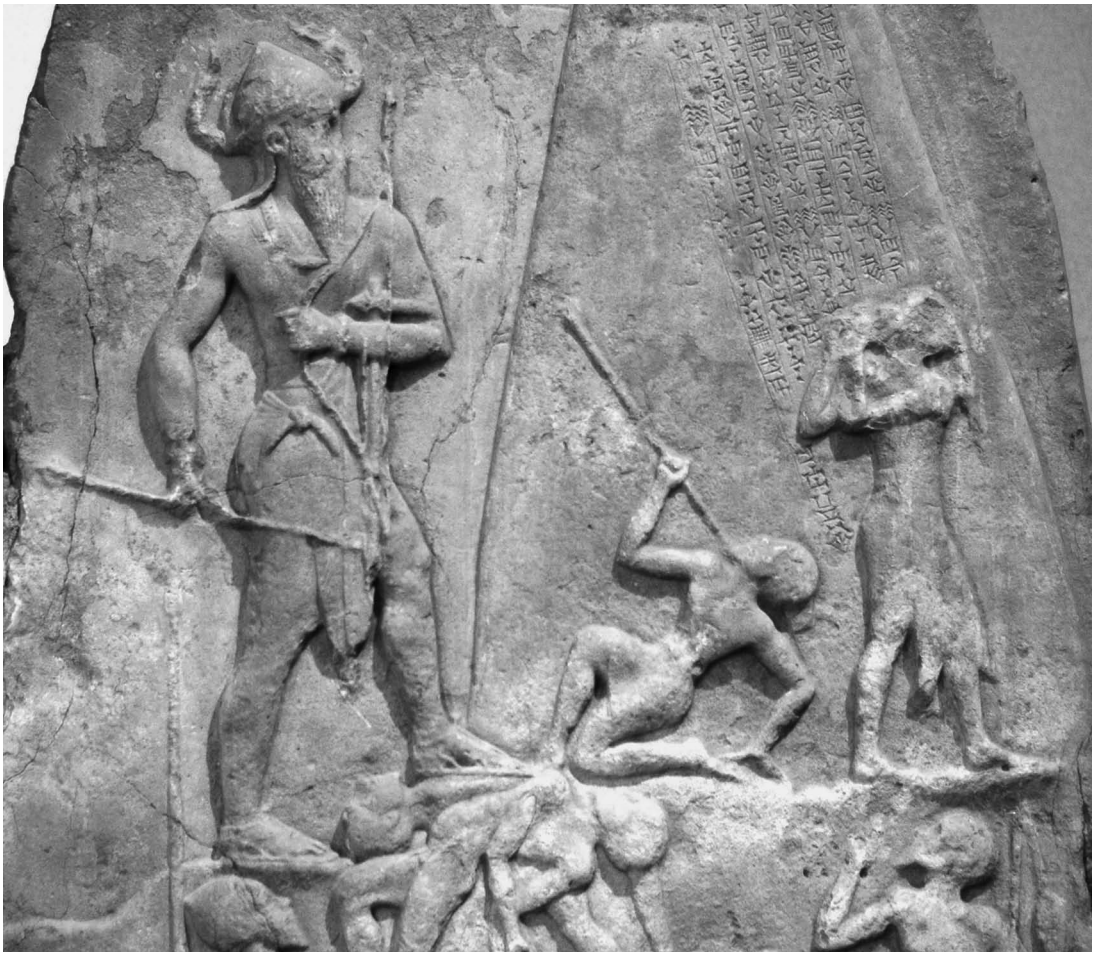
A close examination of the astounding similarities in character between the gods of ancient times appears to go beyond mere coincidence.

"Of course not everyone who lived during this now forgotten epoch [the time of the Anunnaki] understood this knowledge," they added, "only those who had earned the position of 'adept' or 'master' understood it and utilized it … a shamanic priesthood of some kind which we have now identified and who were known as the Shining Ones."

Gardiner and Osborn said their in-depth research into world civilizations and cultures led them to believe that knowledge, however imperfect, of these ancient Shining Ones constitutes a global phenomenon in which dissimilar names but similar descriptions have been applied to "certain intelligent beings" that have existed around the world emerging at different periods of history. In the Middle East, remnants of Anunnaki/Shining Ones' knowledge and some bits of their technology were passed down to the Akkadians, a Semitic race that assimilated with the Sumerians, yet kept the Sumerian language because it was

thought to be from the gods. The Akkadian state broke into the empires of the Hittites, the Assyrians, and the Babylonians. The knowledge and beliefs of what had been the Sumerian Empire made their way to Egypt, largely though the travels of the biblical patriarch Abraham, who was from Chaldea, a previous name for the residents of southeastern Mesopotamia known for their interest and study of astronomy and astrology. By 3100 B.C.E., the technology of the ancient gods brought the fledgling Egyptian Empire into a prominence that lasted for more than thirty centuries. The greatness of Egypt was to be followed by the renown civilizations of Greece and later Rome.

Dr. Arthur David Horn, who resigned as a professor of biological anthropology at Colorado State University after he concluded that the con-



The Akkadian king Narâm-Sîn is shown on a victore stele celebrating a victory against the Lullubi. The king wears a helmet with horns, which represented divinity because kings ruled by divine right.

ventional explanations for man's origins he taught were "nonsense," wrote in his book *Humanity's Extraterrestrial Origins*, "Let us make clear, once again, that we do not believe the ancient Sumerian and other Mesopotamian stories are 'absolutely true' history. These stories that have come to us through thousands of years of oral tradition and writing are bound to be somewhat distorted—probably in some cases deliberately distorted by the Anunnaki. But, I feel these ancient stories are probably as close as we'll come to the truth today.…"

One should consider what current events will sound like 2,000 years from now—the greatest nation on Earth bombing some of the smallest and weakest for no clear reasons, people starving in parts of the world while farmers are paid not to plant crops in others, technophiles sitting at home playing electronic golf rather than the real thing, and police forces ordered to arrest people who simply desire to ingest a psychoactive weed. People of that future era will likely laugh it all off as fantastic myths just as many of us do concerning ancient aliens.



These ancient wars became the metaphorical basis for the struggle between the new monotheistic God and his evil counterpart, Satan.

Yet searchers for truth cannot afford to laugh off the accounts of the Sumerian reporters who have been proven accurate in so many of their records. Just as the overwhelming evidence of conspiratorial control exists in government, business and the media cannot be ignored. Already breakthroughs in astronomy, anthropology, archeology, and Egyptology have only tended to support the thesis of ancient nonhuman intervention.

Researchers have found that the Anunnaki firmly established the dominance of the priesthoods and the divine right of kings in the earliest civilizations. By the time of the ancient Egyptians, religions were well established and had merged with the prevailing political structure. Anointed priests who worshiped one god exhorted their followers to demonize the worshipers of the others. Anyone who failed to offer allegiance to his or her one true god was castigated as a blasphemer, heathen, devil worshiper, or worse.

The Earth, or at least the Near East, was devastated at some point, either through natural cataclysms or some prehistoric war. The Anunnaki gods withdrew from overt human contact. As these gods dropped from sight, the religions they created became metaphysical. The concept of God evolved from a physical being to an omnipresent yet anthropomorphic supernatural entity. The conflicts between the ancient astronauts, who commanded armies of human subjects, were faithfully recorded in the Old Testament. These ancient wars became the metaphorical basis for the struggle between the new monotheistic God and his evil counterpart, Satan.

Baptist minister and author Paul Von Ward noted, "Here [in Mesopotamia] religions that grew out of absentee-[Advanced Being or Anun-

naki]-cults that described their gods as immortal, magical beings took the next step toward supernaturalism."

Let us consider historically how human populations have been controlled. Throughout the ages, there have been two predominant methods for controlling humankind—religion and finance. These well-honed control mechanisms may well be of extraterrestrial origin, according to a growing number of researchers. Early humans instinctively sensed some unseen guiding force behind the order of life and developed spirituality. But with the advances of scientific knowledge over the centuries, such blind faith should have fallen away. But it hasn't. Today, most of the world's population continues to follow one religion or another, often leading to conflict, wars, and genocides. What is it that has made religion so important in the minds of so many?

Some believe that most religions, certainly the Judeo-Christian beliefs found in western nations today, can be traced back to Sumer, the world's earliest recorded civilization, and, interestingly enough, one of the few places on Earth to which Americans cannot easily travel.

According to ancient Sumerian tablets, the Old Testament, Egyptian papyrus, and the accounts of the Greek and later Romans, there was a time when humans experienced face-to-face encounters with their gods. Virtually every ancient culture in this world contains legends of gods who came from the sky and taught them fundamentals of civilization—language, mathematics, astronomy, chemistry, law, and architecture. These include Native American tribes; the Mayans, Aztecs, and Incas of Central and South America; the ancient Chinese, Egyptians, and Greeks; the aborigines of Australia; and certain African tribes such as the Dogons. The Masonic historian Walter Leslie Wilmshurst gave clues to the hidden history of Freemasonry when he wrote of a "Golden Age" when "men were once in conscious conversation with the unseen world and were shepherded, taught and guided by the 'gods'…." He noted that humankind lost its way after a "fall" due to its attempt to gain the same knowledge as its creators, a concept comparable with the biblical "fall from grace."

This "fall" of mankind, according to Wilmshurst, was not due to any individual transgression but to "some weakness or defect in the collective or group-soul of the Adamic race," so that "within the Divine counsels" it was decided that "humanity should be redeemed and restored to its pristine state," a process that required "vast time-cycles for its achievement." He added that this restoration also required "skilled scientific assistance" from "those gods and angelic guardians of the erring race of whom all the ancient traditions and sacred writings tell."

The earliest accounts in religious writings have become garbled over the centuries. For example, it should be noted that in the original texts, there was nothing spiritual about angels. In the Greek translations of original documents,



A painting of the angel Gabriel by Leonardo Da Vinci is typical of how many people thing of such beings. The word "angel" comes from a Greek word simply meaning "messenger."

the word *angelos* (*angelus* in the Latin) simply meant "messenger." So an angel of the Lord becomes a messenger of the Lord.

Many in the past have seen a more down-to-earth aspect to the ancient accounts. The thirty-third-degree Scottish Rite Mason Manly Palmer Hall, in his seminal book *The Secret Teachings of All Ages*, acknowledged early contact between humans and others by writing, "In the remote past the gods walked with men and they chose from among the sons of men the wisest and the truest. With these specially ordained and illumined sons they left the keys of their great wisdom, which was the knowledge of good and evil … these illuminated ones founded what we know as the Ancient Mysteries."

So one inner secret of the Freemasons is awareness of prehistoric "gods" who bestowed their knowledge on certain humans, thus illuminazing them. This knowledge was passed down through ancient Mystery Schools to the founders of both the Jewish and Christian religions, whose traditions were learned by the Knights Templar and brought to the inner core of modern Freemasonry and on into the Illuminati.

In both early Eastern and Western cultures, rulers gained power and wealth from religion. However, with the advent of the printing press, more people could read the Bible for themselves and a more sophisticated understanding grew in the public while religious control waned, especially in highly developed nations.

Today, the favored control mechanism is through the lending of money. By joining the lending of money with religion, as if money itself were God-ordained, an international class of bullion brokers was created. It remains a powerful control mechanism over humanity today.

The power that comes with exchanging money can be traced back to the Near East where people called money changers were prevalent, exchanging the currencies of the various cities and nations into money acceptable to the temple priests. Money therefore became closely connected to the temples of religion, which also doubled as centers for the study of astronomy and astrology. Recall that it was only in the temple at Jerusalem that Jesus, the "Prince of Peace," turned violent—and this was against the money changers. The conflict between the money changers and the human population has continued down through the ages.

A growing number of people today are quite seriously considering the idea of ancient astronauts—nonhumans who visited the Earth millennia ago. This is a concept that gained popularity in the 1970s with the publication of Swiss author Erich von Daniken's best seller *Chariots of the Gods*. Further details on this theme, gleaned from Sumerian literature, were offered by the scholar and author Zecharia Sitchin in his multivolume series on the twelfth planet and ancient astronauts called the Anunnaki, or "Those Who from Heaven to Earth Came."

Any in-depth study of this issue shows the evidence for such alien visitation—found in sacred sites, ancient art, and anomalous artifacts—is quite compelling, almost overwhelming. Indeed, some of the earliest religions may have been based on a reality that has since been long forgotten.

While this concept may sound preposterous to many, even scientific minds have offered similar suggestions. The British molecular biologist Francis Crick, a Nobel Prize winner for his codiscovery of the structure of DNA in the 1950s, speculated in his book *Life Itself* that space-faring beings from another solar system brought the seeds necessary for life to Earth in the distant past. Our primitive ancestors most likely felt awe and reverence toward technologically advanced visitors who came from the heavens. These visitors could fly through the air and perform feats that must have seemed like magic. These visitors were originally considered merely watchers or messengers from the heavens. Such accounts are found in the ancient cuneiform tablets of Sumer that predate the Bible by more than 2,000 years. They recount how the Anunnaki initiated the concept of organized religion and appointed rulers over humanity.



Author Erich von Daniken penned *Chariots of the Gods*, which popularized the idea that aliens visited Earth and passed knowledge on to ancient peoples.

Rather than deal directly with the burgeoning human population, the ancient gods ordained an administrative body or priesthood to pass along edicts and instruction as well as interpret policy. Once such clerics got a taste of wealth and power, they were loath to relinquish it. Religion soon evolved into a rigid structure of dogmas, catechisms, tithing, and obedience. "Apparently, these extraterrestrials performed 'great feats' in order to be worshipped as 'gods.' The reported next step was to pro-

vide technology to these Earth humans so that these humans could create impressive looking 'rich' structures of religious worship, laid with gold and other mined mineral resources, of religious worship to these extraterrestrial 'gods,'" wrote researchers Peter Jiang and Jenny Li in *The Canadian*.

Many esoteric and occult traditions—including those within the Freemasons and Rosicrucians—are thought to have originated with the Mystery Schools of the ancient Greeks and Egyptians. Many researchers believe the Mystery Schools carried within them secrets handed down from the Anunnaki of Sumer. Conspiracy writer Dr. Henry Makow reported that a woman who claimed to have been a former prominent member of the Illuminati said she was told the Order dates back to ancient Babylon and the Tower of Babel. "When the Cabalists' plans for a tower reaching to heaven were foiled by God, they instigated their centuries-long vendetta against Him and vowed to hijack His Creation," Makow wrote.

Perhaps one of the most prized technologies of the Anunnaki sky gods was the creation and use of monatomic gold.



Ancient Technology

The accidental discovery of single atom elements by a Phoenix-area cotton farmer in the 1970s may have actually been a rediscovery of technology in use by the ancient astronauts. This involves the manipulation of energy at the atomic level and may have opened the door to limitless free energy, cures for AIDS and cancer, longevity, faster-than-light speeds, anti-gravity, and much more, perhaps even interdimensional and time travel. This discovery may have precipitated new governmental policies and even war in the struggle to gain control over this new technology. And, while this discovery has been startling to modern science, it appears to be nothing new.

As stated in Ecclesiastes 1:9, "What has been will be again, what has been done will be done again; there is nothing new under the sun."

Today, several scholars have linked this amazing discovery to the mythology and legends of the far distant past, especially the Anunnaki in ancient Mesopotamia. Interest in this new technology grew rapidly and by 2003, some researchers were even claiming that the U.S. invasion of Iraq may have had more to do with this new discovery than with oil, weapons of mass destruction, or regime change. This discovery of monatomic matter and its connection with narratives from the ancient past with its possible role in current world events have garnered increased interest from researchers. It appears

as though these elemental secrets were lost centuries ago, though vestiges of this knowledge may have been passed down through the years by a series of secret societies culminating in the Illuminati.

This story began with David Hudson, a self-styled conservative Republican and cotton farmer from Phoenix, Arizona. By the mid-1970s, Hudson had found farming in the parched baked soil in that area a hardscrabble. He began to look for other means of making a living even as he began injecting sulphuric acid into the soil in an effort to break up the dry crust. He found that by spraying his soil samples with a cyanide solution, he could obtain traces of metals from the ore, including gold. "[W]e had been doing soils analysis [when we thought of] this concept of literally piling ore up on a piece of plastic and spraying it with a cyanide solution, which dissolves selectively the gold out of the ore," Hudson told a Dallas audience in 1995. "It trickles down through the ore until it hits the plastic and then runs out of the plastic into the settling pond. It's pumped up through activated charcoal where the gold adheres to the charcoal and then the solution is returned to the stack.… The concept seemed pretty simple. I decided, you know a lot of farmers have airplanes, a lot of farmers have race horses, a lot of farmers have race cars.… I decided I was going to have a gold mine."

After checking out several locations, including abandoned gold mines, Hudson found the site near Phoenix he was seeking. "I had a lot of earth movers and water trucks and road graders and backhoes and caterpillars and these kinds of things on the farm and I had equipment operators, so I decided I was going to set up one of these heap leach cyanide systems."

Hudson got much more than he had bargained for.

"[W]e began recovering the gold and silver and we would take the charcoal down to our farm. We'd strip it with hot cyanide and sodium hydroxide. We'd run it through an 'electro-winning cell' to get the gold out. And then we would do what's called a 'fire assay,' where you run it through a crucible reduction to get this gold and silver bead.… This is the time honored procedure for recovering gold and silver and, basically, it's been performed for 250–300 years. It's the accepted standard in the industry," he explained.

But, along with small amounts of gold and silver, Hudson also recovered small beads of a material that complicated their attempts at analysis. "Something was recovering with the gold and silver [that] we couldn't explain," he said.

This "something" turned out to be elements heretofore unknown to modern science, elements composed of a single atom. This monatomic matter is found in virtually everything around us, including the food we eat and the water we drink.

Hudson found such elements could be retrieved from noble metals such as gold, silver, copper, cobalt, and nickel, along with platinum, palladium, rhodium, iridium, ruthenium, and osmium.

He also found that the nuclei of such monatomic matter acted in an unusual manner. Under certain circumstances, they began spinning and creating oddly deformed shapes. As these nuclei spun, they began to come apart on their own.

It was found, for example, that in the element Rhodium 103, the nucleus became deformed in a ratio of two to one, twice as long as it is wide—like a Coke bottle—and entered a high spin state. "It's inherent in the stuff," noted Hudson. "It isn't anything you do from the outside."

After a two-year study of this material, an Arizona analytical chemist informed Hudson that what he had found was not any of the normal elements on the periodic table. Referring to one sample, the chemist said, "What we have here is something that I know is pure rhodium and yet none of these spectroscopic analyses are saying it's rhodium." Hudson explained that iron could be a reddish-brown chloride, but silica, aluminum, and calcium do not form colored salts at all. "And yet if you take the material that they claim is silica and calcium and re-dissolve it through a fusion and hydrochloric acid, and you got the red brown chloride again. Now where did it come from?" asked Hudson.



He … found that the nuclei of such monatomic matter acted in an unusual manner. Under certain circumstances, they began spinning and creating oddly deformed shapes.

The chemist told Hudson, "Dave, this makes absolutely no sense at all. This is defying everything I have been taught in college, everything I have been taught in graduate school. I'm going to send this back to my graduate professors at Iowa State." He sent the red-brown chloride salts to Iowa State University where he asked chemists, "What is the metal that's present in this salt?" The Iowa State experts reported that chlorine was present in the samples. "Chlorine's a gas," noted Hudson. "Well, fine, there's chlorine, but what is the chlorine reacting with that makes it a crystalline material? And they said, 'There's chlorine present." And we said, "Yes, but what's the metal that's holding the chlorine?" They couldn't tell us.

"So we decided that we were really going to get sophisticated.… When we did the spectroscopy, I told you at 70 seconds these elements begin to burn, well at 68 seconds we stopped the burn. Okay? Now there shouldn't be anything there other than these elements and carbon and the electrode. We dug the metal bead out with a little knife and we sent it off to Harwell Laboratories over in London, which is the government, you know, the government labs over in London, and they did neutron activation. "Now neutron activation does not care what state the electron orbitals are in, it actually analyzes the nucleus itself, of the element. The results come back, 'No precious elements detected.' They did see some carbon, but no precious elements detected. You know, this is really getting serious here. I probably got the best credentials money can buy. I

got a man that worked, now, a total of 9 1/2 years, he's a Ph.D. analytical chemist, he physically can separate and quantify everything known to man. And he says, 'Dave I can't explain this. This is not explainable.' So we finally order from Johnson Matthey, pure standard materials of rhodium and iridium, platinum, palladium, ruthenium and osmium and we learn how to make them disappear. We could take pure rhodium chloride and analyze it to be pure rhodium, and through a process of repeated evaporation with salt, we could make the rhodium disappear from the instrumental analyses. It still is a blood red chloride, you still can perform all the chemistry, it still was in solution but it didn't analyze to contain any rhodium. And this was pure rhodium standard. The way it disappeared was a process of disaggregation."

So the learned men at Iowa State could not identify the material within the sample, and the neutron activation analysis in England also failed to identify the elements.

Hudson finally located a source of information in the Soviet Academy of Sciences in Russia. Through specialized equipment, scientists there determined that his mysterious white substance was composed entirely of platinum group metals in a single atom form previously unknown to modern science.

Something quite new and unusual was revealing itself.

Working with United Technologies, Hudson's new material was placed in fuel cells being developed there. Although analysis showed the material contained no rhodium, when mounted on carbon and placed in a fuel cell, it performed as only rhodium could.

Hudson was told that if he could explain how to obtain his strange white powder from commercially available material, he could patent the process. In 1988, he did just that, filing both U.S. and worldwide patents on eleven monatomic elements.

He coined the term "Orbitally Rearranged Monatomic Elements" (ORMEs) to describe this newfound matter. Such material in a pure monatomic state forms a snow-white powdery substance, in appearance not unlike ordinary cooking flour.

Then the study of this odd material took an even stranger turn.

"The amazing thing about it," explained Hudson, "is the weight of the material. It was very difficult to weigh.… They want things very precise at the patent office [but] we couldn't get consistent results with the material. It kept gaining weight and gaining weight."

Using thermo-gravimetric analysis, it was found that when samples of the material were reduced to the white powder state, it lost 44 percent of its original weight. By either heating or cooling the material, it would gain weight or lose weight. "By repeated annealing we could make the material weigh less than the pan weighed it was sitting in," said Hudson. "… Or we could make it

weigh 300–400 times what its beginning weight was depending on whether we were heating or cooling it.… If you take this white powder and put it on a quartz boat and heat it up to the point where it fuses with the quartz, it becomes black and it regains all its weight again. This makes no sense, it's impossible, it can't happen. But there it is."

By the early 1990s, the Niels Bohr Institute and Argonne National and Oak Ridge National Laboratories published scientific papers substantiating the existence of these high-spin, monatomic elements and their power as superconductors.

Hudson also met with Dr. Hal Puthoff, director of the Institute for Advanced Studies in Austin, Texas. Puthoff performs cutting-edge research into zero-point energy and gravity as a zero-point fluctuation force. He and other scientists have theorized that enough energy exists in the space found in the atoms inside an empty coffee cup to boil all the oceans of the Earth if fully utilized. Puthoff had also theorized that matter reacting in two dimensions should lose about 44 percent of its gravitational weight, exactly the weight loss found by Hudson.



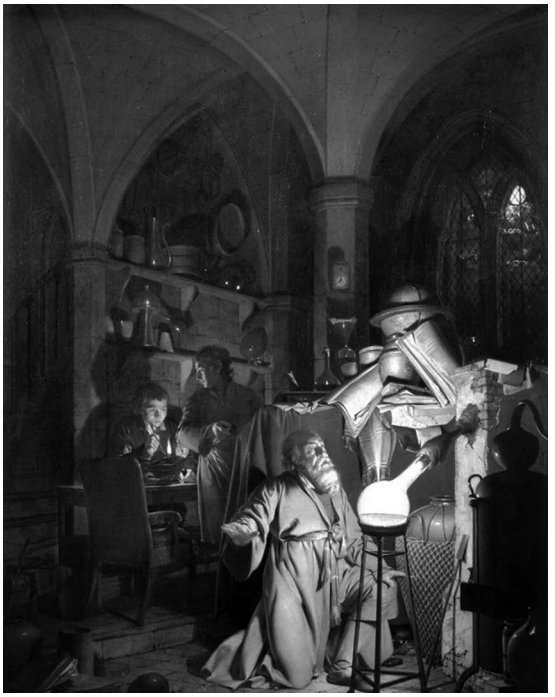
The Niels Bohr Institute at the University of Copenhagen in Denmark is one prestigious research facility that has substantiated that Hudson's high-spin, monatomic elements exist.

When it was found that Hudson's elements, when heated, could achieve a gravitational attraction of less than zero, Puthoff concluded the powder was "exotic matter" capable of bending time and space. The material's anti-gravitational properties were confirmed when it was shown that a weighing pan weighed less when the power was placed in it than it did empty. The matter had passed its anti-gravitational properties to the pan.

Puthoff has published papers developing Andrei Sakharov's theory concerning gravity, namely that gravity is not a gravitational field. There may be no real gravitational field but instead what we experience as gravity may be the inter-reaction of matter, protons, neutrons, and electrons with the zero point, or vacuum, energy. In Puthoff's calculations and in his mathematics, when matter is resonance connected in two dimensions, it no longer interacts in three dimensions but rather two dimensions. Puthoff calls this the "jitterbug motion," and it loses 44 percent of its gravitational weight, exactly as found in Hudson's work. This means the material is a resonance-connected, quantum oscillator, resonating in two dimensions, which just happens to be the definition of a superconductor. Hudson related that when he met Puthoff, he was told, "Dave, you know what this means. It means when you can control space-time, if you control gravity, and if you control gravity, you are controlling space-time. And so literally what these atoms are doing is they are bending space-time.…" Puthoff added, "There are theories in the published journals, credible journals, about moving faster than the speed of light, from one place to another. But to do it you must have what's called exotic matter, matter that has no gravitational attraction at all."Iridium at 70 degrees Fahrenheit has no gravitational attraction at all; 70 degrees Fahrenheit and above is the temperature of your body. So it is suspected that at or above body temperature, the human body becomes filled with the light. Commenting on the white power of gold, Hudson said, "We can literally eat this until our light body exceeds our physical body, then we supposedly become light beings."

Adding to their amazement, it was found that when the white powder was heated to a certain degree, not only did its weight disappear but the powder itself vanished from sight. When a spatula was used to stir around in the pan, there apparently was nothing there. Yet, as the material cooled, it reappeared in the same configuration as when originally placed in the pan. This amazing matter, which could be changed from solid gold to the white powder, had not simply disappeared, it apparently had moved into another dimensional plane.

As if all this were not amazing enough, a relative directed Hudson to a book on alchemy. Being a practical man, a farmer, and a metallurgist, Hudson disdained any reference to the occult. But he quickly became intrigued by the similarities between his newly discovered monatomic elements and accounts from the past.



"The Alchemist in Search of the Philosophers Stone," an eighteenth-century painting by Joseph Wright of Derby, depicts the quest for a substance that would turn base metals to gold.

Alchemy is the centuries-old attempt to discover the relationship between a human and the universe and to benefit from an understanding of the basics of life. Alchemical theory determined that some substance must exist that could bring about the transmutation of certain metals. Foremost among these metals was gold. This mysterious catalyst was sometimes referred to as "the tincture," but more often as "the powder." This term, as it passed from the Arabic language into Latin, became known as the "elixir of life" and more commonly as the "Philosopher's Stone."

According to the *Encyclopedia Britannica*, this stone, "which is not a stone," was sometimes called "a medicine for the rectification of 'base' or 'sick' metals, and from this it was a short step to view it as a drug for the rectification of human maladies."

Such rectification may have been confirmed. Monatomic researchers theorized that carefully administered amounts of the white powder can actually provide benefits to human health. "I'm not a doctor so I can't practice medicine," Hudson told a Dallas audience. "Anything that is administered to someone for the purpose of curing a disease is medicine. So therefore I can't tell you on tape what's been done with it, what the doctors who have given it have done with it, but I can tell you that at 2 mg [milligrams or one thousandth of a gram] it totally has gotten rid of Karposi Sarcomas [KS] on AIDS patients, at 2 mg per day. Two mg per day! There's 32,000 milligrams in an ounce, 2 mg is nothing. And it gets rid of KS. I can tell you that people who have taken it, at 2 mg injections, within two hours their white blood cell count goes from 2,500 to 6,500 white blood cells. I can tell you that stage four cancer patients have taken it orally, and after 45 days have no cancer anyplace in the body. We're not gonna go into any more specifics than that. I will talk to you about it later when the cameras aren't running."

The idea that the famed "Philosopher's Stone" is actually monatomic gold was attested to by seventeenth-century alchemist Thomas Vaughn, who took the name Eirenaeus Philalethes. Vaughn wrote, "Our Stone is nothing but gold digested to the highest degree of purity and subtle fixation…." He said this was called a stone because of its fixed nature and resistance to fire, but that its appearance was that of a very fine powder.

Everyone knows of the alchemists' search for the formula of changing base metals into gold, but few have wondered why exactly they wanted gold. It has been assumed that the alchemists wanted riches. But a close study of alchemy and occultism reveals that these men and women of the past were attempting to recover the ancient knowledge of the sky gods, long since lost in the mists of time.

Had David Hudson found the fabled Philosopher's Stone?

The Phoenix farmer was further astonished when he asked a local rabbi, "Have you ever heard of the white powder of gold?"

"Oh, yes," came the unexpected reply, "but to our knowledge no one has known how to make it since the destruction of the first temple [Solomon's Temple]. The white powder is the magic, which can be used for white magic or black magic."

In one of his last public appearances, Hudson remarked, "Now if that isn't heavy enough for you, … I found out that the name for the golden tree of life was the ORME, ormus, or ormes. And the name of my patent is Orbitally Rearranged Monatomic Elements [ORME]. In the Book of Isaiah, it says a latter-day David, a descendant of the Davidic bloodline, will be the one who's to plant the Golden Tree of Life. My cousin, bless her soul, joined the Mormon Church, and they had her do her genealogy, and my great-great-great grandmother was Hanna de Guise, daughter of Christopher de Guise, brother of Charles or Claude de Guise, who if you got a copy of *Holy Blood Holy Grail* you will find Charles or Claude de Guise is in the book. Nostradamus worked for the de Guise family and Nostradamus prophesied by 1999 the occult gold will be known to science. Very specific prophecy, very exact dates, very precise. "And I didn't know any of this when I filed my patent. And so when you realize what this is, and you realize what it does, and you realize why it's here, then you realize why my job is not to make money with it. I can't make money with it. My job is to tell those people who are ready for it what the state of things are and when it's going to be available. I can't sell it. I will solicit donations to cover our costs in producing it. But it has to be made available for those people who are ready for it."



By 2004, David Hudson had dropped from sight after promising audiences that he intended to manufacture his monatomic white powder for the benefit of all humanity.

By 2004, David Hudson had dropped from sight after promising audiences that he intended to manufacture his monatomic white powder for the benefit of all humanity. His disappearance from the public scene engendered much speculation. Had he just been a hoaxer who slinked back into the shadows before he was exposed? Or had the people who so profited from medical treatments and pharmaceuticals and who had so much to lose due to his discov-

ery found a way to neutralize him? Or had he taken some of the amazing gold powder himself and shifted to another dimension?

Meanwhile, the connection between his gold powder and ancient legends caught the attention of a growing number of scholars and researchers. Today, monatomic gold is being offered on many websites but the buyer should be cautioned that there is yet no conclusive way to ensure the purity or effectiveness of such offers. Buyer beware. Some have even warned that monatomic gold is an Illuminati plot to damage the human DNA chain.

British author Laurence Gardner, in his book entitled *Lost Secrets of the Sacred Ark*, noted that the oldest complete book in the world—the Egyptian *Book of the Dead*—tells of the pharaohs ingesting "the bread of presence," also called "schefa food," while making the ritualistic journey to the afterlife. At each stage, the pharaoh would ask, "What is it?"

This has been compared to the biblical account of Moses and the Israelites in the desert following the exodus from Egypt. Egyptian history matches the story of Moses in the Bible but with some significant differences. Some researchers contend that Moses (Mosis) is not a name but a title that means "the rightful heir of Tuthmosis," the third pharaoh of Egypt's eighteenth dynasty. In true royal Egyptian tradition, Tuthmosis's son married his sister Sitamun to inherit the throne as Amenhotep III. He later wed Tiye, daughter of the chief minister. It was decreed that no son of Tiye could inherit the throne and when Tiye became pregnant, it was ordered that if the child was a son, he should be killed. Tiye indeed bore a son and she and the royal midwives conspired to spirit the child away by bundling him in a basket of bulrushes and floating him down the Nile to the Jewish relatives of her half-brother Levi. The boy was educated by this Jewish family and given the royal education befitting his position as a potential pharaoh. As he grew, Aminadab or Amenhotep ("Amun is pleased" in Hebrew) changed his name to Akhenaten (servant of Aten, the one true god).

Meanwhile, as Amenhotep III sickened, Akhenaten married Sitamun's daughter Nefertiti in order to become eligible for the role of pharaoh. With the old king's death, Akhenaten became Amenhotep IV. With his belief in one god, thanks to his Hebrew upbringing, Akhenaten angered the priesthood by closing the temples of the other Egyptian gods and replacing them with temples dedicated to Aten. After some conflict, Akhenaten was forced to abdicate the throne to his cousin Semenkhkare, who later was succeeded by Akhenaten's young son Tutankhaten. As he was considered a god himself, Akhenaten could not be killed, but he could be exiled.

In leaving Egypt, Akhenaten, now Moses (rightful heir to the throne), took not his birth parents but the Hebrew servants who had raised him. Either because of second thoughts about leaving Moses alive to challenge his right to the throne or angered by the fact that the children of Israel took with them

anything not nailed down, the reigning pharaoh chased after Moses with his army but became mired or destroyed in the Sinai Desert near Lake Timsah. This pharaoh is actually unknown but is believed to be Ramesses II, primarily because the Bible mentions the building of the city of Ramesses, which occurred during his reign.

Interestingly, both Akhenaten and Nefertiti are said to have suffered from a genetic abnormality, namely elongated skulls just like those being found today in Peru. Often in history such elongated skulls were covered by large conical hats or helmets. This is thought by some to be a sign of a lineage from ancient astronauts—the Anunnaki, also known as the biblical Nephilim.

To sustain themselves during their long sojourn in the wilderness, Moses and his people ate a white, powdery substance they called manna. This manna was ground by hand into small cakes then baked or boiled. In Hebrew, "manna" literally means "What is it?," the same term used by the pharaohs.

Gardner noted that it is of particular significance that, irrespective of today's costly and extensive research in the area of these monatomic elements, the secrets of this mysterious powder were known many thousands of years



Brooklyn Museum's Wilbour Plaque depicting Akhenaten and Nefertiti.

ago. "They knew there were superconductors inherent in the human body," Gardner wrote. "They knew that both the physical body and the light body [the spirit or soul] had to be fed to increase hormonal production and the ultimate food for the latter was called *shem-an-na* by the Babylonians, *mfkzt* by the Egyptians and *manna* by the Israelites. This was manufactured by the priestly Master Craftsmen of the temples (the guardians of the House of Gold) for the express purpose of deifying the kings."

It has been reported that Moses/Ankhenaten constructed a temple on Mount Sinai, also known as Mount Horeb or the Mount of Moses. This mountain sits in the southern part of the Sinai Peninsula and houses the Egyptian temple of Serabit el Khadim, established as the royal House of Gold for the Egyptian dynasties, although no metallic gold has ever been found there, only enigmatic white powder.

According to the *Holman Bible Dictionary*, "The entire peninsula takes the shape of an inverted triangle whose base is 150 miles long and is bounded on the east by the north end of the Red Sea and on the west by the Gulf of Aqaba. The Gaza strip lies directly north. This peninsula contains 23,442 square miles and has a population of approximately 140,000 at time of publication [1991]. The central and southern parts are extremely mountainous, ranging from 5000 to about 9000 feet, and the land today is valued for its oil fields and manganese deposits."

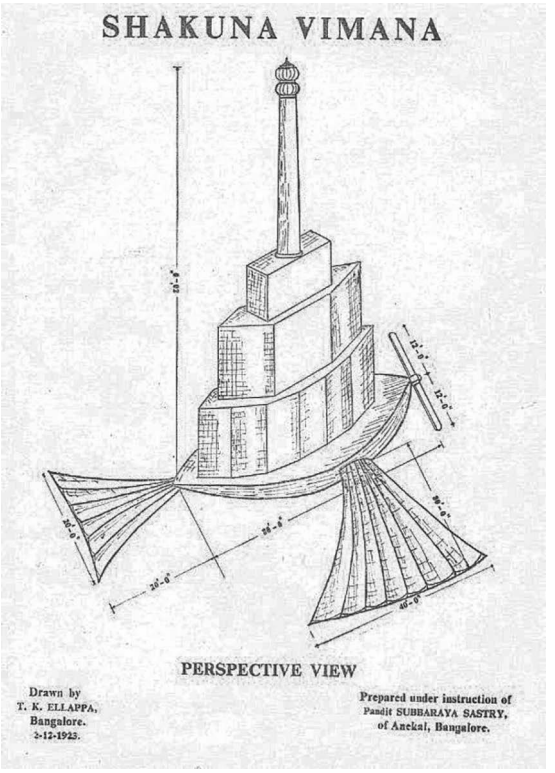
Researchers of the ancient astronauts theory claim the Anunnaki maintained their spacefaring facilities in the Sinai but it was destroyed in an atomic fire about the same time as the destruction of Sodom and Gomorrah.

An immense cavity is found in the center of the Sinai Peninsula along with fracture lines. The surrounding area is covered with blackened stones, indicating vitrification, the changing of rocks into a glass-like state usually only found at atomic bomb test sites. Furthermore, higher-than-normal radiation has been found at the south end of the Dead Sea, thought by many to be the location of the destroyed cities of Sodom and Gomorrah.

In his 1975 book *Footprints on the Sands of Time: The Truth about the Super Race from the Stars*, author L. M. Lewis argued that hardened salt around the Dead Sea is evidence of a nuclear explosion. "When Hiroshima was being rebuilt, stretches of sandy soil were found to have been atomically changed into a substance resembling a glazed silicon permeated by a saline crystalloid," reported Lewis, who added that if the salt pillars around the Dead Sea were ordinary salt, they would have been washed away by rain. Instead, they are a "special, hardened salt, only created with a nuclear reaction such as an atomic explosion."

The late Philip Coppens, author of *The Ancient Alien Question: A New Inquiry into the Existence, Evidence, and Influence of Ancient Visitors*, noted, "Another candidate for a nuclear explosion, so far left untouched by most of the 'ancient astronaut proponents,'" is the Indus River Valley, where towns

such as Harappa and Mohenjo Daro flourished in 3000 B.C.E., but were then quickly abandoned. One answer that has been put forward is that the ancient cities might have been irradiated by an atomic blast. If true, it would be impossible to ignore the conclusion that ancient civilization possessed high technology.



A 1923 illustration of a vimana drawn by an artist in Bangalore, based on Indian mythology. This one sports moving wings and tail.

Passages from the Hindu *Mahabharata*, one of two major Sanskrit tales of ancient India, in addition to descriptions of flying machines termed *vimanas*, suggest the use of nuclear weapons in the distant past. These controversial excerpts include: "—(the weapon was) a single projectile charged with all the power of the Universe. An incandescent column of smoke and flame as bright as the thousand suns rose in all its splendor.... An iron thunderbolt, a gigantic messenger of death, which reduced to ashes the entire race of the Vrishnis and the Andhakas ... the corpses were so burned as to be unrecognizable. The hair and nails fell out; pottery broke without apparent cause, and the birds turned white ... after a few hours all foodstuffs were infected ... to escape from this fire, the soldiers threw themselves in streams to wash themselves and their equipment...."

And it is true that excavations of Harappa and Mohenjo Daro (Mound of the Dead) revealed human skeletons scattered about the cities, unburied with many holding hands and sprawling in the streets as if a horrible, sudden death had overtaken them. There was no apparent cause of death for these people, nor had they decayed or been consumed by animals. Most telling was the fact that these skeletons are among the most radioactive ever found, matching those at Hiroshima and Nagasaki.

A news item in the New York *Herald Tribune* of February 16, 1947, noted that archaeologists digging in the Euphrates Valley uncovered evidence of an agrarian society dating back more than 8,000 years. Under this was a layer of a herding culture and under that evidence of cavemen. Under all this was a layer of sand fused into green glass. This was evidence of nuclear fire as such fusion was also found at the New Mexico Trinity site used for the testing of the first atom bomb.

But prehistoric nuclear warfare aside, there is further evidence of esoteric technology being used in our distant past. The biblical story in Exodus tells how Moses became angered upon his return from the mountain where he was given tablets by his God. It seems in his absence the Israelites had taken most of the gold in their possession and had melted it down to make a calf, which they then worshipped. They knew there was a magical aspect to gold but, like the alchemists who came after them, they did not know the means of reducing it to powder.

Exodus 32:20 [*New International*] states, "And he [Moses] took the calf they had made and burned it in the fire; then he ground it to powder, scattered it on the water and made the Israelites drink it." Since swallowing molten metal would be lethal, Moses, who had been well educated in Egyptian esoteric knowledge, knew the secret of making the high-spin monatomic gold powder.

Confirmation that such was the case came in 1904 when British archeologist Sir William Flinders Petrie discovered a large smelting facility in the temple on Mount Horeb, which some scholars believe is the actual location of the Mount of Moses mentioned in the Bible.

Mount Horeb, or Mount Sinai, interestingly enough has been interpreted to mean "shining"—as in the "Shining Ones." The name is thought to have been derived from the word "sin," the Babylonian moon god who equates to Nannar, the first Anunnaki leader born on Earth to the Anunnaki commander Enlil and his wife, Ninlil.

It was on Horeb that Petrie discovered an enclosed temple composed of adjoining halls, shrines, and chambers, all filled with carvings, pillars, and stelae depicting Egyptian nobility and mentioning the mysterious *mfkzt*. Most surprisingly was the discovery of a metallurgist's crucible along with a considerable amount of pure white powder cleverly concealed under some flagstone. Unconcerned with the baffling powder, Petrie allowed it to blow away in the Sinai winds.

David Hudson noted that in the Bible he found the Hebrew people reporting fire and smoke on Mount Sinai. "It was if a forge was going up on Mt. Sinai. But when you recall that Moses had been there previously and in the area of Sinai is where copper was being mined and smelted. And in fact, I believe there was a forge going on Mount Sinai, because at 1,160 degrees the white powder of gold can be melted to a transparent glass of gold. It literally becomes a glass as clear as window glass, and yet it is pure gold, it's not a gold compound, its pure gold. You can take it in a mortar and pestle and grind it right back to the white powder … it looks absolutely like glass," he said.

Several engravings in this ancient temple depict various Egyptian rulers, among these Tuthmosis IV and Amenhotep III, along with the god Hathor. In these carvings various persons are offering the king a conical loaf. Was this the legendary white powder known as *mfkzt*?

The answer appears to be yes, as the figure offering the powder can be identified as an Egyptian treasurer named Sobekhotep, elsewhere described as the man who "brought the noble Precious Stone to his majesty."

This leads to the connection with Iraq. It is clear to many researchers and scholars today that the Egyptian civilization, far from being the world's first great culture as once popularly believed, was in fact a mere remnant of the much older and fascinating culture—that of Sumer. The Sumerians wrote about the Anunnaki, who presented the early humans with the knowledge of writing, farming, astrology, and even politics. They too were also most probably the source of knowledge concerning the miraculous white powdered gold.



In these carvings various persons are offering the king a conical loaf. Was this the legendary white powder known as *mfkzt*?

Since some authorities believe that white powdered gold can regenerate the human DNA, it is theorized that it might also provide a cure for diseases and even old age itself. If this is true, the biblical stories of Methuselah living nearly 1,000 years may not be as farfetched as some believe. Anti-gravity, longevity, cures for AIDS and cancer, limitless free energy, faster-than-light space travel—no wonder certain persons would go to any lengths to obtain, or conceal, such knowledge. As detailed in this author's "underground bestseller" *Rule by Secrecy*, the United States has long been governed by men connected to secret societies such as the Council on Foreign Relations, the Trilateral Commission, the Bilderbergers, the Illuminati, and the Freemasons. All of these groups can be traced back to even earlier societies, all with a particular interest in alchemy and the occult. It may well have been this interest and knowledge that prompted certain U.S. leaders with secret society connections to desire sending troops into Iraq in 2003.

This interest may have been intensified after ABC News reported that nearly 400 ancient Sumerian artifacts were discovered in 1999 in the southern Iraqi town of Basmyiah, about 100 miles (160 kilometers) south of Baghdad. The Iraqi News Agency said the objects ranged from animal and human-shaped "toys" to cuneiform tablets and even "ancient weapons." At least one cylinder seal depicted a tall person thought to represent the ancient King Gilgamesh. The antiquities were dated to about 2500 B.C.E., said excavation team leader Riyadh al-Douri. Further discoveries in Iraq were made in 2002 and early 2003 by archeologists from the Bavarian Department of Historical Monuments in Munich, Germany, using digital mapping technology. According to spokesman Jorg Fassbinder, a magnetometer was utilized to locate buried walls, gardens, palaces and a surprising network of canals that would have made Uruk a "Venice in the desert." This equipment also located a structure in the middle of the Euphrates River, which Fassbinder's team believed to be the tomb of Gilgamesh, the ancient Sumerian king who claimed to be two-thirds god and only one-third human. An



One of the tablets containing the epic of Gilgamesh, a tale about a demigod that historians believe originates from a real king who lived thousands of years ago.

epic poem describing Gilgamesh's search for the secret of immortality was inscribed on clay tablets more than 2,000 years before the birth of Christ and is thought to be one of the oldest books in history.

Reportedly, other astonishing finds were being made during this time by both German and French archaeological teams given permission to excavate by Saddam Hussein. It may be worth noting that Germany and France were the two nations most opposed to the U.S. invasion in 2003. The new discoveries were added to those stored in the Iraqi National Museum in Baghdad, which had been closed to the public since the first Gulf War in 1991. Scholars around the world lamented the loss of priceless antiquities in that nation because of the 1991 Gulf War and subsequent embargo of Iraq.

McGuire Gibson, with the Oriental Institute of the University of Chicago, bemoaned, "The aftermath of the war witnessed the looting and sometimes the burning of nine regional museums and the loss of more than 3,000 artifacts, only a few of which have been recovered. "The loss of the objects, although grave, was not as destructive as the change that the attacks on the museums will have on the future relationship of museums to the people of Iraq. It is unlikely that there will ever again be an effort at public education about archeology on the scale that was represented by those regional museums." Gibson added that almost all archeological research in Iraq came to a halt because of subsequent wars and embargos.

In addition to the American bombing of historical artifacts, such as the the giant ziggurat at Ur, and the losses due to construction by U.S. troops at Tell al-Lahm, economic conditions caused by the American embargos have caused an increase in the illegal trading of Iraqi artifacts.

It is most intriguing to some researchers to realize that travel to Iraq, most probably the cradle of human civilization if not the starting point for all humanity, is today prohibited unless the travelers are part of the U.S. military.

By mid-2002, President George W. Bush was clearly intent on invading Iraq despite assurances from United Nations chief weapons inspector Hans Blix, the International Atomic Energy Agency, and even Scott Ritter,

who had resigned as the U.S. weapons inspector, that Iraq had no weapons of mass destruction.

Protest marches were reported in almost every major American city and a poll conducted for the *New York Times* and CNN in early 2003 showed half of those queried were uneasy at the prospect of war with Iraq.

None of this seemed to sway President Bush, who pronounced, "There's no negotiations, by the way, for Mr. Saddam Hussein. There's nothing to discuss. He either gets rid of his weapons and the United Nations gets rid of his weapons—he can either get rid of his weapons and the United States can act, or the United States will lead a coalition to disarm this man."

On March 20, 2003, Bush made good on these words by launching U.S. forces across Iraq's borders. Unlike previous military campaigns where armies captured key cities and objectives, then consolidated their forces before moving on to the next objective, U.S. forces made a beeline for Baghdad, bypassing most of the country. They left the Iraqi military forces in place with their weapons;



The Iraq National Museum was attacked when American protection was withdrawn and looting began. Many precious artifacts were lost. It has since reopened.

later, many of these soldiers became insurgents. Once the capital was in American hands by late April 2003, looters took at least 50,000 priceless artifacts and tablets from the Iraqi National Museum in Baghdad. Evidence indicated that some of these looters were highly organized with an agenda of their own.

Despite prior attempts to alert American military officers of the danger of losing artifacts dating back 7,000 years, American authorities failed to prevent the wholesale looting of humankind's most ancient treasures. "It was my impression that the Department of Defense had made provisions for the safeguarding of monuments and museums," lamented Maxwell Anderson, president of the Association of Art Museum Directors. Anderson was among a group that in January 2003 alerted Pentagon and State Department officials to the importance of these antiquities.

Furthermore, according to an *Associated Press* report, the thieves had keys to the museum and its vaults. McGuire Gibson said what appeared to be random looting actually was a carefully planned theft. "It looks as if part of the theft was a very, very deliberate, planned action," he said. "They were able to obtain keys from somewhere for the vaults and were able to take out the very important, the very best material. I have a suspicion it was organized outside the country. In fact, I'm pretty sure it was."

"I believe they were people who knew what they wanted," agreed Dr. Donny George, head of the Baghdad National Museum. "They had passed by the gypsum copy of the Black Obelisk. This means that they must have been specialists. They did not touch the copies."

"Glass cutters not available in Iraq were found in the museum and a huge bronze bust weighing hundreds of pounds … [that] would have required a fork lift to remove it indicate that well organized professional cultural thieves were mixed in with the mob," noted Christopher Bollyn in the *American Free Press*.

The fact that some display cases were empty without being broken indicated that some of the precious materials may have been taken out prior to the arrival of the looters. "It was almost as if the perpetrators were waiting for Baghdad to fall to make their move," commented a writer for *BusinessWeek*. All this was confirmed by Colonel Matthew Bogdanos in early 2004. Colonel Bogdanos headed an investigation of the looting as deputy director for the Joint Interagency Coordination Group originally assigned to seek out weapons of mass destruction in Iraq. After gaining permission from General Tommy Franks, the group probed the museum looting. In an interview published in the January/February issue of *Archeology*, Colonel Bogdanos was asked what is still missing from the Iraqi National Museum. He replied, "You have the public gallery from which originally 40 exhibits were taken. We've recovered 11. Turning to the storage rooms, there were about 3,150 pieces taken from those, and that's almost certainly by random and indiscriminant looters. Of those, we've recovered 2,700. So there's about 400 of these pieces, excavated pieces, missing.

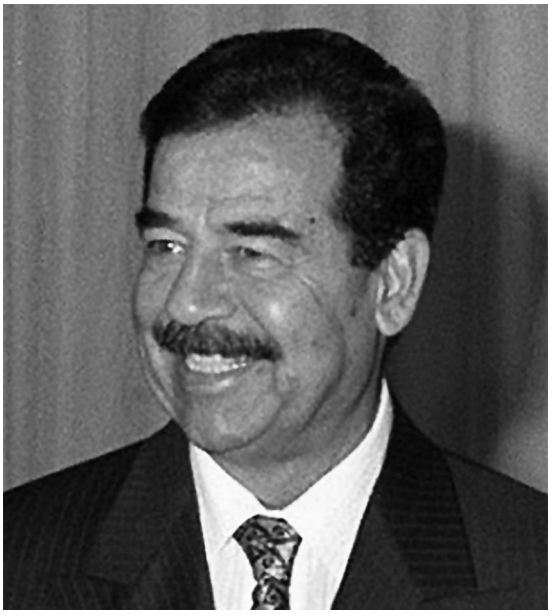
"The final group is from the basement. The basement is what we've been calling the inside job. And I will say it forever like a mantra: it is inconceivable to me that the basement was breached and the items stolen without an intimate insider's knowledge of the museum. From there about 10,000 pieces were taken. We've only recovered 650, approximately."

When the looting began on April 17, 2003, one Iraqi archaeologist summoned U.S. troops to protect the national museum. Five Marines accompanied the man to the museum and chased out some looters by firing shots over their heads. However, after about 30 minutes, the soldiers were ordered to withdraw and the looters soon returned. Apparently the only building in Baghdad to receive full American protection was the Ministry of Oil.

"Not since the Taliban embarked on their orgy of destruction against the Buddhas of Bamiyan and the statutes in the museum of Kabul—perhaps not since World War II—have so many archaeological treasures been wantonly and systematically smashed to pieces," reported British newsman Robert Fisk, who toured the museum shortly after the incident.

The preventable looting prompted three members of the White House Cultural Property Advisory Committee to resign, disgusted that the alerted American military had failed to protect the Mesopotamian treasures. "This tragedy was not prevented, due to our nation's inaction," wrote committee chairman Martin E. Sullivan in his resignation letter.

Prior to the American invasion of Iraq, it was widely reported that Saddam Hussein believed himself to be the reincarnation of King Nebuchadnezzar, the ruler who performed wondrous achievements in construction such as the Hanging Gardens of Babylon, in an attempt to communicate with ancient Mesopotamian gods from the heavens. To further this attempt, the Book of Daniel states that Nebuchadnezzar II built a tall narrow structure of gold 27 meters high and 2.7 meters wide near Babylon, mistranslated as a "fiery furnace." It would seem Nebuchadnezzar had produced some sort of energy field based on sky god technology. Whatever he created was dangerous. He threatened to destroy anyone who would not worship his golden calf by throwing them into the structure. When three Hebrew scholars/priests who had been



The late Iraqi president Saddam Hussein was said to have believed himself to be the reincarnation of King Nebuchadnezzar II, the Babylonian ruler who destroyed the Temple in Jerusalem.

appointed by the prophet Daniel to administrate over Babylon, Shadrach, Meshach, and Abednego, refused to serve his gods, they were thrown into the nearby crucible. But after clothing themselves in hats, coats, and "other garments," the trio survived the fire.

Oddly enough, when Nebuchanezzar checked to see if the three were dead, he said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God [*King James Bible*]." Although no further mention is made of this fourth god-like person, the three Israelites survived and were honored by the king. They prospered under his kingship and were promoted to positions of power in Babylon. Obviously, there is something much more to this golden structure than ornamental jewelry and wealth. Had Nebuchanezzar somehow created a dimensional doorway, a space/time portal or black hole?

Could the rush to war with Iraq, the hurried rush to Baghdad, and the "inside job" at the Baghdad museum have something to do with gaining control over recently discovered ancient knowledge, and perhaps even technology, which might undo modern monopolies in science and even disrupt cherished beliefs in religion?

Could the millennia-long veneration of gold have more to do with ancient knowledge of its intrinsic power than with its monetary worth? Could Saddam Hussein have been working on unlocking the secrets of the white powdered gold? Could the possibility that he might succeed have contributed to the rush to war with Iraq? Dr. Michael E. Salla, who has taught at American University and George Washington University in Washington, D.C., and the Australian National University in Canberra, believes this is indeed the case. "This study provides an exopolitical analysis of the policy dimensions of an historic extraterrestrial presence that is pertinent to Iraq and a U.S. -led preemptive attack. It will be argued that competing clandestine government organizations are struggling through proxy means to take control of ancient extraterrestrial (ET) technology that exists in Iraq, in order to prepare for an impending series of events corresponding to the 'prophesied return' of an advanced race of ETs. The *Columbia* space shuttle may well have been a high-profile victim of such a proxy war intended to send a message to U.S.-based clandestine organizations over the preemptive war against Iraq," he wrote in a 2002 research paper. "Rather than being an unsubstantiated 'conspiracy theory' with little relevance to contemporary policy issues such as a preemptive US war against Iraq, it will be argued that an exopolitical analysis can provide a more comprehensive understanding of what motivates the Bush administration in launching a preemptive attack against Iraq." Arguing that the strongest evidence for an historical ET presence in Iraq are the numerous cuneiform tablets directly recording the beliefs and activities of the ancient Sumerians, Salla wrote, "Most of these cuneiform tablets relate stories of the Sumerians interacting with their 'gods.'

Most archeologists initially accepted that these were merely myths and attached little importance to them other than giving insight into the mytho-religious beliefs of the ancient Sumerians."

The recent discovery of exotic monatomic elements, the ages-long quest for both gold and its alchemical secrets, ancient texts that speak of life-giving powder, and the proximity of Iraq to the source of knowledge concerning this certainly provides one possible motive for the invasion and looting of Iraq.

The intense search for exotic, or even extraterrestrial, knowledge to include anti-gravity may also play a part in the covert search for ancient technology, which may have begun in earnest beginning before World War II.



The intense search for exotic, or even extraterrestrial, knowledge to include anti-gravity may also play a part in the covert search for ancient technology....

Prior to the war, Nazi Germany mounted expeditions to points around the world—Tibet, Antarctica, Egypt, etc. They were searching for ancient relics and knowledge as depicted in the first Indiana Jones film, *Raiders of the Lost Ark*. And there is no question that Germany produced a number of scientific breakthroughs in their quest for war technology. The V-1 Buzz bombs (an ancestor of today's cruise missiles), the V-2 rockets that terrorized London, and the Messerschmitt 262 (the world's first operational jet fighter), three of the most famous examples.

Later, influence of the Illuminati on the rise of the Nazis will be presented. While a number of books and documentaries have suggested that the Nazi hierarchy dabbled in occult practices, there is no question that the Germans were experimenting with a variety of innovative aircraft and propulsion systems toward the end of the war and that they at least contemplated building a flying saucer. There are tantalizing bits of evidence that Nazi Germany indeed added a flying disc to its inventory of secret super weapons. But there is no indication of what became of it.

The solution to this puzzle may be found by studying the man in charge of Germany's high-tech weapons programs—SS *Obergruppenfuehrer* Dr. Hans Kammler.

General Dr. Hans Friedrich Karl Franz Kammler was born in Stettin, Germany, on August 26, 1901. He studied civil engineering at the Technische Hochschule in Danzig from 1919 to 1923 and was awarded his engineering doctorate in November 1932. Kammler joined the Nazi Party that same year and was given a variety of administrative positions, particularly in the Aviation Ministry. In 1940, he joined the Nazi SS (the *Schutzstaffel* or Defense Squadron) where from 1942 he worked at designing facilities for the extermination camps, including gas chambers and crematoria. He soon became administrator for *Amtsgruppe D*, which directed the concentration camp sys-

tem. In the aftermath of the 1943 revolt in the Warsaw Ghetto, Kammler was put in charge of the ghetto's demolition in retaliation. It is claimed Kammler designed and constructed cremation facilities at the Auschwitz-Birkenau Concentration Camp, as part of the camp's conversion to an extermination camp, although no such facilities were found at the war's close and nor were any mentioned by the thousands of Auschwitz survivors.

In mid-1943, SS chief Heinrich Himmler sent a letter to Albert Speer, Germany's minister for armaments and munitions. "With this letter, I inform you that I, as SS *Reichsfuehrer* … do hereby take charge of the manufacture of the A-4 instrument," it read. The A-4 rocket was later designated by Hitler as the V-2—V for Vengeance—weapon, the V-1 Buzz bomb being the first. The V-2 was Germany's most secret high-tech weapons system. Himmler then placed Kammler in overall command of the rocket program.

According to Speer, Kammler insinuated his way into all phases of the V-2 program until Hitler finally put him in charge of all air armaments to include any possible secret saucer or anti-gravity project. "Thus—just a few weeks before the end of the war—he had become commissioner general for all important weapons," wrote Speer, who bemoaned the fact that as the war drew to a close, Himmler's SS gradually assumed total control over Germany's weaponry, production, and research.



SS officer Hans Kammler, who would oversee the V-2 missile program.

Working closely with Kammler on the V-2 project were Wernher von Braun, who was director of America's National Aeronautics and Space Administration (NASA) from 1960 to 1970, and his superior, *Luftwaffe* Major General Walter Dornberger, who later was vice president of Bell Aircraft Company and Bell Aerosystems Company in the United States.

Alarmed by progress on the V-2 rockets, Britain's Bomber Command sent 597 bombers beginning the night of August 16, 1943, to raid Peenemünde—Germany's top secret rocket facility built on an island at the mouth of the Oder River near the border of Germany and Poland. Because so much of Peenemünde was underground or well-camouflaged, much was left undamaged. Author Brian Ford described the results: "Even so, over 800 of the people on the island were killed.… After this, it was realized that some of the facility had better be dispersed

throughout Germany; thus the theoretical development facility was moved to Garmisch-Partenkirchen, development went to Nordhausen and Bleicherode, and the main wind-tunnel and ancillary equipment went down to Kochel, some 24 miles (38 kilometers) south of Munich. This was christened *Wasserbau Versuchsanstalt Kochelsee*—experimental waterworks project—and gave rise to the most thorough research center for long-range rocket development that, at the time, could have been envisioned." It has been noted that a certain portion of top-secret Nazi weaponry development was moved to an area near Blizna, Poland—the same area where Allied aircrews first encountered the "Foo-Fighters," flying balls of light thought by Allied airmen to be Nazi secret weapons.



Their purpose was to continue Nazi goals long after the military defeat of Germany.

As Kammler, von Braun, Dornberger, and others worked feverishly to perfect the V-2s and other secret weapons, Himmler was taking steps to separate his SS from normal party and state control. "In the spring of 1944 Hitler approved Himmler's proposal to build an SS-owned industrial concern in order to make the SS permanently independent of the state budget," wrote Albert Speer.

In moves that were to be copied in later years by America's Central Intelligence Agency, SS leaders created a number of business fronts and other organizations—many using concentration camp labor—with an eye toward producing revenue to support SS activities. These highly compartmentalized groups headed by young, ambitious SS officers neither required nor desired any connection with Germany's high-profile leaders. Their purpose was to continue Nazi goals long after the military defeat of Germany.

Speer mentioned one SS scheme in 1944 for a secret weapon plant requiring 3,500 concentration camp workers. "The Fuehrer protocols make no mention whatsoever of this new weapon," Speer wrote. "(But) It was certainly not the 'flying saucers,' which extreme right-wing circles now claim were secretly produced by the SS toward the end of the war and concealed from me." However, he conceded that there were weapons development programs he knew nothing about.

Toward the end of the war, Kammler was put in charge of the Nazi Reich's most advanced and secret projects, including both the V-2 and A-10 rocket program and *die Glocke* (the Bell) experiments. These experiments involved a bell-shaped object that was housed in a concrete chamber hundreds of feet underground. Made from very hard metal, the cylindrical-shaped bell held a semicircular cap and hook or clamping device on top. Huge quantities of electricity were fed into it through thick cables dropping into the housing chamber from the outside. Inside the Bell was a thermos-like tube encased in lead and filled with a metallic liquid. During operation the Bell was covered by a ceramic material, apparently to act as insulation. Inside, two contra-rotating cylinders filled

with a mercury-like and violet-colored substance spun a vortex of energy that emitted a strange phosphorescent blue light and made such a buzzing sound that operators nicknamed it the *Bienenstock* or Beehive. Due to the phosphorescent light and reports that operators suffered from nervous system disruption, headaches, and a metallic taste, it was speculated that the Bell's operation involved iodizing radiation as well as very strong magnetic fields of energy. The scientists experimenting with the Bell would place various plants, animals, and animal tissue within its energy field from November to December 1944. Almost all the samples were destroyed by the experiment. Kammler and his top-secret Nazi energy Bell device have been tracked to the Wenzeslaus Mine, located about 215 miles (346 kilometers) west of Warsaw in Lower Silesia near the border with Czechoslovakia. The mine is in Ludwikowice Klodzkie, formerly Ludwigsdorf, a perfect location for security purposes as it was outside Germany yet within the Greater Third Reich. Additionally, Kammler spoke fluent Czech. With the occupation of Poland, the mine was reconditioned by the Nazis as a gigantic science center. The area sits in a deep valley, accessible only through two mountain passes. Remnants of watch-towers can be seen and the valley, about 300 yards (274 meters) across, is bisected by rail lines. Also still visible are the ruins of a variety of structures, including concrete bunkers and guard stations, many covered with dirt and trees as camouflage. Today the entire site is overgrown with trees and vegetation.



A V-2 rocket on display at the Historical Technical Museum in Peenemünde, Germany. The V-2 was considered one of the Nazi's *Wunderwaffen* ("Wonder Weapons").

Formerly classified Soviet documents detailed the interrogation at the end of the war of Rudolf Schuster, who had been a member of the *Reichssicherheitshauptamt* or Reich Central Security Office, Nazi Germany's version of the Homeland Security Department. Schuster revealed that in June of 1944, he was transferred to a special evacuation *Kommando* called "General Plan 1945," formed by Hitler's private secretary, Martin Bormann, to evacuate valuable science and technology from the *Reich*. Schuster, who was not privy to the plan's overall agenda, nevertheless located many of these evacuation activities in the area of the Wenzeslaus Mine. Here were found remnants of what once had been the secret *SS* testing and production facility, to include what may have been a giant early superconductor. Almost everything known about the

Wenzeslaus Mine and the Bell came from SS General Jakob Sporrenberg, the officer commanding the "northern route" of General Plan 1945. Sporrenberg's testimony and affidavits, the only known description of the strange experiments at the mine, were given during a postwar trial in Poland. He was found guilty of war crimes and executed. Very little is known for certain about the Bell except it was given the highest—and perhaps most unique—classification possible in the Third Reich. In a few captured documents, experimenters with the Bell were said to be working on something *Kriegsentscheidend,* or Decisive for the War. Most top-secret German weapons, including the V rockets, were merely classified *Kriegswichtig,* or Important to the War. One major reason that so little is known about the Bell was the loss of the scientists involved in the project. Polish investigator Igor Witkowski explained, "They were taken out and shot by the SS between the 28th of April and the 4th of May, 1945. Records show that there were 62 of them, many of them Germans. There were no survivors, but then that's hardly surprising.… It's quite clear that someone had gone to great lengths to clean up."

Considering the new knowledge of monatomic elements, vortex energy fields, and the possibility of nonhuman technology in the distant past, it is reasonable to theorize that the Nazis may have been experimenting with new forms of energy, the control of matter at the atomic level, and even interdimensional or time travel. What a concept—Nazis tinkering with the building blocks of the universe.

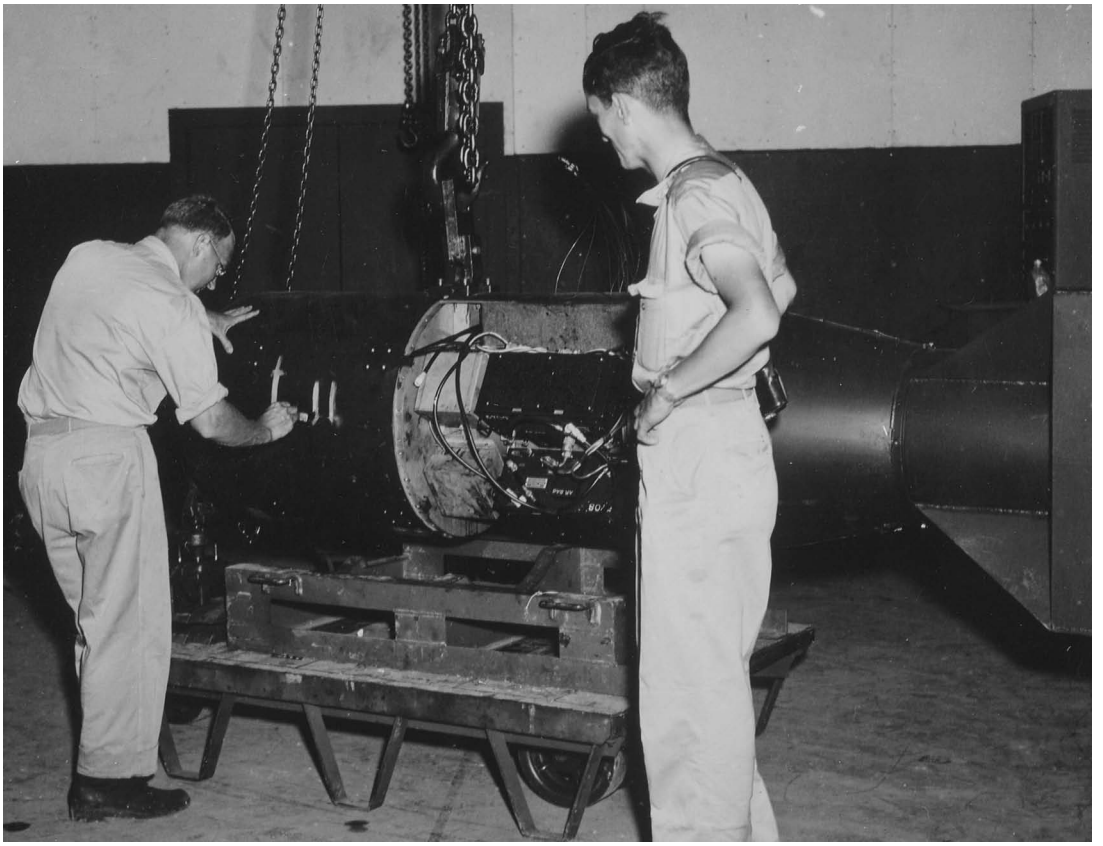
There is also much evidence indicating that, contrary to conventional belief, in the closing days of the war Nazi scientists may have developed a working atomic bomb. In early 1945, the American effort to produce enriched uranium by centrifuge was proving slow and inefficient. The scientists working on the top-secret Manhattan Project had only produced enough enriched uranium for one bomb and it needed testing. The scientist also had a problem in that American proximity fuses were too slow to ignite an atomic explosion.

Then on May 14, 1945, just six days after the German military surrendered (no member of the Nazi Party was present at this event), the Nazi submarine U-234 was taken into captivity by the *USS Sutton* off the east coast of the United States having passed unhindered through war zones. On board were two Japanese officers who committed suicide, two dismantled ME-262 jet fighter planes, gold-lined cylinders containing 560 kilograms of uranium, and, perhaps most importantly, Dr. Heinz Schlicke, the inventor of fast fuses capable of setting off an atomic bomb.

On July 16, 1945, just two months after the seizure of the U-234, America set off the first atomic bomb at Alamagordo, New Mexico, to prove it could do it and later that same day the *USS Indianapolis* set sail from San Francisco for the Pacific island of Tinian bearing atomic bomb parts. It arrived on July 25 and twelve days later the B-29 *Enola Gay* left Tinian to drop the bomb

on Hiroshima. By this timeline it would seem that "Little Boy," the first atomic bomb dropped on Japan, was not tested by the Americans because there was no need—it had already been tested by the Germans. This idea is supported by the statement of German authors Edgar Mayer and Thomas Mehner, who reported that J. Robert Oppenheimer, the "father of the atomic bomb," maintained that the bomb dropped on Japan was of "German provenance."

It should also be noted that Nazi Germany had the means, though they lacked the accuracy to deliver an atomic weapon. The Luftwaffe (the Nazi Air Force) had a feasibility study of an atomic bomb blast on Manhattan Island available in mid-1943. On August 27, 1943, a giant six-engined Junkers 390 bomber flown by a crew of four, including pilot Anna Kreisling, the "White Wolf of the Luftwaffe," flew from Norway to Canada, then turned south at 22,000 feet (6,700 meters) to arrive within 25 miles (40 kilometers) of New York City. After taking photographs, it flew unopposed over the Atlantic to a



A rare photo showing the inside works of Little Boy, the atomic bomb that would be dropped on Hiroshima in 1945. Though U.S. built, the science behind the bomb stemmed from Germany.

landing site outside Paris. German airmen taken into captivity at a giant air base in Norway that housed some JU-390 bombers told their captors they were preparing for "a New York mission."

So why didn't the Nazis drop a nuclear bomb on their enemies? It would appear they had no adequate delivery system. Their Norway air base was not complete when the war ended; the three-stage A-10 rocket did not have a reliable guidance system; but mainly, with the allies fighting their way to Berlin and the Russians pouring into East Germany, Nazi leaders realized that the war was over for them and that launching an atomic attack would have brought unthinkable retaliation onto Germany, a likelihood no one wanted. And through all this, Hans Kammler became the last SS officer to gain the rank of *SS-Obergruppenführer* (Senior Group Leader, equivalent to a U.S. Army lieutenant general). Until after April 1942, it was the highest possible SS rank, second only to Reichsführer-SS Heinrich Himmler himself. The man in charge of Nazi super weapons—rockets, jet planes, flying saucers, atomic weapons, and the Bell—disappeared after telling rocket scientist Wernher von Braun he was planning to bargain with the Americans by trading Nazi secrets for his life. The more notorious Nazi leaders either escaped, committed suicide, or were tried as war criminals. General Hans Kammler, however, was largely unknown to the public though he undoubtedly was high on the list of wanted Nazi war criminals considering his involvement in the construction of concentration camps and their gas chambers as well as his participation in the leveling of the Warsaw ghetto. "Unlike Himmler," noted Nick Cook, a former aviation editor and aerospace consultant to *Jane's Defence Weekly*, "Kammler had something of value to deal—something tangible. By early April [1945], Hitler and Himmler had placed under his direct control every secret weapon system of any consequence within the Third Reich—weapons that had no counterpart in the inventories of the three powers that were now bearing down on central Germany from the east and the west."

With secret projects in the hands of the fanatical SS and with factories and research facilities scattered over—and under—the countryside, it is entirely conceivable that an atomic device or a flying saucer utilizing exotic new propulsion systems could have been developed without the knowledge of anyone except Himmler, who committed suicide by poison capsule on May 23, 1945, after being caught trying to sneak through British lines disguised as a German Army private. Perhaps after the war, certain right-wing circles with SS connections did know more about German saucers than Speer or other ranking Nazi leaders.

As the war drew to a close, Kammler made no secret of the fact that he intended to use both the V-2 scientists and rockets under his control as leverage for a deal with the Allies. On April 2, 1945, on Kammler's orders, a special train carried rockets and 500 technicians and engineers escorted by 100 SS troopers to an Alpine redoubt in Bavaria. According to von Braun and Dorn-

berger, Kammler planned to "bargain with the Americans or one of the other Allies for his own life in exchange for the leading German rocket specialists."

Yet on April 4, 1945, when von Braun pressed Kammler for permission to resume rocket research, the SS officer quietly announced that he was about to disappear for "an indefinite length of time." True to his word, no one saw Kammler again. As everyone knows, von Braun, Dornberger, and other scientists as well as many of the V-2 rockets were taken into custody by the Americans, who brought them to the United States to become the foundation of the modern space program.



Perhaps after the war, certain right-wing circles with SS connections did know more about German saucers than Speer or other ranking Nazi leaders.

Author Jean Michel, himself an inmate of Concentration Camp Dora, which provided slave labor for Kammler's rocket program, wrote of Kammler, "The chief of the SS secret weapon empire, the man in Himmler's confidence, disappeared without a trace. Even more disturbing is the fact that the architect of the concentration camps, builder of the gas chambers, executioner of Dora, overall chief of all the SS missiles has sunk into oblivion. There is the Bormann mystery, the [Dr. Josef] Mengele enigma; as far as I know, no one, to this day, has taken much interest in the fate of *Obergruppenfuehrer SS* Hans Kammler." Michel, along with others, wondered "why had the 'cold and brutal calculator' described by Speer, so abruptly discarded the trump cards he had so patiently accumulated?" Did Kammler escape with weapons plans even more technologically advanced and secret than the V-2 rocket? Did the Reich, or an extension of it, have the capability to produce a UFO or an anti-gravity device so as to deal from a position of strength with one of the Allied nations? And did any of this exotic technology stem from the knowledge of the ancient astronauts?

Information, principally from Dornberger, suggested that Kammler committed suicide when the Czech resistance overcame SS troops in Prague. However, there was no proof of this and the issue remains unresolved.

British researcher Mark Birdsall, after an intensive study of Nazi secret weapons, concluded, "Without question, nearly all Foo-Fighter and Ghost Rocket reports can be categorized as advanced technology channeled from these various secret German WWII scientific facilities."

Authors Renato Vesco and David Hatcher Childress, citing Italian Ministry of Aeronautics documents dated September 16, 1946, claim the British may have been the benefactors of such devices. They said that in August 1946, the BBC reported that a new aeronautical research center was to be built in Bedfordshire that would produce "machines that it is hoped will be able to reach at least 1,500 mph." The report added, "According to some experts, these planes have already been built and tested and it is probable that

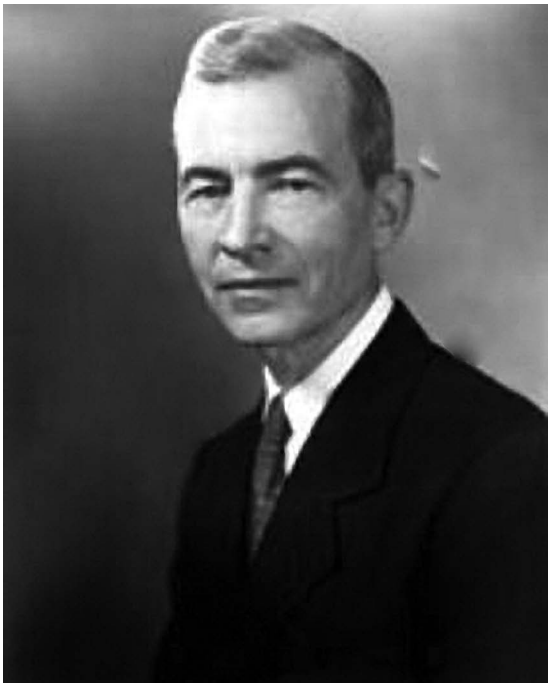
in the near future they will be flying over Great Britain. If necessary, such planes could fly nonstop around the world many times, because they need fuel only for takeoff and landing. Great Britain has already astonished the world with its excellent turbojet engines, but this new development of British scientists is the greatest step that aeronautics has taken since man began to fly."

Since no such craft were ever flown in England, Vesco and Childress concluded that testing must have been carried out elsewhere—perhaps in the wilds of southwest Canada.

They cited a report in the *Toronto Star*, in which Minister of Defense Production C. D. Howe told the House of Commons that a new type of aircraft was being built by the Royal Canadian Air Force and A. V. Roe Ltd. (AVRO) at facilities near Malton, Ontario. The newspaper commented that Howe's words were "adding weight to reports that AVRO is even now working on a mockup model of a 'flying saucer' capable of flying 1,500 miles per hour and climbing straight up in the air."

The United States may have shared in this new technology, as suggested by another Toronto news story, which stated, "A mockup of the Canadian flying saucer, the highly secret aircraft in whose existence few believe, was yesterday shown to a group of 25 American experts, including military officers and scientists."

This partnership was confirmed on October 25, 1953, when U.S. Air Force Secretary Donald Quarles released a statement advising, "We are now entering a period of aviation technology in which aircraft of unusual configuration and flight characteristics will begin to appear.… The Air Force will fly the first jet-powered vertical-rising airplane in a matter of days. We have another project under contract with AVRO Ltd. of Canada, which could result in disc-shaped aircraft somewhat similar to the popular concept of a flying saucer.… While some of these may take novel forms, such as the AVRO project, they are direct-line descendants of conventional aircraft and should not be regarded as supra-natural or mysterious.…"



An assistant secretary of defense to President Eisenhower, Donald Quarles suggested that modern aircraft design would tend toward disc-shaped aircraft in the future.

By the mid-1950s, other voices were indicating a major technological breakthrough in aircraft propulsion. Aviation pioneer Lawrence D. Bell was quoted in a

1956 article entitled "The G-Engines Are Coming!" as stating, "We're already working on nuclear fuels and equipment to cancel out gravity." George S. Trimble, head of Advanced Programs for Martin Aircraft, said the conquest of gravity "could be done in about the time it took to build the first atomic bomb." Bill Lear, the designer of the Lear Jet, was effusive about anti-gravity, claiming, "All matter within the [Gravity] ship would be influenced by the ship's gravitation alone."

It remains uncertain if the gravity ships these aviation giants were discussing included the AVRO project in Canada or more secret designs. The AVRO saucers—there were at least two versions, the AV-9 and the AZ-9 "AVRO-Car"—were disc-shaped, jet-powered craft, designed by John Frost for AVRO Ltd., which reportedly were first flown in 1959.

When the United States began working with the Canadians, the idea of a circular aircraft was not new. It had produced its own flying saucer in 1942 when Charles H. Zimmerman designed the V-173 "Flying Flapjack" for the U.S. Navy. This experimental, disc-shaped craft was built and test-flown by Chance-Vought Corp. but reportedly was abandoned in 1947 as impractical. An original V-173 was on exhibit in the Smithsonian Institution for several years. Likewise, the AVRO-Car saucer project reportedly was termed a failure and canceled in 1960.

"However," wrote author W. A. Harbinson in 1991, "while the Canadian and U.S. governments have insisted that they are no longer involved with flying saucer construction projects, there are many who believe that they are lying and that the Canadian, British, U.S., and even Soviet governments are continuing to work on highly advanced, saucer-shaped, supersonic aircraft based on the work done in Nazi Germany."

Lending weight to this allegation was a CIA memorandum dated October 19, 1955, which stated, "(AVRO-Car designer) Mr. Frost is reported to have obtained his original idea for the flying machine from a group of Germans just after World War II…."

A stranger variation of this charge came from former U.S. Air Force Lieutenant Colonel George Edwards, who claimed he worked on the AVRO project and came to understand that it was a cover for testing a "real alien space craft." Edwards said, "The VZ-9 was to be a 'cover' so the Pentagon would have an explanation whenever people reported seeing a saucer in flight." This theme was taken up by writer Robert Dorr, an Air Force veteran who claimed to have learned of an alien saucer recovered from a crash on the East Coast in 1953. Dorr said use of the AVRO-Car as a "smoke screen" to shift public attention away from the real UFO answered many questions about the AVRO program—such as why the weapons system was never designed to be armed, why as the current aerospace leader the United States entered business with a secondary power like Canada, and why the AVRO was so publicized when first announced in 1955 but not publicized when it was test flown in 1959.

Recently, both reports and photographs of more sophisticated flying saucers bearing USAF markings have surfaced. It is unclear whether these were used for propulsion or if they remain in the Air Force inventory.

However, it is intriguing to note that America's first highly-publicized UFO sightings—the famous Kenneth Arnold saucer incidents of June 1947—took place in the northwest United States and, in both cases, the UFOs flew off toward Canada.

Could it be that something much more advanced than mere rockets and jet planes had made its way into the U.S. government arsenal, which by the fall of 1947 had come under the control of the National Security Council thanks to President Harry Truman's hurried signing into law of the National Security Act that same year?

Colonel John Alexander, writing about advanced weaponry in his 2003 book *Winning the War*, echoed prevalent thinking both in scientific and military circles when he stated that while serious anti-gravity propulsion research began in the 1950s, a time when many companies and small inventor groups were looking into anomalous couplings between electromagnetic forces and special materials or electromagnetic and gravitational forces (aka electrogravitics), but nothing came from it and the subject was dropped.

Or was it? Did anti-gravity simply sink ever deeper into America's "black" projects, which have come to include electromagnetic pulse weapons, laser technology, weather modification, bio-chemical spraying, and even mind control?

In his 2001 book *The Hunt for Zero Point*, British journalist Nick Cook, aviation editor for *Jane's Defense Weekly*, makes a compelling argument that Kammler and the Nazi experiments with anti-gravity, last located in a top-secret SS facility in Poland, indeed survived the war and were put to secret use by a clandestine element, a "shadow government" that ufologists call Majestic-12 or simply MJ-12. Several hundred documents leaked to the public beginning in the mid-1980s indicate that such a program exists and is ongoing.

Boeing, the world's largest aerospace company, announced in 2003 that it was working on anti-gravity propulsion systems. According to CNN reporter Nick Easen, "GRASP or Gravity Research for Advanced Space Propulsion, was only recently reported in *Jane's Defense Weekly*, but the U.S. military may have had the technology for years."

Some aerospace researchers have claimed that U.S. military craft using anti-gravity technology have been operating since at least the 1980s. Calls have been made for the military to unveil its secret technology for commercial benefit. However, gaining information on the government's black technology is virtually impossible as officially a black program may be classed as "deniable," meaning insiders are able, even encouraged, to deny any knowledge about such research. Unlike other nations that have secret programs, the United States has a carefully constructed, tightly controlled, and well-orga-



Edward Snowden, who is now living in exile after revealing U.S. government surveillance secrets, has also noted that the U.S. spent nearly $53 billion on secret projects in 2012.

nized black technology expenditure program, according to Easen. According to whistleblower Edward Snowden, the U.S. budget for black or classified projects was in excess of $52. 8 billion in 2012.

Could such research of black technology stem from an unsettling combination of Nazi technology and ancient secrets regarding monatomic elements? Could such technology be tied to the continuing search for sub-atomic or zero-point energy? And could obtaining such secrets be an underlying reason for our impetuous invasion of Iraq?

Could all the fabulous technology developed in Nazi Germany have come through secret societies tracing their origins back to the ancient astronauts of legend? As will be seen, the Illuminati were connected to several older secret societies.

But many other questions remain. What happened to David Hudson and his proclaimed intent to bring the benefits of the monatomic gold powder to the public?

Why has the International Monetary Fund been accused of artificially holding down the price of gold so that certain unidentified purchasers can stockpile inexpensive gold? And why have major multinational corporations announced their move to fuel cell energy, when such cells depend on elemental metals? Who controls such metals?

Is the public about to gain unimaginable benefit from the rediscovery of ancient secrets concerning energy manipulation and the manufacture of high-spun gold powder? Or will this discovery, like so many others, be hidden away from the public in order to maintain current monopolies?

Now let us consider some of the better-known and well-documented secret societies that may have had an impact on the theology of the Illuminati.



Gnostics

One of the earliest and least-known of mystical groups was the Gnostics. Gnosticism, derived from the Greek word for knowledge, *Gnosis*, report-

edly was founded by Simon the Magician, a contemporary of Jesus's, who was later scorned as the "Father of All Heretics." He advanced the ideas of the Greek philosophers, such as Socrates, who taught that the human soul exists outside the physical body, and therefore has access to universal knowledge, and that wisdom, or *Gnosis*, was brought down to earth from the heavens.

Scattered throughout early civilizations, Gnostics claimed to have an intuitive understanding of the mysteries of God and Earth. They were anti-authoritarian and spurned any need for religious figures to interpret the word of God. Early Christian Gnostics claimed to be the keepers of secret knowledge as found in the Gnostic papyrus books discovered at Nag Hammadi in 1945. It was this discovery that first afforded any view of Gnosticism other than the damning rhetoric of the Catholic Church. "[C]ertain details prove that the Gnostic holy books (from Qumran and Nag Hammadi) must be assigned such an early date that Christianity itself may be seen as no more than a 'branch of Gnosticism,'" wrote Andre Nataf, a researcher into the occult.

Basilides, an early Egyptian Christian Gnostic, founded the Alexandrian Cult in the first century C.E. This group sought to blend the ancient mysteries into Christianity. The Alexandrians believed that strange extraterrestrial beings called "aeons" acted as messengers between the heavens and earth. The Persian Zoroaster began his own form of Gnosticism about 500 years before the time of Jesus. Known as Zoroasterianism, this movement spread widely until pushed out by invading Muslims in the seventh century.

It is claimed that Gnosticism originated in Mesopotamia, first in the area of Iran and then on to Asia Minor, Syria, and Babylon, where it was picked up by the Israelite captives and carried back to Palestine and Egypt.

According to the Masonic philosopher Manly P. Hall, Gnosticism was an integral part of the ancient mysteries since both involved the belief that only personal inner enlightenment could bring understanding and wisdom. "This knowledge of how man's manifold constitution could be most quickly and most completely regenerated to the point of spiritual illumination constituted the secret, or esoteric, doctrine of antiquity," wrote Hall. He added that such spiritual illumination had to be jealously guarded from "profane" or disrespectful persons who might abuse or misuse such knowledge. So lengthy periods of initiation were instituted and the most sensitive ancient knowledge was shrouded in symbols and allegory. "Christianity itself may be cited as an example," Hall wrote. "The entire New Testament is in fact an ingeniously concealed exposition of the secret processes of human regeneration."



The Alexandrians believed that strange extraterrestrial beings called "aeons" acted as messengers between the heavens and earth.

Gnosticism, once described as "religious existentialism," flourished until declared a heresy by a council of bish-

ops of the Roman Church in 325 C.E. It was later the basic theology of the Cathars, located in southern France, until wiped out by a papal army during the Albigensian Crusade beginning in 1209. Certain Gnostic beliefs eventually found their way into the Bavarian Illuminati.



Cabala

The Cabala, also known as Kabbalah or Qabbalah, is a school of thought of Hebrew origins and means "tradition." The Cabala taught a form of Gnosticism in which practitioners seek to find divinity within themselves. Like the Bible, the Cabala reportedly contains hidden meanings. Similar coded knowledge may be found within the *Torah* and other old Hebraic texts such as the *Sefer Yezirah* (Book of Creation) and the *Sefer HaZohar* (Book of Light).

These books, produced centuries before the time of Jesus, predate the Talmud, a compilation of elder Jewish laws and traditions first written in the fifth century C.E. There are two versions of the *Talmud,* one originating in Babylon and the other from Jerusalem. According to the Book of Light, God gave "mysteries of wisdom" to Adam while still in the fabled Garden of Eden. It may be significant that the Sumerian term *Edin* denoted the first settlement of the Anunnaki in southern Mesopotamia. These elder secrets were then passed on through Adam's sons to Noah and then Abraham long before the Hebraic Semites, or Israelites, existed as a distinct people.

Many researchers, including Jewish scholars, believe the Cabala began as an oral tradition concerning the ancient Egyptian mysteries. Later, they were passed down from Moses to the Israelite leadership.

The idea of Moses holding ancient secrets from the earliest times was strongly supported by Eliphas Levi, a pen name of the nineteenth-century French Bible scholar Alphonse Louis Constant. "There is a tremendous secret which has already turned the world upside down, as shown by the religious traditions of Egypt, which were symbolically resumed by Moses in the early chapters of Genesis," wrote Levi, who claimed that the Cabala contained knowledge carried out of Sumer by Abraham, "the inheritor of the secrets of Enoch and the father of initiation in Israel."

Abraham, earlier called Abram, was said to possess a tablet of symbols representing all of the knowledge of humankind handed down from the time of Noah. Known to the Sumerians as the "Table of Destiny," it was this table of knowledge—known to the early Jews as the "Book of Raziel"—that reportedly provided King Solomon with his vast wisdom. It was said that whomever pos-

sessed Cabala also possessed *Ram*, the highest expression of cosmic knowingness. The very name Ab-ram—or Av-ram—means "[He] who possesses *Ram*." This expression was used in India, Tibet, Egypt, and the Celtic world of the Druids, who had emigrated from Mesopotamia, to denote a high degree of universal wisdom. The Sumerian "Table of Destiny" is thought to be the same as the "Tables of Testimony" mentioned in Exodus 31:18. Other Bible verses—Exodus 24:12 and 25:16—make it clear that these tables are not the Ten Commandments. "This ancient archive is directly associated with the Emerald Table of Thoth-Hermes and, as detailed in alchemical records of Egypt, the author of the preserved writings was the biblical Ham," explained author Laurence Gardner, an internationally known genealogist. "He was the essential founder of the esoteric and arcane 'underground stream' which flowed through the ages and his Greek name, Hermes, was directly related to the science of pyramid construction, deriving from the word *herma*, which relates to a 'pile of stones'.... Outside Egypt and Mesopotamia, the Table was known to Greek and Roman masters such as Homer, Virgil, Pythagoras, Plato, and Ovid, while in much later times, the seventeenth-century Stuart Royal Society of Britain was deeply concerned with the analysis and application of the sacred knowledge (in) conjunction with the Knights Templars and the Rosicrucian movement...."



The first page of the 1558 edition of the *Sefer HaZohar,* which is the main source of the Kabbalah.

Some of the Cabala was drawn from the philosophies of Mesopotamian mystics and much like our understanding of history and religion today, the information within the Cabala became garbled over the centuries through both misinterpretations as well as foreign influences. Pure or tainted, the mystical knowledge of the Cabala passed from Mesopotamia through Palestine into Medieval Europe where it first appeared in writing at the end of the thirteenth century. It was scribed by a Spanish Jew named Moses de Leon, who may have devised the title *HaZohar,* a literary creation that caused critics to accuse him of fabricating the entire work. The legendary Knights Templar brought Cabalistic knowledge back to Europe from the Holy Land at the time of the Crusades and such knowledge was passed along

through the stone mason guilds created by the Templars. Masonic historians have acknowledged that the first evidence of "Judeo-Christian mysteries" introduced into Freemasonry came during this very time. It has also been documented that the hidden knowledge within the Cabala has been utilized through the centuries by nearly all secret societies, including Freemasonry, the Rosicrucians, and through the Illuminati on into modern groups. "Since the suppression of the Mysteries … their tradition and teachings have been continued in secret and under various concealments, and to that continuation our present Masonic system is due," confirmed masonic historian Walter L. Wilmshurst.

Grand Master Mason Albert Pike gave great importance to the Cabala as a key to Masonic esotericism. He wrote, "One is filled with admiration, on penetrating into the Sanctuary of the Kabalah, at seeing a doctrine so logical, so simple, and at the same time so absolute. The necessary union of ideas and signs, the consecration of the most fundamental realities by the primitive characters; the Trinity of Words, Letters, and Numbers; a philosophy simple as the alphabet, profound and infinite as the Word; theorems more complete and luminous than those of Pythagoras; a theology summed up by counting on one's fingers; an Infinite which can be held in the hollow of an infant's hand; ten ciphers and twenty-two letters, a triangle, a square, and a circle,—these are all the elements of the Kabalah. These are the elementary principles of the written Word, reflection of that spoken Word that created the world!"



The legendary Knights Templar brought Cabalistic knowledge back to Europe from the Holy Land at the time of the Crusades and such knowledge was passed along through the stone mason guilds created by the Templars.

The eighteenth-century Jewish philosopher and Bible translator Moses Mendelssohn, known as "the German Socrates," was a student of the Cabala and was a mentor to Adam Weishaupt, founder of the Illuminati. Mendelssohn may have also been a link between Weishaupt and banker Mayer Rothschild. Another link was Mendelssohn follower Michael Hess, the tutor of Jacob Rothschild's children, who later headed the Philanthropist School for needy Jewish children established by Mayer Amschel Rothschild in Frankfurt. The blending of Cabalistic teachings with later secret societies was further confirmed in 1984 when more than 500 papers of British poet John Byrom were discovered in England. Byrom, who lived from 1691 to 1763, was a Freemason, a fellow of the Royal Society, and a leader of the Jacobite movement to restore the Stuart monarchy. He was a member of a group called the "Sun Club," also known as the "Cabala Club," devotees of sacred geometry, architecture, and cabalistic, Masonic, hermetic, and alchemical symbols.

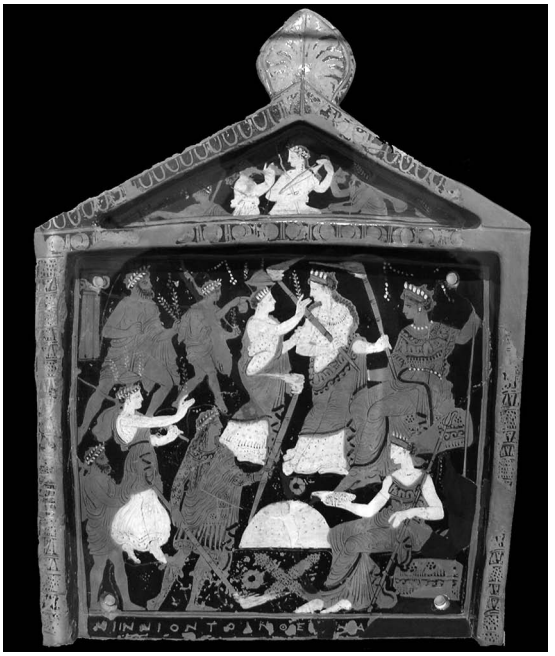


The Mystery Schools

The word "Illuminati," meaning "a person who has been enlightened, or illuminated, by receiving knowledge from a higher source," may well have originated in the ancient Mystery Schools of Greece and Egypt. The term also was used to describe early baptized Christians and higher degrees of initiation in some secret societies. In order to include the Mystery Schools of Egypt and Greece, all the early societies sought to penetrate the secrets of the past. With the occupation of Mesopotamia by the Persians, the cult of Mithra arose and held sway well into the time of the Roman Empire. According to legend, Mithra was the son of Ahura Mazda, the Persian god of light and illumination. Described as one of the Anunnaki, Ahura Mazda was viewed as the highest spirit of worship in Zoroastrianism. Zoroaster was a religious figure who was said to have had an encounter with his god Ahura Mazda, who, like the biblical Ezekiel, appeared to him in a shining light from the sky. Ahura Mazda is usually represented as a figure flying in a winged vehicle. Some researchers believe this god represented lingering knowledge of the Sumerian Anunnaki and may have influenced the later Greek, Roman, and Jewish ideologies. Zoroastrianism led to Mithraism, and Mithra, being a powerful warrior, was appealing to the Roman soldiers who carried his worship back to Rome. Christian emperors generally stamped out Mithraism and many other sects, but some basic knowledge may have passed on into more recent societies such as the Rosicrucians, Freemasons, and Illuminati. Every five years, the ancient Greeks worshipped near Athens in a town named Eleusis. The rites were devoted to Persephone, the daughter of Demeter (known as Ceres to the Romans), the goddess of corn, grain, and fertility; Persephone was reportedly a daughter of their main god Zeus. When Persephone was abducted by Hades and taken to the Underworld, Demeter cursed the world by causing all plants to die. Zeus and Hades reached a compromise, dictating that Persephone would return but spend four months of the year with Hades. Thus were created the winter months. This goddess worship, with its belief in death and resurrection coupled with a strict vow of secrecy by initiates, became known as the Eleusinian Mysteries. It was outlawed in 392 C.E. by Roman emperor Theodosius following the Christianization of the Roman Empire under Constantine.

Mystery School traditions can be traced back even long before ancient Egypt and Greece. The Babylonian Mystery School involved practically everything considered "Illuminati symbolism."

One early secret within the Mystery Schools is that their members believed there are only a few truly mature minds in the world and that they were



The fourth-century B.C.E. Ninnion Tablet shown here depicts Greek gods Demeter, Persephone, and others bearing symbols of various Eleusinian Mysteries.

among these chosen few. They believed that those minds belonged exclusively to them, a common secret-society view of humanity. Initiates of the Mysteries were thought capable of individual reasoning based on facts, while the masses were considered only slightly better than animals and had to be taught using the simplest of terms. Jesus may have exhibited this trait as recorded in Mark 4:33 (*New International*): "With many similar parables [stories] Jesus spoke the word to them, as much as they could understand. He did not say anything to them without using a parable. But when he was alone with his own disciples, he explained everything."

It is said that the initiates of the Mysteries could communicate directly to the gods and they received replies. Only the masses participated in sacrificial rites near mute stone idols. The elect were illuminated with the knowledge of the Mysteries and thus were known as the illluminati or the Illuminated Ones, the guardians of the "Secrets of the Ages." But all such secrets again can be traced back to the earliest known civilization—Sumer. Even Bible stories and aspects such as the Trinity, the cross, resurrection, and Mary worship can all be found in the writings of Babylon and Sumer. For example, the ancient Sumerian cuneiform tablets give an account of the Great Flood that is amazingly similar to that of the Bible, yet at the same time astonishingly different. They state that about 12,000 years ago the Anunnaki leadership realized that severe climatic changes would occur with the imminent return of the planet Nibiru, which they said orbits the Earth every 3,600 years. It was decided to allow nature to wipe out the humans while the Anunnaki waited events out in orbiting evacuation ships.

This account tells how the Anunnaki science officer, the Sumerian deity Enki, passed along this murderous secret to one of his most prized human assistants, identified as the Sumerian Ziusudra or Utnapishtim.

Utnapishtim has been called the "Sumerian Noah" and the biblical account of the flood is obviously an edited version of the original Sumerian account with their several Anunnaki gods compressed into the monotheistic God of the Bible. The Sumerian texts describe how Enki instructed Utnapishtim/Noah to construct an ark, including the use of readily available bitumen to make it waterproof. The *Gilgamesh* version gave some interesting details

deleted from the biblical account. Enki also instructed Utnapishtim/Noah, "Aboard ship take thou the seed of all living things…."

This instruction is most fascinating because, since Enki had been the science officer involved in genetic engineering, it would seem more plausible that Utnapishtim/Noah took DNA samples of all living things rather than a boatload of animals, insects, and plants.

The Akkadian account makes it clear the Great Flood was not the result of heavy rains. It described a darkness accompanied by colossal winds, which increased in intensity, destroying buildings and rupturing dikes. Such conditions would be expected by the near passage of a large planetary body. Scattered archeological excavations over many years indicate that what is regarded as the Great Flood was a planet-wide catastrophe, though not every portion of the world went underwater. But even today, most of the original Anunnaki cities in Mesopotamia remain deep under water and silt near the mouths of the Tigris and Euphrates rivers.

In both the Akkadian and biblical accounts, after six days and nights the ark came to rest on a mountaintop, identified as Mount Ararat in eastern



Flood stories pervade cultures throughout the world, such as in India. This 1870 artwork depicts the god Vishnu rescuing Manu (the progenitor of humanity) after the flood.

Turkey. After sending a dove, a swallow, and a raven from the ark, only the raven stayed away, indicating that dry land was nearby.

The teachings of these ancient schools, including those in India, contain parallel legends to explain both history and society. Examples include not only tales of the Great Flood, but also a virgin who produces a son, a deity who dies and then returns, gods who represent celestial beings, new gods derived from older gods, and sky gods who taught humans the basics of culture, law, language, the written word, mathematics, astronomy, and agriculture. The Mystery Schools, guardians of ancient lore, spread their knowledge far and wide. Canadian mystic and ranking Mason Manly P. Hall stated, "Time will reveal that the continent now known as America was actually discovered, and, to a considerable degree, explored more than a thousand years before the beginning of the Christian era. The true story was in the keeping of the Mystery Schools, and passed from them to the Secret Societies of the medieval world. The Esoteric Orders of Europe, Asia, and the Near East were in at least irregular communication with the priesthoods of the more advanced Amerindian nations. Plans for the development of the Western Hemisphere were formulated in Alexandria, Mecca, Delhi, and Lhasa [Tibet] long before most European statesmen were aware of the great Utopian program."

Some have suggested such hidden knowledge was also passed down through Muslim communities such as the Ismaili sect, which has been closely connected to the Knights Templar, known to have brought Illuminati ideals to Europe. According to an Ismaili website, "As Muslims, the Ismailis affirm the fundamental Islamic testimony of truth, the Shahada, that there is no God but Allah and that Muhammad (peace be upon him and his family) is His Messenger. They believe that Muhammad was the last and final Prophet of Allah, and that the Holy Quran, Allah's final message to mankind, was revealed through him. Muslims hold this revelation to be the culmination of the message that had been revealed through other Prophets of the Abrahamic tradition before Muhammad, including Abraham, Moses and Jesus, all of whom Muslims revere as Prophets of Allah."

Again, we see that it was Abraham, or Abram, the patriarch of both the Israelites and the Muslims, who brought the ancient knowledge of the Anunnaki to Palestine and Egypt from his home in the Mesopotamian city of Ur. The Old Testament (Genesis 12:1–2) tells how Abraham was encouraged to make this move by an actual conversation with his god, who told him, "Get thee out of thy country, from your kindred and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be blessing.…"

And since it has been calculated that Abraham lived about 4,000 years ago, reaching the age of 175 (Genesis 25:7), and the Sumerian civilization did not become established until about 3,000 years ago, it can be surmised that

Abraham, during his early life in Ur, located on the Euphrates River near the Persian Gulf, may have had access to first-hand information concerning Anunnaki technology and knowledge. It has been speculated that knowledge brought by Abraham may have helped create the miraculous empire than sprang up in Egypt after 3100 C.E.



Essenes

Gnosticism and the mystic teachings of the Cabala played an important role in an early Jewish ascetic sect known as the Essenes. The Essenes provoked such conflict with religious leaders of the other two major Jewish sects—the Pharisees and Sadducees—that the sect finally moved out of Jerusalem and established a monastery at Qumran on the north end of the Dead Sea, which they called "the Wilderness." The word "Essenes" was derived from the Greek words *essaios*, meaning "secret" or "mystic," and *essenoi*, indicating healing or physician. The Essenes have been connected to a later branch of an Egyptian Mystery School called the Great White Brotherhood of Therapy, which practiced esoteric healing traditions. It has been proposed that the Essenes, the custodians of ancient and esoteric knowledge, were also the initiators and educators of Jesus. British author Laurence Gardner noted, "It was into this White Brotherhood of wise therapeutics and healers—the original Rosicrucians—that Jesus was later initiated to progress through the degrees and it was his high standing in this regard which gained him the so often used designation of 'Master.'"



It has been proposed that the Essenes, the custodians of ancient and esoteric knowledge, were also the initiators and educators of Jesus.

Other authors also claim Jesus was an Essene along with his parents, Mary and Joseph, and his brother James. Most modern fundamentalists tend to dismiss this connection because tying Jesus to Gnosticism and the Essenes disturbs their rigid dogma. It is noticeable, however, that in the New Testament, Jesus disparages both the Pharisees and Sadducees, but oddly there is no mention of the Essenes, indicating he either was a member and had no call to rebuke them or all references to that group have been excised.

The Bible tends to confirm that Jesus may have studied in the same temple of Melchizedek where Pythagoras had studied six centuries before. Hebrews 6:20 states that "where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek."

Melchizedek is one of the most mysterious and least understood characters in the Bible.

Gardner claimed the name Melchizedek was an Essene-created composite of the archangel Michael and the Hebrew high priest Zadok, hence Michael-Zadok. Others believe this "king of Salem," an early name for the future Jerusalem, was a pre-incarnation of Jesus, while some have suggested that Melchizedek actually was the Sumerian deity Enki. Of course, by the time of Jesus, awareness of the Anunnaki and their technology had been largely lost. The Essenes, active at the time of Christ, have been referred to as the protectors of "mystic Christianity" based on the earlier mysteries. Although certainly known to their neighbors, their presence was either not recorded in the New Testament or later excised.

In fact, little to nothing was known regarding the Essenes until the discovery of the Dead Sea Scrolls in 1947, just two years after a Gnostic library was found in the Egyptian town of Nag Hammadi. Apparently, as the Roman armies advanced during the Jewish Revolt of 70 C.E., the Essenes fled from Qumran after hiding their sacred scrolls in earthen jars buried in nearby caves. Eventually word of the discovery reached the ears of Hebrew University archeologist Yigael Yadin, who mortgaged his home and traveled into dangerous Arab areas seeking the scrolls. He managed to secure seven of them for his university, which promptly published them.

"Not so for the remaining scrolls," reported Bible scholar and former intelligence analyst Patricia Eddy. "The Rockefeller Archaeological Museum in Palestine soon became involved and managed to acquire the rest of the scrolls from the government of Jordan … who stipulated that no Jewish scholars be allowed access to the ancient Jewish texts. Today, Israel controls the scrolls as a result of overrunning the place where they were stored during the Six Day War of 1967 … these scrolls are largely unpublished today (and) no one knows if all of them have been obtained. There is the possibility that others are in the possession of, or have been destroyed by, the [Arab] Bedouins."

The Essene authors of the Dead Sea Scrolls had a profound effect on the first Christians in Jerusalem, who soon differed in theology from Paul and his followers outside Palestine. This is evidenced by the fact that the interpretations of the Old Testament found in the scrolls are similar to the interpretations of Jesus's brother James and the Jerusalem Christians.

The conflicts both within and without Christianity were settled by the Roman Emperor Constantine in what Gardner described as "a strategic buyout by the enemy." "Apart from various cultic beliefs, the Romans had worshipped the Emperors in their capacity as gods descended from others like Neptune and Jupiter," Gardner explained. "At the Council of Arles in 314, Constantine retained his own divine status by introducing the omnipotent God of the Christians as his personal sponsor. He then dealt with the anom-



A circa 1500 painting depicting the baptism of Emperor Constantine. The Roman emperor converted to Christianity, but he still asserted his divine status and also replaced some Christian rituals with those of the Roman gods.

alies of doctrine by replacing certain aspects of Christian ritual with the familiar pagan traditions of sun worship, together with other teachings of Syrian and Persian origin. In short, the new religion of the Roman Church was constructed as a 'hybrid' to appease all influential factions. By this means, Constantine looked towards a common and unified 'world' religion—Catholic meaning *universal*—with himself at its head."

This attempt to co-opt Christianity was sealed at the Council of Nicaea in 325 C.E. and one year later, Constantine ordered the confiscation and destruction of all works that questioned the newly constructed orthodoxy. He also opened the Lateran Palace to the bishop of Rome, creating an early Vatican of sorts. In 331 C.E., the emperor ordered new copies made of Christian texts, most of which had been lost or destroyed during the previous persecutions. "It was at this point that most of the crucial alterations in the New Testament were probably made and Jesus assumed the unique status he has enjoyed ever since," noted authors Michael Baigent, Richard Leigh, and Henry Lincoln in *Holy Blood, Holy Grail*.

The Essenes played a big role in the time of Jesus. They carried on the hermetic traditions of the Greeks. In the early 1900s, a Russian-born train engineer named Georgi Ivanovich Gurdjieff claimed to have found the intact

manuscript of an Essene Master in an Indian monastery, which explained the relationship of musical rhythms to the human body as taught by the sixth-century B.C.E. Greek philosopher Pythagoras, a great influence on Plato, Freemasonry, and the Illuminati.

It was Pythagoras, well known for his accurate prophecies, who may have been the first to predict a "New World Order," at that time thought to mean the arrival of the Messiah.

It has been noted that the followers of Pythagoras as well as the later Freemasons used the mason's trowel, a prominent Essene symbol, in their ceremonies and literature. And like the Masons and subsequent Illuminati, the Essenes used intricate codes and allegories to protect their knowledge from the uninitiated as well as from the Roman authorities. "The fact that so many artificers [craftsmen] were listed among their number is responsible for the order's being considered as a progenitor of modern Freemasonry," wrote Hall.



Some researchers have referred to the Essenes as the protectors of "Mystic Christianity," the earliest form of Christianity based on the Ancient Mysteries.

The Essenes also were one of the most effective of the ancient secret societies. Some researchers have referred to the Essenes as the protectors of "Mystic Christianity," the earliest form of Christianity based on the Ancient Mysteries.

Based on the recent discoveries that made available such ancient texts as *The Gospel of Truth*, *The Gospel of Thomas*, *The Testimony of Truth*, *The Gospel of Mary* and *The Interpretation of Knowledge*, researchers today have a much broader and more complete knowledge of biblical times than ever before in history, despite the fact that much of this new information has still not reached a general audience.

Author Nesta Webster, a passionate Christian writing in 1924, long before the recent finds, deplored the connection between Jesus and the Essenes as well as their source of knowledge. "The Essenes were therefore not Christians, but a secret society … bound by terrible oaths not to divulge the sacred mysteries confided to them," she declared. "And what were those mysteries but those of the Jewish secret tradition which we now know as the Cabala.… The truth is clearly that the Essenes were Cabalists, though doubtless Cabalists of a superior kind.… The Essenes are of importance … as the first of the secret societies from which a direct line of tradition can be traced up to the present day."

Others argue that today's recently acquired knowledge in astronomy and philosophy may have been commonplace to the Gnostic Essenes of Jesus's time. Furthermore, Gardner observed, "Entirely divorced from the fabricated Christianity of the Roman Empire, their faith was closer to the original teachings of Jesus than any other.…"

Of all the Christian factions, the Essenes may indeed have had the purest of the ancient traditions at that time, as acknowledged by both supporters and critics. The secrets of these early groups must have been most profound and compelling to have caused members over the centuries to persevere in their effort to protect and propagate their knowledge against official and clerical censure and oppression. It is abundantly clear that this knowledge, passed down largely through ritual allegory and symbols, predates the ancient Egyptians.

One mystical society said to have influenced, if not created, both the Knights Templar and the Illuminati is the Prieuré de Sion, or Priory of Sion, a highly controversial group made popular by the publishing success of author Dan Brown's 2003 book *The Da Vinci Code* and a previous work entitled *Holy Blood, Holy Grail,* which posited that the Priory protected the secret lineage of Jesus and Mary Magdalene. Most today believe accounts of the Priory to be a hoax contrived by Pierre Plantard, a Frenchman who claimed to be a direct descendant of the French Merovingian royal line, the servant kings, and who was connected to right-wing occult circles. According to Plantard, the Priory was founded by Godfrey of Bouillon on Mount Zion in the Kingdom of Jerusalem in 1099 prior to the Templar Order. Reportedly, its Grand Masters included Leonardo da Vinci and Isaac Newton and its primary goal was to restore the Merovingian line. The Priory was also said to have created the Knights Templar as a military arm and financial branch.

In court cases involving book royalties in the 1980s, Plantard was forced to confess that he had fabricated the Priory documents. Researcher Terry Melanson in 2009 wrote, "For conspiracy theorists who've concocted an entire edifice (books, DVDs, lectures, etc.) based on the notion of a tangible secret society called the Priory of Sion, it is a hard pill to swallow. Sorry, but the fact is that the authors [who perpetuated the Priory story] were duped. The whole thing is a fairy tale, a scam—beginning to end."

Nevertheless, it is highly significant that so many esoteric beliefs can be traced back to Egypt, Palestine, and, more specifically, the ancient cultures of Mesopotamia.



Roshaniya

One elder sect that may have been a forerunner of the Illuminati was the Roshaniya of Afghanistan, referred to as the "enlightened ones." This group conducted rites and rituals similar to the later Illuminati. A leading luminary of this cult was Bayazid Ansari, who claimed his family was descend-

ed from the Ansar, those "helpers" who aided Mohammed in his flight from Mecca. Not only did Roshaniya practices parallel those of the Illuminati—such as indulging oneself, gaining power, the use of subterfuge, allegiance only to their cult, and a fight against the established order (at that time, the Imperial Mogul)—but the number and types of earned degrees were eerily similar to those of the Illuminati. "Like the Roshaniya, the Illuminati stated that they had the objective of gaining important converts for the purpose of improving the state of the world," wrote Idries Shah, the son of an Afghan noble family, who used the pen name Arkon Daraul.

The House of Wisdom, founded during the Golden Age of Islam (approximately the eighth century to the thirteenth century), was a center of learning located in Baghdad that taught science, medicine, alchemy, geography, zoology, and astronomy and included both Christians and Jews. At one time, it housed the greatest collections of books in the world and had its own astronomical observatories. It was destroyed in 1258 during the sack of Baghdad by the Mongols. Within the House were records of the Roshaniya. The



This 1430 manuscript illustration shows the 1258 siege of Baghdad by Mongol hordes. The destruction of the House of Wisdom in that city destroyed an invaluable repository of scientific books.

major tenets of the Roshaniya were: the abolition of private property; the elimination of religion; the elimination of nation states; the belief that illumination emanated from the Supreme Being, who desired a class of perfect men and women to carry out the organization and direction of the world; belief in a plan to reshape the social system of the world by first taking control of individual countries one by one; and the belief that after reaching the fourth degree one could communicate directly with the unknown supervisors who had imparted knowledge to initiates throughout the ages. They believed wise men would again recognize this Brotherhood.



The incontestable fact here is that there are significant prehistorical overtones to the doctrines of both Freemasonry and Rosicrucianism.

The ideals of this cult, which sound surprisingly like the later agenda of the Illuminati, can still be found in the political philosophies of today. The Roshaniya, like the later agenda of the Illuminati, gave allegiance to no particular nation, although they used nationalism to further their aims. This ancient Brotherhood's only goal was to gain economic and political power over their entire world. They also were determined to eliminate all Christians, Jews, and atheists.

The Roshaniya even called themselves the Order. Like the later Illuminati, initiates took an oath that absolved them of all allegiance except to the Order and pledged, "I bind myself to perpetual silence and unshaken loyalty and submission to the Order.… All humanity which cannot identify itself by our secret sign is our lawful prey." This oath remains essentially the same to this day in many secret societies. Another rule of the Roshaniya, copied later by the Illuminati, was never to use the same name and never mention the name of their order or utter the name "Illuminati." Some feel this rule is still in effect today and that it may well have been the breaking of this rule, at the time the Bavarian authorities became aware of the Order, that resulted in Adam Weishaupt's downfall.

The Roshaniya cult preached that there was a spirit world apart from our material world. Spirits after death could continue to be powerful on earth but only through a member of the Order and only if the spirit had been itself a member of the Order before its death. The Roshaniya believed members of the Order gained power from the spirits of dead members.

Another similarity with the later Illuminati was the Roshaniya procedure of recruiting travelers as initiates and then sending them out to establish new chapters of the Order. Some researchers believe the Assassins were a branch of the Roshaniya cult. Some claim branches of the Roshaniya still exist.

However, any discussion concerning philosophies, magic, and religion is quickly enmeshed in a quagmire of definitions, interpretations, and personal beliefs. The incontestable fact here is that there are significant prehistorical overtones to the doctrines of both Freemasonry and Rosicrucianism.

Consider how the various threads of ancient knowledge were brought into focus within modern secret societies. A major source of those ancient secrets was through the discoveries of a group of medieval knights—the legendary Knights Templar.



Knights Templar

Even before being outlawed in 1307, the Illuminati had insinuated their doctrinal theology (termed Illuminism) into Freemasonry, itself a direct descendent of the legendary Knights Templar.

It has long been said the Knights Templar brought ancient knowledge from the Cabala and the Mystery Schools back to Europe from the Holy Land at the time of the Crusades and that this knowledge was passed along through the stonemason guilds formed by the Templars. Masonic historians have acknowledged that the first evidence of "Judeo-Christian mysteries" introduced into Freemasonry came during this very time. It has also been documented that the hidden knowledge within the Cabala has been utilized through the centuries by nearly all secret societies, including Freemasonry, the Rosicrucians, and through the Illuminati into modern groups.

So, it is incumbent on any serious researcher of the Illuminati to delve into the background and beliefs of these warrior knights. Until the fall of Constantinople in 1453, the Roman church stood supreme as the authority in the Western world. Through the lending of both its money and blessings, the Vatican dominated kings and queens and controlled the lives of ordinary citizens through fear of excommunication and its infamous Inquisition.

Following repeated attempts at invasion by Islamic armies, Christian Europe launched crusade after crusade against the Muslims, particularly those holding the Holy Land (Palestine) in the Middle East. In southern France, certain families held doctrinal beliefs dating back to the suppression of the Cathars. These beliefs concerned a more human Jesus, his wife Mary Magdalene, and their descendants. This, of course, ran counter to the teachings of the Church. The Crusades presented a convenient excuse to take the Holy Land and search for verification of these traditions. Some researchers even suggest that the Crusades may have been fomented by this search for hidden knowledge. Peter the Hermit, along with St. Bernard, a personal tutor to the Crusade's leader, Godfrey de Bouillon, were instrumental in promoting the First Crusade. De Bouillon was later associated with the creation of the Knights Templar.

Following the fall of Jerusalem during the First Crusade in 1099, Crusaders apparently found some verification of the heretical ideas that supported elder traditions, principally those originating in southern France. It was this conflict that led to the creation of societies that used secrecy as protection from the Roman Church.

The Knights Templar brought back more than just heretical hearsay—they reportedly returned to Europe with hard evidence of error and duplicity in Church dogma. Over time, they became known as heretics and blasphemers and an attempt was made by the Church to exterminate them. However, Templar traditions live on today within Freemasonry.



The Templars comprised three classes: Brethren (left), who were wealthy men that were not from the nobility; Knights (center), who were from noble families and remained unmarried; and Chaplains.

The Templars, originally a religious-military knighthood called The Order of the Poor Knights of Christ and of the Temple of Solomon were formed in 1118 when nine French Crusaders appeared before King Baldwin of Jerusalem and asked to be allowed to protect pilgrims traveling to the Holy Land. They also asked permission to stay in the east wing of his palace, which was adjacent to the recently captured Al-Aqsa Mosque, former site of King Solomon's Temple. Their requests were granted and the Order became known as the Knights of the Temple, soon shortened to Knights Templar.

As the Templars grew in numbers and power, their order took on an increasing number of rites, many of which were reflected in the later Freemasons and Illuminati. Initially there were three classes—the Knights, composed of unmarried men from noble families; the Chaplains, who took vows of poverty, chastity, and obedient service; and the Brethren, which included talented and wealthy men who lacked noble birth. All Knights and Chaplains were required to undergo strict initiation ceremonies. Scant attention has been paid to the Knights in traditional history books, and their role in shaping future events has been mostly relegated to footnotes. It is known that the Order flourished, becoming extraordinarily wealthy and powerful, until 1307, when they were crushed by an envious French king and a pope fearful of their secrets. With the destruction of the Templars, the Church attempted to wipe out all evidence of the Order and their secrets, which involved the innermost mysteries of Christianity—issues so volatile that the Templars had to be destroyed by the very church that ordained them.

Thanks to the effort of a number of scholars, today the record of Templar origins and contributions has been reassembled and reappraised. These knights were led by Hugh de Payens, a nobleman in the service of André de Montbard, the uncle of Bernard of Clairvaux, later known as the Cistercian Saint Bernard. Montbard also was a vassal of the Count of Champagne. "… Payens and his nine companions all came from either Champagne or the Languedoc [regions of France], and included the Count of Provence, and it is quite apparent that they went to the Holy Land with a specific mission in mind," wrote authors Lynn Picknett and Clive Prince. Provence lies adjacent to the Languedoc and includes Marseilles, where Mary Magdalene reportedly arrived in Europe after the crucifixion of Jesus Christ.

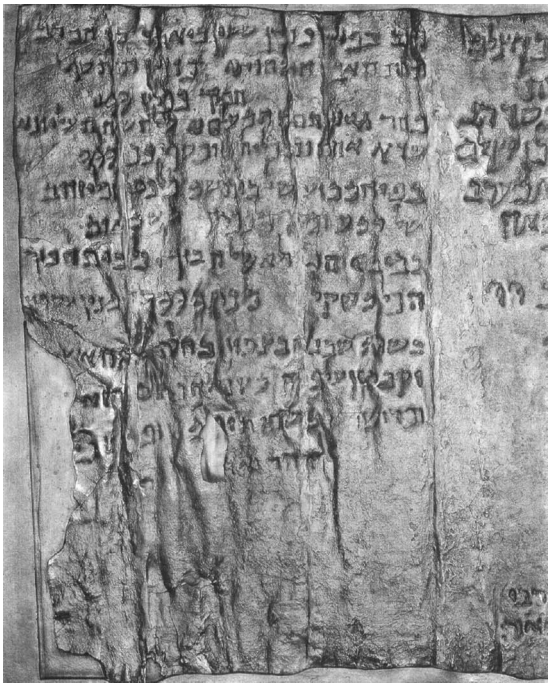
Saint Bernard continued to support the Templars as he rose to prominence.

During the first nine years of their existence, the Templars recruited no new members and did little to protect the roads to Jerusalem. The protection of pilgrims was undertaken by another order, the Knights of the Hospital of St. John of Jerusalem, also known as the Hospitallers. Leaving such protection to the Hospitallers, the Templars kept close to their quarters and excavated for treasure deep under the ruins of the first permanent Hebrew sanctuary, Solomon's Temple. Initially constructed some 3,000 years ago on Mount Moriah in Jerusalem, Solomon's Temple was planned by his father, the biblical King David, and was a carbon copy of a Sumerian temple constructed almost 1,000 years earlier and dedicated to Ninurta, the foremost son of the Anunnaki leader Enlil. Many researchers believe Enlil to be the vengeful god of the Old Testament. Solomon's Temple was destroyed during the Babylonian conquest about 586 B.C.E., then rebuilt by King Zerubbabel after the Jews returned from captivity. Much of the new design was based on a vision by the prophet Ezekiel, who in the Old Testament described his experiences with flying devices. In the time of Jesus, Zerubbabel's temple was greatly reworked to become the palace of King Herod the Great. It was destroyed only four years after its completion in 70 C.E. during the Jewish revolt against the Romans. Knowing that the Romans intended to conquer Jerusalem, the Israelites hid Solomon's Treasure—gathered during their sojourn in the wilderness and consisting of gold, silver, and jewels as well as documents of ancient knowledge—beneath the temple by sealing off passageways and rooms. Today, remnants of the Jewish temples are enclosed within the Dome of the Rock mosque, an Islamic holy shrine second only to Mecca and Medina.

There is no question that Templar excavations under Herod's Temple were extensive. In 1894, a group of British Royal Engineers led by Lieutenant Charles Wilson discovered evidence of the Templars while mapping vaults under Mount Moriah. They found vaulted passageways with keystone arches, typical of Templar handiwork. They also found artifacts consisting of a spur,

parts of a sword and lance, and a small Templar cross, which are still on display in Scotland. It was during their excavations, according to several accounts, that the Templars acquired scrolls of hidden knowledge, again most probably dealing with the life of Jesus and his associations with the Essenes and Gnostics. They also reportedly acquired the legendary Tables of Testimony given to Moses as well as other holy relics—perhaps even the legendary Ark of the Covenant and the Spear of Longinus—which could have been used to validate their claims as an alternative religious authority to the Roman church. Author Laurence Gardner confirmed that, in addition to treasure, the Templar excavators also recovered "a wealth of ancient manuscript books in Hebrew and Syriac … many of these predated the Gospels, providing first-hand accounts that had not been edited by any ecclesiastical authority. It was widely accepted that the Knights possessed an insight which eclipsed orthodox Christianity, an insight that permitted them the certainty that the Church had misinterpreted both the Virgin Birth and the Resurrection."

Such reports were well supported by the discovery of a document etched on copper among the Dead Sea Scrolls found at Qumran on the northwest shore of the Dead Sea in 1947. This "Copper Scroll," translated in the mid-1950s at Manchester University, not only mentioned a vast treasure of both gold and literature but actually described the treasure's hiding place—the site of the Templar excavations beneath Solomon's Temple. It apparently was one of several copies, another of which may have come into the hands of the Templars. With its detailed directions to hidden Hebrew valuables, the "Copper Scroll" was literally a treasure map.



A reproduction of part of the "Copper Scroll," one of the Dead Sea Scrolls found in Qumran.

Their newfound wealth as well as their possession of lost documents also could explain the rapid acceptance of the Templars by awe-struck Church leaders. With this knowledge, the Templar leaders, either directly or by implication, must have greatly intimidated Church officials and resulted in growing wealth and power.

Claiming to be poor even though most of the Templars were members of or connected to royal families—their original seal depicted two knights sharing one horse—the Order's fortunes suddenly soared. Their leaders began traveling, recruiting members, and gaining acceptance from both the Church and European royalty.

On January 31, 1128, Templar Masters traveled to the Council of Troyes about 75 miles (120 kilometers) southeast of Paris. This council was composed of Catholic archbishops, bishops, and abbots, including St. Bernard, by then the head of the powerful Cistercian Order. With the added endorsement of King Baldwin, the council approved the Templars as an official military and religious order. This resulted in Pope Honorius II approving a "Rule" or constitution for the Knights Templar, which sanctioned contributions to the Order.

This "Rule" was prepared by St. Bernard and copied the structure of his Cistercian Order. To support the religious side of the Order, the "Rule," among other things, ordered all new Templars to make a vow of chastity and poverty, which included turning over all their property to the Order. On the military side, Templars were forbidden to retreat in combat unless their opponents outnumbered them more than three to one and their commander approved of a withdrawal.

The structure of the Order was a forerunner of Freemasonry. Each local branch was called a "Temple" and its ruling commander reported to and pledged obedience to the Grand Master. Within the ranks there were four classifications—knights, sergeants, chaplains, and servants. As in later Freemasonry, there was great emphasis on keeping secrets from both the public and their fellow Templars.

The power and prestige of the Order increased rapidly and at the zenith of its popularity counted a membership of about 20,000 knights. The distinctive white surcoat emblazoned with a red cross worn only by the Knights Templar was always seen in the thick of battle. By the mid-twelfth century, the Knights Templar had established itself as the single most wealthy and powerful institution in Christendom, except for the Vatican.

Contributions from royalty and the nobles were not just in coin or land. Members received lordships, baronies, landlord status, and castles. Grand Master Payens had many high-level connections. He was married to Catherine de St. Clair, a member of a prominent Scottish family who donated land south of Edinburgh where the first Templar study center or preceptory was built outside the Holy Land. St. Bernard, who had supported the Templars so well at Troyes, and his Cistercian Order also prospered. In 1139, Pope Innocent II, a protégé of St. Bernard, proclaimed that the Templars would answer to no other authority than the pope. This license to operate outside any local control meant an exemption from taxes, which considerably increased the wealth of the Order. The pope also granted the Templars the most unusual right to build their own churches. It was to advance such construction that the Templars originated the first stonemason guilds. Stonemasons became lay members of the Templar Order and received all their advantages, such as exemption from paying tax.

By the 1200s, the Templars owned about 9,000 castles and manors throughout Europe, yet as a religious order paid no taxes. Their investments

included basic industries, particularly in the building trades. They owned more than 5,000 properties in England and Wales alone. Their empire stretched from Denmark to Palestine. They used the revenue from these holdings to build a huge fleet of ships and underwrite a vast banking system. The concept of using money to produce more money was coming into focus. Although conventional history traces the development of modern banking to early Jewish and Italian lending institutions, it was the Knights Templars who predated the famous Rothschilds and Medicis. Drawing on the ancient financial knowledge of the earlier Mystery Schools, the Templars learned to perform the same functions as a modern bank—wealth storage, loans, and even a system of credit. In the Middle Ages, Christians were prohibited from the practice of usury, charging interest on loans. It was considered sinful. The Templars avoided this restriction by emphasizing the military rather than the religious aspects of their Order. In one case, old documents revealed the Templars charged as much as 60 percent interest per year, a much higher rate than other money lenders of their time. Like Swiss banks today, the Templars held long-term private trust funds, accessible only by the originators of the account.



Although conventional history traces the development of modern banking to early Jewish and Italian lending institutions, it was the Knights Templars who predated the famous Rothschilds and Medicis.

It also appears as though they first introduced the credit card and packaged tours as they developed fund transfers by note, a Muslim technique most probably obtained from the Assassins and other contacts in the Middle East. Pilgrims to the Holy Land faced many hazards and obstacles. They were prey for ferrymen, toll collectors, innkeepers, and even Church authorities demanding alms, not to mention highway robbers and thieves. For protection against such misfortunes, the Templars developed a system whereby the traveler could deposit funds with the commander of the local temple and receive a specially coded receipt. This receipt was issued in the form of a letter of credit, redeemable from any temple. At the end of his journey, the traveler would receive either a cash refund of his account balance or a bill to cover any overdraft. It was a system that closely resembled both a bank check and the modern credit card. Often, the Templars even performed the duties of tax collectors. They collected papal taxes, tithes, and donations for the Church as well as taxes and revenues for the English king. They also mediated in disputes involving ransom payments, dowries, and pensions. At the peak of their power, the Templars handled most of the available capital in Western Europe.

Along with banking practices, the Templars brought to Europe their acquired knowledge of architecture, astronomy, mathematics, medicine, and medical techniques. In less than one hundred years after formation of the Order, the Knights Templar had evolved into the medieval equivalent of

today's multinational corporation. Their control over industry and finance was tremendous and they had grown into a fearful military power, complete with their own naval fleet based in the French Atlantic port of La Rochelle. Their fleet's ensign was a black flag displaying a white skull and cross bones. Early sea battles pitted remnants of the Templar fleet against the Catholic countries of France and Spain. Only centuries later did buccaneers attack British ships and the age of piracy begin, the symbolic and spiritual origins of the black banner forgotten. There are even reports of Templars, led by Henry St. Clair of Rosslyn in Scotland, sailing to North America in 1396, almost a century before Columbus. This little-known Templar presence in the New World was convincingly detailed in the 2004 book *Templars in America* by Tim Wallace-Murphy and Marilyn Hopkins.

The Templars were not content to simply acquire existing castles and other structures. They were avid builders, constructing immense fortified estates, particularly in southern France and the Holy Land. Many were built on peninsulas or mountain tops making them practically impregnable. Granted the privilege to build their own churches, the Templars became the prime movers behind the construction of the great Gothic cathedrals of Europe.



The Convent of Christ Castle in Tomar, Portugal, was built by the Knights Templar in 1160 as one of their many fortifications in Europe.

The name "Gothic" is believed to have been derived from the Germanic tribes of Goths that overran the Roman Empire. However, Gardner and others argue that, at least when pertaining to architecture, the name may have come from the Greek *goetik*, meaning something magical. And the Goths certainly had nothing to do with the magical architecture of an amazing number of cathedrals constructed during the twelfth century—just after the Templars brought their secrets back to Europe.

The people of the time were astounded by the impossibly high vaulted ceilings and flying buttresses of the new cathedrals. Pointed arches and vaulting coupled with magnificent stained glass windows reflected new techniques inspired by Templar knowledge of sacred geometry and metallurgy techniques. One of those who perfected the Gothic stained glass was Omar Khayyam, again connecting the Templar builders to the Eastern knowledge of the Assassins. St. Bernard once defined God as "length, width, height and depth," a clear evocation of the Masonic geometrical knowledge of Pythagoras, Plato, and the ancient Mystery Schools.

Another clear connection between the Templars and their work within Solomon's Temple can be found in Rosslyn Chapel, a miniature cathedral in the small Scottish town of Roslin, south of Edinburgh. William Sinclair, a descendant of the prominent St. Clair family and connected by marriage to Grand Master Payens, founded the chapel in 1446, but it was finished in 1486 by his son, Oliver. It was intended to be the first part of a larger church but that was never completed.

Rosslyn Chapel reflects Egyptian, Celtic, Jewish, Templar, and Masonic symbolism. The only certain Christian imagery was in later Victorian alterations. The chapel's floor plan is an exact match of Solomon's Temple in Jerusalem, even including two important columns at the entrance. These columns are called Jachin and Boaz, names tied to the Ancient Mysteries that still carry mythical and mystical significance for both Jews and Freemasons. It is interesting to note that at the time the Templars built their first Gothic cathedrals, not one carried a depiction of the Crucifixion, a most strange anomaly for a Christian order but strong evidence that the Templars indeed denied the orthodoxy of the Church. The seeds of Templar heresy spread through the Cistercians of St. Bernard and were reflected in the symbolic architecture of the Gothic cathedrals. As the Templars thrived, the Church became ever more antagonistic, as the clergy began to realize the threat posed by their knowledge. The Templars, in their turn, grew antagonistic toward the Church, believing the true church, one of mysticism, reincarnation, and good works, had been taken over by dark forces. Templar leaders saw the Church, "the one true faith," as an irresistible attraction to corrupt officials, scalawags, and con men, as well as the pious, and that often instigated bloody massacres against its enemies, which eventually came to mean anyone who failed to acquiesce to its authority.

As the Templar's power and wealth grew, so did their pride and arrogance. In 1215, England's King John was residing part time in the London Temple when an alliance of noblemen—many of them Templars—forced him to sign the Magna Carta, or Great Charter, insuring a constitutional monarchy in that nation.

In the late 1200s, the Templars contributed to the creation of another military order—the formidable Teutonic Knights, those childhood heroes of Adolf Hitler. The Teutonic Knights had created a gigantic principality of their own called the *Ordenstaat*, which extended from Prussia through the Baltic to the Gulf of Finland. France's King Philip IV grew ever more envious of the Templar's wealth and fearful of their military strength. At one time, Philip sought refuge in the Paris Temple to escape a rebellious mob. He knew from personal experience the wealth of the Templars and was heavily in debt to them. Adding to his rage against the Templars was the fact that he had been turned down as a member of the Order.



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In 1305, Philip journeyed to Rome and convinced Pope Clement V that the Templars were actually plotting the destruction of the Roman church. The pope accepted Philip's word as the French king had been the power behind his own ascension to the papacy. According to Masonic author Albert Mackey, Philip had agreed to support Clement's bid for the papacy in return for a secret commitment to crush the Knights Templar.

Furthermore, since it was widely whispered that the Templars were attempting to restore the ancient Merovingian kings both in France and other states, Philip's charges fell on receptive ears. The Merovingians were said to trace their bloodline back to Jesus, which presented a grave challenge to Rome's authority and supported the idea that the Templars had gained secret knowledge regarding the biblical accounts of Christ.

With the blessing of the pope, King Philip returned to France and drew up a list of charges against the Templars, ranging from subversion to heresy. Philip issued secret orders to officers throughout the country, which were not to be opened until a predetermined time. This came at dawn on Friday, October 13, 1307, a date that from that time onward brought a sinister connotation to any Friday the thirteenth. Authorities spread out over France and quickly rounded up all the Templars at hand. Charged with a number of practices, including necromancy, homosexuality, abortion, blasphemy, and practice of the black arts, captured knights were imprisoned, interrogated, tortured, and burned. Paid witnesses gave evidence against the Order and quickly disappeared. It is apparent that many of the charges against this erstwhile Christian order were

spurious and contrived. But there is also evidence that the inner circles of the Templars were sympathetic to, if not adherents of, the heresies dealing with Mary Magdalene, John the Baptist, and the crucifixion and resurrection of Jesus. Some researchers have even speculated that the Templar skull and crossbones flag may have pertained to the remains of Mary, John the Baptist, or both.



In the early fourteenth century, the Knights Templar were accused of various heresies, and many were tortured and burned to death.

Despite the suddenness of the arrests and secrecy of Philip's orders, many Templars were forewarned. For example, Jacques de Molay, the Templars' last grand master, gathered many of the Order's books and extant rules and had them burned. Many Templars fled France leaving behind a great mystery regarding both the disappearance of the Templar fleet and the accumulated treasure from the Paris Temple. Most researchers believe the fleet left with the missing treasure for the sanctuary of Protestant Scotland, the location of Rosslyn Chapel. Robert the Bruce, king of the Scots, offered refuge from the persecution of the Order, which soon spread outside France. King Robert, himself a Templar by birth, was at war with England's King Edward II and had been excommunicated by the Roman Church for warring with Edward, France's King Philip's son-in-law. Cut off from both the Church and the neighboring English, Robert welcomed fleeing Templars.

Some Masonic writers even credit Robert's victory over the English at the Battle of Bannockburn to the late arrival of Templars on the field. This battle, which secured Scotland's independence from England, was fought on June 24, 1314, St. John's Day, one of the most significant days of the year for Templars, who venerated the saint.

By the time of the Battle of Bannockburn, the Templars supposedly no longer existed. In 1312, the Order had been officially dissolved by the pope at the insistence of King Philip and in 1314, the Order's last official grand master, Jacques de Molay, was burned at the stake in Paris. Despite his efforts, King Philip obviously failed to exterminate all the Templars. Those in Scotland, Portugal, and a few other locations escaped the persecution while many Templars simply doffed their very visible surcoats emblazoned with a large red Maltese cross and blended into other organizations descended from the Templars. They just joined other groups such as the Hospitallers, Knights of Malta,

Knights of St. John, Freemasonry, and the Rosicrucians. The lines of membership in these groups blurred as they became more intertwined with the Templars and each other.

In his 2006 book *Secret Societies: Their Mysteries Revealed*, award-winning author John Lawrence Reynolds explained, "Masonic records trace the Templar-Mason connection back to an oration delivered in 1737 in the Grand Lodge of France by a Mason named Chevalier Ramsey. Ramsey claimed Freemasonry dated from 'the close association of the order with the Knights of St. John in Jerusalem' during the Crusades, and that the 'old lodges of Scotland' preserved the genuine Masonry abandoned by the English. From this rather dubious historical connection spun the Scottish Rite…."



Composed of the best and brightest of men, the Jesuits began to resist the authority of the Roman Church and its power over governments….

Another order created specifically to combat the Vatican's enemies and to protect the secrets of the church was the Jesuits. This order, officially known as the Society of Jesus, was formed in 1540 by Ignatius of Loyola, a soldier-turned-priest who swiftly turned the organization into an aggressive militant force against both heretics and Protestants alike. It was the structure of the Jesuits that Adam Weishaupt used as a template for his Illuminati.

But even the militant Jesuits proved susceptible to the lure of the secret knowledge of the Templars, having gotten too close to their heresies. Composed of the best and brightest of men, the Jesuits began to resist the authority of the Roman Church and its power over governments, resulting in a ban against the Order by Pope Clement XIV in 1773. But the imperative of protecting the church forced a reinstatement of the Jesuits, including all former rights and privileges, by Pope Pius VII in 1814. Perhaps due to the unreliability of the Jesuits, the persecution of enemies of the Church fell to the infamous Inquisition, which lasted until 1820. The late Laurence Gardner, an internationally known sovereign and chivalric genealogist, with insider access to the records of a number of European royal households, served as a prior of the Celtic Church and was presidential attaché to the European Council of Princes. "Meanwhile, those of the privileged class who possessed true esoteric skills and Hermetic knowledge were obliged to conduct their business in the secrecy of their lodges and underground clubs," noted Gardner, adding: "[T]he once revered knowledge of the Templars caused their persecution by the savage Dominicans of the 14th century Inquisition. It was at that point in the history of Christianity that the last vestige of free thinking disappeared."

Gardner asserted that the Templars indeed survived by going underground and fusing with other secret societies, specifically the Rosicrucians and the Freemasons. "These days, history books and encyclopedias are almost

unanimous in declaring that the Knights Templar became extinct in the 1300s. They are quite wrong," declared Gardner. "The Chivalric Military Order of the Temple of Jerusalem [an updated title for the Knights Templars]—as distinct from the later contrived Masonic Templars—is still flourishing in continental Europe and Scotland."

Much of the inner lore of both the Freemasons and the Illuminati may have stemmed from the Knights Templars' close association with a fanatical Islamic sect during the crusades for the Holy Land.



Assassins

The sect known as the Assassins developed a dictatorial pyramid command structure copied by nearly all subsequent secret societies, including the Illuminati. These killers were so infamous that even today their very name is synonymous with terror and sudden death.

The name reportedly was derived from the cannabis drug hashish, which members smoked in preparation for killing. Sect killers, who were taught that murder was a religious duty, became known as *hashshasin* (Arabic for "hashish smoker"), which over time became simply "assassin." This is the popular origin of the name. However, some researchers suggest the name may have stemmed from the Arabic word *assasseen*, meaning "guardians of the secrets."

Assassin founder Hasan bin Sabah was a schoolmate of the Persian poet laureate Omar Khayyam and Nizam ul-Mulk, who later became the Grand Vizier to the Turkish sultan of Persia. Hasan had his own secrets to guard. He had gained esoteric knowledge from the former and royal privileges from the latter. After being caught in a money-pilfering scandal, Hasan was forced to flee Persia for Egypt, where he was further indoctrinated in ancient secrets, including intimate knowledge of the Hebrew Cabala.

While in Egypt Hasan may have laid his plans for the formation of his Assassin sect while studying the organization and practices of the *Dar ul Hikmat* (House of Knowledge) or Grand Lodge of Cairo created in 1004. This lodge was a repository for the ancient knowledge and wisdom brought forward from the days of Adam, Noah, Abraham, and Moses. Lodge members perfected the techniques used centuries later by Weishaupt to organize the Illuminati. It was here Hasan learned duplicitous tactics, as members claimed to be both Muslims and Christians at the same time, and recognition signs, some of which can still be found in Grand Orient Freemasonry. As in all secret societies, while most members were simply fervent worshippers, the top leadership had other agendas.



Hasan bin Sabah (or Hassan I Sabbah) was a missionary who founded the *hashshasin* (assassins), an offshoot of Ismailism. Lacking their own army, the *hashshasin* attacked their enemies one by one.

Hasan's killer cult came into existence about 1094 when he and some Persian allies took the mountain fortress of Alamut on the Caspian Sea in Iran. He created his own Shia Ismaili sect, which came to be known as the Assassins. Hasan, known as the "Old Man of the Mountain," forged a personality cult centered on himself and struck fear due to his sect's lethal violence.

The higher initiates were taught the Assassin secret doctrines, one of which was "Nothing is true and all is allowed," a phrase eerily reminiscent of the Law of Thelema, expressed as "Do what thou wilt shall be the whole of the Law." This law was passed through the Illuminati to Aleister Crowley's Ordo Templi Orientis (OTO), or Order of Oriental Templars.

The Assassins also believed there is only one God and everything in creation, including humankind, is part of a universal whole, a concept along the lines of Albert Einstein's Unified Field Theory, which continues to be seriously studied by modern scientists. Finally, the Assassin dogma that the end justifies the means may well have been a precursor of that same philosophy that passed into the Illuminati and then into "Illuminized" Freemasonry.

The power of the Assassins increased through the mid-twelfth century when the cult boasted a string of strongholds stretching throughout Persia and Iraq. Their influence may have even reached to the secret society of Thugs in India, who were known to use recognition signs similar to the Assassins.

As grand master, Hasan created a system of apprentices, fellows of the Craft and Masters, which has been compared with the later Masonic degrees. Masonic historian Mackey admitted the Assassins' "connection with the Templars, as historically proved, may have had some influence over that Order in molding, or at least in suggesting, some of its esoteric dogmas and ceremonies."

The system of grand masters, grand priors, religious devotees, and their degrees of initiation were mimicked later by the Templars, Freemasons, and Illuminati. In 1129, Jerusalem's King Baldwin II asked Payens and his Templars to aid in an ill-fated attack on the Muslim city of Damascas. This somewhat hasty and ill-conceived operation brought the Templars into contact with the notorious Assassins. By several accounts, it was here the Templars

joined with the Assassins in joint operations during the Crusades, providing the opportunity for the Templars to learn their esoteric ancient knowledge. It must be noted that there were only slight differences between the average fighting man of both the Templars and the Assassins. Both groups were filled with brutish, ignorant, and bloodthirsty men who merely did what they were told. As with the future Illuminati, only their leaders knew the underlying truths of their order.



The murderous nature of the Assassins proved its downfall. Hasan was assassinated by his son Mohammed, who in turn was poisoned by his son....

The murderous nature of the Assassins proved its downfall. Hasan was assassinated by his son Mohammed, who in turn was poisoned by his son, who had learned of Mohammed's plan to also kill him. By 1250, invading Mongol hordes had captured the last Assassin stronghold, effectively eliminating the order. According to some researchers, however, pockets of Assassins may still exist in the Middle East today.



Rosicrucians

The Rosicrucians are another of the secret brotherhoods that many consider the progenitors of Freemasonry and the Illuminati. This group also reportedly has knowledge and secret traditions reaching back into antiquity. The Order of the Rosy Cross was founded in 1188 by a pre-Masonic Templar named Jean de Gisors, a vassal of English King Henry II. Some recent writers, however, believe that Rosicrucianism and Freemasonry were separate philosophies that only merged in the late eighteenth century along with Illuminati influence. Whatever the truth, the fact remains, as acknowledged by Masonic historian Mackey, that "a Rosicrucian element was very largely diffused in the *Hautes Grades* or High Degrees [of Freemasonry coming from] the continent of Europe about the middle of the 18th century."

Although the Rosicrucians claim to trace a lineage back to ancient Egypt and beyond, the name only became public between 1614 and 1615 with the publication of two tracts. One, entitled *Fama Fraternitatis Rosae Crusis*, or *Report of the Rosicrucian Brotherhood*, was supposed to have been written by Christian Rosenkreutz (translated literally as Rosy Cross) and detailed his journeys through the Holy Land and the Mediterranean area as he gained esoteric Eastern knowledge. After studying with the illuminated Alumbrados of Spain, Rosenkreutz returned to Germany where he formed the Order of the Rosy Cross.

The name has variously been interpreted as a play on the name Rosenkreutz; derived from the Latin *ros*, or dew, and *crux*, or cross; a chemical symbol for "light"—hence, knowledge; a reference to the blood-covered cross of Jesus; or the red cross on the shields of the Knights Templar. Count Mirabeau, the Freemason French Revolution leader, claimed the Rosicrucians were, in fact, nothing more than the outlawed Knights Templar under another name.

The fictional tracts, known as the "Rosicrucian Manifestos," disclosed the existence of this secret brotherhood and promised a coming age of enlightenment along with the revelation of ancient secrets. They most probably were written by Johann Valentin Andreae, a German Lutheran cleric who traveled extensively through Europe before becoming spiritual counselor to the Illuminist Duke of Brunswick, chairman of the Freemason Convention of Wilhelmsbad, and the Freemason leader connected to William of Hesse and the Rothschilds.


Allgemeine vnd General
REFORMATION,
der gantzen weiten Welt.
Beneben der
FAMA FRA-
TERNITATIS,
Deß Löblichen Ordens des
Rosenkreutzes / an alle Gelehrte
vnd Häupter Europæ geschrie-
ben:
Auch einer kurtzen RESPONSION,
von dem Herrn Haselmeyer gestellet / welcher
deßwegen von den Jesuitern ist gefänglich ein-
gezogen / vnd auff eine Galleren ge-
schmiedet:
Itzo öffentlich in Druck verfertiget /
vnd allen frewen Hertzen communicirt
worden.
Gedruckt zu Cassel / durch Wilhelm Wessel /
ANNO M. DC. XIV.

Title page of the *Fama Fraternitatis Rosae Crusis*, published in 1614, which was key to establishing the secret society of Rosicrucians.

A third Rosicrucian publication, the fantasy *Chemische Hochzeit* ("The Chemical Wedding"), by Christian Rosenkreutz, was so filled with symbolic references to the outlawed Knights Templar that the Catholic Church condemned it along with the Rosicrucian Manifestos. One early German Rosicrucian society called the Order of the Gold and Rosy Cross became the basis of the Freemason Strict Observance Lodge, which many years later was taken over by the Illuminati.

Rosicrucians were seen by the Church as Satanists and accused of making compacts with the devil and sacrificing children. Others saw them as the progenitors of today's scientific inquiry as well as protectors of ancient secrets. It seems apparent that the Rosicrucians—like the Cathars and Templars before them—had access to an ancient knowledge that held more substance than anything promulgated by Rome.

But the rise of the Protestant orders did little to decrease the violence aimed at anyone diverting from Catholicism. Ironically, Rosicrucian scientists, astronomers, mathematicians, navigators, and architects also became religious victims. Like the Roman

Church, Anglican clerics called them pagans and heretics. The rational humanist Rosicrucians were forced underground by the church and Rosicrucian leaders such as Christopher Wren and Elias Ashmole established Rosicrucian-based Speculative Masonry at the formation of the Grand Mother Lodge of Freemasonry in 1717. Nineteenth-century Masonic author J. M. Ragon noted that the Rosicrucians and Freemasons merged during this time, even meeting in the same room at Masons' Hall in London.



By 1750, the previous distinctions between Freemasons, Rosicrucians, and other organizations that claimed Templar origins had blurred to the point that they all appeared virtually the same.

By 1750, the previous distinctions between Freemasons, Rosicrucians, and other organizations that claimed Templar origins had blurred to the point that they all appeared virtually the same. Rosicrucian theology today indeed indicates knowledge that can be traced through Plato and Pythagoras to the Egyptian Mystery School of Pharaoh Tuthmosis III, some 1,500 years before Christ. Nesta Webster wrote, "Rosicrucianism was a combination of the ancient secret tradition handed down from the patriarchs through the philosophers of Greece and of the first Cabala of the Jews."

Two competing orders of Rosicrucians are still active in the United States today. Both claim to hold secrets handed down from ancient Egypt and both are the object of scorn and derision by religious fundamentalists.



Recent Societies

Today there is a multitude of secret societies in the world, some well-known and some not so. A few of the better-known ones include:

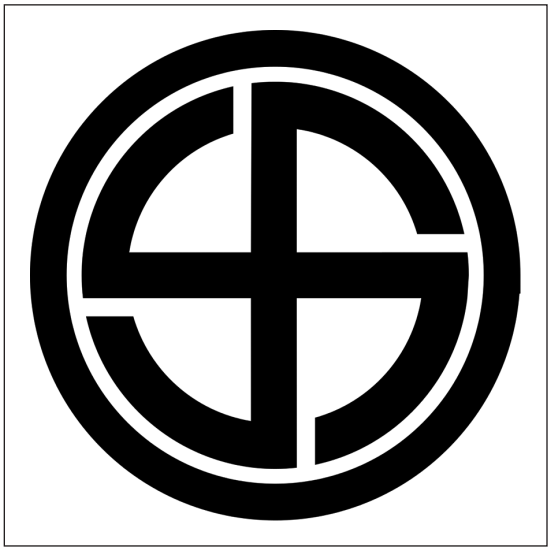
- The Ancient Order of Hibernians, organized in 1890 to protect Catholics from anti-Catholic forces and to assist Irish Catholic immigrants.
- The Knights of Columbus, the largest network of Catholic men and their families in the world, was founded in 1882 and primarily modeled after Freemasonry.
- The Prelature of the Holy Cross and Opus Dei, known simply as Opus Dei, is a Catholic society formed in 1928 by Saint Josemaría Escrivá de Balaguer in Spain and now operating in eighty nations. The society asserts its aim is to "contribute to that evangelizing mission of the Church, by promoting among Christians of all social classes a life

fully consistent with their faith" during their daily lives. The Opus Dei Awareness Network (ODAN) claims the society is "the most controversial group in the Catholic Church today" having become the "personal prelature" of Pope John Paul II, who in 1982 freed it from local control by priests and church officials. "As a religious order free from the control of local bishops, Opus Dei has become a target for the same pressures that once focused on the Knights Templar and Jesuits, two older orders that once possessed the same independence," explained author John Michael Greer.

- The National Grange, formed in 1867 as a secret society of both men and women based largely on Freemasonry to promote rural life, particularly in the war-ravaged South.
- The Ancient Order of Druids (AOD), a fraternal organization founded in London in 1781 to perpetuate the beliefs of the druids, ancient shaman priests of the Iron Age Celts.
- The Mystic Order of Veiled Prophets of the Enchanted Realm (M.O.V.P.E.R), sometimes referred to as The Grotto, a fraternal organization within Freemasonry to solicit funds to aid cerebral palsy research.
- The Hermetic Order of the Golden Dawn, also known as the Golden Dawn, was founded in 1887 by three Freemasons steeped in Rosicrucian lore. The order, dedicated to the study of metaphysics, paranormal, and occult "Magick," was active in the United Kingdom during both the nineteenth and twentieth centuries and has been a great influence on Western occultism.
- The Knights of Pythias was founded in 1864 in Washington, D.C., by Justus H. Rathbone, who had been inspired by a play by the Irish poet John Banim concerning the legend of Damon and Pythias. It was the first fraternal organization to receive a charter under an act of the United States Congress.
- The Loyal Order of Moose was founded in 1888 and is dedicated to providing health benefits to its members who today are active in a thriving network of Moose Lodges throughout the United States.
- The Ku Klux Klan (KKK), or the Klan, is the name of separate past and present right-wing organizations in the United States which have advocated extremist views on white supremacy, white nationalism, and anti-immigration. It was most active in the early twentieth century.
- The Knights of the Golden Eagle, a fraternal society founded in Baltimore in 1873, was active in twenty states until its decline between 1943 and 1944, during World War II.

Another more recent order with a heritage reaching back to the medieval Teutonic Knights is the Thule-Gesellschaft, or Thule Society, named after a leg-

endary northern country from Greek mythology. The Teutonic Knights were a twelfth-century offshoot of the Knights Templar that used the swastika as their emblem. The Thule Society was formed in 1918 in Munich to seek a return of power to Germany following its defeat in World War I and the failure of the Treaty of Versailles. Many prominent members of the Thule Society became leaders in an off-shoot political party, the National Socialist German Workers Party (Nazis). It is also believed that the Illuminati theology, spreading among the Freemasons, laid the groundwork for other more mystical societies such as the Ordo Templi Orientis (OTO), or the Order of the Temple of the East. The OTO was founded at the beginning of the twentieth century as an international fraternal and religious organization dedicated to having the Law of Thelma ("Do what thou wilt shall be the whole of the Law") as its guiding principle. Like Freemasonry and the Illuminati, the OTO prescribes an initiatory system followed by a series of secret ritual dramas to introduce esoteric teachings.



The symbol of the Thule Society employed a swastika, which would, of course, be used in the German Workers Party, or Nazis.

Many modern secret societies, such as the ones listed here, have drawn their rituals and beliefs from earlier orders. One is the International Order of St. Hubertus, which came to public attention in February 2016 when Supreme Court justice Antonin Scalia was found dead at the hunting ranch of one of the order's members in Texas.

The order, rooted in Catholicism and whose insignia is the Maltese Cross of the Knights Templar, is named after Hubert, the patron saint of hunters and fishermen. The group's grand master is Istvan von Habsburg-Lothringen, archduke of Austria, and includes prominent persons in both Europe and America. The "grand master" title and the structure of the order, along with its European royalty members, link the order to Illuminized Freemasonry. In 1726, the founder of St. Hubertus, Count Franz Anton von Sporck, established a Freemason lodge in Prague. The U.S. chapter of this order was formed in 1966 at a meeting of the Bohemian Club in San Francisco, which is connected to the very secretive and exclusive Bohemian Grove group that meets every July and has included very high-ranking American corporate and political leaders such as U.S. presidents Ronald Reagan, George H. W. Bush, and Richard Nixon. It might be noted that the symbol of Bohemian Grove is the owl, just like the original Illuminati.

Another modern-day secret society credited with great power is known as the Bilderberg Club, or Group or Conference or Meetings. Though there are no documented links to earlier societies, this society is composed of some of the most influential men and women in the world, including prime ministers, presidents, and international bankers They meet once a year under heavy security and secrecy. It is so secretive it does not have an official title. The group was first discovered meeting in 1954 at the Bilderberg Hotel in Holland from which it took the name. Adding to its secrecy and exclusivity, only its steering committee decides who can be a member. It is believed that the Bilderbergers provide a meeting place for world leaders to air plans and grievances and to synchronize their activities.

In its 1987 Christmas edition, *The Economist* described Bilderberg as "the most powerful private club in the world. Its power has certainly not diminished as the decades have rolled by and neither has its secrecy. Although it began with trade unionists and powerful people it wanted to persuade, … [today] Bilderberg has boiled down to a rotten core of bankers, royalty, arms industry, oil and media barons and Rory Stuart [British] MP, in the tradition of Kissinger, Blair, Cameron, Osborne and Balls, has thrown his lot in with them."



Edward Mandell House was a top political advisor to President Wilson during World War I. He predicted the creation of a central bank and graduated income tax.

Bilderberg is comprised of many of the inner core leaders of other modern societies—the Council on Foreign Relations and its sister organization in Britain, the Royal Institute of International Affairs, and a more recent group, the Trilateral Commission. The Council on Foreign Relations, which according to some has directed U.S. foreign policy since before World War II, was formed following the failure to establish a one-world government during the Paris Peace Conference of 1919. Attending the Paris peace conference were President Woodrow Wilson and his closest advisers, Colonel Edward Mandell House (the title was honorary as House never served in the military), bankers Paul Warburg and Barnard Baruch, and almost two dozen others. Conference attendees embraced Wilson's plan for peace, which included the formation of a League of Nations. However, under American law, the covenant had to be ratified by the U.S. Senate, which failed to do so.

It was House, a self-described Marxist socialist, who in 1921 authored a book entitled *Philip Drew: Administrator* in which he described a "conspiracy" within the United States to establish a central bank and a graduated income tax and a plan to control both political parties. Two years after the publication of his book, two, if not all three, of his stated goals had been met in reality.

Undeterred by the Senate's vote, Colonel House, along with both British and American peace conference delegates, met in Paris's Majestic Hotel on May 30, 1919, and resolved to form an "Institute of International Affairs," with one branch in the United States and one in England. The English branch became the Royal Institute of International Affairs with a sister organization in America. The stated purpose of these organizations was to guide public opinion toward acceptance of a one-world government or globalism.

The U.S. branch was incorporated on July 21, 1921, as the Council on Foreign Relations (CFR). It was built upon an existing, but lackluster, New York dinner club of the same name, which had been created in 1918 by prominent bankers and lawyers for discussions on trade and international finance. Article II of the new CFR's by-laws stated that all meetings were secret and anyone revealing details of CFR discussions in contravention of CFR rules and regulations would be dropped from membership. Initial funding for the CFR came from bankers and financiers such as J. P. Morgan, John D. Rockefeller, Bernard Baruch, Jacob Schiff, Otto Kahn, and Paul Warburg. Today, funding for the CFR comes from major corporations such as Xerox, General Motors, Bristol-Meyers Squibb, Texaco, and others as well as the German Marshall Fund, McKnight Foundation, Dillon Fund, Ford Foundation, Andrew W. Mellon Foundation, Rockefeller Brothers Fund, Starr Foundation, and the Pew Charitable Trusts. The CFR is at the center of corporate America.

Many CFR members belong to upper-crust social register groups such as the Century Association, the Links Club, the University Club, and Washington's Metropolitan Club. In an effort to avoid the designation as a corporate-run "Old Boys" club, in recent years the CFR has extended its membership to include a few blacks and more than a dozen women. To broaden its influence beyond the eastern seaboard, the CFR created Committees on Foreign Relations composed of local leaders in cities across the nation. More than thirty-seven such committees comprising about 4,000 members existed by the early 1980s.

Admission to the CFR is a very discriminating and painful process. Candidates must be proposed by a member, seconded by another member, approved by a membership committee, screened by the professional staff, and finally approved by the board of directors.

Critics, noting that the CFR has had its hand in every major twentieth-century conflict, view the CFR as a group set on world domination through multinational business, international treaties, and world government. Former

U.S. Navy judge advocate general Admiral Chester Ward, a longtime CFR member, once stated, "CFR, as such, does not write the platforms of both political parties or select their respective presidential candidates, or control U.S. defense and foreign policies. But CFR members, as individuals, acting in concert with other individual CFR members, do."

"Once the ruling members of the CFR have decided that the U.S. Government should adopt a particular policy, the very substantial research facilities of CFR are put to work to develop arguments, intellectual and emotional, to support the new policy, and to confound and discredit, intellectually and politically, any opposition," Ward explained.



Critics, noting that the CFR has had its hand in every major twentieth-century conflict, view the CFR as a group set on world domination....

The CFR wields power far outside itself. According to the Capital Research Center's *Guide to Nonprofit Advocacy and Policy Groups*, CFR board members are associated with such influential organizations as the Committee for Economic Development, the Peterson Institute for International Economics, the Committee for a Responsible Federal Budget, the Business Enterprise Trust, the Urban Institute, the Business Roundtable, the U.S. Council on Competitiveness, the U.S. Chamber of Commerce, the now defunct National Alliance of Business, the Brookings Institution, the Business-Higher Education Forum, the Washington Institute for Near East Policy, the Ethics and Public Policy Center, the Hoover Institution, the Center for Strategic and International Studies, the Wilderness Society, and the American Council for Capital Formation.

The public presence of the CFR is its publication *Foreign Affairs*, termed "informally, the voice of the U.S. foreign-policy establishment." Even the establishment-orientated *Encyclopedia Britannica* admitted, "Ideas put forward tentatively in this journal often, if well received by the *Foreign Affairs* community, appear later as U.S. government policy or legislation; prospective policies that fail this test usually disappear."

Since before World War II, CFR members have been a core of U.S. foreign policy. Pulitzer Prize-winning journalist J. Anthony Lukas once noted, "From 1945 well into the sixties, Council members were in the forefront of America's globalist activism." The council once even suggested revamping the U.S. State Department. In February 2001, seven months before the attacks of 9/11, the CFR released a report calling for reforms within the State Department, which it accused of being "in a profound state of disrepair, suffering from long-term mismanagement, antiquated equipment, and dilapidated and insecure facilities."

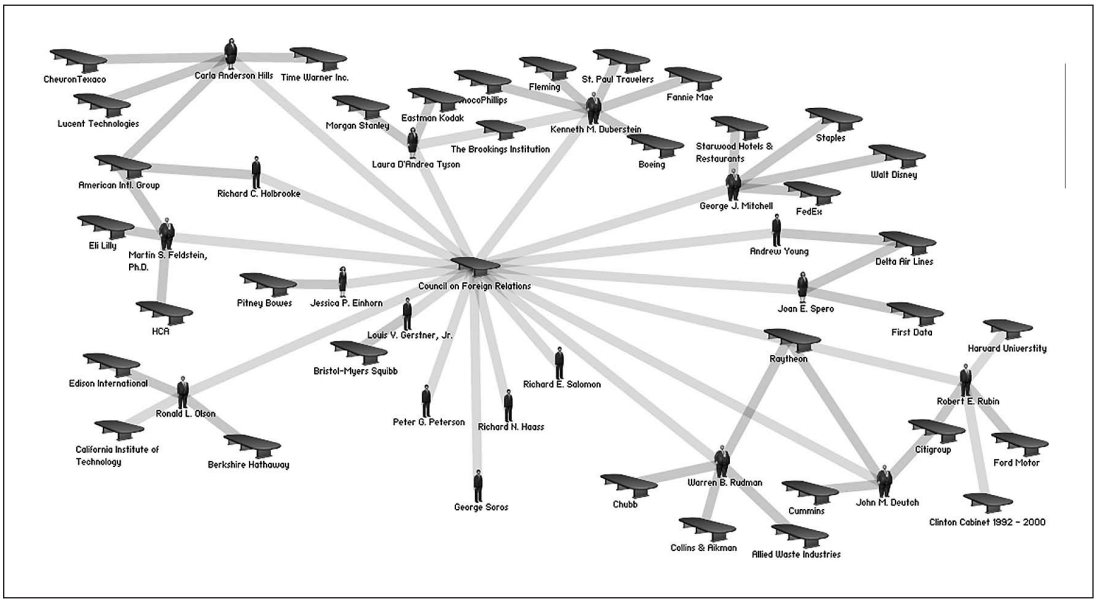
Rockefeller family biographer Alvin Moscow has written, "So august has been the membership of the Council that it has been seen in some quarters

as the heart of the eastern Establishment. When it comes to foreign affairs, it *is* [emphasis in the original] the eastern Establishment. In fact, it is difficult to point to a single major policy in U.S. foreign affairs that has been established since [Woodrow] Wilson which was diametrically opposed to then current thinking in the Council on Foreign Relations."

However, journalist Lukas rejected the "simple-minded" notion of direct dictatorial control from within the CFR by noting, "one must also recognize that influence flows as well through more intricate channels: the personal ties forged among men whose paths have crossed time and again in locker rooms, officers' messes, faculty clubs, embassy conference rooms, garden parties, squash courts and board rooms. If the Council has influence—and the evidence suggests that it does—then it is the influence its members bring to bear through such channels."

Several researchers have accused the CIA of serving as a security force not only for corporate America but also for friends, relatives, and fraternity brothers of CFR members. Chase Bank officer and former CFR chairman John J. McCloy, who served as foreign policy adviser to six U.S. presidents, once commented, "Whenever we needed a new man [for a government position], we just thumbed through the roll of council members and put through a call to New York."

Because critics have viewed the CFR as an instrument of control by the "liberal Eastern Establishment," it was expedient to expand its activities. This



A 2004 diagram shows how the Council on Foreign Relations is connected to various banks and other large corporations.

was accomplished in July 1973 when the Trilateral Commission was founded by CFR luminaries David Rockefeller and former U.S. national security advisor Zbigniew Brzezinski.

Initially the stated purpose of the Trilateral Commission was to create a "New International Economic Order." However, in recent materials, this has been changed to merely fostering a "closer cooperation among these core democratic industrialized areas of the world with shared leadership responsibilities in the wider international system."

In 1970, Brzezinski wrote in the CFR publication *Foreign Affairs*, "A new and broader approach is needed—creation of a community of the developed nations which can effectively address itself to the larger concerns confronting mankind.... A council representing the United States, Western Europe and Japan, with regular meetings of the heads of governments as well as some small standing machinery, would be a good start." Later that year, in his book *Between Two Ages: America's Role in the Technetronic Era*, Brzezinski declared, "national sovereignty is no longer a viable concept," and prophetically foresaw a society "... that is shaped culturally, psychologically, socially and economically by the impact of technology and electronics—particularly in the area of computers and communication."

Plans for a commission of trilateral nations were first presented by Brzezinski during a meeting of the ultra-secret Bilderberg group in April 1972 in the small town of Knokke, Belgium. With the blessing of the Bilderbergers and the CFR, the Trilateral Commission began organizing on July 23–24, 1972, at the 3,500-acre Rockefeller estate at Pocantico Hills, a subdivision of Tarrytown, New York.

Commission members publish publicly available "Task Force Reports," or "Triangle Papers," as well as a newsletter, *Trialogue*. "Many of the original members of the Trilateral Commission are now in positions of power where they are able to implement policy recommendations of the Commission; recommendations that they, themselves, prepared on behalf of the Commission," noted journalist and Trilateral Commission researcher Robert Eringer. "It is for this reason that the Commission has acquired a reputation for being the Shadow Government of the West."

Noting the similarities of Trilateral and Illuminati agendas, the late senator and presidential candidate Barry Goldwater wrote, "What the Trilaterals truly intend is the creation of a worldwide economic power superior to the political government of the nation-states involved. As managers and creators of the system they will rule the world."

Commission spokespersons like to point out that the group does not receive any government funding. Early funding in the 1970s came from tax-exempt foundations such as the Rockefeller Brothers Fund, which in 1977 alone put up $120,000. Donations also came from the Ford Foundation, the

Lilly Endowment, the German Marshall Fund, and corporations such as Time, Bechtel, Exxon, General Motors, Wells Fargo, and Texas Instruments.

Although not given to hidden symbols and occult practices, both the CFR and the Trilateral Commission qualify as secret societies because no member of the public can apply to join. New members are carefully screened for their globalist views and must be approved by a membership committee. Additionally, no one is allowed to make public what transpires in their meetings. It is easy to see why so many people believe that U.S. government policy has been directed from these Rockefeller-dominated and secretive organizations. One such person is Texe Marrs [no relation to this author], a former U.S. Air Force officer and University of Texas faculty member who operates two Christian ministries from Austin, Texas. "Among the evil culprits I fingered over the years were such anti-American globalist groups as the Council on Foreign Relations, The Trilateral Commission, the Freemasons and the Bilderbergs. All play important roles in the on-going conspiracy. But behind them all is the satanic influence and power of Zionists. Zionists, in fact, are the real, but, so often, unheralded authors of the globalist plot," he stated. Marrs, along with many others, believes that the one-world objectives of the illuminized Freemasons, having failed to achieve success through political organizations such as the League of Nations and the United Nations, are today working through controversial corporate international trade agreements, such as the North American Free Trade Agreement (NAFTA), the Security and Prosperity Partnership (SPP), and the proposed Trans-Pacific Partnership (TPP, which was rejected by the Trump administration).



Marrs … believes that the one-world objectives of the illuminized Freemasons, having failed to achieve success through political organizations …, are today working through controversial corporate international trade agreements….

"Now, finally, this traitorous clique of elitists has stepped out of the shadows into the light. No longer need they fear public disapproval. So effective has been their psychological brainwashing campaign and their dumbing down of the citizenry, the arrogant plotters believe they can finally come out and defiantly show themselves. Evidently, they think that no one is able to stop or even delay their bold plot to murder—yes, murder—America," Marrs warned.

In addition to its newsletter *Trialogue*, the Trilateral Commission regularly issues a number of publicly available "Task Force Reports," or "Triangle Papers." For some time, conspiracy newsletters and blogs of both the right and left have used these to reveal Trilateral "secrets." Since such secrets are largely gained directly from the commission publications, it seems apparent that these publications don't contain any true inner secrets.

One worrisome paper issued in 1975 by the CFR is entitled *The Crisis of Democracy*. One of its authors, Harvard political scientist Samuel P. Hunting-

ton, asserted that America needed "a greater degree of moderation in democracy." He argued that democratic institutions were incapable of responding to escalating crises and that leaders with "expertise, seniority, experiences and special talents" were needed to "override the claims of democracy."

Huntington should know about how those espousing Trilateralist policies often end up implementing those same policies in the government, as just three years after his paper was published, he was named coordinator of security planning for President Jimmy Carter's National Security Council. In this capacity, Huntington in 1979 prepared Presidential Review Memorandum 32, which led to the 1979 Presidential Order creating the Federal Emergency Management Agency (FEMA), a civilian organization with the power to take totalitarian control of government functions in the event of a national "emergency."

Another Trilateralist, the late Nature Conservancy CEO John Sawhill, authored an early commission report entitled *Energy: Managing the Transition*, which made recommendations on how to manage a movement to higher costing energy. Sawhill was appointed deputy secretary of the Department of Energy. Trilateralist C. Fred Bergsten participated in the preparation of a commission report called *The Reform of International Institutions*, then went on to become assistant secretary of the Treasury for International Affairs.

Eyebrows were raised when President Jimmy Carter, reportedly on instructions from David Rockefeller, appointed banker Paul Volcker to head America's powerful central bank—the Federal Reserve. Volcker had been a founding member of the Trilateral Commission and chairman emeritus of the secretive Council on Foreign Relations, as well as a long-time member of the Bilderbergers. He was replaced as the leader of the Federal Reserve during the Reagan administration by Alan Greenspan, also a member of the Trilateral Commission, the CFR, and the Bilderbergers. In 2006, President George W. Bush replaced Greenspan with Ben Bernanke, a Bilderberg attendee, and in 2014, Janet Yellen, Greenspan's protégá and a CFR member, took his place. With many such connections between the corporate world and government service, it is no wonder that the Trilateral Commission has been called the Shadow Government of the West. Many researchers see this organization as a modern embodiment of the central command and control sought by the Bavarian Illuminati.

It would appear that the Trilateral Commission may be following in the steps of Weishaupt and his original Illuminati. Barry Goldwater observed, "What the Trilaterals truly intend is the creation of a worldwide economic power superior to the political government of the nation-states involved. As managers and creators of the system they will rule the world."

The indisputable connections between America's leadership and the Trilateral Commission, as well as the CFR, coupled with the fact that globalist banker David Rockefeller has been a leading luminary in both groups, has



Former Federal Reserve chairmen Paul Volcker (left) and Alan Greenspan both had connections to the Council on Foreign Relations and the Bilderbergers.

prompted concern among conspiracy writers on both the left and right. It is easy to see why so many people believe that U.S. government policy has been directed from these Rockefeller-dominated organizations.

Don't think that all this belongs in some distant past. Within his first ten days in office, President Barack Obama had appointed eleven Trilateral Commission members to key positions in his administration. David Rockefeller was Obama's principal foreign policy advisor. Since the official commission membership list names only eighty-seven members from the United States, this means Obama appointed more than 12 percent of the commission's U.S. membership to top-level government positions. In fact, since the Carter administration but prior to Obama's second term, all U.S. presidents and vice presidents—except for Obama and Joe Biden—along with six of the last eight World Bank presidents and more than half of all U.S. secretaries of state and three-quarters of the secretaries of defense have been Trilateralists.

This situation was called "undue influence," as these commission members within the Obama administration controlled some of the nation's most important needs: financial and economic crisis, national security, and foreign policy.

According to an CFR article published in 2017, members were not happy with the prospect of a Donald Trump presidency. "The Trump administration seems determined to muddle through its foreign policy without initial guiding principles, benchmarks for progress, or the means of adjudicating between com-

peting objectives, and with a wildly improvisational leadership style that has no precedent in recent history. Such an approach is dangerously nearsighted and presents an exceptionally high risk of failure—not only in achieving his few stated foreign-policy goals, from the defeat of the Islamic State to the containment of China, but also in assuring basic peace and prosperity for the American people," wrote Micah Zenko, and Rebecca Friedman Lissner.

The global banks and corporations now dominate the nation states, including the United States, with no regard for due process, Congress, or the will of the people. Adam Weishaupt would no doubt approve.



Freemasonry

Since the philosophies of the Illuminati became so intertwined with Freemasonry, it is incumbent to make a close study of that order. Most conspiracy theories today eventually circle back to the Freemasons, one of the largest and most familiar of the secret societies. Freemasonry is a fraternal organization established between the sixteenth and seventeenth centuries as an outgrowth of the outlawed Knights Templar Order. Other secretive groups whose memberships were mixed with those of the Templars included the Hospitallers, the Knights of Christ, the Knights of Saint John, the Teutonic Knights, and the powerful Knights of Malta, which still exists today

With more than six million members worldwide, primarily in Europe, the United Kingdom, and America, and openly engaged in charitable works, the Brotherhood traces its ancestry back to the Mystery Schools of Greece and Egypt and provides the connective tissue between ancient and modern secret societies. It was a formidable organization even before certain lodges, originally called "Mysteries," became "illuminized" in the late eighteenth century. Poking fun at the ubiquitous presence of the Masons, American journalist and author Ambrose Bierce in his book *The Devil's Dictionary* described Freemasonry as "An order with secret rites, grotesque ceremonies and fantastic costumes, which, originating in the reign of Charles II, among working artisans of London, has been joined successively by the dead of past centuries in unbroken retrogression until now it embraces all the generations of man on the hither side of Adam and is drumming up distinguished recruits among the pre-Creational inhabitants of Chaos and Formless Void. The order was founded at different times by Charlemagne, Julius Caesar, Cyrus, Solomon, Zoroaster, Confucius, Thothmes, and Buddha. Its emblems and symbols have been found in the Catacombs of Paris and Rome, on the stones of the Parthenon and the

Chinese Great Wall, among the temples of Karnak and Palmyra and in the Egyptian Pyramids—always by a Freemason."

It is clear that secret societies—both then and now—were concerned not only with political and commercial issues but also with matters pertaining to royal bloodlines, ancient religions, and spiritualism. Hidden knowledge involved secrets from the distant past that provided a basis for secret society theologies. These secrets continue to attract the attention of corporate leaders, high-level society members, European royalty, and even intelligence agencies. Much more will be said later about the merger of Freemasonry and the notorious Illuminati, the secret order that has garnered more myths, misinformation, and scrutiny by conspiracy theorists and the media than any other, with the possible exception of Freemasonry itself.

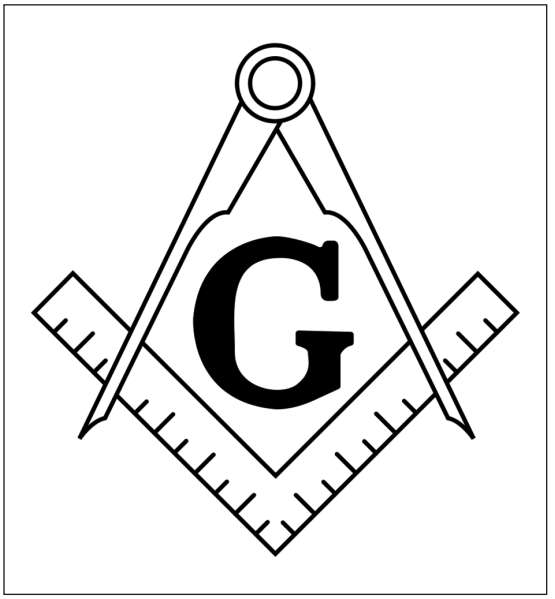


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The most famous of the Masonic symbols—the letter "G" inside a square and compass—stands for geometry, according to Masonic historian Albert Mackey, who added that Masons have been taught that masonry and geometry are synonymous terms. The geometrical symbols found in modern Freemasonry pertain to the geometrical secrets of the Medieval Masons, now admitted to be lost. Occult geometry, sometimes called "sacred geometry," long has utilized geometrical symbols, such as the circle, the triangle, and the pentagram, as symbols for metaphysical and philosophical concepts. Others have claimed the "G" stands for the Greek word *Gnosis*, meaning knowledge or mystical enlightenment. Authors Christopher Knight and Robert Lomas had an interesting take on the well-known Masonic symbol of the square and compass. They claimed it originated as a stylized form of the ancient symbol for a king's power—a pyramid with its base at the bottom representing earthly power—superimposed with a reversed pyramid representing the heavenly power of the priest. Together, these pyramids of power create the symbol that has come to be known as the Star of David. "It first came into popular use on a large number of Christian churches in the Middle Ages," they wrote, "and the earliest examples were, we were amazed to find, on buildings erected by the Knights Templar. Its use in synagogues came very much later."

Critics of Freemasonry have claimed the prominent "G" stands for Gnosticism, a philosophy of Gnostic sects such as the previously mentioned Spanish Alumbrados, outlawed by the early Church.

One Masonic tradition claimed that Abraham, the patriarch of the Hebrews, taught the Egyptians special knowledge of building construction predating the Great Flood. Later, this knowledge—reported as the work of the legendary Hermes Trismegistus—was collected by Greek philosopher Euclid, who studied the work under the name geometry. The Greeks, and later the Romans, called this discipline architecture.



The symbol of the Freemasons.

While authorities disagree as to the actual origin of Freemasonry, all acknowledge that it predates Ancient Egypt. Masonic lore traces the origins back to the construction of the biblical Tower of Babel and King Solomon's Temple at Jerusalem. The Masons, the direct descendants of the earlier Egyptian and Greek guilds of masons, utilized esoteric construction techniques that had been passed down through the sects and Mystery Schools, some of which continue to confound modern builders.

During the late Middle Ages, opposition to the Holy Roman Universal (Catholic) Church was forced deep underground. Among the only organized groups able to move freely throughout Europe were the guilds of stonemasons, who maintained meeting halls or "lodges" in every major city and were the major force behind the construction of Europe's churches and cathedrals. Masons proved an ideal vehicle for the flow of information and the covert distribution of anti-clerical teachings.

Most writers trace Masonic secrets through the Knights Templar, those warrior priests of the Crusades. One eighteenth-century writer claimed modern Freemasonry was founded by Godfrey de Bouillon, leader of the First Crusade that captured Jerusalem.

The secrets of the origins of Freemasonry have been tightly held despite the publication of numerous books and literature on the subject. Walter Wilmshurst, a ranking Mason and author of *The Meaning of Masonry,* wrote that "the true, inner history of Masonry has never yet been given forth even to the Craft itself." Many researchers believe that even most Masons themselves have lost sight of Masonry's true origin and purpose.

Much of the confusion over Freemasonry's origins and growth dates from the rift between the Roman Catholic Church and the Protestant Church of England when many Masonic records were lost. Wars and revolutions took their toll on Masonic libraries in all nations. King Henry VIII, in breaking with Rome, not only discontinued the church's building programs in England causing widespread unemployment, but looted the assets of the Masons under the guise of taxes and tribute. To survive, the lodges began opening their memberships to non-Masons. These outsider merchants, landowners, and others—many with Templar backgrounds—became known as "Speculative" Masons. They embraced a mystical and esoteric doctrine based on traditions predating Freema-

sonry and brought to the Order by Knights Templar members fleeing persecution by the Church. By the time four London lodges formed a United Grand Lodge in 1717, Speculative Freemasonry completely dominated the original guild stonemasons or "Operative" Masons. It is primarily from Speculative Masonry that the Order derived its esoteric knowledge. Explained Nesta Webster:

> Speculative Masonry may have derived from the [biblical] patriarchs and the mysteries of the pagans. But the source of inspiration which admits of no denial is the Jewish Cabala.… The fact remains that when the ritual and constitutions of Masonry were drawn up in 1717, although certain fragments of the ancient Egyptian and Pythagorean doctrines were retained, the Judaic version of the secret tradition was the one selected by the founders of the Grand Lodge on which to build up their system.

German Mason Karl Gotthelf, Baron von Hund und Altengrotkau, a member of the Frankfurt Lodge, admitted carrying on the traditions of Knights Templar forced into exile in Scotland in the early 1300s. Other Order members openly proclaimed themselves "Knights of the Temple." In 1751, Hund formed an extension of the Scottish Rite called the Order of the Strict Observance after its oath of unquestioning obedience to mysterious and unseen "superiors." He claimed to be carrying out the orders of these unknown superiors, who were never identified or located. This Order ended with the fusion of the Illuminati and German Freemasonry during the Congress of Wilhelmsbad in 1782, as will be detailed later.



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The vast majority of American Freemasons look upon their brotherhood as little different from that of the Lion's Club, the Optimists, or the Chamber of Commerce. And from their standpoint, this is true. Masonic literature makes clear that only those initiates who progress beyond thirty-three-degree status are educated in the group's true goals and secrets.

Masonic author and Past Provincial Grand Registrar Walter Wilmshurst explained, "There has always existed an external, elementary, popular doctrine which has served for the instruction of the masses who are insufficiently prepared for deeper teaching. There has been an interior, advanced doctrine, a more secret knowledge, which has been reserved for riper minds and into which only proficient and properly prepared candidates, who voluntarily sought to participate in it, were initiated." The Thirty-third Degree Mason Manly P. Hall gave more details:

> Freemasonry is a fraternity within a fraternity—an outer organization concealing an inner brotherhood of the elect … the one visible and the other invisible. The visible society is a splendid

> camaraderie of 'free and accepted' men enjoined to devote themselves to ethical, educational, fraternal, patriotic and humanitarian concerns. The invisible society is a secret and most august fraternity whose members are dedicated to the service of a … *arcanum arcandrum* [a sacred secret].

Mason Albert Pike, who was prominent in the nineteenth century, conceded that Freemasonry has "two doctrines, one concealed and reserved for the Masters, … the other public…." Wilmshurst confirmed that the "first stage" or initial degrees of Masonry are "concerned merely with the surface-value of the doctrine" and that "beyond this stage the vast majority of Masons, it is to be feared, never passes."

Author A. Ralph Epperson made the interesting observation that every Mason will deny that there exists an inner and outer circle to the Order because the "average Mason" is truly unaware of this system while the "illuminated Mason" is pledged not to reveal it. "[T]his second layer is protected by an oath of secrecy, which means that if you knew about its existence, you would be obligated by an oath not to tell anyone," he explained.

Linking both the Freemasons and the Illuminati with a similar duality, Epperson saw that deception was accomplished by providing both initiate Masons and the inquiring public alike with such a mass of contradictory and confusing information, traditions, and history that even Masonic scholars cannot agree on many issues. Author Mackey acknowledges that Masonic records are "replete with historical inaccuracies, with anachronisms, and even with absurdities."

Wilmshurst explained the reason for such obfuscation by writing, "The growth [of Freemasonry] synchronizes with a corresponding defection of interest in orthodox religion and public worship … the simple principles of faith and the humanitarian ideals of Masonry are with some men taking the place of the theology offered in the various Churches…."

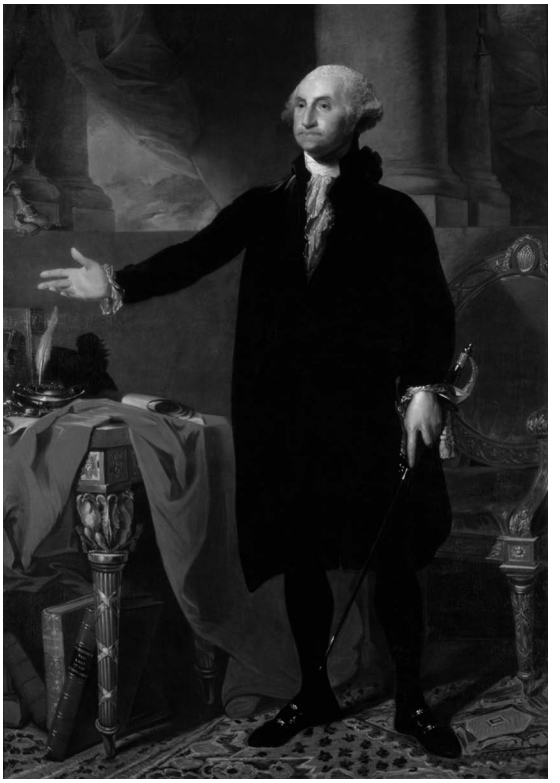
So Freemasonry, though disclaimed to be a religion, nevertheless offers a substitute for religion. No wonder it had to be circumspect in its teachings. Up to within living memory, anyone speaking concepts popularly believed to be sacrilegious or blasphemous risked serious community censure, bodily injury, or even death.

The transition from ancient secret societies to more modern secret organizations was invigorated by the introduction of "Illuminized" Freemasonry in the late 1700s, itself a blending of elder esoteric lore with Cabalistic traditions. These secrets continue to lurk at the inner core of Freemasonry even as its unknowing millions of members enjoy its outward philanthropy and fellowship.

Several modern organizations, while not officially Masonic, nevertheless draw from Masonic lore. These include such social or "fun" organizations as Ancient Arabic Order of the Nobles of the Mystic Shrine (Shriners) and the

Orders of the Eastern Star, DeMolay, Builders, and Rainbow. These groups are predominately American as British Masons are expressly forbidden to join such affiliates.

This brings up a very important point to remember—in the early nineteenth century, a major split developed between European and American Freemasonry. Today, the beliefs and activities of one cannot be ascribed to the other.



Many prominent U.S. leaders were Freemasons, including President George Washington.

Since the late eighteenth century, there has been continuing concern and speculation regarding the role of the Freemasons in world affairs, beginning with the American and French Revolutions and continuing up to today. To understand this suspicion, just consider this brief list of significant Masons, beginning with American presidents George Washington, James Monroe, Andrew Jackson, James K. Polk, James Buchanan, Andrew Johnson, James Garfield, William Howard Taft, Warren G. Harding, Harry S. Truman, Gerald Ford, and both Theodore and Franklin Roosevelt. Other famous American Masons include John Hancock, Benjamin Franklin, Paul Revere, Sam Houston, Davy Crockett, Jim Bowie, Douglas MacArthur, J. Edgar Hoover, and Hubert Humphrey. Historical foreign Masons include Winston Churchill, Cecil Rhodes, Horatio Nelson, Duke Arthur Wellington, Sir John Moore, Simón Bolivár, Giuseppe Garibaldi, Franz Joseph Haydn (who provided the melody to *Deutschland über Alles*), Wolfgang Amadeus Mozart, Johann Wolfgang von Goethe, Voltaire (François-Marie Arouet), Giuseppe Mazzini, Mikhail Bakunin, Alexander Kerensky, Alexander Pushkin, Benito Juárez, and José de San Martin.

This wide range of personalities could allow the argument that any consistency in Masonic political and social theology is impossible. But consider the odds that so many diverse world leaders and artists could all come from the same secretive fraternity. To deny any relationship between Freemasonry and world events, one also must ignore the infusion of Illuminati doctrine into Freemasonry in the late 1700s. Such infusion included the philosophies of Georg Wilhelm Friedrich Hegel and Weishaupt, which included "the end justifies the means" and "to achieve synthesis requires two opposing forces." It is

clear that Illuminized Freemasons have used any and every opportunity to advance their cause regardless of which side they may support at the moment.

The famous Masonic slogan *Ordo ab Chao* (Order out of Chaos) is generally regarded as referring to the Order's attempt to bring an order of knowledge to the chaos of the various human beliefs and philosophies in the world—a new world order.

Author Texe Marrs offered a more sinister interpretation, writing that *Ordo ab Chao* is a "Secret Doctrine of the Illuminati" based on German philosopher Georg Hegel's concept that "crisis leads to opportunity," usually practiced as "problem, reaction, solution." They work to invent chaos, to generate anger and frustration on the part of humans and thus, take advantage of peoples' desperate need for order," Marrs explained.

In 1826, Freemasonry was flourishing in the new United States with an estimated 50,000 members, mostly educated and professional men. But one Mason broke ranks.

Captain William Morgan of Batavia, New York, a thirty-year defector from Masonry, announced he planned to publish a book exposing Masonic secrets, claiming the order was "the bane of our civil institutions." But before publication, both Morgan and his publisher were kidnapped. The publisher was eventually rescued, but Morgan was never seen again. Rumors that Morgan had been abducted and murdered by the Masons spread through New York and on into the New England and Mid-Atlantic states, and a major scandal erupted.



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A public backlash against Masonic secrecy and exclusivity resulted. More than 45,000 members left the order and more than 2,000 lodges closed. In 1829, a New York state senate committee investigated Freemasonry and reported that wealthy and powerful Masons were found at every level of government and that the news media, "this self-proclaimed sentinel of freedom," was silent, having "felt the force of Masonic influence…." This was later confirmed by a Massachusetts state committee resolution stating, "Resolved, on the report of the Committee appointed to inquire how far Freemasonry and French Illuminism are connected, that there is evidence of an intimate connection between the high orders of Masonry and French Illuminism."

Opponents of President Andrew Jackson—himself a Freemason—took advantage of the scandal to form the Anti-Masonic Party, the first time a third party was created in the United States. A serious blow had been delivered against Masonry, which lasted for decades. As American Masonry recovered, it evolved into a different form from its European brothers, who kept the more traditional rites and beliefs.

But even in Europe, wars, revolutions, and social change caused damage to the original Masonic lore. In fact, according to the late Laurence Gardner, a past Master Mason of the United Grand Lodge of England, "… it is fair to say that modern Freemasonry's best kept secret is that it actually holds no secrets of any genuine substance."

Gardner explained that when England's King James II went into exile in France in 1688, with him went the traditional Masonic knowledge of the Scots, beneficiaries of the Knights Templar teachings. His followers were known as Jacobites. "Even though all the relevant documentation was not carried to France by King James' supporters, a good deal was burnt and destroyed," noted Gardner. "Intellectuals of the era, such as Sir Christopher Wren (b. 1632) and Sir Isaac Newton (b. 1642) did their best to work with the information at hand. They knew that masonic lore was connected with Cabala wisdom philosophy.… They also knew that it was related to the culture of the biblical kings and were aware of a scholarly existence before the days of the Roman Empire. They researched the technology of the ancient Babylonians, the philosophies of Pythagoras and Plato, and the mystery traditions of old Egypt, becoming thoroughly absorbed in history beyond the bounds of biblical scripture. But for all that, and despite their own considerable scientific achievements, they also knew that they lived only in the shadow of King Solomon."

Three years after George, the Elector of Hanover, Germany, was brought to England in 1714 and installed as King George I, the Grand Lodge of London was formed and from there sprang most modern Masonry, mixed with Rosicrucian theology. Rosicrucian leaders Christopher Wren and Elias Ashmole had firmly established Rosicrucian-based Speculative Masonry deep within the Order. It was the avowed Rosicrucian Ashmole who drew up the three basic Masonic degrees adopted by the Grand Lodge. Nineteenth-century Masonic author J. M. Ragon asserted that the Rosicrucians and Freemasons merged during this time, as demonstrated by the fact both groups met in the same room at Masons' Hall in London.

"Following the death of Sir Christopher Wren in 1723, those at the forefront of Hanoverian Freemasonry began to formulate an historical backdrop for their evolving, non-operative Craft," noted Gardner. "Such things as tolerance and benevolence were cemented as objectives, while signs and tokens were established, along with the aim of building a socially aware community." It was not until 1762 that the first mention was made of the well-known Masonic story of the two pillars of Solomon's Temple.

"[M]asonic rituals were constructed, and are still performed as plays," said Gardner. "But their scripts have been amended and modified. Thus, although the staging (whether the death of Hiram Abiff [the Widow's Son, whom Masons say was the chief architect of Solomon's Temple] or something else) is superficially preserved, the intended deeper meanings have been

ignored and forgotten, if not lost altogether." He said Masonic texts from 1717 most likely were produced by Sir Francis Bacon, believed by some to be the real author of the Shakespeare material as well as the person who masterminded and oversaw production of the King James Version (KJV) of the Bible. Bacon was in charge of forty-five scholars who translated and collated the KJV, making him the forty-sixth. For a coded clue as to Bacon's contributions, see Psalms 46—count forty-six letters from the beginning to get the word "shake" and forty-six words from the end to get the word "spear." The number forty-six was Bacon's cypher.

With so much of Masonic lore newly derived, it would appear the only true Masonic secret is the awareness of prehistoric "gods" who illuminized certain individuals with their knowledge. This knowledge was passed down through ancient Mystery Schools to the founders of both the Jewish and Christian religions, whose traditions were brought to the inner core of modern Freemasonry by the Knights Templar and the later Illuminati.



Illuminati

The name "Illuminati" means the enlightened ones and usually refers to a person who has been enlightened, or illuminated, by receiving knowledge from a higher or esoteric source.

Some believe this name came from a small splinter group of Gnostics in Spain called the "Alumbrados" (enlightened or illuminated). It was founded by a Spanish Jesuit, Ignatius of Loyola. The Alumbrados taught a form of Gnosticism, believing that the human spirit could attain direct knowledge of God and that the trappings of formal religion were unnecessary for those who found the "light." It is no wonder that the Spanish Inquisition instituted by the Catholic Church issued edicts against this group in 1568, 1574, and 1623.



Some believe this name [Illuminati] came from a small splinter group of Gnostic in Spain called the "Alumbrados" (enlightened or illuminated).

Others, such as the Polish philosopher Józef Maria Hoene-Wronski, writing in the 1800s, believed the Illuminati's history went much further back. "The name Illuminati … appears to have been introduced only about 1775 by the secret society which was founded by Weishaupt, and developed, it is said, by Baron Knigge," he wrote. "But, … it must have existed from the greatest antiquity. And actually the mystic affiliations under the Pyramids of Egypt, the esoteric sect of Pythagoras, the astrologers or mathemati-

cians of Rome in the time of Domitian, the House of Wisdom of Cairo, the Ismailis or Assassins, Companions of the Old Man of the Mountain, the Templars, the Rose-Croix … appear to form but an uninterrupted chain of these superior affiliations … under the name of Illumines."

Adam Weishaupt, founder of the Bavarian Illuminati, was greatly influenced by older philosophies and particularly by a merchant known only as Kolmer, a man linked to Gnosticism. He was suspected by some researchers to be the same man called Altotas, who was admired and mentioned by the French court magician and revolutionary Alessandro Cagliostro. Both were steeped in the esoteric knowledge of Egypt and Persia. Kolmer preached a secret doctrine based on an ancient form of Gnosticism called Manicheism, or Mandaeanism, that had used the word "Illuminated" prior to the third century. Kolmer reportedly met Cagliostro on the Island of Malta, the old Knights Templar stronghold, while on his way to France and Germany in the early 1770s. Cagliostro, the future French revolutionary, then became involved in Masonic activities with the famed Venician lover Giovanni Giacomo Casanova, as well as the mysterious Count of Saint-Germain. In Germany, Kolmer passed his secrets along to Weishaupt, who then spent several years determining how to consolidate all occult systems into his new "Illuminated" order. Weishaupt's devotion to the ancient mysteries of Mesopotamia is evidenced by the fact that the Illuminati adopted the old Persian calendar.

Although some believe the name "Illuminati" may have originated in the ancient Mystery Schools of Egypt and Greece, it also came to describe early baptized Christians. The Rosicrucians used the term to mean higher levels of initiation. Originally, the stated goals of the Illuminati Order appeared benevolent. They were to oppose and try to stop superstition, prejudice, religious influence over the masses, abuses of government power, and gender inequality. Others, however, saw members of the Order as anarchists or descendants of the Knights Templar and the Assassins of Hasan bin Sabah and some as nothing less than worshippers of Satan intent on dominating the world.

Due to Weishaupt's outspoken views against the Church and royalty and his support of equality and justice, some researchers have suspected that the Illuminati was some sort of proto-communistic organization dedicated to bringing about a proletarian revolution. No one knows their objectives for certain because any true goal of the Illuminati was hidden due to their extreme secrecy and the compartmentalization of the Order.



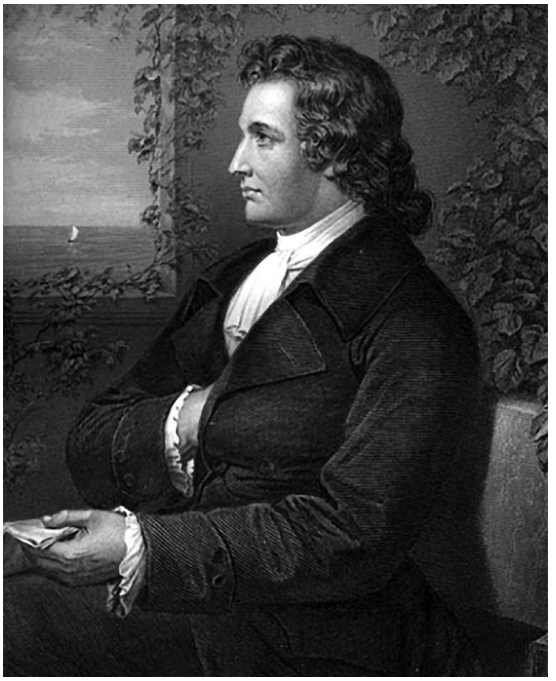
In Germany, Kolmer passed his secrets along to Weishaupt, who then spent several years determining how to consolidate all occult systems.

Less than a half dozen people were present at the first meeting of the Order, but it grew rapidly and only a few years later it had chapterhouses all over Germany, Austria, France, Italy, Hungary, and Switzerland. Many influ-

ential men became members, including noblemen, intellectuals, and progressive politicians.

During its life, the Bavarian Illuminati counted among its members many prominent men, including literary giants such as Johann Wolfgang von Goethe and Johann Gottfried Herder and even nobles such as the reigning dukes of Brunswick, Gotha, and Weimar.

Other prominent Illuminati included the Grand Duke of Saxe-Weimar-Eisenach Karl August; Duke of Saxe-Gotha-Altenburg Ernest II, along with his brother and successor Augustus; the Grand Duke of Frankfurt Karl Theodor Anton Maria von Dalberg; Duke Ferdinand of Brunswick-Wolfenbüttel; the Duke's assistant, Johann Friedrich von Schwartz; Count Franz Georg Karl von Metternich, Imperial Ambassador at Koblenz; the governor of Galicia, Count Joseph Brigido; the chancellor of Bohemia, Baron Franz Karl Sales Kressel, with his vice chancellor, Count Leopold Kolowrat, a Masonic grand master; the chancellor of Hungary and Transylvania, Count George Bánffy von Losoncz; the ambassador to London, Count Johann Philipp Karl Joseph von Stadion-Warthausen; and the ambassador to Paris, Warsaw, and England, Baron Gottfried von Swieten. These names mean little to the modern reader, but just know that they were the most educated thinkers of their time and are the ancestors of many of today's European leaders, whose bloodlines also reach deep into American society.



Famed German author Johann Wolfgang von Goethe, whose works gave rise to Romantic literature, is among the prominent literary figures in history who were part of the Illuminati.

Membership in the Illuminati grew quickly, especially with the Order's fusion with a group within Freemasonry called the Order of Strict Observance. Also, as the Church and remaining Jesuits moved to restore pre-Enlightenment restrictions on speech and thought, the disaffected among the population proved easy targets for Illuminati recruiters. It was only in the last stages of the Age of Enlightenment that the philosophies and practices of the past societies, especially those begun in ancient times, came together in the Illuminati. Although the printing press had been around since the mid-fifteenth century, only the educated elite could read and write. Since only the wealthy aristocrats and professionals could afford an education, the great mass of the public was illiterate and susceptible to superstition and manipulation by both church and state.

It was left to the educated members of the Rosicrucians and Freemasons to form secret societies for the study of material and knowledge banned by the church and state. Some recent writers, however, argue that Rosicrucianism and Freemasonry began as separate philosophies but only merged in the late eighteenth century with the advent of the Illuminati.

Summary

Humans are herd animals and, as such, naturally bunch together for safety and companionship. As the population grew and evolved, individuals within communities formed societies based on mutual interests.

To feel superior to their fellows and to hide from any conflict with authorities, these societies developed and kept secret their knowledge and rituals.

Such societies grew up in the world's oldest western civilizations—in Babylon, Akkadia, Phoenicia, and Assyria. Often viewed as separate civilizations, these cultures were instead merely degraded versions of the first-known great civilization established in Mesopotamia more than 7,000 years ago—Sumer.

The Sumerians wrote their history in cuneiform on clay tablets, which were then baked and turned to stone. More than a half million still exist but only about 20 percent have been translated. Most are stored away from the public in various museums around the world.

Their accounts of history always began with the idea that thousands of years ago spacefarers called Anunnaki came from the sky and brought the people knowledge of astronomy, language, writing, law, and governance. Their tablets stated that 432,000 years before the Great Flood, the Anunnaki came from their home on Nibiru (a planet that revolves around our sun in an elliptical orbit every 3,600 years) through the Great Bracelet (generally considered the Asteroid Belt) to the Earth. Here they landed in the Persian Gulf and began to colonize and search for gold. Strikes arose over the hard work and it was decided to engineer a slave race by manipulating the DNA of Earth primitives. Over long centuries, royal dynasties arose and when the various kings opposed each other, warfare (there is evidence it was atomic) broke out causing widespread destruction.

The story of how a hybrid was produced is detailed in the Sumerian literature. It is written that science officer Enki and his assistant Ninhursag took the reproductive cell or egg from a primitive African female hominoid (shall we call her Lucy?) and fertilized it with the sperm of a young Anunnaki male. The fertilized ovum was then placed inside an Anunnaki woman—reportedly Enki's own wife, Ninki—who carried the child to term.

Although a Caesarean section was required at birth, a healthy young male *Adama* hybrid, combining the DNA of both Anunnaki and Earth primitive, was produced for the first time, bypassing natural evolution by millions of years. Others were produced but they had a long way to go. According to an



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ancient Sumerian text translated as *The Myth of Cattle and Grain*, "When Mankind was first created, they knew not the eating of bread, knew not the dressing with garments, ate plants with their mouth like sheep, drank water from the ditch.…"

There is little controversy over the translations of these tablets, only the interpretation. When first translated in the mid-1800s, the most erudite scholar had no concept of spaceships, atoms, genetics, DNA, or even heavier-than-air flight. They simply wrote off the Sumerian accounts as stories of their gods. It was all mythology. This continues to be taught in conventional histories today. But a growing number of researchers now have come to believe that these accounts of extraterrestrials visiting the Earth and bestowing their wisdom may represent historical knowledge rather than mythical tales.

The accounts of the Sumerian tablets even correlate well with Bible stories, such as the account of a human taught by his god to build an ark to escape the flood (the story of Noah is also given in the Sumerian tablets but the primary figure's name is Utnapishtim), Ezekiel being carried away in a fiery wheel, and the two faces of the Old Testament god Yahweh, who would be angry and vengeful one moment, but loving and caring the next. It is also clear in the Old Testament that King Nebuchadnezzar II of Babylon had access to unknown technology with his structure of gold that apparently could create some sort of energy field. The Anunnaki established the dominance of priesthoods along with the divine right of kings to control the earliest civilizations. Such priesthoods quickly learned to control their followers through the management and lending of money and they were loath to give it up when their gods withdrew from the human world.

It was through these alien overlords that humans first learned advanced technology. Bits and pieces of this knowledge were passed down through secret societies and Mystery Schools. Some such knowledge is just now being rediscovered, such as the amazing properties of monatomic elements, which may bring about a cure for disease and even aging. The use of Orbitally Rearranged Monatomic Elements (ORME) to manipulate basic energy might even open the door to space flight though wormholes, abundant free energy, and even interdimensional or time travel.

It seems probable that the "manna" used by Moses to feed the Israelites in the desert was actually the same white powder of gold, or ORME, used by the Egyptian pharaohs in rituals on their journey to the afterlife. Moses, who may have actually been Akhenaten, was well schooled in the Egyptian mysteries handed down from Sumer.

The names of the gods changed as the languages of the civilizations changed but their characteristics remained the same. This has led some researchers to conclude that gods such as Enlil, Ra, Zeus, and Jupiter may have referred to real individuals.

It is suspected that America's precipitous invasion of Iraq in 2003 might have been in response to new archeological discoveries there rather than oil or non-existent weapons of mass destruction. After all, ignoring warnings from around the world, U.S. forces stood idly by as the Iraqi National Museum in Baghdad was looted. A later investigation determined that the looting was an inside job designed to seize newly found artifacts, probably relating to ancient alien technology.

This advance technology from the past has been sought throughout history, from the alchemists of the Middle Ages to military and intelligence operatives of today. Even the German Nazis traveled far and wide in an effort to gain occult knowledge.

Nazi super science came under the control of SS General Hans Kammler, who disappeared after the war and may have traded the Nazi secrets of jet flight, rockets, the atom bomb, the mysterious "Bell" and even flying saucers to the western allies in exchange for his life. It is well documented that thousands of unreconstructed Nazis were brought to the United States and rolled into the military-industrial complex to aid in the Cold War against the old Soviet Union. In addition to their scientific and military knowledge, we unfortunately also became infused with their fascist and Illuminati doctrines.

The search for such technology—to include the truth of human origins—began with the Gnostics, people who felt they had a direct relationship with the spiritual and did not need religious leaders to interpret God's will. Their philosophy grew from the knowledge dating back to Sumer and passed along through occult texts such as the Jewish Cabala. The free-thinking Gnostics were hunted down and massacred by the early Roman Church as heretics.

The elder secrets from Sumer were passed down through Adam's sons to Noah and on to Abraham, long before the Hebraic Semites, or Israelites, existed as a distinct people. It may also have been the biblical Abraham, who was a chief Sumerian and the patriarch of both the Semitic Jews and Palestinian Arabs, who brought remnants of the Anunnaki knowledge to Egypt, resulting in the first great Egyptian empires.



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Both Gnosticism and the mystic teachings of the Cabala buttressed the beliefs of an early Jewish ascetic sect known as the Essenes. In the New Testament, Jesus preaches against the two dominant Jewish religious sects—the Pharisees and Sadducees. The fact that he never attacked the Essenes has prompted some Bible researchers to believe that

Jesus himself was an Essene. Much knowledge of the Essenes, thought to be the protectors of "Mystic Christianity," was not known until after the discovery of the Dead Sea Scrolls in 1947. Apparently mention of the Essenes in the Bible had been long ago removed.

Other secret societies also carried the fragmented knowledge of the old sky gods. One such was the Roshaniya of Afghanistan. Their ideology—the abolishment of private property; the elimination of religion; the elimination of nation states; the belief in a plan to reshape the social system of the world; and the belief that one could communicate directly with the unknown supervisors who had imparted knowledge to initiates throughout the ages—was surprisingly close to that of the later Bavarian Illuminati. The knowledge of these earlier sects and societies later was passed to the legendary Knights Templar during their sojourn in the Middle East. Officially, the Templars were to guard the roads to Jerusalem protecting pilgrims. However, following the Crusaders' capture of Jerusalem in 1099, they spent more than a decade excavating under the Palace of King Herod, which had been constructed over the old Temple of Solomon, the site where a vast treasure of both wealth and knowledge had been hidden from the Romans when they sacked the city in 70 C.E. Templars later brought their knowledge and skills back to Europe, prompting a new era of culture and enlightenment.

Some of the knowledge gained by the Templars in the Holy Land came through an Arab secret society called the Assassins, named for their murderous ways after ingesting hashish. The Assassin doctrine that the end justifies the means may have been a precursor of that same philosophy found in the Illuminati and later within "Illuminized" Freemasonry. The Assassin system of grand masters, grand priors, religious devotees, and their degrees of initiation were later copied by the Templars, Freemasons, and Illuminati.



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Templars brought to Europe the methods of resuscitation, the use of magnetic compasses for guidance at sea, and the secrets of architecture, which resulted in the magnificent Gothic cathedrals. With their own fleet of ships, they traveled far and wide, apparently even reaching North America long before Columbus sailed. The Templars were the progenitors of several other secret societies, such as the Teutonic Knights, Knights of St. John, Knights of Malta, and the stone mason guilds that in time evolved into Freemasonry.

The Templars also greatly influenced the Society of Jesus, members of which are called Jesuits. The Jesuits are a secret society formed within the Catholic Church to protect its dogma. Peeved at their growing power and influence, the Jesuit Order was temporarily dissolved by papal command in 1773 but later reinstated. The Templars became

so wealthy and powerful due to their esoteric knowledges that a jealous king of France along with the pope felt they must move against them. On October 13, 1307, which was a Friday, Templars across Europe were rounded up, tortured, and punished. Yet many simply hid within the crowd or fled to Scotland where Robert the Bruce gave them sanctuary, as he previously had been excommunicated by the Church. Thus, Templar doctrines continued to flourish within the masonic organizations.



Like other societies, the Rosicrucians claim to hold knowledge from the Ancient Mysteries. And, like other societies, the Rosicrusians were attacked as heretics by the Church.

In 1188, a Templar named Jean de Gisors, a bondsman of English King Henry II, formed yet another esoteric society called the Order of the Rosy Cross, which evolved into the Rosicrucian Society. Like other societies, the Rosicrucians claim to hold knowledge from the Ancient Mysteries. And, like other societies, the Rosicrusians were attacked as heretics by the Church. By the mid-1700s, the distinctions between Freemasons, Rosicrusians, and other organizations that claimed Templar origins had blurred to the point that they appeared virtually identical. Today, numerous secret societies operate around the world. They range from the beneficial and benign to the occult and satanic. It is thought by many that Illuminati theology, spread among Freemasonry, laid the groundwork for even more mystical societies such as the infamous *Ordo Templi Orientis* (OTO) or the Order of the Temple of the East made notorious by Aleister Crowley. Some societies, such as the Ku Klux Klan, have been accused of preaching hate and violence. More benevolent societies, such as the Order of the Moose, Knights of Pythias, and the Grange, are largely social clubs working for charitable causes. Then there are the organizations that, while not so secretive, nevertheless wield considerable power in the world today with little oversight by the public. These include the Council on Foreign Relations (CFR), the Trilateral Commission, and the notorious Bilderberg Group, created by globalists after World War II and comprised of European royalty along with political and corporate world leaders who meet secretly each year to discuss world affairs.

One Freemason lodge founded in 1726 in Prague is the basis for the Bohemia Club founded in 1966 in San Francisco. This club, in turn, created the very secretive and exclusive Bohemian Grove group, which meets yearly and has included important American corporate and government leaders, including Presidents Nixon, Reagan, and George H. W. Bush. The symbol of Bohemian Grove is the Minerval owl and their strange ceremonies, including a pretend human sacrifice, mimic older Illuminati rituals.

Although not given to hidden symbols and occult practices, both the CFR and the Trilateral Commission qualify as secret societies because no



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member of the public can apply to join. New members are carefully screened for their globalist views and must be approved by a membership committee. Additionally, no one is allowed to make public what transpires in their meetings. Many researchers, noting the predominance of powerful government and corporate leaders in these secret societies, see collusion and conspiracy. They see evidence that world events are guided or controlled by these society members. The idea of a wealthy corporate elite trying to run the world has given rise to the notion of their attempt to instill a global socialist system of governance and finance—a New World Order.

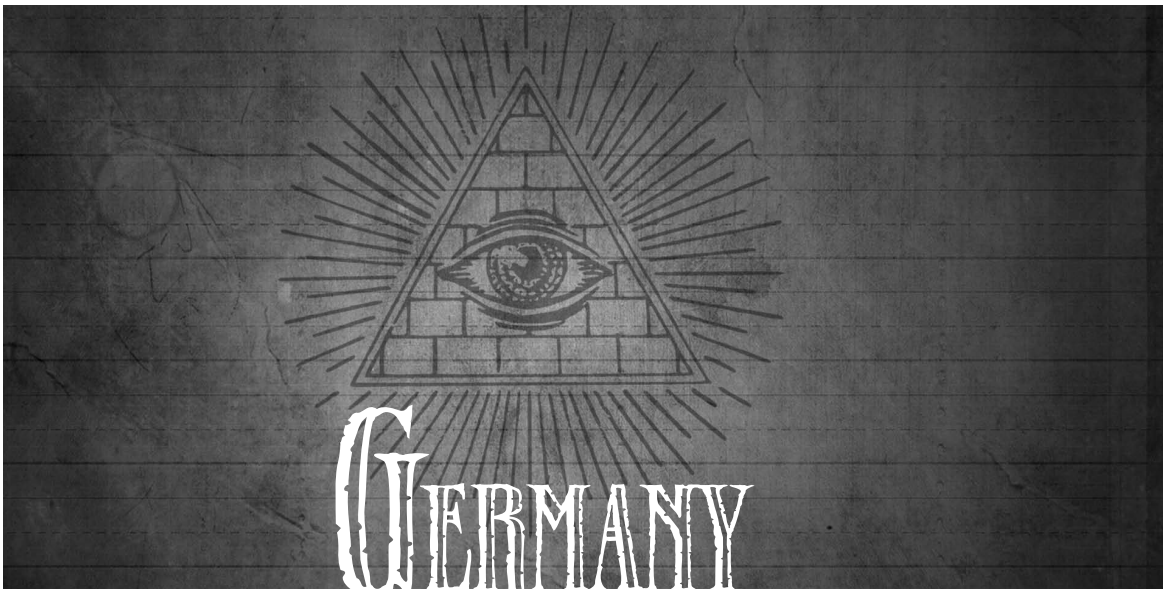
But any attempt to dissect the secrets of the secret societies eventually circles back to Freemasonry, the largest such society in the world with more than six million members, primarily in Europe, the United Kingdom and America.

Freemasons claim knowledge and rituals brought from the Holy Land by the Knights Templars that date back to the prehistoric gods and the earliest Mystery Schools, even to the Tower of Babel, the time of the Anunnaki.

Almost all facets of Freemasonry are steeped in controversy, even among themselves. Critics of Freemasonry have claimed the prominent Masonic symbol of a "G" within a square and compass stands for Gnosticism, while others say it stands for "God," and yet others maintain it represents the science of geometry, the foundation of architecture and stonemasonry. Furthermore, Masonic authors have revealed that within Freemasonry there are two circles—one the large, outer circle of members who only know what they have been taught and an elite, inner circle of initiates who have learned the inner secrets of the Order. In the late 1700s, Illuminati doctrines were infused in many Masonic lodges, creating what is known as "Illuminized" Freemasonry, a blending of masonic structure and older esoteric Templar lore with Cabalistic traditions. These secrets continue to lurk at the inner core of Freemasonry even as its unknowing millions of members enjoy its outward philanthropy and fellowship. They have forgotten that the first viable third political party in the United States was the Anti-Masonic Party, formed by people angered over the far-reaching power of the order in politics, government, and the judicial system. In reestablishing Freemasonry in the United States, the lodges there grew apart from the lodges of Europe, which still carry the more esoteric and Illuminized versions of masonry. The U.S. lodges became largely centers for social and business contacts along with charity work such as the Shriners Orthopaedic and Burn Center Hospitals, which give free care to children. The ancient knowledge of the Anunnaki was passed through the Sumerians, Babylonians, Assyrians, and Egyptians down to the Mystery Schools of the Greeks and Romans,

then on through the Knights Templar, Assassins, and Rosicrusians to Freemasonry until it was collected together by a group of German intellectuals in the late 1700s—the Bavarian Illuminati. Founded by a Jesuit-trained academic named Adam Weishaupt in 1776, the Illuminati quickly gained a sizeable membership that spread to Austria, France, England, and even to the new nation of the United States. Both Founding Fathers George Washington and Thomas Jefferson revealed their awareness of the Illuminati in their writings and correspondence. The Illuminati proved a melting pot for the various cults, sects, and secret societies, all of which claimed to hold secrets passed down from the sky gods of old. Members combining ancient and arcane wisdom with more modern scientific knowledge were further stimulated by the consciousness raising taking place during the Age of Enlightenment. Apart from the structure and rituals of the Illuminati are the doctrines and theology that precipitated men within such modern movements as the French and American Revolutions, the Russian Revolution, and the rise of communism right through Adolf Hitler and his Third Reich. Manifestations of Illuminati doctrine can even be detected in the divisive politics within the United States today.

It all began in Germany.



Germany

In 1776, the year the British colonists in North America began to form the United States by issuing the Declaration of Independence, five university students in Germany met to form their own fraternity, one that would cast a shadow across history beyond anything they could have imagined—the infamous Bavarian Order of the Illuminati. Students of conspiracy have long viewed the Illuminati as one of the first public exposures of ideals that have long permeated various secret societies. Since so many groups and individuals have claimed to be a member or have some connection with the Illuminati, it is incumbent on the serious student to study the Order in depth. To begin to understand the mysterious and elusive Illuminati, one must first consider its historical predecessors as presented previously, and then turn to Germany in the eighteenth century.

The period between 1730 and 1780 has been called the High Enlightenment, the latter part of the Age of Enlightenment. It was a time when many different men from many different countries conceived a wide array of ideas concerning the meaning of enlightenment. Though differing in many ways, they generally agreed with the era's major theme of human progress through rational questioning and intelligent discourse. This was the time of English philosopher and political theorist John Locke, Scottish philosopher and essayist David Hume, French philosophers Jean-Jacques Rousseau and François-Marie Arouet (better known as Voltaire), and American philosophers and Founding Fathers Thomas Jefferson and Thomas Paine. By the mid-eighteenth century, various groups and movements began to exchange ideas that eventually coalesced into a loose organization of intellectuals who called themselves the "Philosophes." These men of letters sought to free the world

from the restrictions of both church and state, in fact all of Christian civilization. "The Bavarian Illuminati originated during this age which also bred the growing belief in the acquisition of truth through observation and experience. The Age of Enlightenment was in full swing and by the end of the Eighteenth Century an explosion of natural philosophy, science, the resurgence of hermeticism and occult experimentation, all competed directly with the traditional teachings of the Church and the Jesuit monopoly in the Universities and Colleges," wrote *Illuminati Conspiracy Archive* site owner Terry Melanson.

In Germany, which had yet to become a unified nation, the disparate principalities and states experienced their own Enlightenment, or *Aufklärung*, even as Frederick the Great began to bring Prussia out of years of war into some sort of unity. In 1738, Frederick became a Freemason and supported initiatives of the Enlightenment. German philosopher Immanuel Kant explained enlightenment thusly:

> This enlightenment requires nothing but *freedom* [emphasis in the original]—and the most innocent of all that may be called "freedom": freedom to make public use of one's reason in all matters. Now I hear the cry from all sides: "Do not argue!" The officer says: "Do not argue—drill!" The tax collector: "Do not argue—pay!" The pastor: "Do not argue—believe!" Only one ruler in the world says: "Argue as much as you please, but obey!" We find restrictions on freedom everywhere. But which restriction is harmful to enlightenment? Which restriction is innocent, and which advances enlightenment? I reply: the public use of one's reason must be free at all times, and this alone can bring enlightenment to mankind.

Kant summed it all up in a 1784 essay entitled "What Is Enlightenment?" by citing the era's philosophic motto, "Dare to know! Have courage to use your own reason!"

It also was a time of religious innovation. Both Catholics and Protestants sought to realign their faith along more rational lines while humanists questioned God's involvement in worldly affairs. It was a halcyon age for secret societies such as the Freemasons, the Rosicrucians, and the Bavarian Illuminati. Europeans, including some women, discovered new forms of fellowship, while coffeehouses, newspapers, and literary gatherings provided venues for the circulation of such innovative concepts.

But while Enlightenment ideals spread in England, France, and even America, the situation was much different in the southern German electorate of Bavaria. Religious statutes and holy relics were abundant and supplicating oneself to the priests and nuns was the order of the day for the common people.

The Society of Jesus had been created by the Vatican to check the progress of Martin Luther's Reformation, which came in 1517. While the

Jesuits failed to eliminate Protestantism, they did succeed in stopping the growth of the movement in southern Germany and other countries of Europe.



Frederick the Great, who was King of Prussia, was a Freemason who helped unite his people and supported the ideas behind the Enlightenment.

Bavaria had long been a bastion of Catholicism and was tightly controlled by the Jesuits, who were determined to eradicate Protestantism, both through the mechanism of confession as well as control over both the government and education system. Most of the Bavarian colleges and secondary schools were founded and administered by Jesuits. Any curriculum or book displaying the slightest suggestion of liberal free thinking was forbidden. The small number of educated and thoughtful persons found such clericalism insufferable. It was into this enlightened age of new thinking and radical ideals clashing with the old establishments of church and state that the Illuminati, a focal point for mystical thinking going back into the near-forgotten past, came into being. As has been shown, while Illuminati concepts can be traced back through history to the earliest sects claiming ancient and esoteric knowledge, the Order was first publicly identified in 1776. On May 1 of that year—a pre-Christian festival day long established to honor spring and today celebrated by socialists and communists—the Bavarian Illuminati was formed by Johann Adam Weishaupt, a professor of canon law at the University of Ingolstadt of Bavaria, Germany.

Weishaupt was born on February 6, 1748, in Ingolstadt, today part of Munich, then capital of the German state of Bavaria. At the time of his birth, there was no German nation, only a collection of principalities, duchies, religious providences, and states ruled by the Emperor Francis I. Southern Germany was dominated by the Catholic Church, and specifically, the Jesuits, and the Inquisition was still very active. No one at that time contemplated concepts such as freedom of religion and speech.

Weishaupt's parents were Jewish. Some even say his father, Johann Georg Weishaupt, was a Cabalist rabbi. Following the death of his father in 1753, five-year-old Adam was placed in the charge of his godfather, Baron Johann Adam Freiherr von Ickstatt. At least one researcher has claimed the baron was young Adam's grandfather, who had changed his name from Weishaupt to Ickstatt upon renouncing Judaism. Ickstatt was a professor of law



Thanks to his godfather's position, young Weishaupt also had access to books in the university's library that were generally banned by the Jesuits....

at the University of Ingolstadt. Labeled a radical by some, in 1745 the baron was selected by the Bavarian elector Maximilian Joseph to reorganize the nearly 300-year-old university along more liberal lines. A supporter of the Age of Enlightenment, Ickstatt gave Weishaupt access to his private library. It was here the young Weishaupt was introduced to the works of radical French writers such as Rousseau and Voltaire and inculcated with idealism and rationalism. At age seven, Adam was enrolled in a Jesuit school, where he often got in trouble with his teachers because of his youthful ideals and love of free expression.

In 1768, at age twenty he graduated from the University of Ingolstadt with a doctorate in law. About this time he converted to Protestantism, despite his Catholic training. Thanks to his godfather's position, young Weishaupt also had access to books in the university's library that were generally banned by the Jesuits, who tightly controlled Bavaria at that time. These forbidden tomes of ancient mysteries, cults, and paganism greatly influenced Weishaupt. He became a free thinker studying the works of prominent Age of Enlightenment thinkers, such as French philosopher Denis Diderot, who wrote such lines as "Man will never be free until the last king is strangled with the entrails of the last priest" and "The philosopher has never killed any priests, whereas the priest has killed a great many philosophers."

After graduation, Weishaupt's education allowed him to become a tutor and in 1772, at the young age of twenty-four, he became a professor of law. A year later, he married Afra Sausenhofer of Eichstätt.

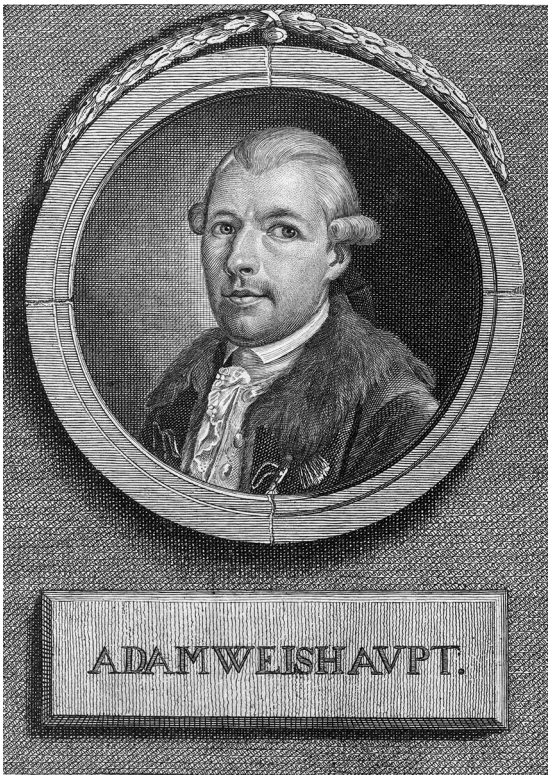
In 1775, he was named to the lofty position of professor of natural and canon law, an office previously filled only by a member of the Jesuits. Although the Jesuit Order had been dissolved two years previously by Pope Clement XIV, who had become wary of its power, it still held the local purse strings and so retained control of the university. Weishaupt was the only noncleric at the university and often came under criticism, especially if the faculty thought he was presenting liberal or Protestant material.

Both Weishaupt's Protestantism and his promotion further enraged the authorities and pitted the young idealist against the more traditional faculty members, many of them Jesuits. However, despite his outspokenness and his contempt for the restrictions on political and religious thought of the day, Weishaupt drew supporters both from the Lodge and from some students and faculty at the university. They respected Weishaupt for his open-mindedness. They would meet periodically in his quarters to discuss religion, philosophy, and the issues of the day.

Topics included classic religion and theology along with ancient mysteries of the Greek Eleusis and Roman Mithriac cults. They also studied the works of

Pythagoras, the Greek philosopher and mathematician whose work greatly influenced the study of geometry. By some reports, these gatherings were similar to modern-day university student activities in that, along with deep discussions, there was drinking, music, and even the consumption of cannabis. A 1969 magazine article stated that Weishaupt noted that he had studied the teachings of Hassan bin Sabbah, founder of the infamous Muslim Assassins (Hashshashin) and that he achieved "illumination" by ingesting homegrown marijuana. A slogan later adopted by the Illuminati, *Ewige Blumenkraft*, or "Eternal Flower Power," was a harbinger of the psychedelic 1960s slogan.

Initiated into Freemasonry, Weishaupt, that student of ancient esoteric knowledge, found that no one in his lodge seemed to truly understand the occult significance of their own ceremonies. Frustrated with both the Masons and the hidebound faculty at Ingolstadt, Weishaupt decided to form his own organization, based loosely on the structures of both the Freemasons and the Jesuits.



Bavarian Illuminati founder Adam Weishaupt was influenced by Gnosticism and the esoteric knowledge of the ancient Persians and Egyptians.

"From this, original intention, however, he was soon diverted, in part because of the difficulty he experienced in commanding sufficient funds to gain admission to a lodge of Masons, in part because his study of such Masonic books as came into his hands persuaded him that the 'mysteries' of Freemasonry were too puerile and too readily accessible to the general public to make them worthwhile," noted Dr. Vernon L. Stauffer, a former professor at Columbia University. "He deemed it necessary, therefore, to launch out on independent lines. He would form a model secret organization, comprising 'schools of wisdom,' concealed from the gaze of the world behind walls of seclusion and mystery, wherein those truths which the folly and egotism of the priests banned from the public chairs of education might be taught with perfect freedom to susceptible youths. By the constitution of an Order whose chief function should be that of teaching, an instrument would be at hand for attaining the goal of human progress, the perfection of morals and the felicity of the race."

Weishaupt's Bavarian Illuminati began with only five members—Weishaupt and law students Franz Anton von Massenhausen, Max Edler von Merz, Andreas Suto, and a man named Bauhof or Bauhoff.

These university men, imbued with privilege, education, and the youthful zealousness of the Age of Enlightenment, attempted to create a fraternity of progressive, even radical, thinkers who could change the old conventions of their world. The Order initially was known as *Bund der Perfektibilisten*, "The Order of Perfectibilists" or Perfectibilists. But this awkward name was replaced in April 1778 with "Ordo Illuminati Bavarensis," or the Order of the Bavarian Illuminati. The goal of the Order was the abolition of all monarchical governments and state religions in Europe and its colonies and a return to humanistic rational thinking and reason.

Less than a year after forming the Illuminati and despite his previous misgivings about the effectiveness of Freemasonry, Weishaupt further angered the Jesuits when he joined the Lodge Prudence, *Theodor zum guten Rath* (Theodore of Good Counsel) in Munich. This was a Masonic group that deviated from conventional Freemasonry by delving deeply into both science and mysticism. Weishaupt was admitted in February 1777. Some researchers today have voiced the suspicion that Weishaupt may have been a pawn of the Jesuits and that his Illuminati was secretly encouraged by them as a ploy to learn what their opponents were doing.

Weishaupt's Munich lodge was one that practiced the "Rite of Strict Observance." This rite was first initiated in 1751 by German Mason Baron Karl Gotthelf von Hund as an extension of the Scottish Rite. This offered Weishaupt a great opportunity for expanding Illuminati theology as Hund concurrently was serving as grand master of the Teutonic Knights and an adviser to the Hapsburg emperor. Some writers believe Weishaupt may have joined the Freemasons in an effort to acquire rites that he might copy.

Having been told by a priest named Abbé Marotti that the Freemason secrets came from the knowledge of older religions, Weishaupt was encouraged to work more closely with the Freemasons and insinuate his own order into the lodges. But as Weishaupt attempted to blend his Illuminism into masonry, he soon became frustrated with the Munich lodge, thinking the members did not understand the hidden and occult meanings behind their order. His own progress through the three degrees of "Blue Lodge" masonry was slow and he did not think he was learning the innermost Freemason secrets. The Masons and the Jesuits both may have been leery of this new member; in fact, Weishaupt felt he was under surveillance. He was quoted as saying, "I believed that I was under the strictest observation of many persons not known to me; toward this end I sought to fulfil my duties most accurately, because nothing seemed as certain to me as that none of my actions went unnoticed."

Meanwhile studying in Munich, Illuminati member Massenhausen was actively recruiting for the Order. One month after the founding of the Illuminati, Massenhausen enlisted Franz Xaver von Zwack, a scion of German nobility and a former student of Weishaupt. Massenhausen lost favor with Weishaupt

when he learned his friend had intercepted correspondence between himself and Zwack and may have misappropriated Order funds. For Weishaupt's part, he came to believe that Massenhausen's recruits were substandard. Weishaupt thought certain secret traditions were "above the comprehension of common minds." In a letter to Zwack, he espoused his desire to mold Illuminati members to his will by writing, "We cannot use people as they are, but begin by making them over."

Zwack, whose Illuminati code name was Cato, soon became Weishaupt's right-hand man and later held a powerful position serving as secretary of the Bavarian National Lottery. In 1778, possibly with the aid of Weishaupt, Zwack also joined Munich's Theodore of Good Counsel Masonic Lodge and soon rose in rank to "Keeper of the Seals." That same year, Massenhausen graduated from Ingolstadt, moved out of Bavaria, and played no further role in the Illuminati, which by then had grown to twelve members.



Weishaupt's right-hand man was Franz Xaver von Zwack, a Munich councilor who went by the code name "Cato."

Zwack, a man of noble birth, took on recruiting duties and soon both the quantity and quality of the Order's membership began to grow. One of his prize recruits was Jakob Anton Hertle (code name Marius), a professor at Ingolstadt, a canon in Munich, and later one of the most ranking Illuminati. By the end of 1778 the Order counted more than two dozen members scattered in the German cities of Munich, Ingolstadt, Ravensberg, Freising, and Eichstätt.

In 1779, two years after Weishaupt's initiation into Freemasonry, he wrote to Zwack and Hertel suggesting the Order be renamed the Society of Bees. The bee connection again demonstrates the close ties of the Illuminati to Masonry, as the beehive has long been an important Freemason symbol. Today's Masonic Lodges were once referred to as "Hives" and any internal disputes are called "Swarming." One eighteenth-century Masonic ritual stated, "The Beehive teaches us that as we are born into the world rational and intelligent beings, so ought we also to be industrious ones and not stand idly by or gaze with listless indifference on even the meanest of our fellow creatures in a state of distress if it is in our power to help them without detriment to ourselves or our connections.…"

The symbol of bees also connects to the aforementioned ancient Greek Eleusinan Mysteries, in which honey was thought to be a divine product from the gods and Eleusinian priestesses were called *elissa,* or bees.

One particularly important recruit for the Illuminati was Count Thaddäus von Thurn und Taxis, whose family had been named by Emperor Maximilian I to run the imperial postal system in the Habsburg's Holy Roman Empire. The count served as general postmaster and, as such, was privy to all correspondence, as by the late eighteenth century all mail was ordered opened and inspected before delivery. "The Thurn und Taxis family had the advantage of foreknowledge about politics and business that no other ruling house had been privy to," noted Melanson. "This allowed the family unprecedented insider knowledge [of which] the Rothschilds were keen to exploit…."

By the end of 1779, Weishaupt's Illuminati had gained complete control over Munich's Masonic Lodge and recruits were growing within other lodges. The public had not heard of the Order, which had attained an aura of mystery and myth within Masonic circles, especially among the uninitiated. "In November, not knowing that Constantine Marquis de Costanzo was indeed a member of the Illuminati, … a Master of the Chair for the Royal York Lodge in Munich, had asked the former if he was aware of a 'Society of the Illuminati,' whose ambition was the domination of Freemasonry," wrote Melanson.



German author Adolph Franz Friedrich Ludwig Knigge was a leader within the ranks of the Illuminati. He adapted some Freemason rites for the Illuminati.

In 1780, two events greatly impacted Weishaupt's life. His wife, Afra, died in February and in July he initiated the Nobleman Adolph Franz Friedrich Ludwig Knigge, a leading Strict Observance Freemason and a man well connected to the court of Hesse-Kassel and Weimar. Knigge soon became a prominent Illuminati member and even began fashioning some of the lower degrees of Masonry into Illuminati rites. He also became particularly effective in recruiting for the Illuminati as he traveled widely, adding members to the Order of Strict Observance.

Knigge, long fascinated with the subjects of theosophy, magic, alchemy, and the Rosicrucians, recruited enthusiastically for Strict Observance Freemasonry, the members of which claimed direct descent from the Knights Templar and the Rosicrucians. They too swore allegiance to "unknown

superiors," believed to be anonymous benefactors, controlling mystics, or even nonhuman entities. Such beliefs were sustained by rites said to predate the modern era. Knigge and the Strict Observance lodges found that claiming continuous, ancient descent from elder secret societies was much more appealing than the more recent societies. Weishaupt understood this well, having concocted a mythical genealogy of his own based on his earlier occult studies. Weishaupt admitted as much to Knigge from the start and Knigge proceeded to add to the myths, even including some of his own design, such as the claim that Illuminati knowledge dated back to the time of Noah. He also set about mounting a recruitment effort with great vigor. Knigge had long been unsuccessfully proposing reforms in Freemasonry. When he discovered the strength of Weishaupt's Illuminati, he joined and took up their cause. According to Vernon L. Stauffer, author of *New England and the Bavarian Illuminati*, the enrollment of the North German diplomat Knigge provided the new order not only with entre to higher levels of German society but presented it with a "genus for organization."

"Two weighty consequences promptly followed as the result of Knigge's entry into the order. The long-sought higher grades were worked out, and an alliance between the Illuminati and Freemasonry was effected," noted Stauffer.

It was Knigge's new marketing plan for the Illuminati—one that bypassed young impressionable students for established professional men of substance—that molded the Order into a much more formidable force.

Some prominent Illuminati members included Duke Ferdinand of Brunswick, Duke Ernst II or Gotha, and noted German writer and poet Johann Wolfgang Goethe, who was an adviser and close confidant to Duke Karl August of Saxe-Weimar-Eisenach. Ernst II's descendants include the royal Windsor family of England, whose German name Saxe-Coburg und Gotha was changed by King George V in 1917 due to World War I, which pitted England against Germany. Quite popular initially, the Order soon had enrolled about 2,000, including some of the most distinguished men of Germany. Recruiting among the wealthy elite resulted in the Order's rapid expansion into other countries. Soon, lodges were to be found in France, Belgium, Holland, Denmark, Sweden, Poland, Hungary, and Italy.

Knigge's prominence enhanced the Illuminati's pubic image and the Order grew. By the year 1788, nearly all Masonic lodges in Europe, as well as most courts and governments, had been infiltrated by men who subscribed to Illuminism.

Weishaupt encouraged rational and enlightening communications among the Order's membership, thus inadvertently creating the first full-fledged correspondence course. The literate members of the Order contributed many books, learned letters, and pamphlets of the day.

Knigge may be best remembered for a book written after he left the Illuminati. In 1788, four years after leaving the Order, Knigge published *Über den*

Umgang mit Menschen (*On Human Relations*), a book on the fundamental principles of human relations, not necessarily etiquette but simply good manners. In fact, today, the German word *Knigge* has come to mean good manners.

One of Weishaupt's early recruits who connected the Illuminati to the Rothschild family reportedly was William IX. William employed Mayer Amschel Bauer Rothschild as his general agent and banker.

Mayer Amschel Bauer, a German Jew, was born on February 23, 1744, in Frankfurt, then a hotbed of anti-Semitism stemming from the widely publicized philosophies of Immanuel Kant and Johann Fichte. His father dealt in fine silk cloth despite ordinances prohibiting Jews from the practice.

Young Mayer studied to become a rabbi. He was particularly schooled in *Hashanah*, a blending of religion, Hebrew law, and reason said to contain secrets handed down from the mystical Cabala, a study that had become popular during the "Age of Enlightenment." The death of his parents forced Mayer to leave rabbinical school and become an apprentice at a banking house.

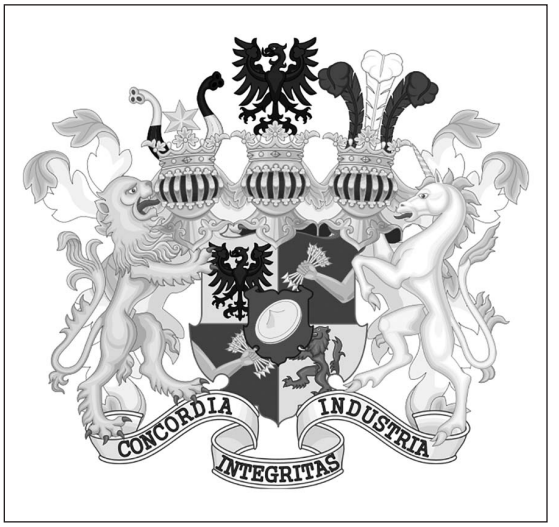


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Quickly learning the trade, he became financial agent to William IX, royal elector or administrator of the Hesse-Kassel region, and a prominent Freemason. Mayer ingratiated himself to William, who was only one year older than himself, by mirroring his interest in Freemasonry and antiquities. Mayer would locate ancient coins and sell them to his benefactor. He also traded in works of art and various antiquities. Mayer would sell ancient coins and artifacts to William at greatly reduced prices. Considering his rabbinical training coupled with his serious searches for antiquities, he surely developed a deep understanding of the ancient mysteries, particularly those of the Jewish Cabala. It was during this period that the metaphysics of the Cabala began to fuse with the traditions of Freemasonry.

Young Mayer also added to his client list the royal German family of Thurn und Taxis, a descendant of which would be executed as a member of the secret Thule society that created Adolf Hitler. The prominent Thurn und Taxis family administered a courier service throughout the Holy Roman Empire. "They prospered because they received before their rivals news of market trends, commodity prices and major political events," noted Rothschild biographer Derek Wilson. Mayer saw firsthand that information, especially obtained quickly, often meant great wealth. Today, the axiom has become "time equals money." To prevent prying eyes from "reading their mail," the family wrote all correspondence in *Judendeutsch*, German written in Hebrew characters. This code has prevented most researchers from any clear understanding of their methods and intentions.

During this time, according to *The New Encyclopedia Britannica*, "Mayer set the pattern that his family was to follow so successfully—to do business with reigning houses by preference and to father as many sons as possible who could take care of the family's many business affairs abroad."



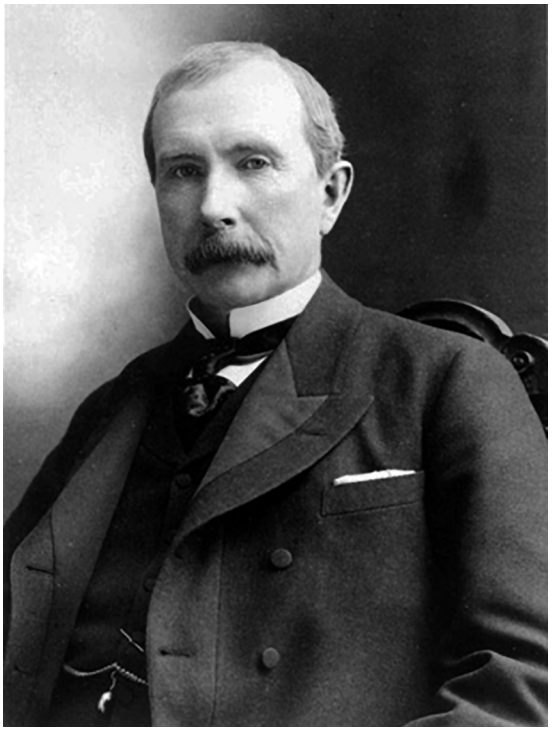
The Rothschild's coat of arms. The Jewish family overcame odds in Christian Europe to establish a bank in 1760 and create a family fortune and legacy that remains powerful to this day.

According to several sources, the Rothschild family fortune was built upon money embezzled from William IX, who was paid an enormous sum by the British government to provide Hessian soldiers to fight American colonists during the Revolutionary War. William handed over this money to Mayer for investment but instead it reportedly was used to establish his son Nathan as head of the London branch of the family banking house. Mayer eventually repaid the money but by then Nathan had gained control over the Bank of England and this became the origin of the enormous Rothschild fortune. Biographer Derek Wilson acknowledged this by writing, "… it was the temporary diversion of the immense sums of money originating in Hesse-Kassel which enabled N. M. (as Nathan liked to be called) to launch his banking operation, providing him with both liquidity and prestige."

Rothschild biographer Niall Ferguson wrote, "From the earliest days, the Rothschilds appreciated the importance of proximity to politicians, the men who determined not only the extent of budget deficits but also the domestic and foreign policies.… Rothschild influence extended to royalty as well. Nathan first came into contact with British royalty thanks to his father's purchase of outstanding debts owed by George, Prince Regent—later King George IV—and his brothers."

Meanwhile, Mayer's other four sons had been sent to become the central bankers in Europe—Amschel Mayer in Germany, James in France, Solomon Mayer in Austria, and Karl Mayer in Italy. Acting together, the Rothschild dynasty promoted financial booms and busts and even wars to continually gain immense profits and control.

But it was Nathan who later exerted considerable influence on British Queen Victoria, Prince Consort Albert, and their son. The British Rothschilds also were quite close to most prominent Victorian politicians such as Lord John Russell, Lord William Gladstone, Benjamin Disraeli, Arthur Balfour, Joseph Chamberlain, and Sir Randolph Churchill, Winston's father.



The world's wealthiest man, John D. Rockefeller, was indebted to a Rotchschild bank for the loan that allowed him to invest in the oil industry.

It was also about the time of Nathan's arrival in London that Mayer Bauer changed his name to Rothschild (literally "red shield"), taken from a red shield emblem on the ghetto home of his ancestors. This name change undoubtedly was an attempt to separate his family from the raging anti-Semitism prevalent in Germany at the time. To further insulate the family from such discrimination, the Rothschilds used a stable of registered agents and front men to operate their far-flung business dealings. In North America, in the mid-1800s, as petroleum was becoming recognized as a major requirement to fuel and lubricate the machines of the Industrial Revolution, it was the Bank of Cleveland, a registered Rothschild bank, that loaned the money necessary for John D. Rockefeller to eventually buy up almost the entire oil industry, becoming the world's first known millionaire.

William IX, upon the death of his father, inherited the largest private fortune in Europe. It has been established that the Rothschilds and German royalty were also connected through Freemasonry to the Illuminati. Rothschild biographer Niall Ferguson wrote that Rothschild's son, Salomon, was a member of the same Masonic Lodge as Mayer's bookkeeper, Seligmann Geisenheimer.

Many conspiracy writers link Weishaupt and his Illuminati to Rothschild. Some even claim the creation of the Order was a Rothschild-directed project. According to conspiracy writer Johnny Silver Bear (his adopted Indian name), of *The Silver Bear Café* website, Weishaupt was an admirer of French philosopher and revolutionary leader Voltaire. "It is believed that, as a result of Voltaire's writings, Weishaupt formulated his ideas concerning the destruction of the Church. In 1775, when summoned by the House of Rothschild, he immediately defected [from the Church] and, at the behest of Mayer, began to organize the Illuminati. The first chapter of the order started in his home town of Ingolstadt," wrote Silver Bear.

Such a claim was supported by David Livingston, who wrote: "In 1773, Mayer Rothschild had invited twelve other wealthy and influential men, representing in all the thirteen bloodlines of the Illuminati, to convince them to pool their resources in a plot to bring about a new world order. Thus was Adam Weishaupt commissioned to establish the Illuminati."

According to Canadian naval commander William Guy Carr, Adam Weishaupt defected from Christianity and embraced the Luciferian ideology while teaching in Ingolstadt. He further explained, "In 1770 the money lenders (who had recently organized the House of Rothschild) retained him to revise and modernize the age-old 'protocols' designed to give the Synagogue of Satan ultimate world domination so they can impose the Luciferian ideology upon what remains of the Human Race, after the final social cataclysm, by use of satanic despotism. Weishaupt completed his task May 1st, 1776. The plan required the destruction of ALL [emphasis in the original] existing governments and religions. This objective was to be reached by dividing the masses, whom he termed Goyim (meaning human cattle) into opposing camps in ever increasing numbers on political, racial, social, economic and other issues. The opposing sides were then to be armed and an 'incident' provided which would cause them to fight and weaken themselves as they destroyed National Governments and Religious Institutions."



The plan required the destruction of ALL [emphasis in the original] existing governments and religions. This objective was to be reached by dividing the masses....

Another link between the Illuminati and the Rothschilds was Michael Hess, the tutor of Jacob Rothschild's children, who was an avid follower of Moses Mendelssohn, the Jewish Cabalist who inspired and mentored Weishaupt.

Masonic historian Albert G. Mackey, however, found it difficult to believe Knigge supported the anti-Christian efforts attributed to the Illuminati as it was initially believed the goal of Illuminism was the elevation of the human race. "Knigge, who was one of its most prominent working members, and the author of several of its Degrees, was a religious man, and would never have united with it had its object been, as has been charged, to abolish Christianity," argued Mackey, who cautiously added, "But it cannot be denied, that in the process of time, abuses had crept into the Institution and that by the influence of unworthy men, the system became corrupted.…"

Fundamentalist Christian evangelist Dr. Gerald Burton Winrod, editor of *The Defender*, a right-wing magazine published in Kansas, which during the 1930s grew to a circulation of more than 120,000, published a book in 1935 entitled *Adam Weishaupt—A Human Devil*.

"Secret societies, sometimes founded upon high ideals and lofty precepts, are frequently prostituted by men of evil genius who get control of them for their own private gain and selfish use. Because there is always an element of mystery associated with a lodge, it becomes a convenient cloak and an ideal means for secret operations, when taken over by subversive influences," wrote Winrod.

But what about Adam Weishaupt as a person? "It is, of course, to the advantage of those who are today unloading Weishaupt's schemes upon the



Knigge and Weishaupt argued constantly. The result of this infighting was quarrels between the founder and the members, which prompted some insubordination.

world to keep his name and his principles away from the public view. It is remarkable how his followers have succeeded in keeping him out of sight," noted Winrod. "In his personal life, this man was a moral pervert. He lived in incestuous relationship with his sister-in-law. When it was discovered that she was to give birth to a child he became seized with fear and planned an abortion. From documents which fell into the hands of the German government it has been discovered that his organization possessed dreadful poisons and had no hesitation about using them when to do so might serve to silence an enemy or advance their cause in other ways."

Winrod said Weishaupt wrote in a letter to a doctor and fellow Illuminist: "We have already tried several things to get rid of the child. She herself is willing to undertake everything. But Euriphon [an ancient Greek physician but here most likely indicating a compliant doctor] is too timid." The abortion failed and the child, a male, was born January 30, 1784.

Knigge founded the upper ranks of the Order, known as Areopagites, who acted as a judicial council. They became critical of Weishaupt's dictatorial management style. The name Areopagites came from a low hill northwest of Athens where Greek leaders met to dispense justice. The Apostle Paul was said to have spoken from the Areopagus.

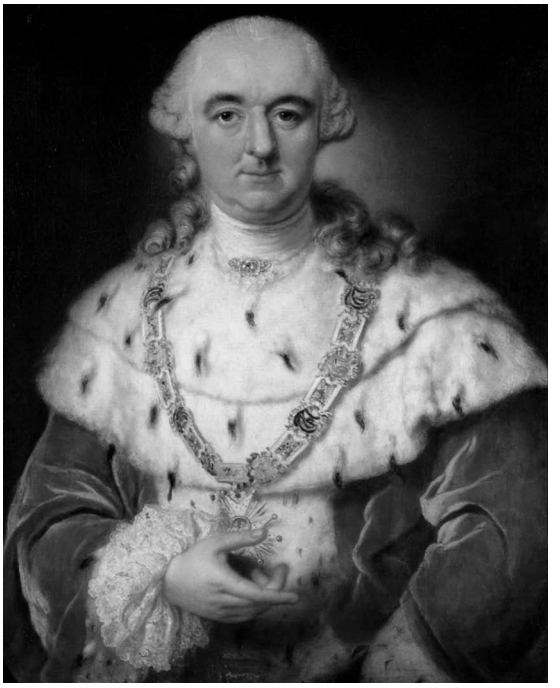
Many of the Areopagites agreed with many of Knigge's proposed changes within the Order, which while welcomed by the members, were resented by Weishaupt. Knigge and Weishaupt argued constantly. The result of this infighting was quarrels between the founder and the members, which prompted some insubordination. The constant lack of funds, due largely to the altruistic view that the Illuminati was not created to make money, proved another setback to the Order's growth. Many proposed projects, including recruitment incentives, were stymied for lack of funds. The dissention brewing within Illuminati ranks and increasing tensions caused by the Illuminati infiltration of the Freemasons finally resulted in calls for a major convention to clear the air. Thus was convened the Congress of Wilhelmsbad, held in July 1782 in the summer home of William I of Hanau, who later became King William IX, Landgrave [a German title that ranks above a Count] of Hesse-Kassel in 1785. The Wilhelmsbad Congress was "probably the most significant event of the era as far as any official coalition between secret society factions," noted Melanson. This important convention will be discussed later.

It was at the Wilhelmsbad Congress that the Order of Strict Observance was banished from the rites of Freemasonry, and the Illuminati wasted

no time in recruiting disgruntled members of that order. Illuminati membership increased significantly, but so did both public suspicion and wariness on the part of officialdom. One of the first public warnings about the Illuminati came from the Rosicrucians who in 1783 issued a pamphlet entitled *The Illuminati Unmasked,* which advised the Order was using Freemasonry to undermine Christian faith and advance a secular philosophy.

Later that year, three professors of the Marianum Academy, a Catholic institution, defected from the Order and sent a letter to the sister-in-law of Bavarian elector Karl Theodor warning of the Illuminati. They said the Order was teaching against both religion and patriotism and even that suicide and the poisoning of one's enemies was acceptable. More seriously, they said the Illuminati was in league with the government of Austria, which at that time was trying to gain control over Bavaria, creating anxiety in the population.

One Berlin Masonic lodge declared its opposition to the Order and described the Illuminati as a "masonic sect that undermines the Christian religion and turns Freemasonry into a political system." Armed with such public declarations, the reaction of the Bavarian government was both immediate and serious. Karl Theodor began drawing up an edict against all secret societies. Originally a supporter of the Enlightenment, Theodor became Duke of Bavaria in 1777, a year after the Illuminati was formed. But the power of Theodor's courtiers and the clergy influenced Theodor to reinstate prosecution against any liberal thinking or activities. Educated men resented the reclaimed restrictions and many became especially susceptible to Illuminati recruitment.



Karl Theodor, the Duke of Bavaria, signed an edict outlawing secret societies, including the Masons.

By the spring of 1784, Illuminati membership had grown to almost 3,000, thanks primarily to the influence and connections of Knigge's friends. And with the recruitment of two of the most important figures in German Freemasonry—Duke Ferdinand of Brunswick- Lüneburg and Prince Karl of Hesse, it appeared the complete takeover of Masonry was almost assured. But the conflict between Knigge and Weishaupt, caused by differences of opinion and even possibly by mutual jealousy and distrust, came to a head. Weishaupt, who so humbly sought the assistance of Knigge at the start of the Order, increasingly opposed his innovations and management. Knigge,

irritated by Weishaupt's authoritarian and secretive leadership, even accused the founder of being a latent Jesuit." "God, what a man!" exclaimed Knigge. "Where does his unrestrained passion lead? Had I ever believed this man capable of such low and ungrateful behavior? And it was under his banner that I was to work for mankind! That is to say, under the yoke of such a pig-headed man! Never again!"

In April 1784, Knigge resigned from the Order and a few months later signed an agreement to return all property, rituals, and initiations belonging to the Order. But he also pledged not to divulge Illuminati secrets. With Knigge's departure the power of the Illuminati began to swiftly decline. On June 22, Karl Theodor, apparently fed up with reports of secret society plots and machinations, issued the first of several edicts banning all such societies.

Summary

On May 1, 1776, a date long celebrated as "International Workers Day" by socialists and communists, four university students at the University of Ingolstadt in Germany, encouraged by Professor Adam Weishaupt, formed a secret fraternity.

Originally the group was called the "The Order of Perfectibilists," meaning those who have reached perfection. But this unwieldy name was soon replaced by the Order of the Bavarian Illuminati.

These well-educated young men—the Jesuit-raised Weishaupt had graduated with a doctorate in law at the age of twenty—were imbued with the utopian ideals of the Enlightenment Age and were well versed in classic literature and mythologies of the Greeks and Romans. They truly believed in a new world order not subservient to the whims of omnipotent monarchs and pompously pious clerics.

These erudite men of the Illuminati may have been the first persons to collect, study, and internalize the beliefs and practices that have long permeated secret societies, carrying fragments of the ancient knowledge down through the ages. Though they differed from others in their understanding and rituals, they generally agreed with the Enlightenment's major theme of human progress through rational questioning and intelligent discourse. Knowledgeable of true history, the marriage and teachings of Jesus and the information, fragmented though it was, handed down from olden gods, the self-proclaimed Illumined ones eschewed the current teaching of the Church. Their jaundiced attitude grew to include the restrictive edicts handed down by the royalty leading the State.

Illuminati theology fell on receptive ears at the time when both men and women, chaffing under the societal restrictions, were whispering dissension in literary meetings, coffee houses, and in alternative, and often subversive, newsletters—an early-day Internet.



Weishaupt believed the Freemasons had largely lost the true meanings of their teachings and rituals....

Adam Weishaupt was the perfect catalyst to promote these new and radical ideals. Born to Jewish parents, the youngster was sent to live with his godfather, Baron Johann Adam Freiherr von Ickstatt, a professor of law at the University of Ingolstadt, whose extensive library contained many books banned from the public by the Jesuit authorities. Young Weishaupt also had access to the university's vast library, which also contained forbidden works. It was during his time at the university, where he seemed to always be in trouble with the Jesuit authorities upset by his conversion to Protestantism, that the young Weishaupt, filled with the desire to change the world for the better, was considered a radical. The fact that in 1777, Weishaupt joined a Masonic lodge which, unlike others, delved into both science and mysticism also disturbed his Jesuit superiors.

He and his followers would spend their nights in his apartments discussing the ancient mysteries of the Greek Eleusis and Roman Mithriac cults along with the works of Pythagoras, the Greek philosopher and mathematician whose work greatly influenced the study of geometry. By some reports, these gatherings included heavy drinking, music, and even the consumption of cannabis. In a foretaste of the 1960s hippies, the Illuminati once adopted the slogan *Ewige Blumenkraft,* or Eternal Flower Power.

Weishaupt soon became disenchanted with his Masonic membership in the Theodore of Good Counsel lodge in Munich, which practiced a custom called the Rite of Strict Observance. This rite, an extension of the Scottish Rite, formed when the Templars fled with their intimate knowledge to Scotland, was initiated in 1751 by German Freemason Baron Karl Gotthelf von Hund. He taught that the rite descended from the knowledge of the Knights Templar and had been handed down from "invisible masters," possibly meaning the ancient sky gods, although the knowledge and understanding of such had long since been lost.

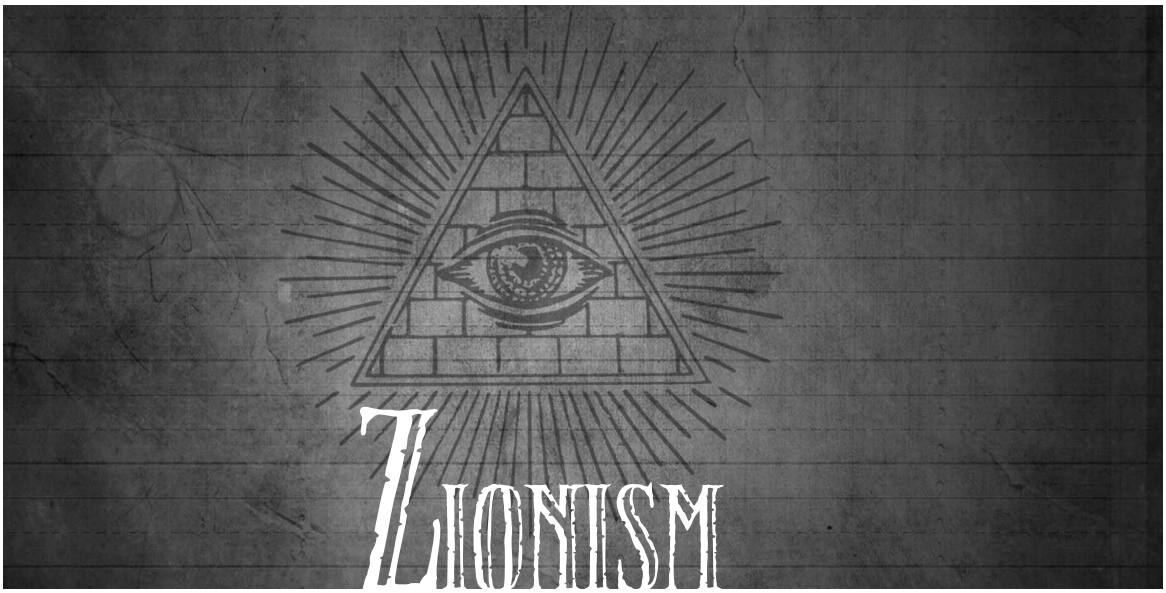
Weishaupt believed the Freemasons had largely lost the true meanings of their teachings and rituals and sought to infuse his knowledge and beliefs of the ancient mysteries into masonry but met some resistance. He also felt the Freemasons were not radical enough in their efforts to educate and elevate the public. His efforts began to bear fruit when Franz Xaver Carl Wolfgang von Zwack, a scion of German nobility and a former student of Weishaupt, was recruited into the Illuminati. Zwack was a well-known official within the Bavarian government and a capable recruiter. He began to recruit ranking members of society into the Order as well as streamlining and even innovating some of the rituals and grades. By 1779, the Order had gained control over the Munich Masonic lodge and its doctrine was becoming more widespread although still largely unknown to the public.

Events moved rapidly. In 1780, Weishaupt's wife, Afra Sausenhofer, died, releasing him to fully concentrate on his work, and he initiated the nobleman Freiherr Adolph Franz Friedrich Ludwig Knigge, a leading Strict Observance Freemason and a man well connected to the court of Hesse-Kassel and Weimar, into the Illuminati. Knigge, a longtime student of theosophy, magic, alchemy, and the Rosicrucians, was well placed in society and proved an enthusiastic recruiter for both the Illuminati and Strict Observance Freemasonry. It was Knigge who cemented the blending of Illuminism with the tenets of Freemasonry. By the early 1780s, Illuminati membership had swelled to more than 2,000 men, many with professional or government positions, including some open-minded royalty. One of the royals associated with the Illuminati was William IX, royal administrator of the Hesse-Kassel region and a prominent Freemason, who through his financial adviser Mayer Amschel Rothschild, leased Hessian soldiers to England to fight the colonials in the American Revolution. Rothschild used embezzled money from William to place his five sons as Europe's most prominent central bankers. Also involved with the Illuminati was Mayer Rothschild's bookkeeper, Seligmann Geisenheimer.

With the funding of the Rothschild banking empire behind him and a host of educated and progressive-thinking Illuminati working for him, Weishaupt's dream of a world free of state and church control seemed to be coming true. This achievement came despite a turbulent personal life in which he impregnated his sister-in-law and then tried to chemically abort the fetus.

In time, Weishaupt and Knigge fell out, constantly arguing over philosophy, management style, and the perennial lack of funds. Although Knigge well represented the absent Weishaupt at the 1782 Congress of Wilhelmsbad, termed "the most significant event of the era as far as any official coalition between secret society factions," his conflict with Weishaupt reached a climax in 1784 when Knigge resigned from the Order. He felt Weishaupt had been ungrateful toward this work and dictatorial in his leadership. That same year, fate turned against Weishaupt and his Illuminati when Prince Elector of Bavaria Karl Theodor, persuaded by accusations against the Illuminati by the Jesuits and others, issued an edict banning such secret societies.

The existence of the Bavarian Illuminati was drawing to an end.



Zionism

As if the mixture of Catholicism, Protestantism, and ancient occult mysticism within the Illuminati was not enough to create conflict and confusion, a solid thread of radical Judaism, or more specifically Zionism, may have played a large part in both the Order's creation, theology, and subsequent activities. Zionism is a touchy subject because leaders of the Zionist movement, both Jews and gentiles, have long used the smear of anti-Semitism against anyone questioning the Zionist agenda. Today, even fact-based rational opinions can be labeled "hate speech." So, let's be clear. There are three separate aspects to this subject: Hebrews—technically, Hebrew is the language of the Semitic race that originally inhabited the area of Palestine, but Hebrews came to mean Jewish Semites (ironically, the indigenous Palestinian Arabs are Semites); Jews—those who embrace the religion of Judaism; and Zionists—those who support a political movement begun by people far from Palestine.

While most agree that it is improper to discriminate against anyone because of their race or religion, any political undertaking should be open to examination and criticism. In the realm of politics, much confusion has been sewn on this issue. Supporters of Zionism for years have skillfully attacked their opponents as "anti-Jewish" to the extent that many Americans, Jews and gentiles alike, and especially the media are loath to even question the policies of Zionist-led Israel no matter how odious. But, as will be seen, the Jews as a whole have been the foremost victims of an Illuminati plot rather than the instigators.

To understand Zionism and its relationship to the Illuminati, one must look back into little-known periods in Jewish history. Between the years 652 and 1016 the kingdom of Khazaria existed in the area between the Black and Caspian Seas in what is today mostly Georgia. In 740, the king of Khazaria converted

to Judaism and, like the Romans under Emperor Constantine, his subjects followed. Many Khazars fled west into Europe when in 969 Khazaria was overrun by Scandinavian migrants called the Rus. The area came to be called Russia. Displaced descendants of the Khazarian Empire migrated into Western Europe. In the Netherlands, the Khazars, or Ashkenazi Jews as they came to call themselves, prospered and began to spread across Europe and then to America. It should be noted that while at no time were these people connected to the Hebrews of Palestine, they nevertheless were the originators of Zionism. Arthur Koestler, Jewish author of *The Thirteenth Tribe,* explained, "In the twelfth century there arose in Khazaria a Messianic movement, a rudimentary attempt at a Jewish crusade, aimed at the conquest of Palestine by force of arms. The initiator of the movement was a Khazar Jew, one Solomon ben Duji (or Ruhi or Roy), aided by his son Menahem and a Palestinian scribe. They wrote letters to all the Jews, near and far, in all the lands around them.… They said that the time had come in which God would gather His people from all lands to Jerusalem, the holy city, and that Solomon Ben Duji was Elijah, and his son the Messiah." Duji's movement later became known as Zionism.

British journalist Douglas Reed, author of the 1938 influential book *Insanity Fair,* wrote in his 1978 volume *The Controversy of Zion:* "From [the time of Napoleon] on the ruling sect of Jewry bent all its efforts on reducing the authority of the original Sephardic Jews and increasing that of their compact Ashkenazi in the East, from this moment on the Ashkenazi began to move into Europe (and later into America), to assume the leadership of the world revolution and to carry with them everywhere the assault on all legitimate government, religion and nationhood."



Cabalist rabbi Sabbatai Zevi declared himself the Messiah in 1666. His many followers were dismayed when Zevi later converted to Islam.

To complicate matters, in 1666, a Cabalist rabbi named Sabbatai Zevi proclaimed himself the long-anticipated Jewish Messiah. Zevi was born in 1626 to affluent Jews living in Anatolia, which encompassed Asia Minor and most of Turkey. A charismatic leader, by the mid-seventeenth century his followers included about half of the world's Jewish population. His popularity also stemmed from Zevi's use of the *Lurianic Kabbalah*, named after Rabbi Isaac Luria, a sixteenth-century mystic who proclaimed a new version of the Cabala, which used

numerology and codes to predict the coming of a Messiah. Zevi and his followers came to be called Sabbateans.

German-born Israeli historian Gershom Scholem, an authority on the Cabala, described the Shabbatean movement as "the largest and most momentous messianic movement in Jewish History."

Due to his unorthodox views, Zevi was expelled from Jerusalem by rabbinical leaders but found support from the Sultan of the Ottoman Empire and his sect flourished until the Sultan grew uneasy over its growing power. Zevi reportedly was offered the choice of "Your head or the turban," meaning death or conversion to Islam. It was an easy choice. Much to the dismay of many of his followers, Zevi became a Muslim and took the name of Aziz Mehmed Effendi (the Power of Muhammed). Some supporters excused this conversion by believing that as the new Messiah, Zevi represented an opportunity to merge the two religions.

The new interpretations taught in the Lurian Cabala are thought by some scholars to provide the spiritual justification for proactive Zionism that eventually led to the creation of Israel.

Zevi and his Sabbateans practiced a contrary form of religious practice. They believed that by violating the old Jewish laws, the new Messiah could more easily lift them up to redemption. They feasted during fast days, ate food forbidden by Jewish dietary law, and believed in the transmigration of souls, or reincarnation. Another aspect of the Sabbateans' theology involved secrecy.

Anthropologist and author Robert Sepehr in his 2015 book *1666: Redemption through Sin* explained the Sabbatean view of secrecy: "This theme of a secret, hidden, or occult identity became part of this evolving religious philosophy. In essence, a true act cannot be committed publicly, before the eyes of the world. Like the true faith, the true act was concealed, for only through concealment could it negate the falsehood of what is explicit. Through a revolution of values, what was formerly sacred became profane and what was formerly profane had become sacred."

Following Zevi's death in 1676, the movement's leadership fell to Polish-born Jacob Frank, who claimed to be the reincarnation of Zevi as well as the biblical patriarch Jacob. Adopting the Sabbatean practice of posing as something he or she was not, Frank preached to his followers that the only way to preserve themselves was to pose as Christians. He taught that the overthrow and destruction of society was the only way to save mankind. The Sabbateans, who came to include many members of the Jewish middle class, soon became known for practicing Frankism—also Illuminated or Sabbatean Franks. It was a belief system that disregarded the strict Judaic rules, including those on modesty, and it even approved of wife swapping, sex orgies, and incest.

Practicing an early form of "Do as thy wilt," Frank preached the Gnostic view that the Old Testament God was evil and that the most appropriate



Jacob Frank believed that the God of the Old Testament was evil and that people should disregard Judaic rules, even indulging in orgies and incest.

way to imitate the true God was to transgress every old taboo. Stating "No man can climb a mountain until he first descended to the foot," he explained that to become free, one must throw off all conventions. He practiced this philosophy by converting to both Catholicism and Islam and he slept with certain members of his flock, including his daughter, Eva Frank. Perhaps reflecting the Frankish ideology of intermarriage, history professor Howard M. Sachar noted, "As they set about protecting their vast estates, moreover, these Jewish dynasts [Rothschild associates and relatives] often found it useful in the United States as in western Europe to marry among each other. Solomon Loeb and Abraham Kuhn, it is recalled, married each other's sisters, and Jacob Schiff became an instant partner by marrying Loeb's daughter. In turn, Felix Warburg, scion of a distinguished Hamburg banking family, assured himself a senior partnership in Kuhn, Loeb [& Co.] by marrying Schiff's daughter Frieda. Felix's brother Paul married Solomon Loeb's daughter Nina—from Loeb's second wife—and thus became his own brother's uncle. Another partner, Otto Kahn, married Adelaide Wolff, daughter of one of the firm's original investors. At Goldman, Sachs & Co., two Sachs boys married two Goldman daughters."

The Polish ecclesiastical authorities tried to ban Frankism, the "Sabbatean heresy," at an assembly at Lwów in 1722 but with marginal effect. In 1786, Frank moved near Frankfurt, Germany, and it was here that his contacts become important to our story. His previous financial troubles suddenly ended. According to Rabbi Marvin S. Antelman, an internationally recognized biochemist and chief justice of the Supreme Rabbinic Court of America, Frank became suddenly wealthy because he was supported by the German Jew Meyer Amschel Bauer, who later took the name Mayer Amschel Rothschild (Red Shield) and who had established a banking house in Frankfurt about 1764. An early Rothschild red shield featured the six-pointed Star of David.

The Rothschilds are Ashkenazi Jews, described as those Jews who come from Eastern Europe. Many researchers claim they are in fact descendants of the Khazars. By the time of World War II, Ashkenazi Jews represented 92 percent of the world's Jewry. According to the Hebrew University of Jerusalem,

today there are more than 10 million Ashkenazi Jews around the world, including 2.8 million in Israel.

Author Koestler in his 1976 book pointed out, "This was written before the full extent of the holocaust was known, but that does not alter the fact that the large majority of surviving Jews in the world are of Eastern European—and thus perhaps mainly of Khazar origin. If so, this would mean that their ancestors came not from the Jordan but from the Volga, not from Canaan but from the Caucasus, once believed to be the cradle of the Aryan race; and that genetically they are more closely related to the Hun, Uigur and Magyar tribes than to the seed of Abraham, Isaac and Jacob. Should this turn out to be the case, then the term 'anti-Semitism' would become void of meaning, based on a misapprehension shared by both the killers and their victims. The story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated."

A 2014 DNA study, funded by the National Institutes of Health and the National Science Foundation along with several private foundations, found that Ashkenazi Jews came from the Mesopotamia area of the Middle East more than 20,000 years ago. This bolsters the idea that they may be descendants of the ancient Sumerians who fled north after the devastation of Sumer in early biblical times. In support of this notion, it should be noted that during the twentieth century, the Rothschilds were the largest financial supporters of archaeological digs in Mesopotamia and Palestine. The famous Masada dig of the 1950s was actually called the "Edmond de Rothschild Masada Dig." Several sources report that the Rothschilds believe themselves descended from the Sumerian god King Nimrod, the great-grandson of Noah. According to the prestigious genealogical publication *Burke's Peerage*, one Rothschild child born in 1922 was named Albert Anselm Salomon Nimrod Rothschild. According to legend, Nimrod was the first person to seek power for his or her own sake and this desire for power spawned cruelty and decadence.

Others of the wealthy elite have long associated themselves with past royalty and the ancient gods. It does not matter if one believes in such connections. The point is that they do. "There are major families, which call themselves the Sons of Marduk, the Bush's, and Banksters, which might shed a little light on why the Earth is in its predicament. They are the war and disease profiteers," wrote James Gilliland, author of the 2016 book *Anunnaki Return, Star Nations and the Days to Come*.

Mayer Rothschild, perhaps with the knowledge of skillful money handling from the Khazarian bankers who lived along the "Silk Road" trade route, developed the concept of fractional banking, the practice of lending more money than held by the bank. He had five sons who exported his financial acumen and eventually controlled the central banks of England, France, Germany, Austria, and Italy. Antelman went on to explain, "Frankfurt at the time was the



Marduk was a Mesopotamian god. Some wealthy, influential families of today have reportedly called themselves the "Sons of Marduk."

headquarters of the Jesuits, Adam Weishaupt, founder of the Illuminati, as well as Rothschild Brothers' financial empire. This is worth repeating: Frankfurt was the birthplace of both the Illuminati and the Rothschild Empire. When Jacob Frank entered the city, the alliance between the two had already begun. Weishaupt provided the conspiratorial resources of the Jesuit Order, while the Rothschilds contributed the money. What was missing was a means to spread the agenda of the Illuminati.…"

That missing piece proved to be Jacob Frank, who added Jewish Cabala mysticism to the Illuminati structure of Weishaupt backed by the financial support of Rothschild. The Frankists also increased the reach of the Order with their network of agents throughout the Christian and Islamic worlds.

Antelman wrote that Rothschild persuaded Weishaupt to accept Frankish doctrine, which included subverting the world's religions and creating a one-world government headquartered in Jerusalem. This was an early attempt at creating a Jewish state in Palestine.

Canadian journalist Barry Chamish, a graduate of the Hebrew University of Jerusalem and who fought with the Israeli Defense Force (IDF) in the 1982 Lebanon War, wrote, "We all owe a huge debt to Rabbi Marvin Antelman, the first Jew to try to decipher the real conspiracy to destroy Jews and Judaism, which, as we all know, is in full swing today. Way back in 1974, before any of us had heard of the illuminati or the Council on Foreign Relations (CFR), Rabbi Antelman published his book *To Eliminate the Opiate* and exposed their covert war against religion, focusing on their battle plan to extinguish Judaism, but with great implications for Christianity as well.

"This book … has drawn praise for its deep scholarship even from researchers who clearly have no great love for Jews. Its crowning achievement was to prove that Jews are the chief victims of the New World Order, not its chief promulgators."

Rabbi Antelman wrote that even as the Illuminati was being exposed and outlawed in Germany, Weishaupt had already set in motion the dissemination of

Illuminati goals in other nations. By infiltrating Illuminati agents into the Freemasonic lodges of England and Scotland, the Illuminati soon had centers of activity in both Germany and Britain. According to Chamish, "It was from Germany to London that the apostate Jews Karl Marx and Frederick Engels were sent to devise the rot of communism. Shortly after that task was done, the Rothschilds sent their agents John Jacob Astor and Jacob Schiff from Germany to America. They financed the robber barons like Rockefeller and Morgan, who in 1922, founded the Council on Foreign Relations (CFR), to overthrow the American constitution and switch the nation's diplomacy to Illuminism."

Chamish said it was Shabbateans that started Zionism—named after the hill Zion outside Jerusalem—with its ultimate goal of creating a Shabbatean state in Palestine, the historical homeland of the Semitic Hebrews. But Zionist progress was slow. Conferences of rabbis held in 1845, 1869, and 1885—all rejected the call to return to Palestine. Frustrated Zionists felt some impetus was needed to force Jews back to their homeland, so the Sabbateans in Russia took the initiative, formed socialist organizations, and encouraged the Czarist government to increase pogroms against the Jewish people. "The deal was simple: The Jesuits provided the Cossacks, the Frankists, the communists. And naturally, the Rothschilds would provide the moolah," explained Chamish.

"The Frankists were bent not only on the eradication and humiliation of the majority of the Jewish community, who refused to accept their deviations … but of all religions, and they exploited the Zionist ideals to disguise their quest for world domination. The Frankists believed that … all that had been prohibited [by the Torah] was now permitted, or even mandatory. This included prohibited sexual unions, orgies and incest….," wrote David Livingstone, author of *Terrorism and the Illuminati: A Three-Thousand-Year History*.

A Viennese reporter named Theodore Herzl soon became the front man for Zionism with the publication of his book *Der Judenstaadt (The Jewish State)* in 1896. It has been pointed out that Herzl claimed to have written the book one summer in Paris. Yet, it has also been claimed that the book was written for him by the Sabbateans. "Herzl wasn't in Paris when he said he wrote the most influential book of Zionism," noted Chamish. "It had to have been written for him. Anyone who reads Herzl's dreadful plays, has to doubt his sudden departure from literary mediocrity."

Herzl became the face of Zionism, particularly his brand of "Political Zionism," that advocated that any area could be considered Jewish territory. Herzl went to Britain in 1901, where he sought a Jewish sanctuary in British-controlled East Africa. "If the idea caught on, it would neutralize the Shabbateans' game plan [for a state in Palestine]," said Chamish, adding, "Herzl died not long after and not one biography of him tells us how. He entered a Paris sanatorium for an unknown condition and never emerged."



An Austro-Hungarian journalist, Theodore Herzl was the author of *Der Judenstaadt,* one of the most influential books on Zionism.

British Freemasons, influenced by Shabbatean and Illuminati theology, selected a German-educated Jew named Chaim Weizmann to succeed Herzl. It was near the end of World War I that the goal of Sabbatean/Frankist Zionism was realized. Britain was at war with the Ottoman Empire that controlled Palestine. Weizmann met with David Lloyd George, who in 1916 became British prime minister, and Arthur Balfour, who became foreign secretary. Weizmann gained the support of these key politicians. The final push for Zionism came in 1917 when, after serving as a member of the British Parliament, Zionist Second Lord Lionel Walter Rothschild—the eldest son of Nathan Rothschild, who by 1815 controlled the Bank of England—received a reply letter from British foreign secretary Balfour expressing approval for Rothschild's plan for the establishment of a home for Jews in Palestine. This letter later became known as the Balfour Declaration. In 1922, the League of Nations approved the Balfour mandate in Palestine, thus paving the way for the later creation of Israel. Baron Edmond de Rothschild, who built the first pipeline from the Red Sea to the Mediterranean to bring Iranian oil to Israel and founded the Israel General Bank, was called "the father of modern Israel." Today, some conspiracy writers believe that the Rothschild plan to create the Israeli state in Palestine was more about gaining a foothold in the oil-rich Middle East than in a genuine desire for a Jewish homeland. "The Balfour Declaration may have been delivered by patrician British diplomats in the imperial splendor of Whitehall, but in many ways it had been conceived 200 miles further north, amongst the second-generation Jewish immigrants of industrial Manchester [where] Chaim Weizmann and a band of ambitious young Jewish intellectuals and businessmen launched an upstart campaign which culminated in the declaration of 1917," wrote Josh Glancy in a 2012 edition of *The Jewish Chronicle Online*.

Zionists pushed their agenda farther along in World War I with an audacious scheme, one that has largely and diligently been kept from the public. Benjamin Harrison Freedman, the Jewish American part owner of Woodbury Soap Company, who as a young man had converted to Roman Catholi-

cism, revealed this alternative history in a 1961 speech at the Willard Hotel in Washington, D.C.:

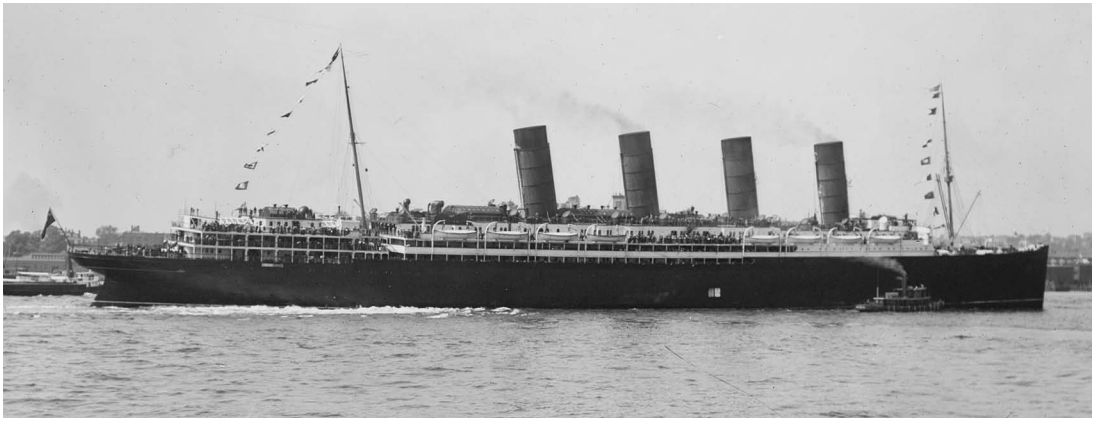
> Nineteen-hundred and fourteen was the year in which World War One broke out. There are few people here my age who remember that. Now that war was waged on one side by Great Britain, France, and Russia; and on the other side by Germany, Austria-Hungary, and Turkey [the Ottoman Empire]. What happened?
>
> Within two years Germany had won that war: not alone won it nominally, but won it actually. The German submarines, which were a surprise to the world, had swept all the convoys from the Atlantic Ocean, and Great Britain stood there without ammunition for her soldiers, stood there with one week's food supply facing her—and after that, starvation.
>
> At that time, the French army had mutinied. They lost 600,000 of the flower of French youth in the defense of Verdun on the Somme. The Russian army was defecting. They were picking up their toys and going home, they didn't want to play war anymore, they didn't like the Czar. And the Italian army had collapsed.
>
> Now Germany—not a shot had been fired on the German soil. Not an enemy soldier had crossed the border into Germany. And yet, here was Germany offering England peace terms. They offered England a negotiated peace on what the lawyers call a *status quo ante* basis. That means: "Let's call the war off, and let everything be as it was before the war started."
>
> Well, England, in the summer of 1916 was considering that. Seriously! They had no choice. It was either accepting this negotiated peace that Germany was magnanimously offering them, or going on with the war and being totally defeated.
>
> While that was going on, the Zionists in Germany, who represented the Zionists from Eastern Europe, went to the British War Cabinet and—I am going to be brief because this is a long story, but I have all the documents to prove any statement that I make if anyone here is curious, or doesn't believe what I'm saying is at all possible—the Zionists in London went to the British war cabinet and they said: "Look here. You can yet win this war. You don't have to give up. You don't have to accept the negotiated peace offered to you now by Germany. You can win this war if the United States will come in as your ally."
>
> The United States was not in the war at that time. We were fresh; we were young; we were rich; we were powerful. They [the

> Zionists] told England: "We will guarantee to bring the United States into the war as your ally, to fight with you on your side, if you will promise us Palestine after you win the war."
>
> In other words, they made this deal: "We will get the United States into this war as your ally. The price you must pay us is Palestine after you have won the war and defeated Germany, Austria-Hungary, and Turkey."

Zionists in all areas of the United States circulated mass-media, anti-German propaganda to whip up Congress and the public. But, as throughout history, a provocation was needed to push a recalcitrant public into war. This provocation was the sinking of the ocean liner *Lusitania*.

Britain's Winston Churchill, who was appointed First Lord of the Admiralty in 1911, wanted America to join England as an ally. In a later book, *The World Crisis*, Churchill wrote, "The maneuver which brings an ally into the field is as serviceable as that which wins a great battle."

Under the existing rules of war, both British and German warships were to give the crew of enemy vessels a chance to escape before sinking them. For submarines this meant surfacing and challenging the enemy. In 1914, Churchill ordered British merchant ships to disregard any challenge, even counterattack if they were armed. This order forced German U-boat commanders to launch torpedoes while submerged for protection. Churchill also ordered British ships to remove their hull names and to fly the flags of neutral nations when in port. Churchill freely admitted his orders were a ploy to cause the Germans to attack neutral ships that would involve other nations in the war. His ploy worked. On May 7, 1915, a German U-boat commander torpe-



The RMS *Lusitania* (shown here in 1906 in New York) was sunk by a German U-boat in 1915, sparking international outrage. It was later revealed the ship was carrying ammunition for the British.

doed the British liner RMS *Lusitania* en route from New York to Liverpool. Nearly 2,000 persons went down with the ship, including 128 Americans. This act set off a firestorm of anti-German feeling throughout the United States, fanned by the Rockefeller-Morgan dominated press.

Only in later years did the facts of the *Lusitania*'s demise become public. Contrary to claims regarding U.S. neutrality, the ship carried 600 tons of gun cotton explosive, six million rounds of ammunition, 1,248 cases of shrapnel shells, plus other war materials. The Imperial German Embassy in Washington, fully aware that tons of war materials were being carried into the war zone around England, aside from vainly protesting to the U.S. government, made an effort to prevent tragedy. Embassy officials attempted to place ads in fifty East Coast newspapers.

The ad read: "NOTICE! TRAVELERS intending to embark on the Atlantic voyage are reminded that a state of war exists between Germany and her allies and Great Britain and her allies; that the zone of war includes the waters adjacent to the British Isles; that, in accordance with formal notice given by the Imperial German Government, vessels flying the flag of Great Britain, or of any of her allies, are liable to destruction in those waters and that travelers sailing in the war zone on ships of Great Britain or her allies do so at their own risk."

Of the fifty newspapers slated to carry this notice, only the *Des Moines Register* ran it on the date requested because of intervention by the U.S. State Department. Government officials cowed editors into pulling the ads by claiming that due to the possibility of libel suits, they should first obtain approval by State Department lawyers.

President Woodrow Wilson was alerted to the situation yet did nothing to stop the shipment or alert the crew of the danger. Adding support to those who believed the *Lusitania* was consciously sent to her fate, British commander Joseph Kenworthy, on duty when the ship was sunk, later revealed that her military escort was withdrawn at the last minute and her captain ordered to enter at reduced speed an area where a German U-boat was known to be operating. Survivors and later investigations revealed that the German torpedo did not sink the *Lusitania*. Its destruction was caused instead by a secondary internal explosion, most probably the tons of stored explosives and ammunition on the ship. The German High Command, in a studious effort to avoid antagonizing the United States following the sinking of several merchant ships, including the *Lusitania*, in September 1915, suspended unrestricted submarine warfare.

Whether the sinking of the *Lusitania* was contrived or not, the incident was not enough to propel the war-wary American public to action. Despite all the maneuvering on the part of Wilson and Churchill, it was the Germans themselves that finally pushed America into the war. This event involved Mexico and, more specifically, the one man who more than any other launched World War I. This was Arthur Zimmermann, who by January 1917,

had been appointed German foreign secretary. On January 16, he sent a coded telegram to the German minister in Mexico by way of the German ambassador in Washington D.C., authorizing the proposal of a German alliance with Mexico and Japan. Both of these nations had strained relations with the United States. At the time, Brigadier General John "Black Jack" Pershing, who would become the commander of the American Expeditionary Force in France, was in the process of chasing Mexican revolutionary Pancho Villa. Zimmermann advised Mexican president Venustiano Carranza that Germany was about to resume unrestricted submarine warfare. In the event that war with the United States ensued, Germany promised to assist Mexico "to regain by conquest her lost territory in Texas, Arizona and New Mexico."



In the event that war with the United States ensued, Germany promised to assist Mexico "to regain by conquest her lost territory in Texas, Arizona and New Mexico."

While this promise was, in all likelihood, merely the usual wartime diplomatic maneuvering, it was just the catalyst needed to put America into the war. The sensational telegram was intercepted by British cryptographers who spent days deciphering the document before it was given to the American ambassador on February 25. It was made public on March 1 and initially was greeted with great skepticism. It was thought the text was a ruse perpetrated by the French and English to get America into the war.

But any question regarding the authenticity of the telegram ended on March 3 at a Berlin news conference. Here a Hearst news correspondent, who later turned out to be a German agent, gave Zimmermann every chance to deny the telegram. "Of course, Your Excellency will deny this story," urged the correspondent. Zimmermann then inexplicably announced, "I cannot deny it. It is true." This simple confession produced the desired effect in America. Newspaper editorials railed against the "Hun" and public pressure for war against the German Kaiser [emperor] grew irresistible. Wilson, who had been reelected to office in 1916 on the motto "He kept us out of war," declared war on Germany on April 6, 1917. Eight days later, money began to flow when passage of the War Loan Act authorized $1 billion in credit to the empty banks of the Allies.

In 1936, Congress's Special Committee on Investigation of the Munitions Industry, better known as the Nye Committee, after its chairman, Senator Gerald Nye, reported that while the United States had loaned Germany some $27 million between 1915 and 1917, during that same period, loans to the United Kingdom and her allies amounted to $2.3 billion. According to the committee, the United States did not enter the war because of the Zimmermann telegram but because it could not afford for Britain to lose the war.

With the arrival of the fresh American Expeditionary Forces later that year, the war truly stalemated, resulting in the Armistice of 1918 and the Ver-

sailles Treaty, which was so odious to the Germans that it set the stage for the rise of Hitler and his Nazis. The only real winner of that war were the Zionists, as they were awarded Palestine by the British after the defeat of the Ottoman Turks. But one huge problem remained for them. Many Orthodox Jews did not subscribe to Zionism, arguing that when their Messiah arrived he would designate their new homeland and that they should not take land away from indigenous residents. Also, most Jews living in Europe were not anxious to move to the Middle East. To solve this problem, Balfour recruited Russian-born rabbi Abraham Isaac Kook as first Chief Rabbi in Palestine while Weizmann was made the first head of the Jewish Agency. Kook, while initiating the idea of "the purity of land redemption," proceeded to take both land and political rights away from both the Palestinians and the Orthodox Jews.

Meanwhile, back in Europe, plans were laid within the Sabbatean/Frankist Zionists to force Jews to Palestine. In Germany, Adolf Hitler came to power thanks to the help of foreign banks and corporations, including the Bank of England, City National Bank (now Citigroup), Union Banking Corp. (represented by Prescott Bush, the father of President George H. W. Bush), Ford Motor Co., the Rockefellers' Standard Oil, and IBM.

When Hitler became chancellor in 1933, fewer than one percent of German Jews supported Zionism. But life for German Jews grew increasingly worse as the Nazis stepped up their anti-Semitic agenda. According to Barry Chamish, many tried to escape from Nazism by boat to Latin and North American ports but the Western nations turned them back. "Any German Jew who rejected Palestine as his shelter would be shipped back to his death," noted Chamish. "By 1934, the majority of German Jews got the message and turned to the only Jewish organization allowed by the Nazis, the Labor Zionists."

Early in his career, Hitler supported the views of German economist Gottfried Feder, who advocated monetary control through a nationalized central bank rather than private banks and proposed that financial interests had enslaved the population by controlling the money supply. One of the platforms of the Nazi Party was the breaking of "debt-slavery," that is, interest payments.



German economist Gottfried Feder gave Adolf Hitler the idea that having a nationalized central bank was the best way to stabilize and control the economy.

"When listening to Gottfried Feder's first lecture about the 'Breaking of the Tyranny of Interest,' I knew immediately that the question involved was a theoretical truth which would reach enormous importance for the German people's future," wrote Hitler in *Mein Kampf*. "… Germany's development already stood before my eyes too clearly for me not to know that the hardest battle had to be fought, not against hostile nations, but rather against international capital.… The fight against international finance and loan capital has become the most important point in the program of the German nation's fight for its independence and freedom." Hitler's viewpoint eventually narrowed to only Jewish finance.

In his effort to break free from the international bankers, Hitler failed to follow the wishes of the moneyed elite to borrow money. He instead issued his own debt-free money, "Reichmarks," and put the Germans back to work on public projects such as the autobahn highway system, other public works, and the production of war materials.

By the 1936 Berlin Olympics, Germany had become an economic powerhouse, with nearly full employment and a stable monetary system. The wealthy elite could not afford to have the rest of the world see the benefits of interest-free money, as sought by Benjamin Franklin, Thomas Jefferson, and many others throughout history. Winston Churchill, a member of the aristocratic and wealthy elite, summed up the issue when he said, "Germany's unforgivable crime before the second world war was her attempt to extricate her economic power from the world's trading system and to create her own exchange mechanism which would deny world finance its opportunity to profit."

Compounding the problems for Germany's Jews was the Transfer Agreement (*heskem haavara* in Yiddish) signed on August 25, 1933, between the new Nazi government and German Zionist Jews that facilitated the immigration of Jews to Palestine, but only after they were forced to give up their possessions in exchange for exported German goods once settled in Palestine.

As detailed in Edwin Black's 1983 award-winning book *The Transfer Agreement: The Dramatic Story of the Pact between the Third Reich and Jewish Palestine*, the Transfer Agreement, which allowed the movement of some 60,000 Jews and $100 million of their assets to Palestine, was in exchange for halting a worldwide boycott of German goods initiated by the Zionists in response to Hitler's election. "The deal cut worked like this," explained Chamish. "The German Jews would first be indoctrinated into Bolshevism in Labor Zionism camps and then, with British approval, transferred to Palestine. Most were there by the time the British issued the White Paper banning further Jewish immigration. The Labor Zionists got the Jews they wanted, and let the millions of religious Jews and other non-Frankists perish in Europe without any struggle for their survival."

He added, "Into this plot against the Jews we add the Jesuits, who wished with all their hearts, to wreck the land that produced Luther [Germany] … [and] to America where the Jewish leadership used all their contacts and resources to

make good and certain that the unwanted non-Shabbataian Jews of Europe never again saw the light of day."



Author Livingston also saw the Sabbatean/Frankist Zionists as the force behind the Illuminati, the Nazis, and more modern movements.

According to Ralph Schoenman, a former personal secretary to British philosopher and socialist Bertrand Russell, it was indeed Zionists who broke the back of the Jewish boycott of German goods following the 1933 election of Hitler. He wrote, "[T]he World Zionist Organization [WZO] Congress in 1933 defeated a resolution calling for action against Hitler by a vote of 240 to 43. During this very Congress, Hitler announced a trade agreement with the WZO's Anglo-Palestine Bank, breaking, thereby, the Jewish boycott of the Nazi regime at a time when the German economy was extremely vulnerable. It was the height of the Depression and people were wheeling barrels full of worthless German Marks. The World Zionist Organization broke the Jewish boycott and became the principal distributor of Nazi goods throughout the Middle East and Northern Europe. They established the *Ha'avara*, which was a bank in Palestine designed to receive monies from the German-Jewish bourgeoisie, with which sums of Nazi goods were purchased in very substantial quantity."

Henry Makow, himself Jewish, was even more pointed when he wrote in "The Half-Jewish Conspiracy" in 2015:

> The satanic plague devouring humanity originated with the Sabbatean-Frankist cult, a Satanic Jewish movement based on the Cabala that absorbed half the Jews of Europe in the 17th/18th Century. They were chameleons. Pretending to convert, these Satanist Jews infiltrated and subverted all important religions, organizations and governments. They are the progenitors of the Illuminati, Zionism, Communism, Fascism and they control Freemasonry. The NWO [New World Order] is their goal. In 1988, Rabbi Gunther Plaut described Illuminati founder Jacob Frank in these terms, and implied that the Nazis were a Sabbatean-Frankist creation.

Author Livingston also saw the Sabbatean/Frankist Zionists as the force behind the Illuminati, the Nazis, and more modern movements. He claims to have traced the genealogies of the Khazarian bloodlines to include the Rothschilds, the Hapsburgs, the Sinclairs, the Stuarts, the Merovingians, the Lusignans, and the Windsors. "The great secret of history is this story of the ascent of heretical Cabalists to world power," wrote Livingstone. "Ordinary Jews and people in general have no idea how they are being manipulated."

He added, "It is easy to recognize the origin of communism and anarchism in this demented philosophy. It is easy to recognize the terror of the French and Bolshevik revolutions, the Soviet Gulags and Nazis' concentration



Hillary Clinton is shown here getting an award at Chatham House in London. The Royal Institute of International Affairs there is connected to the Illuminati, some say.

camps, the killing fields of Cambodia and China, the 'Shock and Awe' of Iraq, and the dust of the World Trade Center. It is easy to recognize that this degenerate Jewish sect is the reason why all Jews have been tainted with suspicion of immorality and subversion. Many Jews were tricked by the (Frankish) communist promise of economic justice and public ownership. (This is what the Cabalist means by 'magic'—deception and lies.) Yet ordinary Jews have been slow to distance themselves from this pernicious movement, and its Zionist, Neo-conservative and Masonic manifestations (which are not what they pretend)."

One Jewish dissenter of Zionism is Josef Antebi, an Orthodox Jewish rabbi born in Palestine but relocated to Amsterdam. He told the Jewish Telegraphic Agency (JTA) he had been tortured and exiled from his home in Israel because he, like many Orthodox Jews, rejects Zionism. In the summer of 2013 the then-fifty-year-old was assaulted on the streets of Amsterdam. He told a German news reporter, "The one to blame is the Zionist state, which is doing a lot of bad things to people."

Antebi is one of the *Neturei Karta* ("Guardians of the City") who consider themselves "true Jews" and oppose Zionism and believe a promised land was to be provided by the Jewish Messiah when he arrives. Ignored by the mainstream media and viewed as a cult by the Anti-Defamation League (ADL), an activist branch of Zionism, Rabbi Antebi and his group believe Israel is creating problems throughout the world, and should be dismantled peacefully. Such thoughts were echoed by author Henry Makow, who wrote:

> Most Jews are unaware of the Illuminati agenda.… The Illuminati hides behind the skirts of ordinary Jews. The cult that hijacked the world is the tiny nucleus of Cabalistic bankers and Masons based in London and directed by the House of Rothschild.
>
> They govern through their subtle control of large corporations (cartels—especially finance, oil, defense, pharmaceuticals, media); government, mass media, secret societies, intelligence agencies, the military, law, churches, foundations, think tanks,

> NGO's and education. Chatham House in London (The Royal Institute of Internal Affairs) and Pratt House in New York (Council on Foreign Relations) are two main control mechanisms. Illuminati power is omnipresent yet the masses don't even know it exists.

This thesis was further expounded on a website called *The Judeo-Masonic Conspiracy:*

> The case is that it is true that the plot had its origins in the usury practiced by some European Jews, and that some individuals from Jewish origin and secret societies like Freemasonry were fundamental for the conspiracy to succeed. But it is also true that not all the Jews practiced usury, that not every Jew that practiced usury had anything to do with the conspiracy, nor with the international bankers, and it is also quite likely that even the Jewish individuals and the secret societies that were directly involved in the plot did not know they were doing so, nor that there was even a worldwide conspiracy going on. In other words: they were simply used by the international bankers, and for the bankers' benefit. The case is that none of these Jewish individuals or secret societies knowingly worked to fulfil the bankers' agenda. Instead, it was the bankers who chose, funded and supported those causes, societies, groups or individuals that would ultimately help them achieve their goals while pursuing their own agenda; like in the case of Weishaupt's Illuminati against church and state, or the Bolsheviks against the Czar. This tactic is still used to this day by some governments, which support revolutionaries and terrorist groups against their enemies; even though their ultimate goals differ. For example: the US funding and supporting the Mujahidin against the Soviets—even though they did not share the same ideology—and once they got rid of the Soviet, the Mujahidin would be dealt with by the US.

While it may be true that secret organizations in the past were built along both racial and religious grounds, attempting to bring race or religion into a discussion of modern secret societies and conspiracies only serves to confuse the issue and repel conscientious researchers. Although many international financiers are of Jewish descent, it is no more fair to accuse all Jews of an international conspiracy than it would be to blame all Christians for the acts of Hitler's Nazis.

One commentator summed it up as follows: "By blaming 'the Jews' for the NWO, patriots are falling into an Illuminati trap. Patriots and Jews alike need a new paradigm. The Jewish people, and indeed all religions and nations, are led by Frankist (Illuminati) Satanists, their lackeys and dupes."

Summary

Zionism is a political movement that involves predominately Jews but also many fundamentalist Christians who believe in the inerrancy of the Bible. This movement is concerned with the establishment of a predominately Jewish nation in the Middle East. Ironically, it began in Russia in the 1800s by peoples far removed from Palestine. It is a separate issue from Judaism, the religion, or Hebrews, a term now used to identify the Semitic race that inhabited the Holy Land in the past.

While most feel it is improper to discriminate against anyone because of their race or religion, any political undertaking should be open to examination and criticism. Yet, proponents of Zionism have quite effectively smeared anyone critical of Israel as anti-Semites. A fitting response to the charge of anti-Semitism might be "Oh, no, I like the Palestinian Arabs!" After all, both the Semitic Palestinians and the Semitic Israelis ironically both trace their lineage back to the biblical patriarch Abraham, who, as has been shown, was neither a Jew nor an Arab but rather a Sumerian nobleman. The real scriptural basis for Zionism may have begun with the early writings of the tribe of Judah, which had fought not only with the other Hebrew tribes but suffered defeat at the hands of the Assyrians, Babylonians, and Egyptians. About 621 B.C.E. the Levi priests produced a text entitled *Deuteronomy*. This work became the basis for both the *Torah* (the Law) and the later Pentateuch, an earlier version of the Talmud. Reportedly the direct word handed down from Moses—though this idea is controversial—*Deuteronomy* laid the groundwork for alteration of previous Jewish law and even advocated racial and religious intolerance and the complete destruction of enemies.



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The concept of destruction as an article of faith must have derived from *Deuteronomy,* argued British journalist Douglas Reed in his 1985 book *The Controversy of Zion,* "…for there is no other discoverable sources," he wrote, adding, "Deuteronomy is to formal Judaism and Zionism what *The Communist Manifesto* was to the destructive revolution of our [twentieth] century. It is the basis of the *Torah* … the *Pentateuch* … *the Talmud* … which together constitute the Judaic 'law.'" Reed noted that from the time the Judah tribe was rejected by the Israelites, they were ruled by a priesthood that taught that destruction was the chief command of Jehovah and they were the chosen ones to carry this out. A prolific author, Reed, who had been praised for his incisive writings later, was shunned by publishers following his exposé of Zionism.

The majority of Jews living in Israel today did not originate in the Middle East but are Ashkenazi Jews from Eastern Europe who migrated westward from the Khazarian Empire, which existed between the years 652 and 1016 C.E.

in the area between the Black and Caspian Seas in what is today mostly Georgia. The Khasarian leadership had a problem. Sitting astride the famous Silk Road, the major trade route between the East and the West, they had built their empire by raiding the passing caravans. But this was dangerous work as caravan drivers often fought back. It was decided that a much safer and profitable way to increase their wealth was to enter the business of exchanging and lending money. But there was a new problem—one third of the Khazar population was Christian and another third Muslim, both of which declared that lending money at interest was a sin and unacceptable. Only the last third of the population, the Jews, thought it appropriate to charge interest on a loan, especially if it was to non-Jews. So, in 740 C.E., the king of Khazaria proclaimed he had converted to Judaism and, like the Romans under Emperor Constantine, his subjects followed. In 969 C.E. Khazaria was overrun by Scandinavian migrants called the Rus and dissolved. The area now came to be called Russia. The now-Jewish Khazars fled west into Europe, called themselves Ashkenazi Jews, and prospered as they spread across Europe and then to America. They later became the originators of Zionism despite the fact that these people had no connection whatsoever to the Hebrews of Palestine. According to author Reed, "When the Khazars became converted the Talmud was complete, and after the collapse of their kingdom (in about 1000 C.E.) they remained the political subjects of the Talmudic government, all their resistance to Russia being governed by the Talmudic, anti-Christian law … though they had no Judahite blood.… The area where they congregated, under Talmudic direction, because the centers of the anti-Russian revolution which was to become 'the world revolution' in these parts, and through these people, new instruments of destruction were forged, specifically for the destruction of Christianity and the West."



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It may well have been the Talmudic exhortation to destroy of all things not of themselves that led to the masses submitting to the hysteria of revolutionary France, communism in Russia, and National Socialism in Germany.

Adding to this conflict and confusion was the rise in 1666 of a Cabalist Rabbi named Sabbatai Zevi, who proclaimed himself the long-anticipated Jewish Messiah. Although expelled from Jerusalem by rabbinical leaders, Zevi and his followers, termed Sabbateans, created conflict within Judiasm by their belief that by rejecting all Jewish laws, they might prompt the arrival of their messiah. Under great secrecy, they feasted during fast days, ate food forbidden by Jewish dietary law, and believed in the transmigration of souls, or reincarnation. After Zevi's death in 1676, the movement's leadership fell to Polish-born Jacob Frank, who claimed to be the reincarnation of Zevi as well as the biblical patriarch Jacob. Frank adopted the Sabbatean practice of posing as something they

were not. He preached that the only way to preserve themselves was to pose as Christians and that the overthrow and destruction of society was the only way to save mankind. The Sabbateans soon became known as practicing Frankism, also known as the Illuminated or Sabbatean Franks. Frank preached the Gnostic view that the Old Testament God was evil and that the most appropriate way to imitate the true God was to transgress every old taboo.

By posing as something they were not and by intermarrying with both Jews and Gentiles, the subversive Franks became difficult to locate and define. But some of the knowledge of the old sky gods remained within the Sabbatean and Frankish movement. The Rothschilds believe themselves descended from the Sumerian god King Nimrod, the great-grandson of Noah. According to the prestigious genealogical publication *Burke's Peerage*, one Rothschild child born in 1922 was named Albert Anselm Salomon Nimrod Rothschild. It is said that Nimrod was the first person to seek power for his or her own sake and from this desire for power came cruelty and decadence. It does not matter if one believes in such things. What matters is that some of those in high and powerful positions do believe in such occult matters. It is also imperative to realize that even before the turn of the nineteenth century, anti-Jewish sentiment had become connected with Illuminism ideals, despite the fact that many Jews were being enrolled into Freemasonry and its Illuminized lodges. From the Illuminized Freemason lodges from Germany to London, the Jewish socialists Karl Marx and Frederick Engels devised the plan for communism. It was the Shabbatean Jews who started Zionism, the name coming from the hill Zion outside Jerusalem. Its ultimate goal was to create a Shabbatean state in Palestine, the historical homeland of the Semitic Hebrews. However, rabbinical conferences conducted in 1845, 1869, and 1885 all rejected the call to return to Palestine. Frustrated Zionists decided to force Jews back to Palestine, so Sabbateans in Russia pressured the Czarist government to increase pogroms against the Jewish people. The Jesuits encouraged the Cossacks while the Frankist/Sabbateans egged on the communists. The result was continual turmoil in Russia, causing many Jews to flee. A Viennese reporter named Theodore Herzl became the front man for Zionism with the publication of his book *Der Judenstaadt (The Jewish State)* in 1896. In 1901, Herzl moved to England and called for a Jewish homeland in British-controlled East Africa. This was not to the liking of Zionist leaders, who had their eye on Palestine, and Herzl soon disappeared. British Freemasons, influenced by Shabbatean and Illuminati theology, selected a German-educated Jew named Chaim Weizmann to succeed Herzl.

In World War I, Britain was also at war with the Ottoman Empire that controlled Palestine. Weizmann gained the support of David Lloyd George, who in 1916 became British prime minister, and Arthur Balfour, who became foreign secretary. The final push for Zionism came in 1917 when, after serving

as a member of the British Parliament, Zionist Second Lord Lionel Walter Rothschild—the eldest son of Nathan Rothschild, who, by 1815, controlled the Bank of England—received a reply letter from British foreign secretary Balfour expressing approval for Rothschild's plan for the establishment of a home for Jews in Palestine. This letter later became known as the Balfour Declaration.



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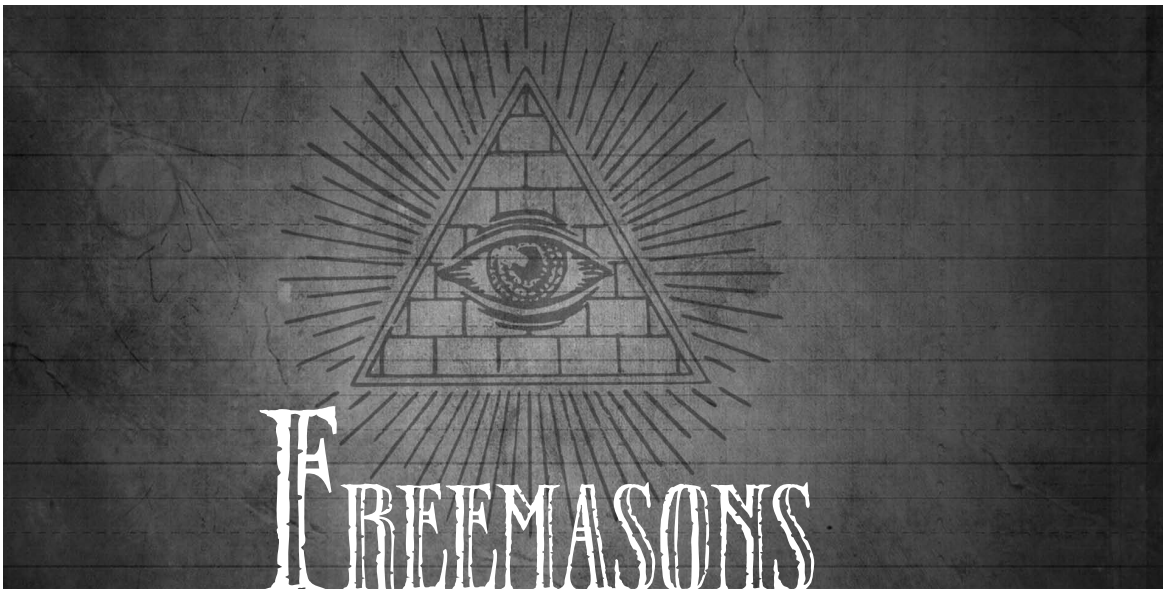
In 1922, the League of Nations approved the Balfour mandate in Palestine, thus paving the way for the later creation of Israel. Baron Edmond de Rothschild, who built the first pipeline from the Red Sea to the Mediterranean to bring Iranian oil to Israel and founded the Israel General Bank, was called "the father of modern Israel." Some researchers today believe that the Rothschild plan to create the Israeli state in Palestine was more about gaining a foothold in the oil-rich Middle East than in a sincere desire for a Jewish homeland. Furthermore, some historical researchers believe that it was the Zionists who convinced the British leaders not to sign an armistice with Germany in 1916 by pledging that their influence in the United States could bring that neutral nation into World War I and tilt the balance in favor of the Allies. It is true that Germany, while suffering tremendous losses, had not been invaded nor lost any significant territory. It was in a much better bargaining position than either France or Britain. Sure enough, back in the United States, along with provocations such as the sinking of the *Lusitania* and the scandal of the Zimmerman note advocating a German invasion from Mexico, Zionists in all areas of the counry circulated mass-media, anti-German propaganda to stir up the public. And in April 1917, President Woodrow Wilson, a Democrat who had pledged to keep the nation out of the war, declared war on Germany with the approval of Congress.

With the arrival of the American Expeditionary Forces in 1917, the war stagnated and lasted until the Armistice of November 11, 1918. The subsequent heavy-handed and unfair Treaty of Versailles resulted in the rise of Hitler and his Third Reich, leading to World War II.

In 1930s Germany, Adolf Hitler was consolidating his power thanks to help from foreign banks and corporations, including the Bank of England, City National Bank (now Citigroup), Union Banking Corp. (represented by Prescott Bush, the father of President George H. W. Bush), Ford Motor Co., the Rockefellers' Standard Oil, and IBM. Ardent Zionists continued to be thwarted in their efforts to get European Jews to move to Palestine.

The orthodox Jewish leadership proved the biggest opponents to the idea of Zionism. They argued it was not proper to take land away from its existing occupants and that when their Messiah finally arrived, he would show

them their new homeland. Furthermore, most Jews, even in Germany, were not eager to pack up and leave their homes for the deserts of the Middle East. A forcible exit was accomplished through the Transfer Agreement reached in 1933 between the Zionist leadership and the Nazis. With the election of Hitler, a worldwide boycott of German goods was proclaimed by Jewish leaders. This threatened the German export business when it was struggling through an economic downturn, just as America was dealing with the Great Depression. As the Nazis began to persecute Jews, the socialist Labor Zionists concluded a transfer agreement with Hitler's National Socialist regime that allowed some 60,000 German Jews to immigrate. However, the western nations of the United States, England, and France declined to take them in and they were forced to go to Palestine. But first, they had to leave any valuable assets behind and, once in Palestine, they were moved onto communal farms (the Kibbutz), indoctrinated in socialism, and forced to buy only German-made goods. It was a win-win situation for both the Nazis, who made huge profits, and for the Zionists, who gained Jewish settlers in the Middle East. So it would seem the real Holocaust was more about destroying the Orthodox Jewry, and particularly its leadership, to further the aims of the Zionism. Some researchers today blame the Sabbatean/Frankist Zionists for discrimination against Jews, who are sometimes characterized as being immoral and subversive. These researchers believe that Jews were manipulated by Zionists (both Jewish and Gentile) with glowing promises of socialism, economic justice, and public ownership. It is certainly true that Jews, far from being the chief instigators, have largely been the chief victims of Illuminati-initiated movements like communism, Nazism, and today's New World Order. And Illuminati doctrines made their way into Zionism just as in Freemasonry, the largest secret society in the world.



Freemasons

In just eleven short years of existence, the Illuminati not only infiltrated nearly all courts of the Holy Roman Empire but also managed to penetrate the Freemasons, one of the oldest and most secretive societies in the world.

Weishaupt decided the Illuminati would infiltrate Freemasonry because as a secret society its members were bound by oath not to divulge anything they might hear or learn. It was a perfect cover for Illuminati subversion. Weishaupt blended his brand of Illuminism with Freemasonry after joining the Masonic Order's Lodge Theodore of Good Counsel in 1777.

The French Revolutionary leader and Illuminati member Mirabeau noted in his memoirs, "The *Lodge Theodore de Bon Conseil* at Munich, where there were a few men with brains and hearts … resolved to graft on to their branch another secret association to which they gave the name of the Order of the *Illumines*. They modeled it on the Society of Jesus [the Jesuits], while proposing to themselves views diametrically opposed." It was in this Freemason Lodge where Mirabeau and the Illuminati formulated the anti-clerical and anti-government agenda proposed at France's Constituent Assembly twelve years later.

They also recruited many of the most prominent men of the Enlightenment. For example, the German Mason Karl Gotthelf, Baron von Hund und Altengrotkau, already a member of the Frankfurt Masonic Lodge, who in 1751 formed an extension of its Scottish Rite called the Order of the Strict Observance. Strict Observance members even proclaimed themselves "Knights of the Temple," whose lineage traced back to the Knights Templar. Hund had learned that this Order was based on an earlier Rosicrucian rite called the Order of the Gold and Rosy Cross while visiting in Paris in 1743. It was this order that was joined by Weishaupt and his Illuminati.

The Rite of Strict Observance was meant to attract more non-nobility members into Freemasonry by appealing to German national pride. It also meant to reform Masonry through strict discipline and the regulation of rites, particularly the elimination of occultism then rampant in many lodges. Oddly enough, despite this goal, the Rite of Strict Observance carried with it an oath of unquestioning obedience to mysterious and unseen "superiors."

Hund claimed to be carrying out the orders of "unknown superiors" who were never identified or located. Most researchers believe they probably were Jacobite supporters of the Stuart royal line who died or lost faith following the defeat of English King James II, the "Young Pretender," but others claimed these "superiors" were not human. Who, or whatever, they were, these superiors provided Hund with a list of names reported to have been ongoing grand masters of the Knights Templar, thought to have become extinct in the mid-1300s. A nearly identical list discovered recently was connected to the mysterious Priory of Sion headquartered in Rennes-le-Château in southern France through an Austrian historian named Leo Schidlof and his *Dossiers secrets*, or secret files. This list, except for the spelling of a single surname, matched precisely the list Hund produced, providing strong support for the belief that both the Priory may have been real and, as stated by Freemason Hund, directly tied to the Knights Templar and their claim of holding knowledge of ancient gods.



Karl Gotthelf, Baron von Hund und Altengrotkau, the Freemason who founded the Rite of Strict Observance.

Even more troubling aspects of the Strict Observance Rite began to be noticed. Critics claimed Masonic members of the Rite were attempting to take over orphanages for profit, founding military academies for control and infiltrating governments. Such accusations, along with the mystery concerning unseen superiors and the claims of Templar heritage, prompted dissatisfaction among the Masons and finally led to the Congress of Wilhelmsbad in 1782.

The Wilhelmsbad Congress was held in the summer home of William I of Hanau on July 16, 1782. It was about this same time that Jews were first allowed to enter Freemasonry. William later became William IX, Landgrave of Hesse-Kassel. William eventually named Mayer Rothschild to handle his financial affairs. According to several authors, the Rothschild family fortune was built upon money embezzled from William IX, who was paid an enormous sum

by the British government to provide 17,000 Hessian soldiers to fight American colonists during the Revolutionary War. William handed over this money to Mayer for investment but instead it reportedly was used to establish his son Nathan as head of the London branch of the Rothschild banking house. Mayer eventually repaid the money but as Rothschild biographer Derek Wilson acknowledged, "… it was the temporary diversion of the immense sums of money originating in Hesse-Kassel which enabled N. M. (as Nathan liked to be called) to launch his banking operation, providing him with both liquidity and prestige."

According to Albert Mackey, one time secretary general of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States, the Congress of Wilhelmsbad was "the most important Masonic Congress of the eighteenth century." Chief of the Illuminati contingent at the Congress was Baron Franz Dietrich von Ditfurth, an assistant judge in the court council of Brunswick and to the Imperial Court. One of the first issues at the congress was to determine the real objectives of the Strict Observance. Led by Ditfurth, the Illuminists carried the day by claiming the Strict Observance Lodges were not descended from the Knights Templar. They also maintained that the Observance Lodges were controlled by the "unknown superiors," whom they claimed were actually Jesuits in disguise.

The Illuminati contingent to the Congress revealed the power of their fledgling Order as they voted down the Strict Observance supporters. The Strict Observance Rite was abolished, at least temporarily, and the notion of "unknown superiors" was declared a fraud. Masonic author Mackey wrote, "Vanquished by the powerful rival, the Strict Observance ceased temporarily to exist and Illuminism was left in possession of the field."

Another organizer of the Wilhelmsbad Congress was a French silk manufacturer named Jean-Baptiste Willermoz, who traveled in the same circles as Mayer Rothschild. A Christian mystic, Willermoz is considered by many as the founder of modern spiritualism. He joined the Freemasons in 1750, quickly rising to the position of venerable master at the age of twenty-three. His French lodge accepted the Rite of Strict Observance and Willermoz came into contact with Hund. Together they established various systems of higher Masonic degrees and reforms in both France and Germany.

At the Congress, Willermoz helped create the Rectified Scottish Rite to replace the disbanded Strict Observance and persuaded many Masons there to accept his reforms, despite opposition from the Illuminati.

After hiding out during the French Revolution, Willermoz later became active again in Masonry, to which he dedicated himself until his death at age ninety-four in 1824. Although Ditfurth was in charge at the Masonic Congress of Wilhelmsbad, Knigge was active in Weishaupt's absence, enticing



Jean-Baptiste Willermoz devised the Rectified Scottish Rite to replace the Rite of Strict Observance created by Karl Gotthelf von Hund.

attending Masons to join the Illuminati with promises to reveal the Order's secrets. He persuaded many of the German and French delegates to join the Illuminati, the means through which Illuminism would spread into their lodges. Top leaders of German Freemasonry were recruited by Knigge, bringing all of German Freemasonry under Illuminati control.

With the loss of the Strict Observance Rite, many former members joined the Illuminati, inflating its ranks. Author Melanson also noted, "Both Landgrave Karl von Hessen-Kassel and the Duke Ferdinand of Brunswick, the two heads of the Strict Observance and indeed German Freemasonry as a whole, were recruited into the Illuminati soon after; and it was because of the contacts (and good impression) made at the Congress of Wilhelmsbad that the Illuminati truly became a formidable power throughout Europe."

Although Weishaupt was absent, Knigge and Ditfurth were most effective representing the Illuminati. Knigge, under his code name "Philo," had been traveling across Germany preaching the reformation of Freemasonry. At Wilhelmsbad, with the authority of Weishaupt backing him, Knigge was able to enroll into the Illuminati a number of officials, including magistrates, scientists, clergy, academics, and ministers of state.

Although Knigge and Weishaupt later quarreled and parted ways, the baron proved instrumental in merging the Illuminati with the higher degrees of Freemasonry.

According to author William T. Still, the same year as the Wilhelmsbad Congress, "the headquarters of Illuminized Freemasonry was moved to Frankfurt, the stronghold of German finance under the control of the Rothschilds." He added, "For the first time, Jews were admitted into the Order. Previously, Jews had only been admitted to a division of the Order called 'the small and constant Sanhedrin of Europe.'"

In his book *Jews and Freemasonry in Europe*, Jacob Katz wrote that the founders of the Frankfurt Lodge of Freemasonry included Frankfurt Rabbi Zvi Hirsch Kalischer, Rothschild chief clerk Sigismund Geisenheimer, and in fact all of the city's leading bankers. It was the Rothschild banking dynasty that

would later fund the Rockefellers, Morgans, and Britain's Cecil Rhodes, who founded the Round Table groups, a precursor of the Council on Foreign Relations and its offshoot, The Trilateral Commission.

Although the Order of Strict Observance officially disappeared after the Wilhelmsbad Congress, authors Lynn Picknett and Clive Prince argued that the Rectified Scottish Rite accepted there was merely the Strict Observance under a different name. Mason Waite confirmed that, following the Wilhelmsbad Congress, Strict Observance was "transformed" into other rites and "Hidden Grades."

With divisive issues seemingly settled and the Illuminati safely hidden away within Freemasonry, the Congress of Wilhelmsbad proved a turning point for the Order. Anti-Illuminati author Nesta Webster in 1921 wrote: "What passed at this terrible Congress will never be known to the outside world, for even those men who have been drawn unwittingly into the movement, and now heard for the first time the real designs of the leaders, were under oath to reveal nothing."

But, in fact, one participant, the Comte de Virieu, a member of an occult masonic lodge at Lyons, may have revealed more than he should. Upon his return to Paris, Virieu was asked for details of the Wilhelmsbad Congress. Apparently a shaken man, he responded, "I do not entrust them to you.… I can only tell you is that all this is far more serious than you think. The conspiracy happening is so contrived, that it will be virtually impossible for the Monarchy and the Church to escape it."

Enlarging on Virieu's comments, journalist William T. Still wrote, "From the Frankfurt Lodge, the gigantic plan of world revolution was carried forward. The facts show that the Illuminati, and its lower house, Masonry, was a secret society within a secret society."

Exuberant with the Order's success at the Congress, Weishaupt wrote of his plans: "That we shall have a Masonic lodge of our own. That we shall regard this as our nursery garden. That to some of these Masons we shall not at once reveal that we have something more than the Masons have. That at every opportunity we shall cover ourselves with this (Masonry). All those who are not suited to the work shall remain in the Masonic Lodge and advance in that without knowing anything of the further system."

Others have voiced similar opinions. "While the Illuminati have attempted to subvert Freemasonry, it should be noted that Freemasonry per se is suspect despite the fine people who join its ranks," cautioned Rabbi Marvin S. Antelman. "Lower degree Masons have been duped into thinking that the Masonry building symbols were connected with Solomon's Temple. Many Jewish Freemasons erroneously think that there is some sort of Jewish element or tradition in Freemasonry because of this. If they knew the truth their hair would stand on end. In effect, Freemasonry supports the Islamic concepts of

conquest of Judaism and its destruction as taught in the Koran, and today the Dome of the Rock is a perpetual symbol of the destruction of the Temple."

Antelman added, "While we are focusing on apostate Jewish Illuminati, it must be reiterated that the Bundist-Illuminati were predominantly of Christian birth, both among the membership and the leadership. However, they found it most suited to their ends, as the Communists or the CFR [Council on Foreign Relations] elitists of today do, to utilize the intellectual talents of these Jewish-born apostates. They were especially placed in conspicuous positions so as to insure a victory of sorts if they would not succeed—thus polarizing among the masses those who would be stupid enough to blame the Jews for Illuminism, Revolution, Bundism [a secular Jewish Socialist movement], Socialism or Communism."

Master Mason Albert Pike, in his 1871 book *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry,* explained the procession from ancient knowledge to the secret societies of the modern era:

> The Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries: it was imperfectly



While many think that the symbolism behind Masonry refers to Solomon's Temple, others such as Rabbi Marvin S. Antelman assert that it references the Dome of the Rock (pictured) and, therefore, symbolizes the destruction of the Temple and Judaism.

> revealed or rather disfigured by the Gnostics: it is guessed at under the obscurities that cover the pretended crimes of the Templars; and it is found enveloped in enigmas that seem impenetrable, in the Rites of the Highest Masonry. Magism was the Science of Abraham and Orpheus, of Confucius and Zoroaster. It was the dogmas of this Science that were engraven on the tables of stone by Enoch and Trismegistus. Moses purified and re-veiled them, for that is the meaning of the word reveal. He covered them with a new veil, when he made of the Holy Kabbalah the exclusive heritage of the people of Israel, and the inviolable Secret of its priests. The Mysteries of Thebes and Eleusis preserved among the nations some symbols of it, already altered, and the mysterious key whereof was lost among the instruments of an ever-growing superstition. Jerusalem, the murderess of her prophets, and so often prostituted to the false gods of the Syrians and Babylonians, had at length in its turn lost the Holy Word, when a Prophet announced by the Magi by the consecrated Star of Initiation [Sirius], came to rend asunder the worn veil of the old Temple, in order to give the Church a new tissue of legends and symbols, that still and ever conceal from the Profane, and ever preserves to the Elect the same truths.

However, another Masonic historian, Arthur Edward Waite, attempted to distance Freemasonry from the Illuminati by writing, "The connection of the Illuminati with the older Institution is simply that they adopted some of its Degrees and pressed them into their own service."

Likewise, Laurence Gardner, a ranking Master Mason, disparaged any connection between the Illuminati and the Masons. While acknowledging that Illuminati members "influenced the thinking of a great many people, and possibly assisted the mind-set for the French Revolution," he argued, "they never once influenced any government except against themselves."

"As for their attachment to Freemasonry," he added. "it too was nonexistent. Weishaupt founded the group specifically because he was unimpressed with German Freemasonry. It is impossible to presume that, in the context of all this, the Illuminati managed to contrive a powerful New World Order, and have since been running a conspiratorial global network for the past 200 years. The Illuminati simply do not exist, neither in the top echelons of Freemasonry, nor anywhere else."

While it may be true that Freemasonry was not fully illuminized, this secretive organization certainly provided a made-to-order mechanism to promote the Illuminati agendas to the more sinister elements of European society—unrepentant Knights Templars, early-day Zionists, calculating bankers, and would be revolutionaries. Do all Masons know this sordid history? Not

according to Joseph "Doc" Marquis, a former U.S. Army medic and Christian writer who claims to have once been a member of the Illuminati. Marquis wrote, "About 95 percent of all Masons haven't a clue as to what is really going on in their own lodges. Only 30th degree Masons and above may be allowed to know these secrets. Of those Masons who are 30th and above, only 5 percent of them know the full truth, because they have already been initiated into the Illuminati. Most of the time, an Illuminist will enter into the ranks of Masonry simply to continue the infiltration process. Eventually, this Illuminist will become one of the high ranking Masons and will, therefore, be able to better control the Masonic world because of his degree and power.… Truly, Freemasonry is a series of long hallways of smoke and mirrors, designed to lead all but a handful of Masons astray, and to deceive 100 percent of all Non-Masons. No organization that engages in deliberate lying can call itself Christian."



While it may be true that Freemasonry was not fully illuminized, this secretive organization certainly provided a made-to-order mechanism to promote the Illuminati agendas….

Venerable Masonic author Albert Pike has supported Marquis's claim of Masons' ignorance of their own order by writing in *Morals and Dogma*, "The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry.… It is well enough for the mass of those called Masons, to imagine that all is contained in the Blue Degrees; and who so attempts to undeceive them will labor in vain.… Masonry is a veritable Sphinx, buried up to the head in sands heaped round it by the ages."

Summary

Becoming disenchanted with his experience with the Freemason lodge in Munich and perhaps encouraged by his companions, such as Knigge, Zwack, and others, Weishaupt began to not only infiltrate the lodge with his philosophies but to actually change some of its rituals and traditions. While many Masons remained true to their upbringing to trust and revere both church and state, others were susceptible to the revolutionary ideals of their Illuminati brethren. They even felt allegiance to the proclaimed "invisible superiors," even though no one knew if these were hidden Jesuits, secret Illuminati leaders, or perhaps even supernatural or non-human entities.

Controversies within the Freemasons, not the least of which were questions over the order's connection to the outlawed Knights Templars or the rites being initiated by Illuminized members, resulted in the 1782 Congress of

Wilhelmsbad, a convocation of some of the most Illustrious Masons in Europe. Although Weishaupt was absent, apparently fearing arrest following the edict issued by Regent Theodore, it was here that the powerful Order of Strict Observance was discarded, as were the official references to the Templars. Illuminati members were quick to recruit into their ranks the disillusioned members of the Strict Observance rite, swelling their numbers considerably.

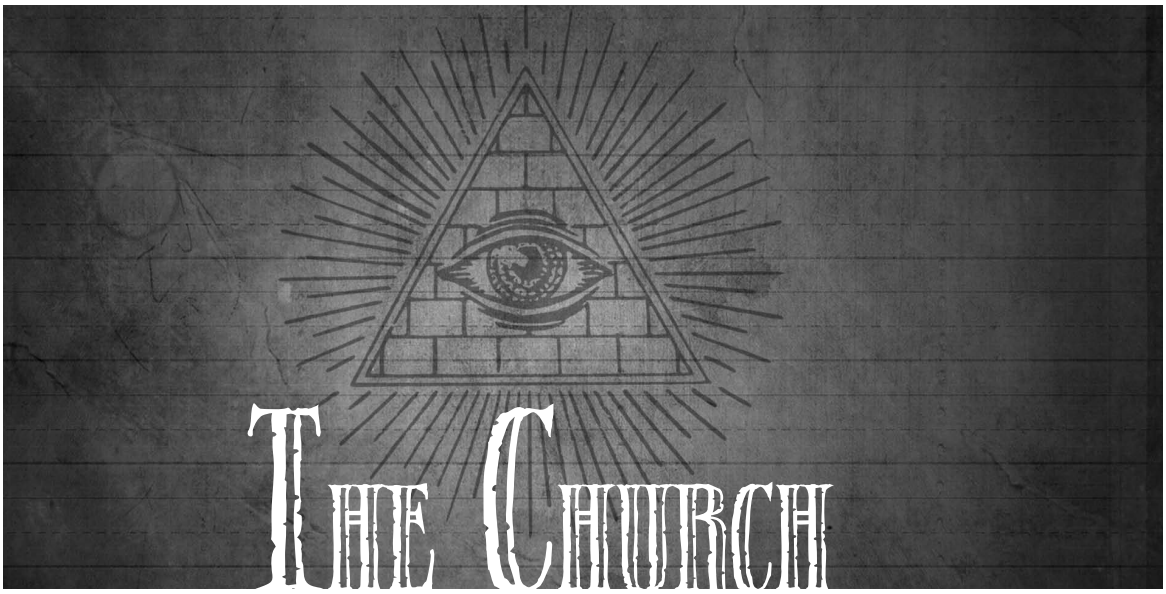
Knigge and other Illuminati were especially effective at the congress, recruiting many French and other delegates, including important government officials, magistrates, scientists, clergy, academics, and even ministers of state. During this time, the headquarters of Illuminized Freemasonry moved to Frankfurt, Germany, that center of finance controlled by the Rothschilds, and at last Jews were permitted to join the Freemasons within a group known as the "Small and Constant Sanhedrin of Europe." Not everyone was pleased with this secretive infusion of Illuminism within Freemasonry. One concerned French delegate, the Comte de Virieu, returned home and warned, "The conspiracy happening is so contrived, that it will be virtually impossible for the Monarchy and the Church to escape it." Weishaupt, following the congress, wrote that the Illuminati plan for world revolution was now covered by the guise of Freemasonry and that those within the lodges not privy to the plan would know nothing about it. Master Mason Albert Pike in the late 1800s outlined the plan thusly: "The Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries: it was imperfectly revealed or rather disfigured by the Gnostics: it is guessed at under the obscurities that cover the pretended crimes of the Templars; and it is found enveloped in enigmas that seem impenetrable, in the Rites of the Highest Masonry." He did not mention the infusion of Illuminism, either by mistake or design, although it is clear he was referring to the ancient mysteries. Despite attempts by some Masonic writers to disassociate Freemasonry from the Illuminati, it appears quite clear that that Illuminati theology spread widely through the European lodges of the eighteenth and nineteenth centuries. Even Pike, the author of the masonic bible *Morals and Dogma,* acknowledged, "The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry."



While many Masons remained true to their upbringing to trust and revere both church and state, others were susceptible to the revolutionary ideals of their Illuminati brethren.

Having effectively gained control over Freemasonry in Europe, the miscreants of the Illuminati turned their attention to the Church, which had become an easy target

due to its past transgressions, tyranny, and growing spiritual discontent, thanks to the knowledge being spread by the Age of Enlightenment and the proliferation of Bibles in print since 1454. With more and more of the population reading the word of God for themselves, the priesthood was increasingly being viewed as irrelevant.



The Church

First Freemasonry, both before and after the infusion of Illuimnati theology, provided a major connection for the covert teachings of the Ancient Mysteries to the modern era. This provoked both anger and offense within the Catholic Church, which was still grappling with the Protestant Reformation begun on October 31, 1517, when Martin Luther by legend nailed his Ninety-five Theses to a cathedral door in Wittenberg, Germany.

Manly P. Hall confirmed this connection by stating, "Freemasonry is therefore more than a mere social organization a few centuries old, and can be regarded as a perpetuation of the philosophical mysteries and initiations of the ancients."

Masonic historian W. L. Wilmshurst also confirmed this link to older mysteries. He wrote, "When Christianity became a state religion and the Church a world power, the materialization of its doctrine proceeded apace and has only increased with the centuries. Instead of becoming the unifying force its leaders meant it to be, its association with 'worldly possessions' has resulted in making it a disintegrative one. Abuses led to schisms and sectarianism … whilst the Protestant communities and so-called 'free' churches have unhappily become self-severed altogether from the original tradition and their imagined liberty and independence are in fact but a captivity to ideas of their own, having no relation to the primitive gnosis and no understanding of those Mysteries which must always lie deeper than the exoteric popular religion of a given period.… Since the suppression of the Mysteries in the sixth century, their tradition and teaching have been continued in secret and under various concealments and to that continuation our present Masonic system is due."

Another secret of the Freemasons and the later Illuminati is that both groups have passed along knowledge inimical and dangerous to organized religion with its rigid structure of beliefs and traditions, all of which evolved from the Roman Catholic Church. While espousing the Christian ideals of brotherly love, charity, and truth, even Masonic authors make it clear that Freemasonry is not an adjunct to the formal Christian religions. The innermost secrets of the Order, some of which appear to be the antithesis of Christianity, have raised considerable suspicion and concern over the years, including an early church prohibition. On April 28, 1738, just one year after the Mason Andrew Michael Ramsay, called the Chevalier, publicly connected Freemasonry to the outlawed Knights Templar, Pope Clement XII issued his famous "bull," *In Eminenti*. He condemned Freemasonry as pagan and unlawful and threatened with excommunication any Catholic who joined. Some conspiracy writers still view the Masons as subversive to organized religion.



Author Laurence Gardner explained that to control a population, a climate of fear and trepidation must be instilled and a common enemy must be created.

However, journalist William T. Still, after lengthy study, saw an ambivalent public view on religion at best in both Freemasonry and the Illuminati. He wrote, "Every aspect of Masonry seems to have both a good and a bad side to it—an evil interpretation and a benign interpretation. Those who wish to find a Christian interpretation in its symbols can find ample published Masonic justifications. Those who wish to show that Masonry is really a form of Deism—built for all religions and faiths—can easily do so."

Author Laurence Gardner explained that to control a population, a climate of fear and trepidation must be instilled and a common enemy must be created. "The Church has Satan or the strangely defined Antichrist but, to be effective in their mission, scaremongers must ignore the Church because it promised salvation and this would defeat their objective," he noted. "There has to be an adversary that is beyond clerical confrontation—someone or something that is so powerful at a secular level as to be insurmountable. In this regard, the name of a long defunct eighteenth century organization from Bavaria called the Illumnati has been resurrected … these emissaries of global damnation.…"

Nesta Webster, a Freemason author and critic, noted in 1924: "The truth is that Freemasonry in a generic sense is simply a system of binding men together for any given purpose, since it is obvious that allegories and symbols, like the *x* and *y* of Algebra, can be interpreted in a hundred different manners."

But Masonic authors themselves reveal that the Order is not without metaphysical thought, rather it is very much devoted to divine understanding. "Freed of limitations of creed and sect, (the Mason) stands master of all faiths," wrote Manly P. Hall. "Freemasonry … is not a creed or doctrine but a

universal expression of Divine Wisdom … revealing itself through a secret hierarchy of illumined minds."

Wilmshurst, though writing in the 1920s, echoed the ideas of present-day New Agers. He wrote of "positive energy," reincarnation or regeneration of the spirit, as well as a person's "aura [the energy field surrounding the human body]," which he explained as the biblical Joseph's "coat of many colors." He even went so far as to state that "Just as our Craft organization has its higher assemblies and councils … so in the mighty system of the universal structure there are grades of higher life, hierarchies of celestial beings working and ministering … beyond our ken."

Wilmshurst stated that the "secrets" of Freemasonry deal with introspection of the human soul but that "beyond this brief reference to the subject it is inexpedient here to say more." Obviously, all Masonic secrets are not publicly available despite a wealth of published material.

One can readily see why Christian authors such as Still, Epperson, and Webster saw in both Freemasonry and the Illuminati an insidious attempt to subvert Christianity. Still claimed Masonic initiation rites "provide a system to gradually and gently realign a man's religious beliefs. Thus, a Christian is slowly encouraged to become a Deist (one who believes in no supernatural aspects of God); a Deist becomes an Atheist; an Atheist to a Satanist."

At another point, journalist Still backed away from the claim that Masons are Satanists. He stated the god of masonry is actually Lucifer, defined as "the Shining One" or the "Light Bringer." He explained the difference is that "Luciferians think they are doing good [while] Satanists know they are evil."

Anti-communist author Carr determined that those whom he saw directing the Luciferian conspiracy showed in their writings that their purpose was to enslave "all lesser human beings absolutely, physically, mentally, and spiritually, and force them to accept the Luciferian ideology by application of Satanic despotism." He added, "This being a fact, those who claim that the W. R. M. [World Revolutionary Movement] is a Jewish, Roman Catholic, Communist, Nazi, Masonic, or any other kind of conspiracy, talk utter nonsense, because evidence in [my] book will prove how the conspirators intend to destroy all forms of government and religion.

"This TRUTH [emphasis in the original] is made abundantly clear in the writings of both Adam Weishaupt and Albert Pike. They say that when the Luciferian conspiracy is finally imposed on what remains of the Human Race, the King-Despot will be served by a FEW millionaires, economists, and scientists, who have been proven to be devoted to the Luciferian Cause, assisted by sufficient soldiers and police (the United Nation's International Police?) to enforce the will of the dictator upon the masses (Goyim)," Carr explained. "All the Goyim, without exception, are to be reduced to the state of human cattle by a process of integration on an international scale. After the human

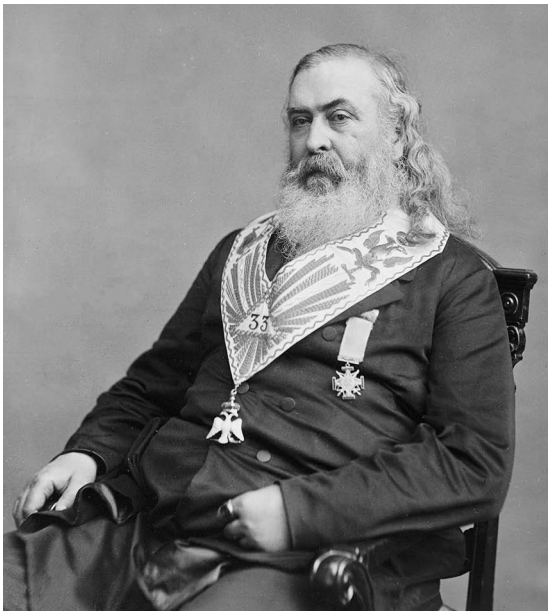
race has been turned into a vast conglomeration of humanity, breeding will be limited to types and numbers considered sufficient to fill the requirements of the State (God). Artificial insemination will be used to accomplish this purpose. Less than five percent of the males, and 30 percent of the females, will be selected and used for breeding purposes."

It should be noted that while the Hebrew word *goyim* has been used as a pejorative name for non-Jews, its original meaning was simply a "nation of people." Tracey Rich, who described herself as "just a traditional, observant Jew," hosts a website called jewfaq.com. She explained, "The most commonly used word for a non-Jew is goy.… There is nothing inherently insulting about the word 'goy.' In fact, the *Torah* occasionally refers to the Jewish people using the term 'goy.'"

Masonic author and thirty-third degree master Albert Pike explained both the duplicity and fundamental belief of the Freemasons when he wrote of the Luciferian Doctrine to Masonic officials in July 1889:

> That which we must say to a crowd is—We worship a God, but it is the God that one adores without superstition. To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st, and 30th degrees—The Masonic Religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian Doctrine. If Lucifer were not God, would Adonay whose deeds prove his cruelty, perfidy and hatred of man, barbarism and repulsion for science, would Adonay and his priests, calumniate him? Yes, Lucifer is God, and unfortunately Adonay is also god. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two gods: darkness being necessary to the statue, and the brake to the locomotive. Thus, the doctrine of Satanism is a heresy; and the true and pure philosophical religion is the belief in Lucifer, the equal of Adonay; but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil."

Luciferians believe God has a duel nature—the loving side Lucifer and the bad side Adonai, both equal in power but opposite in intent. This concept is symbolized by the circular yin-yang symbol of the Buddhists or the black-and-white checkerboard pattern on the floor of Masonic lodges. This belief in two separate but equal gods provides significant support to those connecting Freemasonry and Illuminism directly to the ancient Cathars of France and the earlier Gnostics, both of whom were mercilessly exterminated by the Catholic Church. Both of these sects were known dualists, those who believe in the equal power of good and evil, light and dark.



Confederate general, journalist, and Sovereign Grand Commander Albert Pike declared that there can only be two gods: one black and one white, which is the Luciferian doctrine.

It would appear that the philosophies found within the Illuminati, like those of the Freemasons, were not just a simple God versus Satan. Even the anti-Mason author Epperson noted that Pike's book *Magnum Opus*, stated, "All have admitted two gods with different occupations, one making the good and the other the evil found in nature. The former has been styled 'God,' and the latter 'Demon.' The Persians or Zoroaster named the former Ormuzd and the latter Ahriman; of whom they said one was of the nature of Light, and the other that of Darkness. The Egyptians called the former Osiris, and the latter Typhon, his eternal enemy."

Some anti-Masonic writers saw in the Masonic symbols of ancient Egypt a return to the worship of the pagan Sun God. However, Pike, in his book *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, intended only for the inner core of Masonry, made it clear that worship of the sun was an adulteration of an earlier belief. "[T]housands of years ago, men worshipped the sun.… Originally they looked beyond the orb [our solar system's sun] to the invisible God.… The worship of the Sun [the invisible God] became the basis of all of the religions of antiquity," he wrote.

Egyptian mythology, which was centered on sun worship, has obvious connections between the Masonic myth of Hiram Abiff (known as the Widow's son), the chief architect of King Solomon's Temple, and of the Egyptian god Osiris. Like the story of Osiris, Abiff is killed and his body hidden away. According to Pike, the ancients "personified the Sun, and worshipped him under the name Osiris.… The moon became Isis, the wife of Osiris, and Winter, as well as the desert or ocean into which the Sun descended, became Typhon, the Spirit or Principle of Evil, warring against and destroying Osiris." Osiris has been connected to the Sumerian Anunnaki god Enki.

The Illuminati also appropriated the Masonic view of a supreme creative being, referred to as the Great Architect of the Universe (G.A.O.T.U.) Master Mason Pike described humankind's place in all this: "Satan created and governs the visible world. But the soul of man emanated from God, and is the same substance with God. Seduced by the evil spirits, it passes through various bodies, until, purified and reformed, it rises to God and is strengthened by His light. The powers of evil hold mankind in pledge; and to redeem this



A stained glass window at St. John's Church in Chester, England, depicts the figure of Hiram Abiff, the architect of Solomon's Temple.

pledge, the Savior, Christ the Redeemer, came and died upon the cross of expiation, thus discharging the written obligation."

Many authors draw a distinction between the celestial "sun" and the "Sun" God which, they say, is the bringer of light. The gift of light—light usually being interpreted as knowledge—is greatly venerated in Masonic rituals under the name Lucifer. Interestingly enough, the appellation "Morning Star" and "Bringer of Light" were at times applied to Jesus.

According to lecturer and psychic David Wilcock, "The secret beliefs of the Illuminati included the idea that there is a 'Great Architect' of the Universe, divided into two polarities—the Christian God, which they called Adonay, and Lucifer. In this system, Lucifer is not seen as "the bad guy"—merely one of the two Divine aspects of the Great Architect. The idea of Lucifer falling and becoming "Satan" is rejected within the inner teachings of this philosophy. In the Bible, Lucifer originally appears as the highest and brightest angel of all. Illuminists believe Lucifer was kicked out because the Christian God was actually the bad guy. Their arguments were founded on the Church's suppression of freedom, sexuality and scientific inquiry—wisdom. The Church was the government back then, and they demanded obedience."

The cabalists, on the other hand, believed the name of Satan was simply the name Yahveh reversed and that the Devil is not a dark god but only the personification of atheism, the absence of God. Others believe that God represents a force of liberty or free will, which while created for good, can be used for evil.

So we find that one inner Masonic secret echoes the belief of the ancient Gnostics, Cathars, and Cabalists, namely that there is only one great creative cosmic God referred to in Masonic literature as the Great Architect of the Universe, but that there may be two opposing aspects to this deity. A hidden aspect of this conviction is that of belief in ancient "gods," powerful non-human beings found in the Hebrew Bible and even earlier Babylonian and Sumerian legends who brought humans civilization and science. Researchers of the ancient astronaut theory see the conflict between Adonay

and Lucifer as possibly representing the enmity between the Anunnaki commanders and step-brothers Enlil and Enki.

Inner-core Illuminati understood scientific principles as well as metaphysical ones as exemplified by their veneration of the collection of Greek writings called *Hermes Trismegistus* by Plato's disciples. These writings were named after the Greek god Hermes, who established alchemy and geometry, and to the Greek philosopher Pythagoras. Both Pythagoras, who stated the earth moved around the sun, and the Hermetic writings were said to have utilized secret "science" that survived Noah's Flood. Hermes, deified as Thoth by the Egyptians and Ninurta by the Sumerians and thought to have intimate knowledge of the gods and the stars, voiced the principle "As above, so below." This indicated a knowledge of universal unity, comparing favorably with Albert Einstein's "Unified Field Theory." "From the smallest cell to the widest expanse of the galaxies, a repetitive geometric law prevails and this was understood from the very earliest of times," explained author Laurence Gardner.

Alchemy, known as the "Hermetic science," along with Freemasonry and the Illuminati, contains both Hermetic branches and Hermetic rites. The mythical and magical practice of alchemy was passed down from the Egyptians. From philosophy and hermeticism to sacred geometry and cosmology, these philosophies permeated the secret societies.

"There can be no doubt that in some of what are called the High Degrees [in Illuminism and Freemasonry] there is a very palpable infusion of a Hermetic element. This cannot be denied," wrote Masonic historian Mackey. Such philosophy also may be found in the competitive society of the Rosicrucians.

A careful study will find that all religions are a collection of truths, legends, parables teaching morality, both real and imagined history, philosophies, and admonitions for living a happy and productive life. But the preponderance of these cautionary tales can be traced back to the mythologies of the Romans, Greeks, Egyptians, and Sumerians, all of whom are connected to the original accounts of the Anunnaki who came from the heavens to the Earth.

After they withdrew from sight of humans, their memory founded the basis for the earliest religions, the basic beliefs of which—gather to worship, tithe to the church, care for the Earth, proselytize, and primarily obey church dogma—are still with us today.

Summary

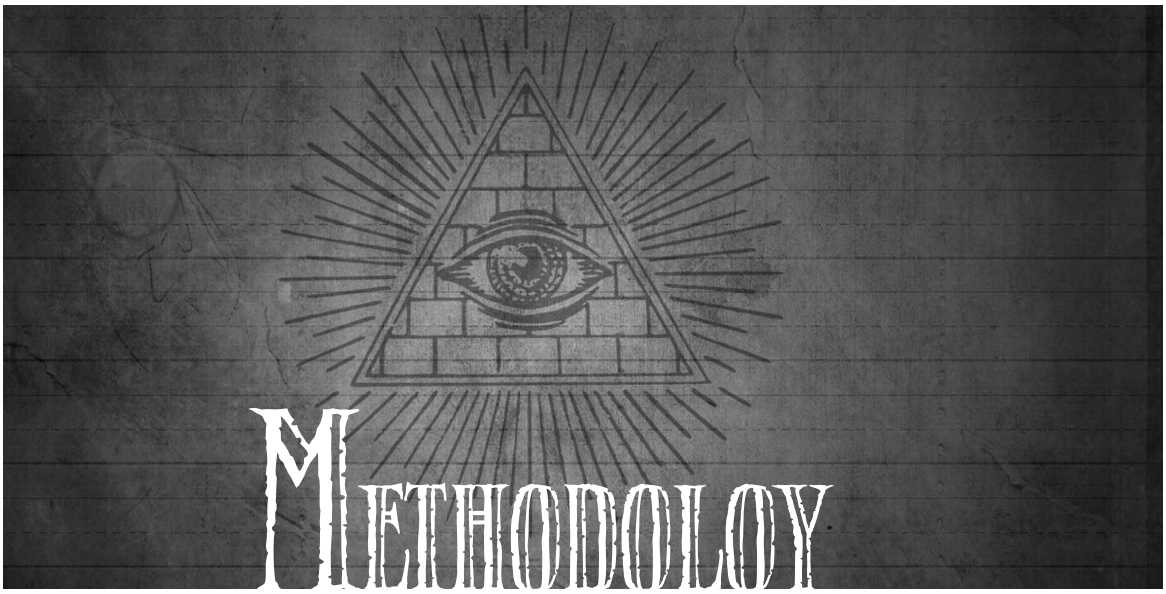
During the time of the Bavarian Illuminati, the Roman Catholic Church was still powerful, exerting its influence by lending money and spiritual largess to European royalty as well as keeping a close eye on the daily lives of the peasants through the confessional system of the priests, which proved to be sort of an early-day National Security Agency.

Deep within the Church were hidden many of the secrets of the ancients handed down through the centuries, first by word of mouth, then by clay tablets, and finally by passages written down on scrolls and papyrus. Much of the information contained in these writings had been kept secret from the public, thought to be too ignorant to understand, much less to understand and accept, their messages.

After becoming a world religion following the edict of the Roman Emperor Constantine, the priesthood and clerical hierarchy grew jealously possessive of both their knowledge and exalted position within society. Long before the arrival of the Illuminati, Pope Clement XII in 1738 issued a papal decree condemning Freemasonry as an unlawful pagan cult and forbade Catholics from joining the order. This edict remained in effect until the early 1983 when Pope John Paul II issued a Code of Canon Law that, while still voicing opposition to members joining the Masons, failed to mention the Freemasons specifically but only called for the excommunication of apostates and heretics. While all Masons admit to recognizing a Great Architect of the Universe, the interpretations of Masonic symbols and lore can be used to support the idea that Masons support the Christian God or they pay homage to Lucifer, the Bringer of Light. A Masonic historian, Manly P. Hall, described Freemasonry simply as "not a creed or doctrine but a universal expression of Divine Wisdom … revealing itself through a secret hierarchy of illumined minds."

However, Mason leader Pike clearly stated a dualist belief within Freemasonry when he wrote, "Yes, Lucifer is God, and unfortunately Adonay is also god. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two gods: darkness being necessary to the statue, and the brake to the locomotive."

Critics have claimed the order is designed to gradually turn religious belief in God into Deism, then into atheism and ultimately into becoming a Satanist. Still others contend that many Masons are followers of Lucifer, meaning "the Light Bringer" or in the King James version a "Shining One." After all, one cannot experience light without dark, or good without evil as a comparison. Many disavow the oft-stated belief that Lucifer is the same as the Devil or Satan. Journalist William T. Still explained the difference in that Luciferians think they are doing good whereas Satanists know they are practicing evil. Secret societies then are either expressing a belief in a dual god or they surreptitiously understand that the deity of the Old Testament actually referred to separate beings—the vengeful and jealous god (the Anunnaki Enlil?) and the loving merciful god (Enki?). Such a concept fits well with the known references and imagery found within Freemasonry. And none of this misinterpretation precludes the existence of one omnipotent all-knowing universal creative force that fits the perception of God within a growing number of people today.



Methodology

The methods employed by the Illuminati to keep members in line and silent were varied but most effective.

One strategy was to publicly present an image of the Illuminati as a charitable and philanthropic organization. Such an image drew many academics and clergy to the Order, as many were convinced that the objective of the Order was a Christian effort to unify all society into one big happy family. Such a goal has been advocated by many movements, from National Socialism (Nazis) to communist socialism.

Weishaupt explained, "These [government] powers are despots when they do not conduct themselves by [the Order's] principles; and it is therefore our duty to surround them with its members, so that the profane [non-illuminated persons] may have no access to them. Thus we are able most powerfully to promote [the Order's] interests. If any person is more disposed to listen to Princes than to the Order, he is not fit for it, and must rise no higher. We must do our utmost to procure the advancement of Illuminati into all important civil offices."

Author McIlhany noted, "Many of these [important offices] were ministers, lawyers, doctors, and even a few princes. None were members of the lower classes, the agricultural working masses, or the serfs. The influence of the Order on German education and the German clergy was devastating. By 1800 many German ministers no longer believed the most basic tenets of Christian doctrine. They had been converted to the worship of 'reason.'"

Illuminati critic Nesta Webster saw an insidious scheme in the recruitment of new members for the Order. "Weishaupt's followers were enlisted by the most subtle methods of deception and led on towards a goal entirely

unknown to them," noted Webster. "It is this that … constitutes the whole difference between honest and dishonest secret societies."

"The art of illuminism lay in enlisting dupes as well as adepts and by encouraging dreams of honest visionaries or the schemes of fanatics; By flattering the vanity of ambitious egotists; By working on unbalanced brains or by playing such passions as greed and power to make men of totally divergent aims serve the secret purpose of the sect. People with money were welcomed but kept oblivious of actual secrets. The purpose is to win power and riches. To undermine secular or religious government and attain the masters of the world," she wrote.

E. Michael Jones is a Catholic-reared professor at St. Mary's College of Notre Dame, who was dismissed because of his adverse views of the school's support of pro-choice, secularism, and feminism. Today the editor of *Culture Wars* magazine, Jones made this comment regarding what he sees as the result of Illuminati practices:

> [M]uch as the Illuminatist papers called for the toppling of the throne and altar, the significance of Illuminism did not lie in exhortation. Rather … Illuminism seemed to propose an especially effective system which would bring about these ends. Weishaupt had not just issued a manifesto calling for revolution, he had created a system of control that would create disciplined cells which would do the bidding of their revolutionary masters often, it seemed, without the slightest inkling that they were being ordered to do so. Weishaupt's intentions were clearly revolutionary, but the shocking thing about the Illuminati was the mechanism whereby he put those intentions into effect by controlling the secret society members' minds. Weishaupt had created an instrument of psychic control which was effective precisely because it did not derive from the mechanistic philosophy of the Enlightenment.

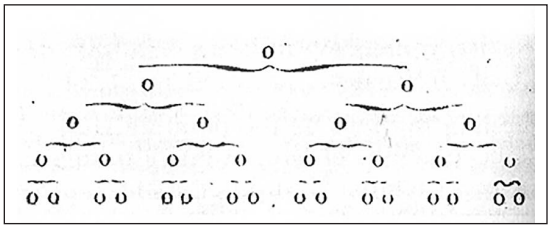
In his book, Jones claimed the development of communication technologies, reproduction, and psychic control, including psychotherapy, behaviorism, advertising, sensitivity training, pornography, and plain old blackmail, has "allowed the Enlightenment and its heirs to turn [Saint] Augustine's insight on its head and create masters out of men's vices." St. Augustine was an early Christian theologian who separated the act of love (from God) from lust (materialism).

So it is worthwhile to consider the structure of the Bavarian Illuminati, as it may still be in use today.

Structure

Weishaupt created an organizational structure that guaranteed him total control over the Order. It was pyramidal organization with himself at the

top. Under him were two immediate subordinates, who in turn had two men under them. And on it went. At any given time, all Illuminati members could know—and identify if questioned—only two others. Weishaupt described his system in a letter to Zwack. He said, "Immediately under me, I have two [subordinates] into whom I infuse my whole spirit; these two in turn correspond with two others, and so on. In this manner, and with the simplest means possible, I will inflame a thousand men into action. Similarly, this is the same method by which secret societies necessarily operate within the political sphere." He included the diagram shown on this page to illustrate the organization.



Weishaupt's drawing in a letter to Zwack, showing how the Bavarian Illuminati could be organized. Members would only know the names of those near them in the chart.

No member, except for a handful of the Areopagites immediately below Weishaupt, knew the names of others. These cells were kept separate with leaders knowing only the names of their immediate superior and their subordinates. This tactic has been seen in modern times within the structure of the communist cells operating outside the old Soviet Union and today's terrorists. To add to the secrecy, code names were used in all correspondence. To his fellow Illuminati, Weishaupt was known by his code name "Spartacus," in honor of the slave who led a bloody revolt against the Romans in 73 B.C.E. Other code names all came from classical literature or mythology, such as Alexander, Cato, Brutus, Pythagoras, Socrates, Hannibal, Hercules, Adonis, Sulla, Odin, Confucius, and Osiris. Undoubtedly, the names of the Sumerian Anunnaki gods would have been also used had they had been known in Weishaupt's time. The Sumerian tablets and friezes were not discovered and translated until the mid-nineteenth century. Even cities and locations had code names. For example, Vienna's code name was "Rome," Austria's was "Egypt," Frankfurt am Main's was "Thebes," Munichs was "Athens," and France's was "Illyria."

Illuminati recruiters especially sought educated young men between the ages of eighteen and thirty, from wealthy and well-connected families.

The few members who proved especially dedicated to the Order were awarded all the material and sensual benefits available, for as Weishaupt once wrote, "the power of the Order must be turned to the advantage of its members. All must be assisted. They must be preferred to all persons otherwise of equal merit. Money, services, honor, goods, and blood must be expended for the fully proved Brethren."

Despite his enmity toward the Jesuits, Weishaupt's pyramidal structure for the Order was largely based on the Jesuit organizational configuration. Weishaupt then added the structures of the Freemasons to this Jesuit system to include a similar system of degrees, esoteric instruction, and secret methods of

recognition. In Freemasonry, initiates find three basic Lodges—the Blue Lodge, which is divided into three stages or degrees; the York Rite, composed of ten more degrees; and the Scottish Rite with a total of thirty-two degrees. The thirty-third degree represents the human head atop the thirty-three vertebrae of the back. This is the highest publicly known degree. Masonic literature, however, makes clear that only those initiates who progress beyond thirty-three-degree status are educated in the group's true goals and secrets.

In 1827, it was disclosed in Captain Morgan's book *Illustrations of Masonry, by One of the Fraternity Who Has Devoted Thirty Years to the Subject* that the initiate into the First Degree of the Blue Lodge pledged to "binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in 24 hours…." The penalties in higher degrees grew progressively more gruesome.

Likewise, the structure of the Illuminati was broken into three primary classes—the Nursery, the Masonry, and the Mysteries. Any candidate deemed unsuitable for higher degrees were termed *Sta Bene* (Stand Well) and were given dead-end assignments that precluded any further advancement.



The candidate knew only the name of his recruiter, called an Insinuator, and was totally unaware of Order spies, called Scrutators, whose job was to constantly surveil new members.

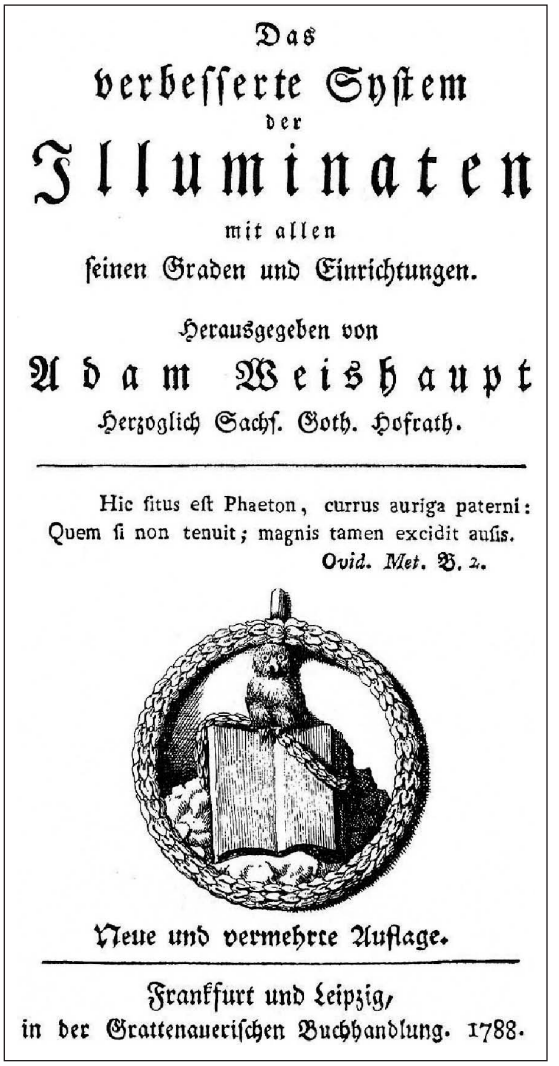
The demeaning-sounding Nursery class was divided into four degrees—Preparation, Novice, Minerval, and Illuminatus Minor. The first three degrees were awarded with no particular regard for any specific order. Preparation was simply the initial stage of recruiting a new member, with particular emphasis on determining the initiate's views on the church and state. The candidate knew only the name of his recruiter, called an Insinuator, and was totally unaware of Order spies, called Scrutators, whose job was to constantly surveil new members. As he moved into the Novice stage, the initiate was required to sign a nondisclosure agreement called "Silentio" and given a notebook in which he was expected to write down his observations of all he saw and felt during his daily experiences. According to the anti-Illuminati author Abbé Augustin Barruel, the Novice, whose probationary period could last from one to three years, depending on his age, was instructed to record the weaknesses, prejudices, actions, financial status, interests, and passions of everyone he met, including his own family, friends, and even strangers. As any true spy, he was told to write down his impressions of any local or national event or activity. He also was required to pen a history of his immediate superior, usually his recruiter, called a "Brother Insinuator," in hopes he would see him as a role model to aid in understanding what was expected of him as a member of the Order. He further was to delve into the

lives and writings of historical authors, philosophers, and mythological heroes to better understand the references in Illuminati documents.

Professor Vernon L. Stauffer acknowledged: "An important part of the responsibility of the Novice consisted in the drawing-up of a detailed report (for the archives of the Order), containing complete information concerning his family and his personal career, covering such remote items as the titles of the books he possessed, the names of his personal enemies and the occasion of their enmity, his own strong and weak points of character, the dominant passions of his parents, the names of their parents and intimates. Monthly reports were also required, covering the benefits the recruit had received from and the services he had rendered to the Order." Such sharing of intimate knowledge was later adopted by the Skull & Bones Society.

Novices were also conditioned to obedience. They were to take orders from their superiors without question. They were also instructed to keep all Order activities from the "profane," members of the secular population unknowing and uncaring of religious and spiritual matters. Novices who met the approval of their Brother Insinuator moved on to become a Minerval. According to the Masonic Dictionary, within the Illuminati, "Anyone otherwise qualified could be received into the Degree of Novice at the age of eighteen; and after a probation of not less than a year he was admitted to the Second and Third Degrees, and so on to the advanced Degrees; though but few reached the Ninth and Tenth Degrees, in which the inmost secret designs of the Order were contained, and, in fact, it is said that these last Degrees were never thoroughly worked up."

"The ceremony of initiation through which the Novice passed into the grade Minerval was expected to disabuse the mind of the candidate of any lingering suspicion that the order had as its supreme object the subjugation of the rich and powerful, or the overthrow of civil and ecclesi-


Das
verbeſſerte Syſtem
der
Illuminaten
mit allen
ſeinen Graden und Einrichtungen.
Herausgegeben von
Adam Weishaupt
Herzoglich Sachſ. Goth. Hofrath.
Hic ſitus eſt Phaeton, currus auriga paterni:
Quem ſi non tenuit; magnis tamen excidit auſis.
Ovid. Met. B. 2.
Neue und vermehrte Auflage.
Frankfurt und Leipzig,
in der Grattenauerischen Buchhandlung. 1788.

A 1788 pamphlet published by the Bavarian Illuminati includes the owl of Minerva symbol, which was named after the Roman goddess of wisdom.

astical government," wrote Stauffer. "It also pledged the candidate to be useful to humanity; to maintain a silence eternal, a fidelity inviolable, and an obedience implicit with respect to all the superiors and rules of the order; and to sacrifice all personal interests to those of the society."

Minervals were named after Minerva, the Roman goddess of wisdom, symbolized by the Minerval Owl. According to author Melanson, "The class of Minerval was a relatively low rank in the scheme of things. However, it was the soul of the Order, and functioned as a sort of assembly line for recruits. Candidates advanced from Novice to the Minerval degree, where they were properly vetted, scrutinized, and indoctrinated.… The Minerval Superior—a Minor or Major Illuminatus—was given the code: *Nosce te ipsum; Nosce alios* [Know thyself; Know others]."

Minervals who proved themselves prepared for a deeper commitment to the Order advanced to the rank of Illuminatus Minor. Here they were instructed that the only obstruction to the Order's goal of universal happiness was the power being held by the Church along with governments of the world. This meant, of course, that leaders of these institutions had to be either brought under the control of the Order or destroyed. Should this prospect frighten or horrify the fledgling Illuminatus Minor, he was kept from advancing until his ethics could be modified. As Weishaupt wrote in a letter to Zwack in 1778, "We cannot use people as they are, but begin by making them over."

Barruel wrote that during the meetings of Minerval initiates, they were required to read a wide variety of classic works by men such as Seneca, Marcus Aurelius, and Confucius. The fact that this schooling included the Bible infuriated Barruel, who argued this would "make the pupils view the Bible in a similar light with the works of the pagan philosophers." According to Barruel, the Minervals were encouraged to donate books to their assemblies, purchase books from store and courts and even "secretly stealing such books or manuscripts, and putting them into possession of the sect."

"They are called the Brethren of Minerva, and are under the direction of the Major or Minor Illuminatees," wrote Barruel, who described a Minerval gathering. "The academy, properly so called, is composed of ten, twelve, and sometimes fifteen Minervals, under the direction and tuition of a Major Illuminatus. In the calendar of the sect, the days on which the academy meets are called *Holy,* and its sittings are generally held twice a month, always on the full moon. The place where they meet is called, in their language, *a Church* [emphasis in the original]. It must always be preceded by an antechamber, with a strong door armed with bolts, which is to be shut during the time of the meeting; and the whole apartment is to be so disposed, that it shall be impossible for intruders either to see or hear anything that is going forward."

The Minerval initiation was always conducted at night when the candidate was placed by himself in a dark room to meditate on his fate. Within the

light from three lanterns, representing the three major Illuminati grades, the candidate pledged complete loyalty to the Order, blind obedience to his superiors, and complete silence as to his knowledge of the Illuminati, agreeing to whatever punishment the Order might impose upon his breaking this silence. Only then would the candidate, now called a "Disciple of Minerva," be given the phrase needed to join in the Minerval assemblies and academies—"Away, away, you profane." In the final stage of the Nursery grade, the Illuminatus Minor, the candidate was gradually introduced to the structure and objectives of the Order. It was in this degree, also called Illuminatus Master, that the Nursery member received the degree's password, hand grip, and sign of recognition along with a medallion. The initiate was urged to closely watch and report on his fellow members becoming snitches called Scrutators. Those who did well in this capacity could be moved up to the degree of Illuminatus Major.



The Minerval initiation was always conducted at night when the candidate was placed by himself in a dark room to meditate on his fate.

The Masonry class was divided into two parts with a total of five degrees—Symbolic, comprising Apprentice, Fellow Craft, Master Mason, and Illuminatus Major; and Scots, made up of the Illuminatus *Dirigens*, or Scottish Knights.

Moving into the Symbolic degrees, the candidate was initiated in a darkened room all covered in black material with participants dressed in black. It was here he was introduced to the equivalent of Masonic degrees. Here he was told the Illuminati secretly controlled all Masonic lodges. He also was introduced to an activity that extended their role as Scrutators. Called "Know others," this required the member to describe in detail his fellow members, right down to their physical characteristics, facial features, expressions, education, use of language, emotions, and even sleeping habits.

In the Illuminatus Major degree, the member was required to write down a complete biographical sketch of himself, called a *Pensum*, which was compared with the views of both his Brother Insinuator as well as his fellow initiates. If his autobiographical notes matched well with the other data, the initiate moved to a higher degree where he began to learn the deeper secrets of the Order. If it did not match, this was another step in weeding out undesirable candidates. Oddly, the Illuminatus Major was required to learn how to write with both hands.

The Illuminatus Major's password was *Nosce te ipsum* (Know thyself). After the Symbolic degrees came the Scottish Knight degree, encompassing Illuminatus *Dirigens* or Scottish Knights, where administrators for the Order were developed. These carefully vetted men were put in charge of the Illuminized Masonic lodges, thus creating a secret society with a secret society.

Initiated in rooms decorated in green, the Illuminati *Dirigens* initiation was sometimes followed by a reception of the *Dirigens* known as Agape.

The final grade of Mysteries was also divided into two parts with four degrees—Lesser Mysteries with Prince and Priest degrees and Greater Mysteries composed of the Magus and King degrees. The Lesser Mysteries degree of Prince was reserved for top administrators of the Order. During initiation, their hands were tied, signifying the bondage of state and church tyranny. After professing that he wanted to be a free man, the candidate was led into the main initiation room where he received the trappings of his degree—a uniform, a red cap representing liberty, an olive branch, a shepherd's crook, and a crown.



During their initiation their hands were tied, signifying the bondage of state and church tyranny.

The password for a Prince was *Redemptio* (Redemption). The Priests, who met once a year in what was known as a Synod, were driven about blindfolded in a carriage to keep the location of their initiation secret. The ritual was presided over by a chief priest called a Decanus. Illuminati Priests were given the choice of directing one of these sciences—physics, medicine, mathematics, natural history, politics, the arts, or the occult sciences. Priests also were taught to spurn material possessions and that owning property led to inequality and the loss of freedom. They were taught that great wealth could only be obtained at the expense of others. Candidates for the priesthood were presented with a choice of riches, including gold, jewelry, a sword, a crown, or a coarse woolen robe. If he chose the robe, he would advance. The Priest's code word was "I-N-R-I," which represented *Iesus Nazarenus Rex Iudaeorum* ("Jesus King of the Jews").

The Mysteries Grade was divided in the Lesser Mysteries and the Greater Mysteries. These degrees were secret even from other Order members and officiated by Weishaupt personally. Only a very few members ever reached these degrees, which were derived from the knowledge of the Greek and Egyptian Mystery Schools as well as the Eleusinian Mysteries. It was here the Magus member finally learned some of the most intimate Illuminati secrets, undoubtedly those passed down from the ancient gods.

A candidate with his absolute devotion to the Order proven was allowed to enter the top-level circle of initiates as a Magus, ranked only below the position of King held by Weishaupt. "By now, all conventional idealism had been purged from the candidate and he was told about the real objectives of the Order: rule of the world, to be accomplished after the destruction of all existing governments and religions. He was now required to take an oath which bound his every thought and action, and his fate, to the administration of his superiors in the Order," explained author McIlhany.

The role of Illuminati Rex, or King, was reserved only for Weishaupt, whose first law and watchword for his Illuminati was secrecy. In one 1794 letter to a fellow Illuminatus, Weishaupt stated, "The great strength of our Order lies in its concealment. Let it never appear in any place in its own name, but always covered by another name, and another occupation. None is fitter than the three lower degrees of Freemasonry; the public is accustom[ed] to it, expect little from it, and therefore takes little notice of it. Next to this, the form of a learned or literary society [the Thule Society] is best suited to our purpose.… By establishing reading societies and subscription libraries … we may turn the public mind which way we will. In like manner we must try to obtain an influence in … all offices which have any effect, either in forming, or in managing, or even in directing the mind of man."



Weishaupt not only set out to deceive the public, but he reminded his top leaders they should hide their true intentions from their own initiates....

Weishaupt not only set out to deceive the public, but he reminded his top leaders they should hide their true intentions from their own initiates by "speaking sometimes in one way, sometimes in another, so that one's real purpose should remain impenetrable to one's inferiors."

Even correspondence between Order members was to be coded. Weishaupt stated, "… he [the member] must make himself master of that cypher, which is to serve him until initiated into the higher degrees, when he will be entrusted with the hieroglyphics of the Order."

In September 1785, the defecting academics, Utzschneider, Grünberger, and Cosandey, in a joint deposition for Duke Theodore, described the inner working of the Illuminati thusly:

> The object of the first degrees of Illuminism is at once to train their young men, and to be informed of everything that is going forward by a system of espionage. The Superiors aim at procuring from their inferiors diplomatic acts, documents, and original writings. With pleasure they see them commit any treasons or treacherous acts, because they not only turn the secrets betrayed to their own advantage, but thereby have it in their power to keep the traitors in a perpetual dread, lest, if they ever showed any signs of stubbornness, their malefactions should be made known.—*Oderint dum metuant* [Detest fate], let them hate, provided they fear, is the principle of their government.
>
> The Illuminees from these first degrees are educated in the following principles:

I. The Illuminee who wishes to rise to the highest degree must be free from all religion; for a *religionist* (as they call every man who has any religion) will never be admitted to the highest degrees."

II. The *Patet Exitus*, or the doctrine on Suicide, is expressed in the same terms as in the preceding deposition.

III. *The end sanctifies the means* [emphasis added]. The welfare of the Order will be a justification for calumnies, poisonings, assassinations, perjuries, treasons, rebellions; in short, for all that the prejudices of men lead them to call crimes.

IV. One must be more submissive to the Superiors of Illuminism, than to the sovereigns or magistrates who govern the people; and he that gives the preference to sovereigns or governors of the people is useless to us. Honor, life, and fortune, all are to be sacrificed to the Superiors. The governors of nations are despots when they are not directed by us. They can have no authority over us, who are free men.

V. The love of one's prince and of one's country are incompatible with views of an immense extent, with the ultimate ends of the



Working behind the scenes to stir up trouble in the world, the Illuminati have taken credit for causing or helping to cause wars and revolts such as the French Revolution (*Run on the Tuileries* by Jean Duplessis-Bertaux, 1793).

> Order, and one must glow with ardor for the attainment of that end.
>
> The Superiors of Illuminism are to be looked upon as the most perfect and the most enlightened of men; no doubts are to be entertained even of their infallibility.
>
> It is in these moral and political principles that the Illuminees are educated in the lower degrees; and … later admitted to the higher degrees.
>
> They use every possible artifice to get the different post-offices in all countries entrusted to the care of their adepts only. They also boast that they are in possession of the secret of opening and reclosing letters without the circumstance being perceived.

"Deception and blackmail were the Order's ways to reach its aims, Weishaupt had advised his closest Illuminati brothers," noted the *Biblioteca Pleyades* ("Library of Pleyades"), a website devoted to the "many scientists, scholars, philosophers and seekers of truth who confirm it again and again … that we are not alone in the universe, that beings from other planets and galaxies as well as from other dimensions are and always have been in contact with Humanity, sharing our True Story, as well as making our present-day reality."

In notes confiscated from Sandersdorf Castle (owned by an Illuminati leader named Baron Dominikus de Bassus in Germany), Weishaupt wrote, "Devote yourselves to the art of deception, the art of disguising yourselves, of masking yourselves, spying on others and perceiving their innermost thoughts." To make sure that the secrets of the Order were not leaked, Weishaupt created a secret police corps within the Order that he called the "insinuating brothers." These worked in the same manner as the Bolshevik's Cheka and its successors: denunciation, provocation, blackmail and terrorism. "The 'insinuating brothers' acted with full force during the reign of terror which is called the Great French Revolution, which was largely the work of Illuminati agents," according to one website.

Much like the Jesuits, whose structure Weishaupt tried to emulate, the Illuminati Order was operated along strict and military lines. Members were expected to surrender their individual will and thoughts upon the promise of ancient wisdom if they attained higher grades and ranks. The higher they rose in the initiations, the more secrets would be imparted to them.

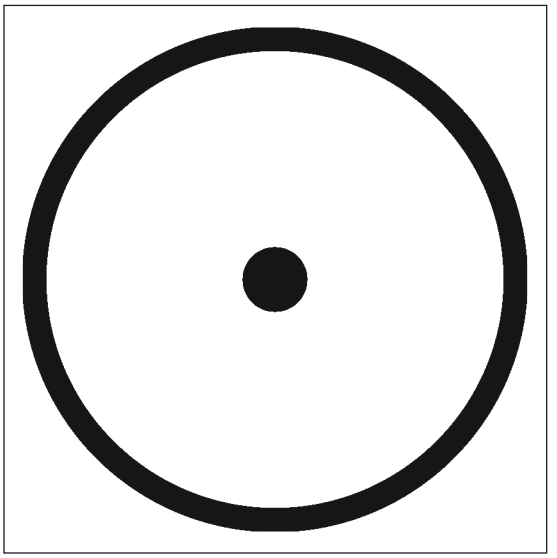
Knowledge within the Illuminati was strictly on a "need-to-know" basis and members were exhorted to spy on one another, as well as report their experiences outside the Order. They were required to make sealed reports on a regular basis to their immediate superior. These reports flowed upward to Weishaupt and his closest confidants.



Symbology

Symbols are material things—whether drawings, icons, objects, or nonfigurative marks—that represent something else, often an abstract idea. Symbols, such as the American eagle, the Nazi swastika, the dollar sign, and the various icons that characterize commercial products have been utilized for centuries to convey messages to the public. Symbols can be extremely effective in communicating ideas.

The Illuminati early on learned to use symbols to convey information secretly to its members. Many of the symbols used by the Order and other secret societies can be traced back through the Knights Templar, Assassins, and the Mystery Schools of Greece and Egypt to the Babylon Mystery School, which reportedly held secrets remembered from the ancient Anunnaki. Examples of this symbolism include the Maltese Cross, once used to represent the god Baal, then used by the Christian Templars; the double-headed eagle, used by the ancient Egyptians, Knights Templars, and Romans, on into Freemasonry and the Illuminati; and the Caduceus, a serpent-entwined staff used by the Sumerians and still used as the symbol of physicians. It should be noted that the eagle is also prominently found on the crest of the Rothschild family as well as being the national bird of the United States.



The chief symbol of the Illuminati, the secret cypher used in all communications between members, was a dot within a circle. This apparently was meant to signify the sun radiating knowledge, or illumination, to outer circles.

One key symbol of the Illuminati is the All-Seeing Eye of Horus, also known as the Eye of the sun god Ra, a symbol seen repeatedly since the days of the Pharaohs. It is an ancient Egyptian symbol of royal power, good health, sacrifice, healing, restoration, and protection and refers to both Horus, god of the sky and kingship, and Osiris, god of life, death, and resurrection.

According to Isaac Weishaupt ("which obviously isn't my real name. I use the moniker because this is my hobby; not my full time job. I'm a working professional and need to keep the anonymity"), who operates the website Illuminatiwatcher.com, "… one of the most ancient interpretations of the eye and the concept of a deity watching over us [is] the idea of an omnipresent

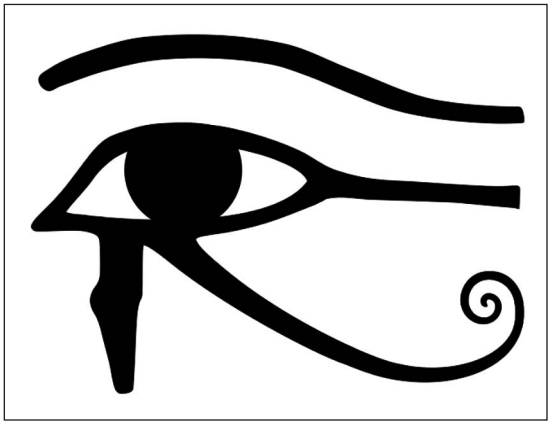
being watching over us as referenced in the Bible several times (1 Peter 3:12 and Proverbs 22:12) and this also includes the Biblical reference to The Watchers, aka the Nephilim. These were the hybrid offspring of extraterrestrials who were called the 'sons of God' in Genesis and the daughters of men at the time on Earth.… The Nephilim were said to be giants, approximately 300 cubits, or 450 feet tall, based on the translation of the Hebrew Bible and the Book of Enoch."

According to Masonic author Albert Mackey, "[The] all-seeing eye [is] an important symbol of the Supreme Being, borrowed by the Freemasons from the nations of antiquity. Both the Hebrews and the Egyptians appear to have derived its use from the natural inclination of figurative minds to select an organ as the symbol of the function which it is intended.… On the same principle, the open eye was selected as the symbol of watchfulness, and the eye of God as the symbol of Divine watchfulness and care of the universe."

Many students of the occult believe the Eye of Horus actually refers to the pineal gland or the Third Eye, located in the center of the forehead. The third eye, a conceptual symbol used by the ancient Egyptians and Hindus in reference to the pineal gland, is believed to be the gateway to higher consciousness and enlightenment. The third eye has often been associated with religious visions, clairvoyance (remote viewing), the ability to observe chakras (thought by some to be the seven centers of spiritual power within the human body) and auras, precognition, and out-of-body experiences. In fact, the one regulator of consciousness in the brain, the thalamus, looks amazingly like the ancient symbol of the Eye of Horus.

One self-proclaimed modern Illuminati defector known only as Svali claims, "The pyramid and the 'eye of Horus' on the back of the dollar bill are Illuminati symbology. The pyramid is an ancient form based on the holiness of the number three to the ancient mystery religions (it, not six, is considered the most spiritual number), and a pyramid was a structure used specifically to call up the demonic, or occult, a point of psychic activity.

"The eye is the all seeing eye of Horus (remember the emphasis on Egyptian magical religious practices? The book of the undead, etc.?) and the fact that no one can escape his magical reach. This eye is considered a demonic eye in the group, or the eye of the deity, and in Illuminati mythology is either open or closed, depending upon the spiritual time of year and the state of the person psychically. Young children are given



The Eye of Horus was an Egyptian symbol of power, protection, and good health.

'psychic surgery' where the eye is placed inside, and they are told that Horus will snatch their soul if they ever try to leave, or if they tell, or that the eye will explode. The symbol on the dollar is reinforcement for every Illuminati child who sees one, and the reminder that they are being watched."

Another major Illuminati symbol is the Owl of Minerva (see the chapter on "The Church"). An original insignia of the Bavarian Illuminati, the Owl of Minerva symbolized wisdom and was perched on top of an opened book. The Minerval owl is found on an Illuminati pamphlet printed around 1776, the year of the Order's formation. The owl was prominent in the lower degrees of the Order and represented the Roman goddess Minerva, the Greek goddess Athena, known to the Egyptians as Isis and to the Sumerians as Ninhursag. Illuminati initiates were called Brethren of Minerval and met in Minerval Assemblies.

Some ardent conspiracy researchers even claim that the Minerval owl can be found hidden in the details of a dollar bill. They see this as proof that some form of the Illuminati is still active and powerful enough to place its symbols on U.S. currency.

Some even detect the outline of the Minerval owl in overhead views of the nation's Capitol.

Researchers wonder if it is sheer coincidence that the Minerval owl, symbol of the Illuminati, is also the symbol of the mysterious and secretive Bohemian Club of San Francisco, which sponsors the yearly gatherings at Bohemian Grove, a nearby 2,700-acre campground. Here some of the most powerful and prominent men (no permanent women members since its inception in 1872) in the world gather every July to engage in rituals involving pageantry, pyrotechnics, and exotic costumes. Besides the owl, another club motto is "Weaving spiders come not here," which can be interpreted as a prohibition against conducting conspiracies or simply that the daily concerns of commerce and politics are to be left outside.



The all-seeing eye symbol appears on many buildings throughout Europe. Here's one example that can be found on Aachen Cathedral in Germany.

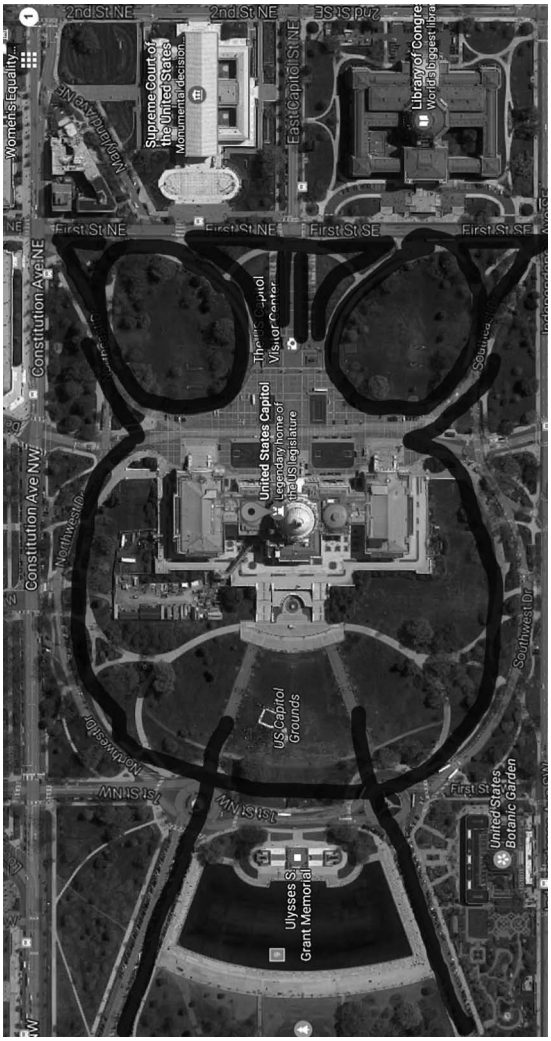
A thirty-foot-tall concrete owl, reportedly symbolizing knowledge, overlooks the Grove's lake and is the backdrop for the yearly Cremation of Care ceremony, conducted as "an exorcising of the Demon to ensure the success of the ensuing two weeks." Critics claim it is a reenactment of a human sacrifice ritual.

The secrecy, trappings, and level of prominence of its members, not to mention

the Minerval owl, has resulted in accusations that the Bohemian Club and the Bohemian Grove festivities are offshoots of the old Illuminati.

The symbols that have drawn the most attention are found on the reverse side of the dollar bill, which is rife with Masonic, and hence some Illuminati, symbols. The number thirteen appears frequently in occult literature. In numerology, the number thirteen is considered a karmic number of great power reflecting upheaval and breaking ground for new beginnings. According to the website Biblestudy.org, "The number 13 is symbol of rebellion and lawlessness. Nimrod, the mighty hunter who was 'before the Lord' (meaning he tried to take the place of God—Genesis 10:9), was the 13th in Ham's line (Ham was one of Noah's three sons who survived the flood). Thirteen represents all the governments created by men, and inspired by Satan, in outright rebellion against the Eternal."

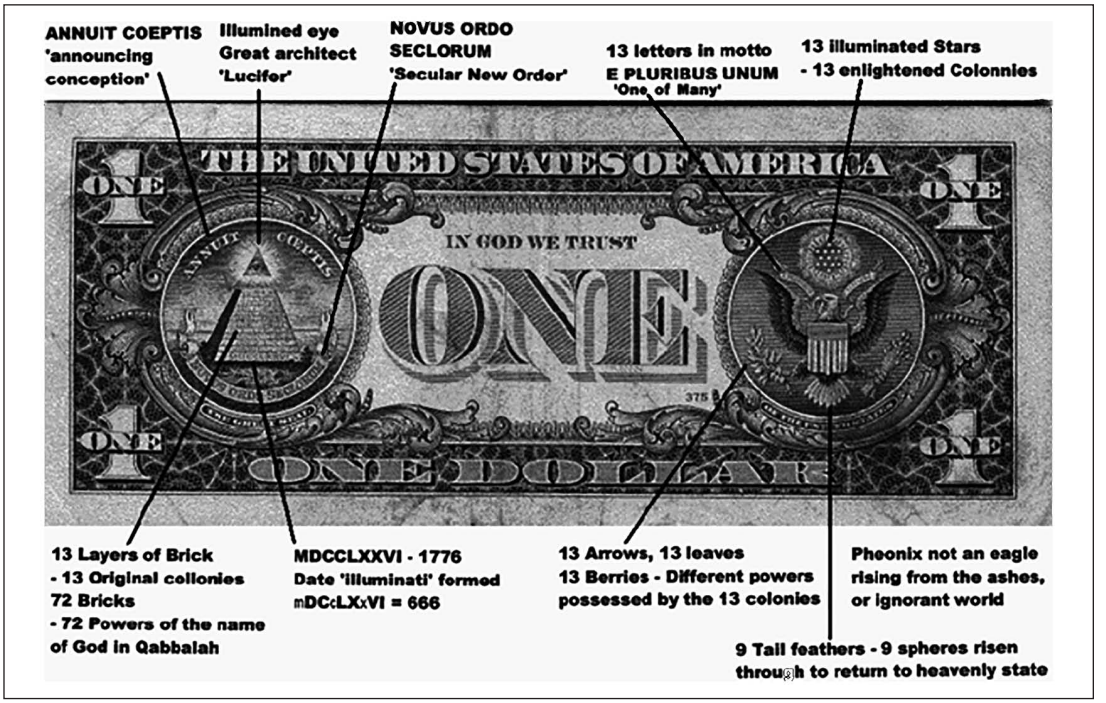
Thirty-three-degree Mason and occult author Manly P. Hall has written, "European mysticism was not dead at the time the United States of America was founded. The hand of the Mysteries controlled in the establishment of the new government, for the signature of the Mysteries may still be seen on the Great Seal of the United States of America."



Some even detect the outline of the Minerval owl in the overhead view of the U.S. Capitol. (Imagery copyright ©2017 Google. Map data copyright ©2017 Google.)

The all-seeing eye and the pyramid on the reverse side of the seal were proposed by Congress in 1782. After six years and three separate committees, which included Founding Fathers Thomas Jefferson, John Adams, and Benjamin Franklin, the seal was finally approved by Congress in 1789. As will be seen, Jefferson and Franklin had more than passing knowledge of the Illuminati.

The official explanation for the pyramid is that it merely signifies strength and duration. The unfinished top denotes that work was still needed to complete the destiny of the United States. The all-seeing eye and the motto "Annuit coeptis" pertain to the idea that God, Providence or the Great Archi-



One possible interpretation of the symbols on the back of the U.S. dollar bill.

tect of the Universe, blesses the American cause. The Latin numerals at the base of the pyramid are said to denote the date of the signing of the Declaration of Independence.

Illuminati influence on the Great Seal was hinted at by Masonic occultist Manly P. Hall, who wrote, "Not only were many of the founders of the United States government Masons, but they received aid from *a secret and august body existing in Europe* [emphasis added] which helped them to establish this country for a peculiar and particular purpose known only to the initiated few. "The Great Seal is the signature of this exalted body—unseen and for the most part unknown—and the unfinished pyramid upon its reverse side is a trestle board [a board for symbols or designs] which is setting forth symbolically the task to the accomplishment of which the United States Government was dedicated from the day of its inception."

Even more to the point was Emanuel Josephson, an ardent anti-communist, who in 1955 published an attack on the late president Franklin D. Roosevelt entitled *Roosevelt's Communist Manifesto*. In this work, Josephson argued that Roosevelt's New Deal to combat the Great Depression was based on Adam Weishaupt's plans for the Illuminati.

Speaking of the Great Seal, Josephson wrote, "The above insignia of the Order of Illuminati was adopted by Weishaupt at the time he founded the

Order, on May 1, 1776. It is that event that is memorialized by the MDCCLXXVI [Roman numerals for 1776] at the base of the pyramid, and not the date of the signing of the Declaration of Independence, as the uninformed have supposed."

Although the year was correct, the date is missing. We all know the document was signed on July 4, Independence Day. But that's not correct, either.

According to History.com, "The Declaration of Independence wasn't signed on July 4, 1776. On July 1, 1776, the Second Continental Congress met in Philadelphia, and on the following day twelve of the thirteen colonies voted in favor of Richard Henry Lee's motion for independence. The delegates then spent the next two days debating and revising the language of a statement drafted by Thomas Jefferson. On July 4, Congress officially adopted the Declaration of Independence, and as a result the date is celebrated as Independence Day. Nearly a month would go by, however, before the actual signing of the document took place. First, New York's delegates didn't officially give their support until July 9 because their home assembly hadn't yet authorized them to vote in favor of independence. Next, it took two weeks for the Declaration to be "engrossed"—written on parchment in a clear hand. Most of the delegates signed on August 2, but several—Elbridge Gerry, Oliver Wolcott, Lewis Morris, Thomas McKean and Matthew Thornton—signed at a later date. Two others, John Dickinson and Robert R. Livingston, never signed at all.…"



Josephson explained the significance of the design on the Great Seal as follows: "[T]he pyramid represents the conspiracy for destruction of the Catholic (Universal Christian) Church….

Josephson explained the significance of the design on the Great Seal as follows: "[T]he pyramid represents the conspiracy for destruction of the Catholic (Universal Christian) Church, and establishment of a One World, or UN dictatorship, the 'secret' of the Order; the eye radiating in all directions, is the 'all-spying eye' that symbolizes the terroristic, Gestapo-like, espionage agency that Weishaupt set up under the name of 'Insinuating Brethren,' to guard the 'secrets' of the Order and to terrorize the populace into acceptance of its rule. This 'Ogpu' [early secret police of the Soviet Union] had its first workout in the Reign of Terror of the French Revolution, which it was instrumental in organizing. It is a source of amazement that the electorate tolerates the continuance of use of this insignia as part of the Great Seal of the U.S."

"ANNUIT COEPTIS means 'our enterprise (conspiracy) has been crowned with success,'" explained Josephson. "Below, NOVUS ORDO SECLORUM explains the nature of the enterprise: and it means 'a New Social Order,' or 'New Deal'.… Benjamin Franklin, John Adams (a Roosevelt

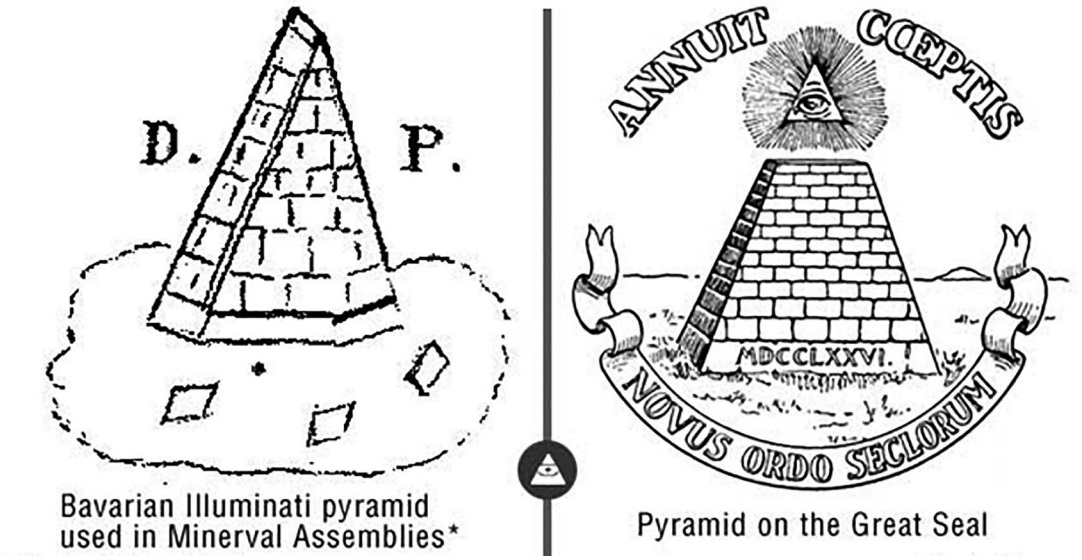
kinsman) and Thomas Jefferson, ardent Illuminist, proposed the above as the reverse of the seal, on the face of which was the eagle symbol.… It can only mean that with the advent of the New Deal the Illuminist-Socialist-Communist conspirators, followers of Professor Weishaupt, regarded their efforts as beginning to be crowned with success."

The shape of a pyramid is triangular, a geometric figure used in Freemasonry to represent the Great Architect of the Universe. Henry A. Wallace, who served as secretary of agriculture, vice president, and secretary of commerce under Roosevelt, acknowledged in the 1950s how Roosevelt, a thirty-second-degree Mason and member of Holland Lodge No. 8 in New York City, helped alter the Great Seal's symbols:

> I noted the colored reproduction of the reverse side of the Seal. The Latin phrase *Novus Ordo Seclorum* impressed me as meaning the New Deal of the Ages.
>
> I was struck by the fact that the reverse side of the Seal had never been used. Therefore I took the publication to President Roosevelt and suggested a coin be put out with the obverse and reverse sides of the Seal.
>
> Roosevelt, as he looked at the colored reproduction of the Seal, was first struck with the representation of the "All Seeing Eye," a Masonic representation of The Great Architect of the Universe. Next, he was impressed with the idea that the foundation for the new order of the ages had been laid in 1776, but that it would be completed only under the eye of the Great Architect. Roosevelt like myself was a 32nd degree Mason.
>
> He suggested that the Seal be put on the dollar bill rather than a coin and took the matter up with the Secretary of the Treasury. He brought it up in a Cabinet meeting and asked James Farley [postmaster general and a Roman Catholic] if he thought the Catholics would have any objection to the "All Seeing Eye" which he as a Mason looked on as a Masonic symbol of Deity. Farley said "no, there would be no objection." The new bills, which were silver certificates, were released in the summer of 1935.

The pyramid was a most prominent symbol of the Bavarian Illuminati and the fact that it is included in the Great Seal has caused many researchers to suspect the influence of the Order on the design of the seal.

Officially, the thirteen-step pyramid signifies strength and duration as well as the thirteen original colonies. The pyramid is uncapped and unfinished, signifying that America is still an incomplete nation. However, the pyramid also represented the Order of the Bavarian Illuminati itself with the stones lying before it representing the idea that the Order's work was not yet



A comparison of the Illuminati pyramid and the pyramid of the great seal used on the U.S. dollar.

finished. The pyramid was a prominent feature of all Minerval assemblies of the Order.

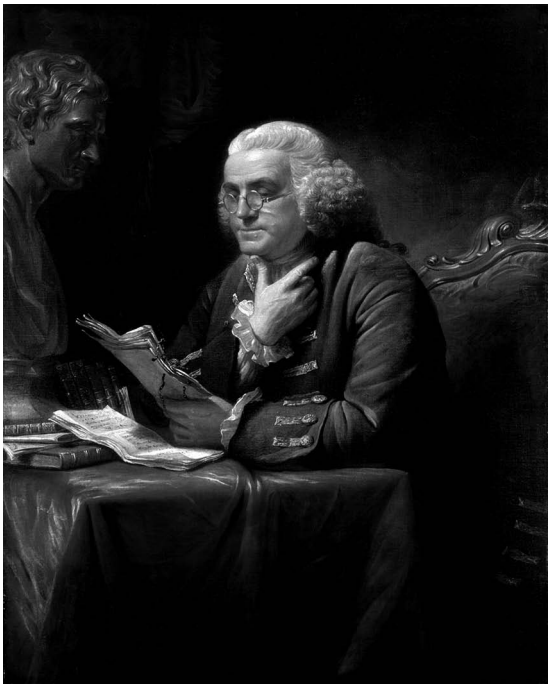
The thirteen-letter motto *Annuit cúptis* means "God has favored our undertakings," a reference to God's pleasure with the American cause. Interestingly enough, the letters D and P seen on the Illuminati's pyramid meant *Deo Proximo*, or "close to God," a close comparison to *Annuit cúptis*. And the year in Latin MDCCLXXVI [1776] might represent the year the Illuminati was first formed more than the founding of the United States. After all, the American Revolution was well underway when the Declaration of Independence was adopted by the Second Continental Congress, and grievances against British rule dated back to at least 1763 when King George's prohibition of westward expansion was seen as interference with the affairs of the colonies. The famous Boston Massacre occurred in 1770, the First Continental Congress in 1774, and the battles of Lexington and Concord in 1775.

According to Illuminati researcher and evangelist Texe Marrs, some aspects of the Great Seal were instigated by a representative of the Rothschilds. "… in 1772, Haym Salomon, a European Rothschild agent and the man honored in the classic textbook, *A History of Jews in America*, as the 'Financier of the American Revolution,' came to the American colonies and used Rothschild money to further influence American colonial leaders," noted Marrs. "… Later, Salomon caused the All-Seeing eye symbol of the Illuminati to be made the reverse of the Great Seal of the United States. Today, this

occultic and mysterious eye is found on our one-dollar bill, just above the Illuminati's pyramid."

According to Johnny Silver Bear, "American and British Intelligence have documented evidence that the House of Rothschild has financed both sides of every war, since the American Revolution. Financier Haym Salomon, an Illuminati agent, supported the patriots during the American Revolution, then later made loans to James Madison, Thomas Jefferson, and James Monroe."

The Great Seal's motto *Novus ordo seclorum* also has been the topic of much controversy. Officially translated as "A new order of the ages," many still see it as a rendition of "New World Order." The phrase apparently was taken from the Roman poet Virgil's *Eclogues* in which a child comes from the heavens and begins a new order of the ages. Although the identity of the child is unclear, it has commonly been thought to refer to Christ, which may explain why the early Christians did not destroy this work as they did with so much other Roman literature. There is even controversy over the American eagle, the preeminent symbol of the United States. Researchers have noticed that the bird represented on the first version of the Great Seal has a much longer neck and a noticeable tuft of feathers on the back of its head. The body is much thinner with shorter wings. It is believed the bird originally was to represent the Phoenix, the Greek mythological bird that rises from the ashes of its predecessor. The idea being that the states comprising the United States arose from the ashes of Old World colonization.



Founding Father Benjamin Franklin, a member of the Hell Fire Club, wanted the national bird to be the turkey, not the bald eagle, a symbol of the Illuminati.

The Phoenix has long been an occult symbol. Apparently, someone thought the Phoenix was too closely associated with secret societies such as the Illuminati, which were attempting to tear down old religious and state systems and replace them with something new. So the mythical bird was replaced by the eagle in later versions. It is of interest that for some time former first lady and Secretary of State Hillary Clinton was pictured wearing a lapel pin that, upon close inspection, appeared to be a Phoenix bird atop a globe. No explanation was offered as to why she would wear an emblem of the Illuminati.

Founding Father Benjamin Franklin, a member of the pagan Hell Fire Club of London and undoubtedly friendly with Illu-

minati members or sympathizers, in a letter to his daughter disparaged the eagle by writing, "For my own part I wish the Bald Eagle had not been chosen the representative of our Country. He is a bird of bad moral character. He does not get his living honestly. You may have seen him perched on some dead tree near the river, where, too lazy to fish for himself, he watches the labor of the Fishing Hawk; and when that diligent bird has at length taken a fish, and is bearing it to his nest for the support of his mate and young ones, the Bald Eagle pursues him and takes it from him.

"I am on this account not displeased that the figure is not known as a Bald Eagle, but looks more like a turkey. For the truth the turkey is in comparison a much more respectable bird, and withal a true original Native of America.… He is besides, though a little vain and silly, a bird of courage, and would not hesitate to attack a grenadier of the British Guards who should presume to invade his farm yard with a red coat on."

Several Masonic authors have linked the eagle to the ancient Egyptian sun god Amun Ra, as it can fly closer to the sun than any other creature.

"Some Masons created the Great Seal in 1782, and other Masons put it on the back of the American dollar in 1935," noted A. Ralph Epperson. "And it appears that all involved knew the meaning of the concealed symbols portrayed therein. There is an abundance of evidence that the Masons were heavily involved in the founding of the United States and the design of the Great Seal." As we have seen, the Masons were liberally infiltrated with Illuminati doctrine.



The Protocols

The Protocols of the Learned Elders of Zion, sometimes called *The Protocols of the Wise Men of Zion*, is a list of procedures for usurping national governments and gaining world domination. This document may have wreaked more havoc than almost any other piece of literature in recent history.

A version of the *Protocols* first appeared in 1864 in France in a book entitled *Dialogue in Hell Between Machiavelli and Montesquieu*. It was written anonymously by a French lawyer named Maurice Joly and viewed as a political satire against the Machiavelli-inspired machinations of Napoleon III. Joly was a member of the Rosicrucians, which influenced his writing. A 1921 exposé by Lucien Wolf, an English Jewish journalist, revealed Joly's work as the crude plagiarism of two previous books. One of these books was written in 1859 by Jacques Crétineau-Joly, a French Catholic journalist, who reportedly had received documents from Pope Gregory XVI. The documents were taken from



This document may have wreaked more havoc than almost any other piece of literature in recent history.

an Italian secret society called the *Haute Vente Romaine*, headed by an Italian prince who had been initiated by Weishaupt intimate Knigge. This society was believed to be nothing more than a reincarnation of the Illuminati, which strengthens the argument that the *Protocols* originated within the Order.

When Maurice Joly's identity was discovered, he received a fifteen-month prison sentence for his impertinence and his work was almost forgotten.

In the mid-1890s, Joly's obscure book was rewritten and reissued with anti-Semitic material on orders of the Russian Ochrana, the czar's secret police. It was added to the work of a religious writer named Sergei Nilus and published to coincide with the founding of the first official Zionist assembly at the 1897 World Congress of Jewry in Basel, Switzerland. The *Protocols* were included as an appendix to Nilus's book, partially titled *The Anti-Christ Is Near at Hand*. The objective was to relieve public pressure on the czar by portraying Russian revolutionaries as pawns of an international Jewish conspiracy. Without naming the Illuminati, Nilus's book charged that a clique of Jews and Freemasons had joined forces to create a one-world government based on liberalism and socialism, a conspiracy theory still alive today. For example, on June 13, 2013, during a speech at Moscow's Jewish Museum and Tolerance Center, Russian president Vladimir Putin, speaking of the old communist government, said, "The decision to nationalize this library was made by the first Soviet government, whose composition was 80–85 percent Jewish." Putin added that the politicians in the predominantly Jewish Soviet government "were guided by false ideological considerations and supported the arrest and repression of Jews, Russian Orthodox Christians, Muslims and members of other faiths. They grouped everyone into the same category. Thankfully, those ideological goggles and faulty ideological perceptions collapsed."

Putin may have known of which he was speaking. The first Soviet government, the Council of People's Commissars, was formed in 1917 and comprised sixteen leaders, including Vladimir Lenin and Leon Trotsky, both Jewish, and Joseph Stalin. According to the anti-Zionist website *Jew Watch*, Stalin's real name was Joseph David Djugashvili, a typical Jewish name indicating a Jewish heritage. Additionally, Stalin had three wives—Ekaterina Svanidze, Kadya Allevijah, and Rosa Kaganovich—who were all Jewish. The site also stated that Stalin's daughter, Svetlana, who defected to the United States in 1967, had four husbands, three of them Jewish.

It is such claims of Jewish conspiracy that have kept the *Protocols* in circulation since its inception. Today, many modern conspiracy writers see "historical truth" in the *Protocols*, believing they represent a real program that predates Nazism or communism. Some conspiracy researchers have claimed the

Frenchman Joly simply incorporated in his book concepts he picked up as a member of the Illuminati. Just as likely is the idea that the *Protocols* originated with the Italian secret society headed by a prince initiated into the Illuminati. Some saw a remarkable resemblance between the *Protocols* and confiscated Illuminati documents containing numerous Masonic references. Michael Baigent, Richard Leigh, and Henry Lincoln, the authors of *Holy Blood, Holy Grail,* had this take on the *Protocols*. They noted that the original Nilus edition contained references to a King as well as a "Masonic kingdom," concepts clearly not of Jewish origin. Furthermore, it concluded with the statement "Signed by the representatives of Sion of the 33rd degree." These authors argued that Nilus produced a "radically altered text" based on a legitimate original created by "some Masonic organization or Masonically oriented secret society that incorporated the word 'Sion'" and that it may indeed have been a serious blueprint for infiltrating Freemasonry and gaining global domination.


Сергѣй Нилусъ.

Великое

въ маломъ

и

антихристъ,

какъ близкая политическая возможность.

ЗАПИСКИ ПРАВОСЛАВНАГО.

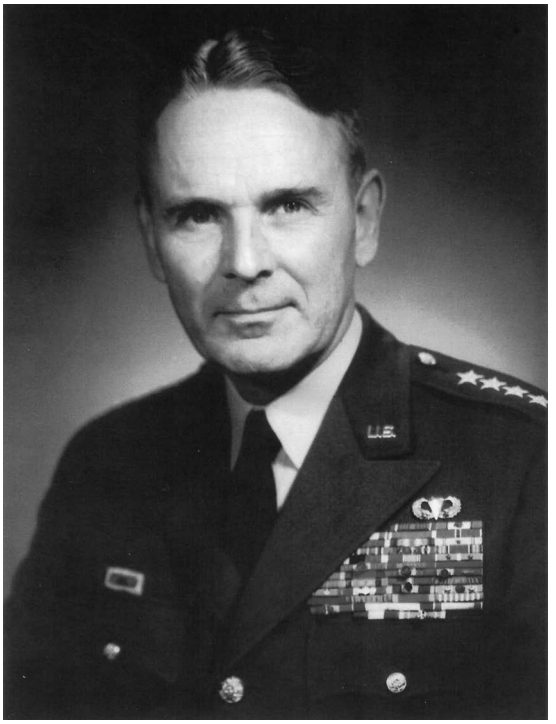
(ИЗДАНІЕ ВТОРОЕ, ИСПРАВЛЕННОЕ И ДОПОЛНЕННОЕ).

ЦАРСКОЕ СЕЛО.
Типографія Царскосельскаго Комитета Краснаго Креста.
1905.

The cover of the 1905 Russian edition of *The Protocols of the Learned Elders of Zion,* an anti-Semitic text outlining how the Jewish people planned to take over the world.

The *Protocols* may indeed reflect a deeper conspiracy beyond its intended use to encourage anti-Semitism, one hidden within the secret upper ranks of the Illuminati and Freemasonry. They still chill readers with their prophetic description of the methodology for tyranny by a few. The *Protocols*' message fits quite well with the theology of the Illuminati as well as the outlook of the wealthy global elite of today:

> We are the chosen, we are the only true men. Our minds give off the true power of the spirit; the intelligence of the rest of the world is merely instinctive and animal. They can see, but they cannot foresee; their inventions are merely corporeal. Does it not follow that nature herself has predestined us to dominate the whole world? Outwardly, however, in our 'official' utterances, we shall adopt an opposite procedure, and always do our best to appear honorable and cooperative. A statesman's words do not have to agree with his acts [a premonition of today's politicians?]. If we pursue these principles, the governments and peoples which



U.S. General Maxwell Davenport Taylor, a former chair of the Joint Chiefs of Staff, once said that the world's population should be reduced on purpose through the deliberate use of war, disease, and starvation.

we have thus prepared will take our I. O. U.'s for cash. One day they will accept us as benefactors and saviors of the human race. If any State dared to resist us, if its neighbors make common cause with it against us, we will unleash a world war.

The *Protocols* explain that the goal of world domination will be accomplished by controlling how the public thinks by controlling what they see and hear; by creating new conflicts or restoring old orders; by spreading hunger, destitution, and plague; and by seducing and distracting the youth. "By all these methods we shall so wear down the nations that they will be forced to offer us world domination," they proclaim.

These same sentiments were echoed in the 1980s by a four-star general, former chairman of the Joint Chiefs of Staff, and ambassador to Vietnam during the conflict there: General Maxwell Davenport Taylor. Taylor said it would be necessary to reduce the world's population, mostly in third-world countries, using methods such as disease, starvation, and regional wars. He concluded, "I have already written off more than a billion people.… The population crisis and the food-supply question dictate that we should not even try. It's a waste of time."

Some of the twenty-four Protocols bear a brief summary. If any part of them is to be believed, they provide a clear connection to the Illuminati, Freemasonry, and the Ancient Mysteries as well as an amazing road map for world conquest. Because the *Protocols* were rewritten and attributed to Jews before World War I in Russia with the intent of inciting anti-Jewish sentiment, their use of the term *goyim*, a Jewish word for non-Jews, has been substituted with the term "masses." The remainder is true to the document. Pertinent points include:

- The Protocol plan "will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it." [Protocol 1]
- "[W]ars, so far as possible, should not result in territorial gains." [Protocol 2]
- "[The] minds [of the masses] must be diverted towards industry and trade. Thus, all the nations will be swallowed up in the pursuit of gain

and … will not take note of their common foe." [Protocol 4]—"We shall create an intensified centralization of government," [Protocol 5] "… we must develop [a] Super-Government by representing it as the Protector and Benefactor of all those who voluntarily submit.… We shall soon begin to establish huge monopolies [this was written before the rise of the giant multinational corporations].…" [Protocol 6]—"The intensification of armaments, the increase of police forces … [so that] in all the States of the world, besides ourselves, [there will be] only the masses of the proletariat, a few millionaires devoted to our interests, police and soldiers." [Protocol 7]

- "[W]e shall put [government power] in the hands of persons whose past and reputations are such that between them and the people lies an abyss, persons who, in case of disobedience to our instructions, must face criminal charges.…" [Protocol 8]
- "We have fooled, bemused and corrupted the youth of the [masses] by rearing them in principles and theories which are known to us to be false.…" [Protocol 9] "[W]e shall destroy among the [masses] the importance of the family and its educational value." [Protocol 10]
- "[W]e have invented this whole policy and insinuated it into the minds of the [masses] … to obtain in a roundabout way what is … unattainable by the direct road.… It is this which has served as the basis for our organization of secret Masonry which is not known to, and aims which are not even so much as suspected by, these … cattle, attracted by us into the 'Show' army of Masonic Lodges in order to throw dust in the eyes of their fellows." [Protocol 11]
- "What is the part played by the press [media] today?… it serves selfish ends … it is often vapid, unjust, mendacious and the majority of the public have not the slightest idea what ends the press really serves. We shall saddle and bridle it with a tight curb.… Not a single announcement will reach the public without our control.… [Protocol 12]
- "The need for daily bread forces the [masses] to keep silent and be our humble servants.… In order that the masses themselves may not guess what they are about we further distract them with amusements, games, pastimes, passions, people's palace [no TV or movies at that time]. Soon we shall begin through the press to propose competitions in art, in sport of all kinds.…" [Protocol 13]
- "[I]t will be undesirable for us that there should exist any other religion than ours.… We must therefore sweep away all other forms of belief." [Protocol 14] "Freedom of conscience has been declared everywhere, so that now only years divide us from the moment of the complete wrecking of that Christian religion, as to other religions we shall have still less difficulty in dealing with them." [Protocol 17]

- "When we at last definitely come into our kingdom by the aid of *coups d'etat* prepared everywhere for one and the same day … we shall make it our task to see that against us such things as plots shall no longer exist. With this purpose we shall slay without mercy all who take arms in hand to oppose our coming … anything like a secret society will also be punishable with death.…" [Protocol 15]
- "In our program one-third of [the masses] will keep the rest under observation from a sense of duty, on the principle of volunteer service to the State. It will be no disgrace to be a spy and informer, but a merit … how else [are] we to … increase … disorders?" [Protocol 17] "Sedition-mongering is nothing more than the yapping of a lap-dog at an elephant.… In order to destroy the prestige of heroism, for political crime we shall send it for trial in the category of thieving, murder and every kind of abominable and filthy crime. Public opinion will then … brand it with the same contempt." [Protocol 19] "[U]ntil [dissenters] commit some overt act we shall not lay a finger on them but only introduce into their midst observation elements.…" [Protocol 18]

Later Protocols deal with finances. Protocol 20 called for general taxation—"the lawful confiscation of all sums of every kind for the regulation of their circulation in the State." This would be followed by "a progressive tax on property" and then finally a graduated income tax, a "tax increasing in a percentage ratio to capital," as well as taxes on sales, "receipt of money," inheritance, and property transfers. There was a discussion of "the substitution of interest-bearing paper" money since "Economic crises have been produced by us … by no other means than the withdrawal of money from circulation." The *Protocols* discuss at great length loans, which "hang like a sword of Damocles over the heads of rulers, who, instead of taking from their subjects by a temporary tax, come begging with outstretched palm to our bankers."

Whoever produced the *Protocols* clearly understood the secrets of banking. In a passage that could have been entitled "The National Debt of the United States," Protocol 20 stated, "A loan is an issue of government bills of exchange containing a percentage obligation (interest) commensurate to the sum of the loaned capital." It proceeded to explain, "If the loan bears a charge of five percent [hefty interest in those more knowledgeable times] then in 20 years the State vainly pays away in interest a sum equal to the loan borrowed, in 40 years it is paying a double sum, in 60—treble, and all the while the debt remains an unpaid debt.…"

The writer also determined that no one would figure out what was happening. "We shall so hedge about our system of accounting that neither ruler nor the most insignificant public servant will be in a position to divert even the smallest sum from its destination without detection or to direct it in another direction.…"

The *Protocols* also demonstrate a linkage to the Ancient Mysteries, referring to bloodlines such as "the seed of David," "secret mysteries," and even the "Symbolic Snake," an icon of the earliest cults.

Despite their dubious origin, the *Protocols* were taken seriously by many powerful people. Adolf Hitler already has been mentioned. Others included Germany's Kaiser Wilhelm II, Russia's Czar Nicholas II, and American industrialist Henry Ford, who used them to help persuade U.S. senators not to join President Woodrow Wilson's League of Nations.



A photo taken after the 1906 Bialystok pogrom in which over eighty Jews were killed. Now part of Poland, the city was then under Russian rule and subjected to anti-Semitic sentiments inflamed, in part, by the *Protocols*.

However, in Russia the Ochrana's plan may have backfired. Incensed by the Czarist propaganda, a counter-revolution took place and pogroms against Russian Jews were instituted by vigilantes called "The Black Guard." Continuing instability and violence finally resulted in a Russian Revolution in 1905, during which the *Protocols* again were trotted out by pro-Czarist elements to inflame the public.

Author Konrad Heiden, an anti-Nazi contemporary of Hitler, while denying the authenticity of the *Protocols*, also saw a certain reality there. "Today the forgery is incontrovertibly proved, yet something infinitely significant has remained: a textbook of world domination … the great principle of inequality fights to preserve its rule; the ruling class philosophy of a natural hierarchy, of innate differences between men. Once this principle is expressed in the form of historical events, it also soon assumes the aspect of conspiracy.… The spirit of the *Protocols*, therefore, contains historical truth, though all the facts put forward in them are forgeries."

In the summer of 1917, a young Estonian Jew named Alfred Rosenberg was a student in Moscow, where a stranger gave him a copy of the *Protocols*. Later that year, following the Russian Revolution, the anti-Bolshevik Rosenberg fled to Germany, where he used the book to gain entry to the secret society in Munich, a move that was to have far-reaching effects for the world.

In late 1918, Rosenberg presented the *Protocols* to an aging Munich newspaper publisher named Dietrich Eckart. A boozing bon vivant and one of Germany's better known poets at the time, Eckart was enthralled by this plan for world domination. He introduced Rosenberg to fellow members of the *Thule Gesellschaft*, or Thule Society, a "literary discussion" group founded by Baron Rudolf Freiherr von Sebottendorff. The society proved to be merely a front for a more secret society, the *Germanenorden*, or German Order. Both

were anti-Semitic nationalist organizations laced with beliefs in the supernatural and more than a few Illuminati. Sebottendorff, Eckart, and others within the Thule Society were directly linked to the rise of Hitler and his Nazis, which were far more than simply a political movement. They saw themselves leading a quasi-religious movement born out of secret organizations whose goals were the same as those found in the Illuminati and Freemasonry, as will be detailed later. Sounding like Adam Weishaupt, Hitler acknowledged this by stating, "Anyone who interprets National Socialism merely as a political movement knows almost nothing about it. It is more than religion; it is the determination to create a new man."



This idea of creating a new kind of human was nothing new. The concept had stirred around in several occult and esoteric societies for centuries.

This idea of creating a new kind of human was nothing new. The concept had stirred around in several occult and esoteric societies for centuries. But, since the time of the Roman Empire, such ideas of freedom and self-determination had continually been suppressed by the Catholic Church.

"The Illuminati simply means 'Holders of the Light' just as the word 'Protocols' means 'Original written draft of a plan designed to achieve a definite stated purpose," noted author Carr. "The Illuminati has existed since Cain defected from God. The Protocols were written just as soon as man mastered the art of expressing his thoughts, and recording his future plans by writing on material which could be preserved. The Protocols were written long before Zion was ever heard of.… My studies have convince me that Illuminism, under the name 'Perfectionism,' was practiced within the Jesuit Order long before Weishaupt defected from God and became a Luciferian. Both movements, Illuminism and Perfectionism, were started to encourage human beings to become as near perfect as possible. There is an old saying 'The road to hell is paved with the good intentions of those who failed to put them into practice.'"

Many of those who have studied the *Protocols* at length believe they were originally written in the 1700s as an Illuminati document and only later appropriated by the Frenchman Joly. Their relevance can be demonstrated simply by comparing the schemes advanced in the *Protocols* to the headlines of today.

Author Douglas Reed, while admitting the *Protocols* did not originate as minutes of a secret meeting of Jewish elders, nevertheless stated, "In every other respect it is of inestimable importance, for it is shown by the conclusive test (that of subsequent events) to be an authentic document of the world-conspiracy first disclosed by Weishaupt's papers."

If the *Protocols* were indeed an Illuminati game plan for world conquest, what was the theology used to support it?



Theology

Imbued with Illuminati theology, members were happy to be indoctrinated with ancient esoteric knowledge and felt they were superior to what they saw as the tyranny of the Catholic Church and the national governments it supported. "Man is not bad," Weishaupt wrote, "except as he is made so by arbitrary morality. He is bad because religion, the state, and bad examples pervert him. When at last reason becomes the religion of men, then will the problem be solved." Weishaupt also evoked a philosophy that has been used with terrible results down through the years by Hitler and many other tyrants. "Behold our secret. Remember that the end justifies the means," he wrote, "and that the wise ought to take all the means to do good which the wicked take to do evil." So, for the enlightened or illuminated, any means to gain their ends is acceptable—even the use of lies, deceit, theft, murder, or war.

Furthermore, according to Illuminati documents found in Baron Bassus's castle, Order members were bound by this oath: "I shall perform an action, if asked by the Order, which I may not consent to, inasmuch as it (when seen as a whole) would truly be wrong. Furthermore, even if it might seem so from a certain point of view, it would cease to be improper and wrong if it served as a means to thereby achieve blessedness or the final aim of the whole."

Such an oath left wide open the possibilities for immoral or illegal activities on the part of the Illuminati. Despite his rhetoric against church and state, many people, including Thomas Jefferson, believed Weishaupt was far from an atheist but instead a deeply religious man in his own manner. But as has been seen so many times in history, initial good intentions within supposedly benevolent organizations have been infiltrated and taken over by people with evil designs. Such diversion from original purposes can be seen in the rise of the Bolsheviks in Russia and the National Socialists in pre-war Germany.



So, for the enlightened or illuminated, any means to gain their ends is acceptable—even the use of lies, deceit, theft, murder, or war.

But regardless of Weishaupt's true motives or the best intentions of the Illuminati, original documents of the Order included detailed instructions for fomenting hatred and bloodshed between different racial, religious, and ethnic groups, and even between the sexes. "The idea of promoting hatred between children and their parents was introduced. There were even instructions about the kinds of buildings to be burned in urban insurrections. In short, virtually every tactic employed by 20th-century subversives

was planned and written down by Adam Weishaupt over 200 years ago," wrote William H. McIlhany.

Weishaupt openly voiced his intention of concealing the Illuminati within Freemasonry when he wrote: "We must consider how we can begin to work under another form. If only the aim is achieved, it does not matter under what cover it takes place, and a cover is always necessary. For in concealment lies a great part of our strength. For this reason, we must always cover ourselves with the name of another society. The lodges that are under Freemasonry are in the meantime the most suitable cloak for our high purpose, because the world is already accustomed to expect nothing great from them which merits attention.… As in the spiritual Orders of the Roman Church, religion was, alas! only a presence, so must our Order also in a nobler way try to conceal itself behind a learned society or something of the kind.… A society concealed in this manner cannot be worked against. In case of a prosecution or of treason the superiors cannot be discovered.… We shall be shrouded in impenetrable darkness from spies and emissaries of other societies."

The idea of a hostile takeover of the Illuminati was strongly supported by Masonic historian Albert G. Mackey, who wrote, "Illuminism, it is true, had its abundant errors, and no one will regret its dissolution. But its founder had hope by it to effect much good; that it was diverted from its original aim was the fault, not of him, but of some of his disciples; and their faults he was not reluctant to condemn in his writings." And in his own defense, Weishaupt once wrote:

> Whoever does not close his ear to the lamentations of the miserable, nor his heart to gentle pity; whoever is the friend and brother of the unfortunate; whoever has a heart capable of love and friendship; whoever is steadfast in adversity, unwearied in the carrying out of whatever has been once engaged in, undaunted in the overcoming of difficulties; whoever does not mock and despise the weak; whose soul is susceptible of conceiving great designs, desirous of rising superior to all base motives, and of distinguishing himself by deeds of benevolence; whoever shuns idleness; whoever considers no knowledge as unessential which he may have the opportunity of acquiring, regarding the knowledge of mankind as his chief study; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of his own heart,—such a one is a proper candidate.

Mackey went so far as to write, "The truth is, I think, that Weishaupt has been misunderstood by Masonic and slandered by un-Masonic writers. His success in the beginning as a reformer was due to his own honest desire to do good. His failure in the end was attributable to ecclesiastical persecution, and to the

faults and follies of his disciples. The master works to elevate human nature; the scholars, to degrade. Weishaupt's place in history should be among the unsuccessful reformers and not among the profligate adventurers."

But what some might see in Weishaupt's words as fledgling humanism was seen by others as Satanism, for in the Bible, Adam and Eve were told by the serpent that if they utilized the apple from the Tree of Knowledge, they could be like gods, but in Exodus 20:3, the Lord decreed, "Thou shalt have no other gods before me." After being assured in the Bible that there is only one true God, Genesis 1:26 quoted the singular God as saying, "Let us make man in our image, after our likeness.…"



One view about Adam is that he was the genetic creation of the Anunnaki Assembly, which created him out of an existing species.

Those who have studied the accounts of the ancient Anunnaki find it highly interesting that the monotheistic God of the Old Testament should speak in the plural and of other gods. Such verses may carry two explanations: first, that the plural *Elohim* of the Old Testament, interpreted as "God" by the monotheists who wrote Genesis, indeed may have referred to the Anunnaki Assembly, which approved the creation of man, and, second, the idea of creating man "in our image" meant simply genetic manipulation of an existing species, not the creation of a new race. As mentioned previously, such alteration of DNA produced the *Adama*, or Adam, the first hybrid born on Earth. This was not an incidence of creation but one of merely improving the breed, just as humans have done with animals for centuries. The real key to Illuminati control was its secrecy. In one 1794 document, *Die neuesten Arbeiten des Spartacus und Philo in dem Illuminaten-Orden,* Weishaupt declared:

> The great strength of our Order lies in its concealment. Let it never appear in any place in its own name, but always covered by another name, and another occupation. None is fitter than the three lower degrees of Freemasonry; the public is accustom[ed] to it, expect little from it, and therefore takes little notice of it. Next to this, the form of a learned or literary society [the Thule Society?] is best suited to our purpose.… By establishing reading societies and subscription libraries … we may turn the public

> mind which way we will. In like manner we must try to obtain an influence in … all offices which have any effect, either in forming, or in managing, or even in directing the mind of man.

Anti-Illuminist John Robison wrote of the Illuminati's public relations efforts, stating:

> Like them they hired an Army of Writers; they industriously pushed their writings into every house and every cottage. Those writings were equally calculated for inflaming the sensual appetites of men, and for perverting their judgments. They endeavored to get the command of the Schools, particularly those for the lower classes; and they erected and managed a prodigious number of Circulating Libraries and Reading Societies.… They took the name of OECONOMISTS, and affected to be continually occupied with plans for improving Commerce, Manufactures, Agriculture, Finance, &c. and published from time to time respectable performances on those subjects. But their daring project was to destroy Christianity and all Religion, and to bring about a total change of Government. They employed writers to compose corrupting and impious books—these were revised by the Society, and corrected till they suited their purpose. A number were printed in a handsome manner, to defray the expense; and then a much greater number were printed in the cheapest form possible, and given for nothing, or at very low prices, to hawkers and peddlers, with injunctions to distribute them secretly through the cities and villages. They even hired persons to read them to conventicles of those who had not learned to read.

Weishaupt, in his zeal to bring change, not only set out to deceive the public, but he reminded his top leaders they should hide their true intentions from their own initiates by "speaking sometimes in one way, sometimes in another, so that one's real purpose should remain impenetrable to one's inferiors."

Nesta Webster wrote, "Weishaupt's followers were enlisted by the most subtle methods of deception and led on towards a goal entirely unknown to them. It is this that … constitutes the whole difference between honest and dishonest secret societies."

Unlike anarchists who seek an end to all government, Weishaupt and his Illuminati sought a world government based on their philosophy of human-centered rationalism. This world government, naturally, would be administered by themselves. Weishaupt proclaimed, "The pupils (of the Illuminati) are convinced that the Order will rule the world. Every member therefore becomes a ruler."

Weishaupt also blamed nationalism for much of the world's troubles. "With the origin of nations and peoples the world ceased to be a great family.… Nationalism took the place of human love," he wrote.

To Order members, Weishaupt confided, "Do you realize sufficiently what it means to rule—to rule in a secret society?" he wrote. "Not only over the lesser or more important of the populace, but over the best men, over men of all ranks, nations, and religions, to rule without external force, to unite them indissolubly, to breathe one spirit and soul into them, men distributed over all parts of the world?"

In articulating this goal, Weishaupt may have revealed a basic agenda found in some secret societies right up to today—the desire for ultimate and absolute power.



Unlike anarchists who seek an end to all government, Weishaupt and his Illuminati sought a world government based on their philosophy of human-centered rationalism.

It is critical at this point to understand that Illuminism is an "ism"—not unlike National Socialism (Nazis), communism, capitalism, and socialism. It is a belief system that is not relegated to any one individual or group in any given period of time.

The beneficial goals of the Illuminati, such as freedom from church dogma and government tyranny, lived on to modern times in France, America, and Russia. But the more sinister aspects of the Order, such as inherent secrecy, duplicity, violence (recall the poison formulas), and the drive for absolute power lived on too in unscrupulous men. Robert Anton Wilson opined, "The one safe generalization one can make is that Weishaupt's intent to maintain secrecy has worked; no two students of Illuminology have ever agreed totally about what the 'inner secret' or purpose of the order actually was (or is …)."

As Wilson once fancifully told a radio audience, "Maybe the secret of the Illuminati is that you don't know you're a member until it's too late to get out."

Summary

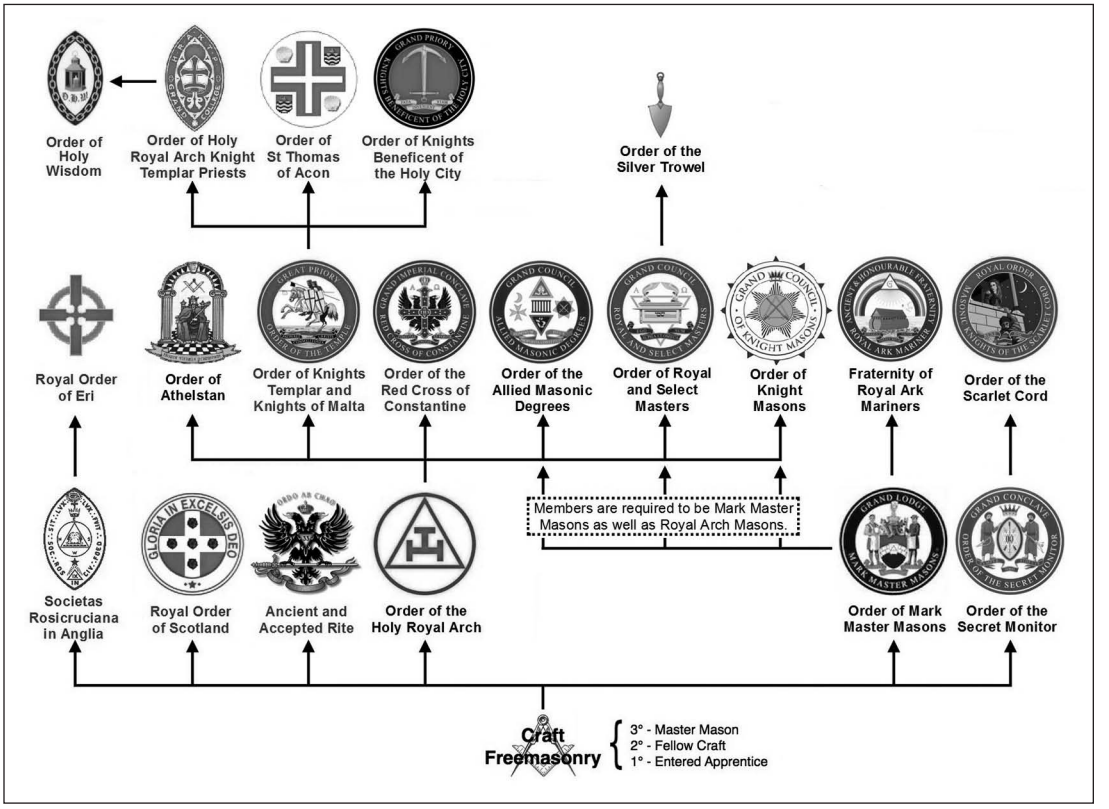
A variety of methods were used by the Illuminati leadership to ensure both silence and compliance within the Order. Ironically, while Weishaupt had grown to despise the Jesuit order, he nevertheless generally modeled his Illuminati after its organizational structure. He also copied many of the Freemason's system of degrees for his Order. For example, the Masonic Blue Lodge is divided into three stages or degrees—the York Rite, composed of ten more degrees or the Scottish Rite with a total of thirty-two degrees. The thirty-third degree represents the human head atop the thirty-three vertebrae of the back. Similar degrees were initiated for the fledgling Illuminati Order with others

added as the organization grew larger and stronger. No recruit was aware of any degrees higher than his own and he was required to accept orders from "unknown superiors" above him.

All members were carefully conditioned to blind obedience, whether orders came from their immediate Insinuator or the invisible ones.

Initially, the Order was broken into three classes—the Nursery for newcomers, the Masonry for general members, and the Mysteries for the more adept. Each class contained degrees:

- The Nursery—Preparatory Literary Essay, Novice, Minerval, Illuminatus Minor.
- The Masonic—Apprentice, Fellow Craft, Master (Scots Major Illuminatus and Scots Illuminatus Dirigens).
- The Mysteries—Lesser (Presbyter, Priest, or Epopt and Prince or Regent) and Greater (Magus and Rex or King).



This outline of the many Masonic orders graphically illustrates the number and diversity of branches within Freemasonry. It also makes it easy to understand how members of one order may not know the inner agenda of the others. Secrecy has always been the key to the advancement of secret society programs down through the ages.

The Illuminati Rex or King was, of course, reserved for Weishaupt. All classes were kept in line through the use of their recruiter, called Insinuators, and a network of spies and snitches called Scrutators. To add to this intimidating system of spying, each member was constantly called upon to produce a written report covering his own daily activities but also those of his fellow members, friends, and acquaintances. This type of snooping was quite effective and would have been most welcome in the Nazi Gestapo.

The sheer knowledge that the Order held such intimate information provided strong impetus to keep members quiet and compliant. Added incentives, such as expensive gifts, higher advancement, and even women, were provided to those who proved loyal and effective to the Order. Those who failed to live up to expectations were held back or drummed out.

Absolute secrecy was the order of the day. As Weishaupt once wrote to a fellow Illuminatus, "The great strength of our Order lies in its concealment. Let it never appear in any place in its own name, but always covered by another name, and another occupation." The most outward means of preserving secrecy was to present a public image at odds with the true inner working of the Illuminati. Posing as a Christian-based charitable organization, members were instructed to infiltrate professional and government offices to include the military using any explanation that would work. In its later years, facing persecution by the authorities, members would meet posing as a literary society, a political discussion group, or even as a social gathering.

Illuminati recruiters were careful to target younger men, preferably between the ages of eighteen and thirty. They especially sought candidates from wealthy families well connected to royalty, government, or the professional class. One such potential member would lead them to others of a similar caliber.

Prospective members were flattered and extolled as valuable recruits. Their most base instincts or most fanciful dreams were addressed as obtainable goals by the Illuminati adepts. New members were never told the true agenda of the Order. Many served for years without an inkling of the purposes envisioned by Weishaupt and his top commanders.

Such mental control over his subjects proved most effective as most members, educated and professional men, were already conditioned to the process of reason encouraged by the Age of Enlightenment. Rational thought was the order of the day and beneficial-sounding rationales could always be presented for every activity requested by the Order.

The pyramidal structure of the Illuminati reinforced the flow of both information and command within the Order. Sitting at the top of this structure, Weishaupt was in complete control of the organization. Such structure insured that authority rested at the pinnacle of the organization with orders flowing downward, a configuration later copied by authoritarians such as the Soviet communists and Hitler's Nazis.



As a forerunner to the terrorist cells of today, Weishaupt saw to it that one Illuminatus could know the identity and control only two others.

As a forerunner to the terrorist cells of today, Weishaupt saw to it that one Illuminatus could know the identity and control only two others. These two could control two between them and so on. Thus, if one cell was discovered by the authorities, only three persons would be compromised. The remainder of the Order would be safe. No one with the exception of Weishaupt and a few of his top officers, known as Areopagites, knew the names of the cell leaders.

Adding to the overall secrecy of the Illuminati was the use of code words, not only false names for cities and states but for personal identities as well. Members used aliases known as "Order Names," usually taken from classical Greek or Roman literature, such as Pericles, Theseus, Cassiodorus, Zeno, Anacharsis, and Tamerlane. Only the top echelon of Areopagites knew the true identities of the members. The false names, as well as code words for locations, were always used in written reports and letters, along with cyphers and codes, which caused considerable consternation among the authorities who struggled to understand the correspondence acquired in Illuminati raids.

Another method utilized to confound the authorities was the use of the Persian calendar in their correspondence. Weishaupt's use of the Persian calendar commemorated the death of the Persian King Yazdegerd III, which represented the end of the millennium of Zoroaster. This calendar of 360 days was configured around religious observances and festivals, assuring that the names of major deities were in constant use. Each Illuminati novice was tutored in the used of both the Persian calendar and the codes used by the Order.

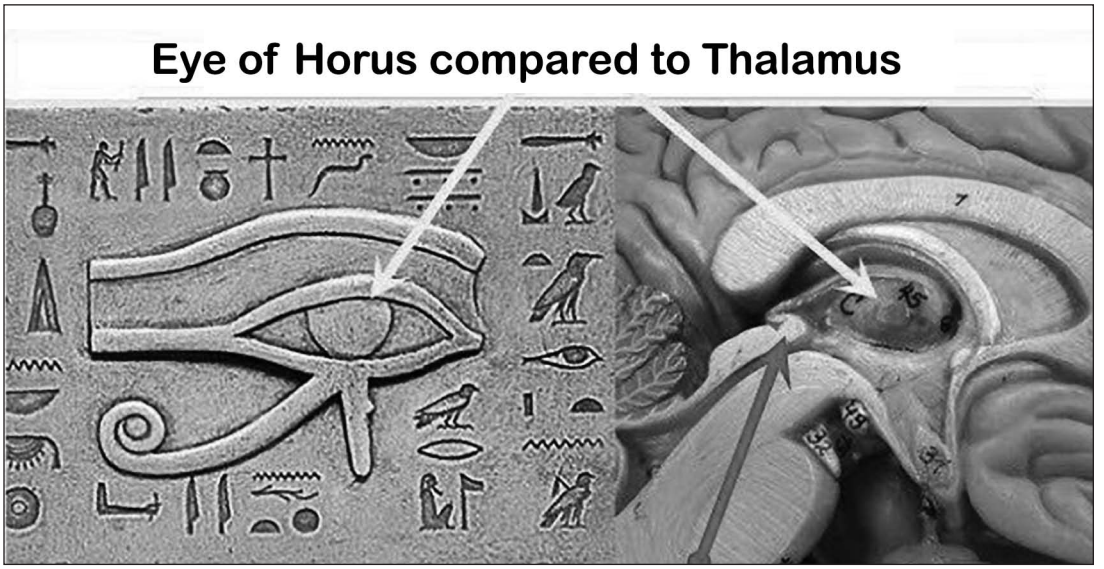
The followers of Zoroaster, called Parsis, fled to India from Iran around the tenth century to escape persecution by the Muslims. They continue to use the same dating system today. The Illuminati novice was taught to date his correspondence with this calendar, which begins with the year 630 C.E. Author Terry Melanson quoted Abbé Augustin Barruel as explaining, "The year begins with the Illuminees on the first of *Pharavardin*, which answer to the 21st of March. Their first month has no less than forty-one days; the following months, instead of being called May, June, July, August, September, and October, are *Adarpahascht*, *Chardad*, *Thirmeh*, *Merdedmeh*, *Shaharimeh*, *Meharmeh*: November and December are *Abenmeh*, *Adameh*: January and February, *Dimeh*, and *Benmeh*: The month of March only has twenty days, and is called *Asphandar*."

Over and above the secret codes, calendars, and cyphers, compartmentalization played a huge roll in keeping Illuminati secrets, both from the unknowing public and each other. All information was strictly on a need-to-know basis. Most often the left hand did not know what the right hand was

about. Furthermore, severe penalties were imposed on errant members. Deception was practiced on the public while blackmail, using information gleaned through the regular readings of reports and diaries, kept the membership in line. Illuminati members had to surrender their individual will. They were promised initiation into the higher mysteries and ancient knowledge if they dutifully fulfilled their assigned tasks and performed to their superior's expectations. In this cult-like atmosphere, very little information about the Order found its way into the public until the authorities began raiding the homes of the membership once the Illuminati agenda became known.

The use of symbols was another effective way to convey messages and ideas to the Illuminati while leaving the authorities and the public in the dark about the meaning of symbols, such as the Maltese cross, the double-headed eagle, and the Caduceus that are still in use today. These and many other such cyphers can be traced back through the Knights Templar, Assassins, and the Mystery Schools of Greece and Egypt to the Babylon Mystery School, which held bits of knowledge passed down from the Anunnaki. A dot within a circle, apparently representing the sun radiating light (or knowledge) to the surrounding figure, was a major symbol to the Illuminati and was found on all communications. Another key symbol was the All-Seeing Eye of Horus, which dates back to at least the time of the pharaohs and represented power and health. The eye is also thought to represent the eye of the Supreme Being who is watching over the entire Earth. A more mundane explanation is that the eye, sometimes called the Third Eye, represents the human pineal gland located in the center of the forehead and believed by some to be the center of higher consciousness and enlightenment. It is interesting to note that the symbolic eye bears a remarkable resemblance to the human thalamus, a walnut-shaped mass in the forebrain thought to control both sensory and motor signals as well as regulate consciousness, sleep, and alertness. The all-seeing eye within a pyramid was a prominent symbol within the Illuminati and is still found on the reverse side of the U.S. dollar bill along with the date 1776 in Roman numerals. While some suspect this refers to the founding year of the Illuminati, most argue it represents the year the Declaration of Independence was written and approved. Some researchers even claim to have found a tiny Minerval owl, an Illuminati symbol, within the scrollwork on the face of a dollar bill, but this is far from conclusive.

What is certain is that the Minerval owl plays a prominent role in the secretive Bohemian Club of San Francisco, sponsor of the yearly gatherings at Bohemian Grove, which has been the subject of conspiracy theories after the names of notable attendees such as George H. W. Bush, Warren Christopher, Joseph Coors, David Gergen, Bobby Ray Inman, Henry Kissinger, George Shultz, Caspar Weinberger, and many others surfaced. Activities at Bohemian Grove include ceremonies in torchlight conducted under a thirty-foot statue



The thalamus in the human brain bears a remarkable resemblance to the symbol of the Eye of Horus.

of an owl, the depiction of which is a logo for the group. The secrecy, trappings, and level of prominence of its members, not to mention the Minerval owl, have resulted in accusations that the Bohemian Club and the Bohemian Grove festivities are but reincarnations of the old Illuminati.

Such speculation is invigorated by other signs and symbols on the dollar bill, particularly the abundance of the number thirteen found in the stars, layers of bricks, leaves, arrows, and, of course, the thirteen original colonies. Some claim the number thirteen represents rebellion and lawlessness. It should be noted that the thirteen-step unfinished pyramid topped by an all-seeing eye on the dollar bill was another prominent symbol used by the Illuminati. The motto *Annuit cúptis*, interpreted as "God has favored our undertakings," contains thirteen letters. Occult symbolism connected to the Illuminati is also ascribed to the Great Seal of the United States. The all-seeing Eye and the Motto *Annuit coeptis* pertains to the idea that God, Providence, or the Great Architect of the Universe blesses the American cause. The Latin numerals at the base of the pyramid are said to denote the year of the signing of the Declaration of Independence although it is also the year the Illuminati was founded.

Mason and occultist Manly P. Hall may have connected the Freemasons who founded the United States to the outlawed Illuminati when he wrote, "… they received aid from a secret and august body existing in Europe which helped them to establish this country for a peculiar and particular purpose known only to the initiated few." Even the Great Seal's motto *Novus ordo seclorum*, usually

translated as "A New Order of the Ages," has been the topic of controversy, with some viewing it as a rendition of the term "New World Order."

There has even been controversy over the American eagle as a symbol of the nation. It seems originally that this distinction was going to the mythical Phoenix bird that rose afresh from the ashes of its old self. But apparently too many drew the connection with the revolutionaries of Europe, especially the Illuminati. So the honor went to the eagle, although Benjamin Franklin argued that a turkey would be more relevant as it was a native American bird and not a scavenger like the eagle.



All of Washington, D.C., is rife with Masonic symbols, right down to the layout of the streets, statuary, and numerous zodiacs located around the city....

All of Washington, D.C., is rife with Masonic symbols, right down to the layout of the streets, statuary, and numerous zodiacs located around the city, indicating an interest in astrology. No discussion of the Illuminati and its theology would be complete without considering the much-maligned *The Protocols of the Learned Elders of Zion*, sometimes called *The Protocols of the Wise Men of Zion*.

Although usually brushed off as a crude forgery used to incite hatred and violence toward Jews, a close examination reveals deeper aspects of this extraordinary document that may have had its origins in the Illuminati. Popularly thought to have grown from the satirical mind of Frenchman Maurice Joly, a 1921 exposé determined Joly's work was based on earlier books, one of which was based on papers from an Italian secret society linked to the Illuminati. It is true that Joly's book was rewritten and filled with anti-Semitic material in the 1890s by the Russian Czar's secret police, the Ochrana. The purpose was to relieve public pressure on the Czar by portraying Russian revolutionaries as pawns of an international Jewish conspiracy.

The *Protocols*, with additions by a religious writer named Sergei Nilus, were published to coincide with the founding of the first official Zionist assembly at the 1897 World Congress of Jewry in Basel, Switzerland. The document lists a number of practices that could be used to take control over whole governments and societies. They reveal how to accomplish world domination by guiding how the public thinks by directing what they see and hear (media control); by creating new conflicts or restoring old orders (terrorism); by spreading hunger, destitution, and plague; how to enslave a population through a debt-based society; and by seducing and distracting the youth (dumbed down education and entertainment). "By all these methods we shall so wear down the nations that they will be forced to offer us world domination," proclaim the *Prtotocols*.

Many people, including Adolf Hitler and Henry Ford, believed the *Protocols* to reflect a genuine agenda for world domination simply because so many of them have come to pass in so many countries. The audacity of the

Protocols has been kept alive over decades due to the fact that many of the protocols deal with money as a control mechanism and that so many of the Russian communist revolutionaries were Jews. But it is no more fair to blame all Jews for communism than to blame all Catholics for Nazism. The original *Protocols* share ideology more with the Illuminati than with Jewish leadership, although the connections between the two beginning with the spread of Illuminism in Frankfurt, home of the Rothschilds, should not be forgotten. Following World War I, the *Protocols* surfaced in Germany where Munich newspaper publisher Dietrich Eckart introduced them to the secret societies of the *Thule Gesellschaft,* or Thule Society, and its predecessor the *Germanenorden,* or German Order. Both these societies were instrumental in the rise of Hitler and his Nazis. The *Protocols* may have encouraged Hitler's anti-Semitism.



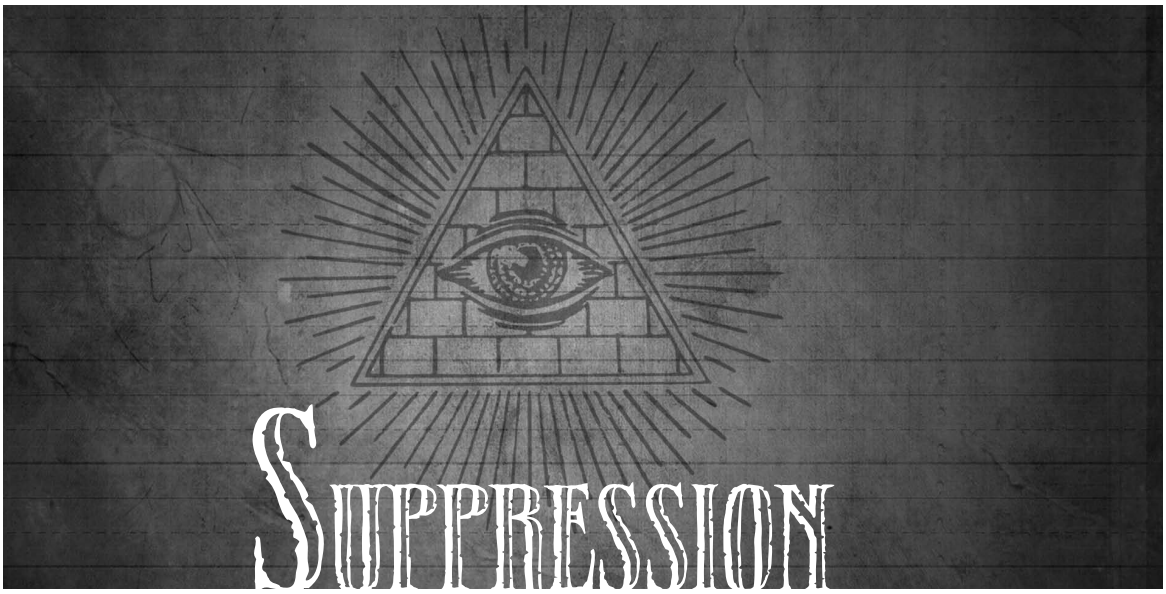
Weishaupt wrote that humans are not born bad or evil but gain such attributes through the arbitrary morality imposed by religion and the state.

The *Protocols* did indeed reflect the theology of the Illuminati. Weishaupt wrote that humans are not born bad or evil but gain such attributes through the arbitrary morality imposed by religion and the state. He felt that freed from such conventional morality, human beings could achieve enlightenment through reason.

One's view of Weishaupt depends on how one views the world. Those comfortable with the strictures of church, state, and society would see him as a radical or dissenter at best and a revolutionary or anarchist at worst. Free-thinkers might see Weishaupt as an earlier Henry David Thoreau seeking a peaceful, balanced life on Walden Pond. It's all in one's perception. Weishaupt, though he realized the serious responsibility of the changes he sought, nevertheless was probably conflicted within himself. It was the men around him who turned his Illuminati into a force for change, whether for better or worse. It was yet another example of the quest for power becoming a force for evil. In the words of the English historian Lord Acton, "Power tends to corrupt and absolute power corrupts absolutely. Great men are almost always bad men, even when they exercise influence and not authority; still more when you superadd the tendency of the certainty of corruption by authority."

A basic tenet of the Illuminati as voiced by Weishaupt has wreaked untold havoc down through the years—"Behold our secret. Remember that the end justifies the means."After all, if one can justify the end of his or her desires, then under this principle anything can be applied to achieve it, whether this be lying, cheating, stealing, even murder. And, in line with Illuminati doctrine, such action can be masked behind any excuse or reason. Aldous Huxley, the futurist author of *Brave New World,* was correct in noting, "The nature of the universe is such that ends can never justify the means. On the contrary, the means always determine the end."

One clear-cut example of this Illuminati principle carried to extreme is the deaths of so many people in the Holocaust of the Nazis, who cold-bloodedly decided that the most expedient method to eliminate undesirables in their society was to kill them. Although the number killed in the Holocaust is debatable, any large-scale murder condoned by an established government should be considered a holocaust. It is this belief, that the end justifies the means, that has been twisted by men into dark actions and it might not all be laid at the feet of Weishaupt. Many people, including Thomas Jefferson, thought Weishaupt a truly religious man with the best of intentions. But when men and women begin to accept this principle, there can be dire consequences. Sheer intellectual reason must not always prevail. For example, the Nazis moved from an intellectual belief that some segments of society were undesirable to downright persecution and finally killing. The Bolsheviks in Russia and Pol Pot in Cambodia murdered millions in the hopes of producing a Utopian future. It must be understood that Illuminism is an "ism"—not unlike National Socialism (Nazis), communism, capitalism, and socialism. It is a belief system that is not relegated to any one individual or group in any given period of time. It was Illuminism that guided rebellions from the French, American, and Russian Revolutions through the rise of communism and National Socialism. It is the Illuminati dream of power and control that still lives on in unscrupulous persons. And it was the Illuminati's penchant for secrecy and abrupt change that inevitably led to its downfall.



Suppression

Friday, October 13, 1307, was the day that French authorities began a campaign to exterminate the Knights Templar. From that time onward, there has been a sinister connotation to any Friday the thirteenth. The number thirteen also proved unlucky for Weishaupt and his Illuminati, for thirteen years after its founding, the Order found itself in deep trouble.

It all began on June 22, 1784. Bavarian Duke Karl Theodor, acting on various damaging rumors being spread about Illuminati and Masonic anti-clerical and anti-government teachings, issued an edict banning all secret societies not officially authorized.

In part, the edict stated, "Whereas all communities, societies and associations without approval from a public authority and the confirmation of the Monarch are illegal, prohibited by law, suspect and dangerous things in of themselves, His Electoral Highness has decided not to tolerate them in his State.…"

This total ban of all secret societies in Bavaria also included severe penalties for failure to obey the order. Weishaupt suddenly found that the power he had achieved over Freemasonry did not include real political power. Although the Illuminati was forced to go underground in Bavaria, it simply moved its revolutionary efforts elsewhere. Furthermore, the edict did little to deter the Order. Many members, especially prominent and professional men, thought the edict so general in nature as not to specifically include themselves. Membership continued to grow, spreading into France, as Order members waited for things to calm down and normal activities to resume.

Some members tried to approach Karl Theodor to offer explanations and excuses for the criticisms against the Illuminati but were rebuffed. Word must have reached Karl Theodor's ear as to the intransigence of the Illuminati in

obeying his earlier edict, for On March 2, 1785, he issued a second edict, this time specifying both the Illuminati and certain Masonic lodges. Karl Theodor wrote that he was "deeply affected and displeased to learn that various Lodges of so-called Freemasons and Illuminati who are still in our States, have taken so little heed of our General Prohibition issued on June 22nd of last year against all fraternal societies clandestine and unapproved, as to not only continue to hold meetings in secret, but even to raise funds and recruit new members, seeking to further increase the already large number of adepts. We had deemed this Society, very much degenerated and of primitive institution, too suspect, both in regards to religious concerns and from a social and political point of view, so that we could no longer tolerate it in our States.…"



In this harsh edict, leaving no room for evasion, Karl Theodor also ordered "all money and any funds collected illegally" by the groups to be confiscated....

In this harsh edict, leaving no room for evasion, Karl Theodor also ordered "all money and any funds collected illegally" by the groups to be confiscated and shared between the poor and whoever came forward to denounce the society, even if he were a member.

This edict, more forceful and specific than the first, drove the Illuminati even deeper underground. Some members began feverishly burning or otherwise destroying many incriminating Illuminati documents.

Meanwhile, Weishaupt was probably tipped off to the second edit by Karl Theodor as he suddenly left Bavaria in February, two weeks prior to its issuance. He later gave the feeble excuse that he left because of an argument with the University of Ingolstadt librarian over some books he needed for his classes. Another version stated he was in trouble for attempting to place revolutionary books in the Ingolstadt library.

Author Melanson gave this interesting account of Weishaupt's departure: "As he tried to leave Ingolstadt, he realized that guards were posted throughout the city with orders for his arrest. Weishaupt hid in the house of a master locksmith, fellow Illuminatus Joseph Martin, and managed to escape a few days later by disguising himself in the clothes of a working craftsman."

After a short stop in Nuremburg, by April, Weishaupt had moved on to Regensburg, where he was greeted by Illuminati member Duke Ernest II of Saxe-Gotha-Altenburg and given work in civil service with a pension. It was here that he began a prolific writing career, churning out many letters and pamphlets defending Illuminism and attacking its enemies.

Also, in April, a leading Illuminatus sent out a circular to members stating "you are released from all duties, excepting only secrecy, which you have accepted upon entering our Order." However, this in no way dissolved the Order.

In fact, many branches of the Order were still functioning as late as 1788, although communications, specifically the delivery of reports and new

protocols, apparently had ceased. On September 9, 1785, the three professors who had defected from the Order in 1783 and sent the defaming letter to the sister-in-law of Karl Theodor—Joseph von Utzschneider, Georg Grünberger, and Johann Sulpitius Marquis de Cosandey—signed a revealing deposition. This was one of the first accounts of Illuminati's secrets and its intent made public. Their deposition stated:

> In consequence of our acquaintance with this doctrine of the Illuminees, with their conduct, their manners, and their incitements to treason, and being fully convinced of the dangers of the Sect, we … left the Order … though the Illuminees sought to impose upon us shamefully, by assuring us that his Electoral Highness was a member of their Order. We clearly saw that a Prince knowing his own interests, and wholly attending to the paternal care of his subjects, would never countenance a Sect, spreading through almost every province under the cloak of Free-Masonry; because it sows division and discord between parents and their children, between Princes and their subjects, and among the most sincere friends.… Experience had convinced us, that they would soon succeed in perverting all the Bavarian youth. The leading feature in the generality of their adepts were irreligion, depravity of morals, disobedience to their Prince and to their parents, and the neglect of all useful studies. We saw that the fatal consequence of Illuminism would be, to create a general distrust between the prince and his subjects, the father and his children, the minister and his secretaries, and between the different tribunals and councils. We were not to be deterred by that threat so often repeated, *That no Prince can save him that betrays us*. We abandoned, one after the other, this Sect, which *under different names*, as we have been informed by several of our former Brethren, has already spread itself *in Italy, and particularly at Venice, in Austria, in Holland, in Saxony, on the Rhine, particularly at Frankfort, and even as far as America* [emphasis in the original]. The Illuminees meddle as much as possible in state affairs, and excite troubles wherever their Order can be benefited by them.

The defectors claimed they were never aware of the invisible superiors mentioned in Illuminati rites, but they suspected they were men of higher degrees. They also claimed to have been threatened and harassed by members following their desertion of the Order.

The Marquis de Cosandey went so far as to reveal that one disquieting Illuminati doctrine—*Patet Exitus* (a clean exit)—dictated that a member should commit suicide rather than betray the Order.

Utzschneider admitted that the goal of Illuminism was "to introduce a worldwide moral regime which would be under their control in every country."



Pope Pius VI believed that those who were members of the Order posed a danger to the Church.

Adding to the problems for the Illuminati, in June 1785, Pope Pius VI sent a letter to the Bishop of Freising in Bavaria advising that membership in the Order was dangerous and incompatible with church traditions.

Then in July, Weishaupt and a fellow Illuminatus, Friar Johann Jakob Lanz (code name Socrates) were riding near the gates of Regensburg when Lanz was struck dead by lightning. Some saw this as divine retribution as Father Lanz undoubtedly knew the anti-church position of Illuminism. Weishaupt miraculously was uninjured. By one account, Lanz had stopped at Regensburg while on a scouting mission for the Illuminati to Silesia.

There was a dispute over the disposition of Lanz's body, which was eventually returned to his diocese in Freising, where he had co-founded the Illuminati/Masonic Lodge *Augusta zu den drei Kronen* (Augusta at the Three Crowns) in 1781. Found sewn into his clothing were secret Illuminati documents, including a membership list and a tract written by Weishaupt expounding on the Order's plan to create a New World Order through world revolution. Another account said Lanz was an Illuminati courier, and that both he and his horse were killed and that Order messages were found in the undamaged saddlebags. Two years later, the unrepentant Weishaupt wrote, "When my late friend Lanz was struck by lightning at my side in the year 1785 in Regensburg, what an opportunity this could have provided me to play the penitent and remorseful hypocrite, and thus gain the confidence of my persecutors." But instead of acting contrite for his assaults against the church and state, Weishaupt stayed on his course. Attempts were made to arrest Weishaupt in connection with Lanz's death but he remained at large as Regensburg was a free imperial city and the officials lacked jurisdiction, especially as Weishaupt was under the protection of Duke Ernest II.

The impounded material found on Lanz indicating the Order was still active infuriated Karl Theodor, who issued yet another edict requiring all Illuminati to repent and register with the government or face even more severe punishments.

In Ingolstadt, the judicial authorities of a special commission to investigate the Illuminati stepped up their probe of the Order. Those members

unlucky enough to fall into the hands of the inquisitors made formal confessions. The investigations revealed that many members of the military were involved with the Illuminati or its doctrine, as well as state officials, professors, teachers, and students. Many lost their positions or were exiled. Some saw this as an effort by Jesuits and Rosicrucians to finally exterminate the Illuminati.

Despite the protection of Duke Ernest in Regensburg, who sent letters to Karl Theodor advising that as Weishaupt was a member of his Privy Council and thus immune from any warrants, Weishaupt was under constant surveillance by agents from Munich.

The Duke, fearing that Weishaupt might be kidnapped and returned to Munich, arranged for him to relocate to Gotha. Even here, Weishaupt was forced to hide in a chimney for three days when posters with orders for his arrest were circulated throughout the city.

Further troubles came in October 1786, when police raided the home of Franz Zwack in Landshut. The authorities had been slowly, but meticulously, seeking out Illuminati members. The documents found on Lanz eventually led them to Zwack. The raid on Zwack's house produced a treasure trove. Zwack's home was a repository of important Illuminati documents.

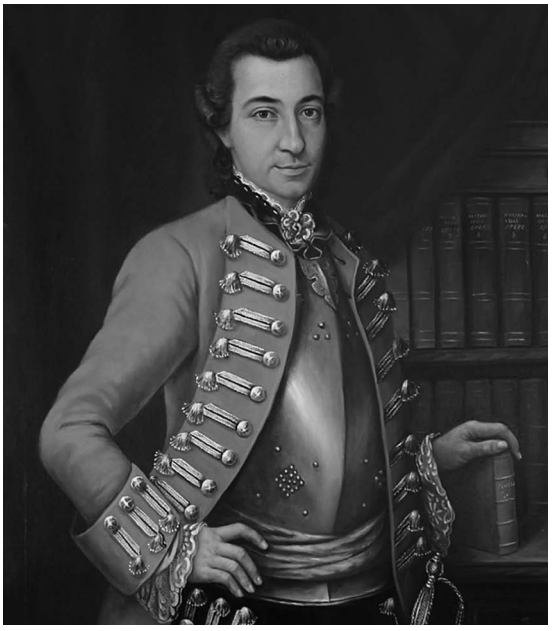
In addition to secret communications between the Illuminati Adepts, police found descriptions of the Order's symbols and the Persian calendar they used. Also, according to Melanson, "… membership rosters, statutes, instructions for recruiters, ceremonies of initiation and imprints of the Order's insignia; a eulogy of atheism and a copy of a manuscript entitled *Better Than Horus*; a proposal for a branch of Illuminism for women; several hundred impressions of Government seals (with a list of their owners, princes, nobles, clergymen, merchants, etc.) for the purposes of counterfeiting; instructions for the making of the poison *Aqua Toffana*, poisonous gas and secret ink; 'an infernal machine' for the safeguarding of secret papers—apparently a strong box that would blow up, destroying its contents; and receipts for procuring abortion and a formula for making a tea to induce the [abortion] procedure."

More than two hundred letters between Weishaupt and the Illuminati Areopagites were recovered, many dealing with the most sensitive matters. There were also tables containing the Order's secret symbols and geographical terms belonging to the Order, along with instructions for the primary initiation ceremonies. Illuminati leaders or adepts, whose names were found in the Zwack documents, were rounded up and interrogated. "Out of the mouths of its friends, the accusations which its enemies made against the order were to be substantiated," noted author Stauffer. "By the admissions of its leaders, the system of the Illuminati had the appearance of an organization devoted to the overthrow of religion and the state, a band of poisoners and forgers, an association of men of disgusting morals and depraved tastes. The publication of these documents amounted to nothing less than a sensation."

Even before the end of the year, Weishaupt quickly produced at least nine pamphlets defending the Illuminati. Among these were *Apologie der Illuminaten* and *Vollständige Geschichte der Verfolgung der Illuminaten in Bayern* (*Complete History of the Persecution of the Illuminati in Bavaria*). His pro-Illuminati works were spread widely but to little effect. Weishaupt tried to resurrect the Illuminati but there is no record of success.

A year later, even more Illuminati materials became available after a search of the Sandersdorf castle, which belonged to one of the Order's leaders, Thomas Maria Baron de Bassus, who ranked as a Superior with the code name Hannibal.

The Baron had become close friends with Weishaupt while studying in Ingolstadt. He joined the Illuminati in 1778 and was made an Areopagite the next year. As part of his work for the Illuminati, de Bassus procured a Bavarian printing press, which was shipped to his hometown of Poschiavo, a small municipality in Switzerland, where he went to live. Aided by printer Giuseppe Ambrosini, another Illuminatus, de Bassus also opened a book shop where the pair sold their printed books criticizing the Church and the pope. They also published the first edition of the Italian version of the autobiographical novel *The Sorrows of Young Werther,* by Johann Wolfgang von Goethe, reportedly also an Illuminati member. The printing operation also was one of the first to disseminate revolutionary ideals on the eve of the French Revolution, according to Italian historian Franco Venturi.



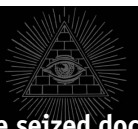
Thomas Maria Baron de Bassus became a leader among the Illuminati, even allowing them to make use of his residence at Sandersdorf Castle.

De Bassus's castle was confiscated and, due to the escalating animosity against the Illuminati, he and his family moved back to Bavaria, where he died peacefully in 1815.

Following the raid, the Bavarian authorities published the documents found in de Bassus's castle in two volumes, entitled *Einige Originalschriften des Illuminaten Ordens* ("Some Original Writings of Illuminati Order"). But there was some editing. "While reproducing letters and official reports, the editors usually censored the real identity of any noble or other high-ranking individual listed, making it difficult from the beginning to gain a complete picture of the Order," explained Melanson.

One picture did clearly emerge—that of an organization dedicated to worldwide revolution, or as described by Weishaupt in the documents, "By this plan, we shall direct

all mankind in this manner. And, by the simplest means, we shall set all in motion and in flames. The occupations must be so allotted and contrived that we may, in secret, influence all political transactions."



In the seized documents were plans for a global revolution and it was clear this was to be accomplished by clandestine groups using secrecy and deceit.

These volumes were sent to the governments of England, France, and Russia, but with little effect. Foreign noblemen, having been exposed to Illuminati propaganda, still thought of the Illuminati as honest and noble-minded Freemasons.

But now the true objectives of the Illumnati began to be perceived by the public. In the seized documents were plans for a global revolution and it was clear this was to be accomplished by clandestine groups using secrecy and deceit. It was also clear that this was to be the work of only the most illuminated (educated) and well-placed individuals. Ordinary working stiffs need not apply. It was due to the many professional and highly placed Illuminati members that the Bavarian police work was slow and careful, even tedious. But scurrilous information on the Order began to pile up, accusations ranging from simple sedition to Satan worship and human sacrifice.

The final nail in the Order's coffin came when it was found that the Illuminati had considered opening its doors to women, a preposterous proposition in the eighteenth century. Letters and notes were found in the raids on Zwack and de Bassus that outlined these plans. Arkon Daraul reported:

> The famous memorandum detailing the plan to win over women … states that women are the best means of influencing men. They should be enrolled, and into their minds put a hope that they might themselves in time be released from the "tyranny of public opinion." Another letter asked how young women can be influenced, since their mothers would not consent to their being placed under the Illuminati for instruction. Five women were suggested by one member, as a start. They were four step-daughters of one of the Illuminati, who were to be placed in the care of the wife of yet another Illuminated One. They, in their turn would, enlarge the society through their friends. It was further mentioned that women are not considered to be really suitable for such an undertaking, because they are "fickle and impatient."

With the extent of the Order's shocking activities becoming more documented, Duke Karl Theodor on August 16, 1787, issued a third and final edict against the Illuminati. It was literally a death knell for the Order as it prescribed the death penalty for anyone recruiting for the Illumnati. In part, this edict stated:

> As more time passes it is further realized how harmful and dangerous the Order of the Illuminati will be for the State and reli-

> gion, if allowed to flourish here and beyond.… Accordingly, his Electoral Highness not only reiterates by the present text the defense contained in the previous Edicts, but give them more strength; His orders are to proceed with criminal indictments and carry them out irrespective of person, dignity, standing or status, against anyone who has allowed recruiting in his States or beyond: for the recruiter he is to be deprived of life by the sword, and for the recruited he will be sentenced to have his property confiscated and be banished for life from all States of his Electoral Highness, with a promise of never being allowed to return. Under the same penalties of forfeiture and expulsion, the prohibited Lodges of the Illuminati, under whatever name they may hide and carefully present themselves, in all places, must be subject to rigorous surveillance. Those in Lodge attire will be held and treated as if they had attended meetings in secret, in suspect places, such as hotels or particular houses, and we will not allow the futile excuse usually given—an honest society of good friends—especially when those present have already been suspected of impiety and Illuminism.

The Illuminati was destroyed as an organization but not silenced. Its membership and teachings lived on. Much like the "flame wars" of today's Internet, Weishaupt and his detractors exchanged volley after volley of claims and counter claims in pamphlets and letters, attacking each other vehemently.

In separate writings in 1787, Weishaupt defended the Illuminati with this description of an ideal member:

> Whoever does not close his ear to the lamentations of the miserable, nor his heart to gentle pity; whoever is the friend and brother of the unfortunate; whoever has a heart capable of love and friendship; whoever is steadfast in adversity, unwearied in the carrying out of whatever has been once engaged in, undaunted in the overcoming of difficulties; whoever does not mock and despise the weak; whose soul is susceptible of conceiving great designs, desirous of rising superior to all base motives, and of distinguishing himself by deeds of benevolence; whoever shuns idleness; whoever considers no knowledge as unessential which he may have the opportunity of acquiring, regarding the knowledge of mankind as his chief study; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of his own heart—such a one is a proper candidate.

Despite the laws against this Order, Illuminati members merely continued to hide themselves away within the ranks of the Freemasons. Having suc-

cessfully merged with continental Freemasonry earlier in that decade, they simply went further underground.

Their ideals were advanced right on through the secret Round Tables of Cecil Rhodes in the twentieth century, backed by the might of the Frankfurt Lodge, which was under the control of Hessian royalty, the Rothschilds, and their associates.

By 1790, the Illuminati appeared to have disbanded, but many members, those who had not hid themselves within the Freemasons, simply fled to other countries while retaining their loyalty to the Order's ideals. It would appear that the Illuminati philosophy was unwittingly spread by the Bavarian government's crackdown. When the authorities saw the Illuminati as a direct threat to the established order and outlawed the organization, it prompted many members to flee Germany, which only sowed their philosophies farther afield. Secret and shadowy Illuminati Orders sprang up in France, Italy, England, and even the new lands of America.

Some former members turned against the Order. Leopold Alois Hoffmann, a Freemason who briefly joined the Illuminati, was swayed by Rosicrucian material opposing the Order. The Rosicrucians had gone to the extent of infiltrating the Order and creating an espionage system within it. Hoffmann later wrote, "A group of us pledged ourselves to work for the overthrow of Illuminism, and I was selected as spokesman for the group. My new acquaintances handed me secret papers whose content stimulated my zeal and indignation."

Ludwig Adolph Christian von Grolman, a friend of Knigge and member of the Masonic Order of Strict Observance, was recruited into the Illuminati in 1782. But after reaching the position of Perfect, he made friends with a man named Johann August von Starck, a virulent anti-Illuminati, and began to have second thoughts about his membership. Grolman was eventually thrown out of the Order, perhaps for learning from Knigge the plans for world conquest. Grolman and Starck in 1795 began publishing a journal entitled *Eudaimonia* (a state of contentment), which postulated that the Illuminati had not only spawned the French Revolution but had dastardly designs on both world politics and religion. Other members suspected that the Order had been appropriated by sinister



An author of political and theological works, Johann August von Starck was against the Illuminati, asserting that they started the French Revolution.

forces. Duke Ferdinand of Brunswick, a Grand Master of German Freemasonry who was inducted into the Illuminati in 1783 and rose to the position of Regent, actually recommended the dissolution of all Freemasonry in a 1794 letter to his fellow Masons, warning:

> I have been convinced that we, as an Order, have come under the power of some very evil occult Order, profoundly versed in science, both occult and otherwise, though not infallible, their methods being black magic, that is to say, electromagnetic power, hypnotism, and powerful suggestion. We are convinced that the Order is being controlled by some Sun Order, after the nature of the Illuminati, if not by that Order itself. We see our edifice … crumbling and covering the ground with ruins, we see the destruction that our hands no longer arrest … a great sect arose, which taking for its motto the good and the happiness of man, worked in the darkness of the conspiracy to make the happiness of humanity a prey for itself. This sect is known to everyone, its brothers are known no less than its name. It is they who have undermined the foundations of the Order to the point of complete overthrow; it is by them that all humanity has been poisoned and led astray for several generations.… They began by casting odium on religion.… Their masters had nothing less in view than the thrones of the earth, and the governments of the nations was to be directed by their nocturnal clubs … the misuse of our order … has produced all the political and moral troubles with which the world is filled today … we must from this moment dissolve the whole Order.

Weishaupt, in an effort to show that his own agenda for the Order remained undeterred, defiantly wrote, "I have foreseen everything, and I have prepared everything. Let my whole Order go to rack and ruin; in three years I will answer to restore it, and that to a more powerful state than it is in at present.… I [shall] rise stronger than ever.… I can sacrifice whole provinces, the desertion of a few individuals, therefore, will not alarm me."

The Jesuit abbot Augustin Barruel taught grammar in France until sentiment against the Jesuits forced him to move east to the Austro-Hungarian Empire. He returned to France in 1773 when the Jesuits were banned by the pope. In the waning days of the French Revolution, Barruel published a book entitled *Mémoires pour Servir à l'Histoire du Jacobinisme* (*Memoirs Illustrating the History of Jacobinism*). Jacobins were members of the Jacobin Club, whose members were dedicated to protect the revolution from aristocratic reaction. They soon gained a reputation for radical political activity and revolutionary zeal.

Between 1797 and 1799, only ten years after the banning of the Illuminati, Barruel published four volumes of this book, which immediately became

quite popular, were translated into several languages, and laid the groundwork for many modern conspiracy writers. This was one of the first major works to demonize the Illuminati.

In his third book, Barruel connected the Illuminati and Freemasons together and claimed they collectively comprised more than 300,000 members, "all zealous for the Revolution, and all ready to rise at the first signal and to impart the shock to all other classes of the people."

He attributed the French Revolution to an Illuminati/Freemason conspiracy. He also claimed the Illuminati, by appropriating the secret structures of the Freemasons, had to radicalize the movement against the church and state and had predisposed the population to their hidden principles. He said after studying Masonic mysteries, he concluded the order had long held atheistic and anti-government beliefs.



Augustin Barruel, a Jesuit priest, was the first critic to publicly name members of the Illuminati and show the link between them and the Freemasons.

Barruel also confirmed that even after the Illuminati were outlawed in Bavaria, many members survived and continued the Order's mission with little opposition. He wrote:

> If we except Weishaupt, no adept in Bavaria had been condemned to a severer punishment than exile or short imprisonment. In other parts … not a single inquiry had been made concerning their lodges. Many of those adepts who had been convicted of the deepest guilt had met with protection instead of indignation in the different courts. Notwithstanding that the deepest proofs of his guilt had been adduced, we see Zwack, a very few days after, producing certificates of his probity and fidelity to his prince.… Spartacus [Weishaupt] himself tranquilly enjoyed his asylum and a pension at a court, though he had conspired to annihilate every Prince. Never has so monstrous a conspiracy been discovered or so publicly been denounced; yet never were conspirators so amply supplied with the means of continuing their plots by those even against whom they were conspiring.

In his writings, Barruel was one of the first critics to actually name known members of the Order. Of sixty-seven names published by Barruel, ten

were professors, thirteen were nobles, seven were in the church, three were lawyers, and the rest came from the emergent middle class, of which most were government officials and men of commerce along with a few military officers. He also linked the Illuminati to the Assassins, Knights Templar, and a worldwide Zionist plot and believed that the Order merely regrouped under different front names after 1785 and that their theology still continued. Barruel's work continues to be influential though controversial. But some still support his work. Author Jones pointed out:

> Freemasonry's attack on Christ was inspired by the Talmudic literature in the Cabala. Barruel's book powerfully brought together previously unknown material in three important areas—the writings of the philosophes, the Freemasons, and the Illuminati. Its lack of a coherent explanation of how those parts fit together should not blind us to its genius: no one had published anywhere near this volume of material before Barruel. No one had gotten to the theological roots of the revolution in Talmudic Judaism either, because no one had studied the Masonic texts in such detail. Barruel witnessed the attack on Christ that began in the Lodge first hand.…

Author Douglas Reed agreed, writing that Talmudic philosophy was embraced by some Russian Jews "though they had no Judahite blood" and that the "areas where they congregated, under Talmudic direction, became the centers of that anti-Russian revolution which was to become 'the world revolution.'"

Finally, fearing the violence of the French Revolution, Barruel sought sanctuary in England. Interestingly, in his subsequent works, he appeared to absolve English Freemasonry of the crimes he ascribed to the Illuminati, including inciting the French Revolution. This may have been due to the fact that it was Englishmen, particularly the Irish-born English philosopher Edmund Burke, who granted him asylum and supported him financially while he wrote his volumes.

Another important critic of the Illuminati was John Robison, a Scottish physicist and mathematician and a professor of philosophy at the University of Edinburgh in the late 1700s. He gained prominence after inventing the siren and working with inventor James Watt, who developed the steam engine. Watt once described Robison as "a man of the clearest head and the most science of anybody I have ever known."

Robison became disenchanted with what he considered an excess of the Enlightenment and, as a Freemason, was asked to join the Illuminati. Upon investigation, he declined and instead authored a book in 1797 with the protracted title *Proofs of a Conspiracy against all the Religions and Governments of Europe, Carried on in the Secret Meetings of Freemasons, Illuminati and Reading*

Societies. This ponderous work essentially accused Weishaupt and his Illuminati of maliciously infiltrating Freemasonry and fomenting the French Revolution.

Robison had read a German periodical, *Religions Begebenheiten* ("Religion Events"), which came to his notice in 1795. He became so entranced with the Masonic rituals and degrees contained therein, he decided he must share his discoveries with the public. Robison wrote:

> I have found that the covert of a Mason Lodge had been employed in every country for venting and propagating sentiments in religion and politics, that could not have circulated in public without exposing the author to great danger. I found, that this impunity had gradually encouraged men of licentious principles to become more bold, and to teach doctrines subversive of all our notions of morality—of all our confidence in the moral government of the universe—of all our hopes of improvement in a future state of existence—and of all satisfaction and contentment with our present life, so long as we live in a state of civil subordination. I have been able to trace these attempts, made, through a course of fifty years, under the specious pretext of enlightening the world by the torch of philosophy, and of dispelling the clouds of civil and religious superstition which keep the nations of Europe in darkness and slavery. I have observed these doctrines gradually diffusing and mixing with all the different systems of Free Masonry; till, at last, an association has been formed for the express purpose of rooting out all the religious establishments, and overturning all the existing governments of Europe. I have seen this Association exerting itself zealously and systematically, till it has become almost irresistible: And I have seen that the most active leaders in the French Revolution were members of this Association, and conducted their first movements according to its principles, and by means of its instructions and assistance, formally requested and obtained: And, lastly, I have seen that this Association still exists, still works in secret, and that not only several appearances among ourselves show that its emissaries are endeavoring to propagate their detestable doctrines, but that the Association has Lodges in Britain corresponding with the mother Lodge at Munich ever since 1784.… The Association of which I have been speaking is the Order of Illuminati, founded, in 1775 [*sic*], by Dr. Adam Weishaupt, professor of Canon-law in the University of Ingolstadt, and abolished in 1786 by the Elector of Bavaria, but revived immediately after, under another name, and in a different form, all over Germany. It was again detected, and seemingly

> broken up; but it had by this time taken so deep root that it still subsists without being detected, and has spread into all the countries of Europe.

The "proofs" alluded to by Robison have been assailed right to this day. Author Stauffer commented, "Bringing out into bold relief the most malignant and brutal of the anticlerical and anti-Christian utterances of Voltaire and his friend,. as well as all available evidence of a crafty strategy on the part of the conspirators to avoid detection of their plan, Barruel was emboldened to affirm a desperate plan to overturn every altar where Christ was adored, whether in London, Geneva, Stockholm, Petersburg, Paris, Madrid, Vienna, or Rome, whether Protestant or Catholic."

Masonic Author Mackey in his *Masonic Dictionary* was also critical of Barruel but admitted, "But it cannot be denied, that in process of time, abuses had crept into the Institution [Freemasonry] and that by the influence of unworthy men the system became corrupted; yet the coarse accusations of such writers as Barruel and Robison are known to be exaggerated, and some of them altogether false."

"Neither Robison nor Barruel deny that the professed goal of the Order was to teach people to be happy by making them good—to do this by enlightening the mind and freeing it from the dominion of superstition and prejudice," noted Trevor W. McKeown on a Masonic website. "But they refused to accept this at face value. Where Weishaupt and Knigge promoted a freedom from church domination over philosophy and science, Robison and Barruel saw a call for the destruction of the church. Where Weishaupt and Knigge wanted a release from the excesses of state oppression, Robison and Barruel saw the destruction of the state. Where Weishaupt and Knigge wanted to educate women and treat them as intellectual equals, Robison and Barruel saw the destruction of the natural and proper order of society."



A mathematician, physicist, and University of Edinburgh professor, John Robison was another intellectual who, after the French Revolution, accused the Freemasons of being under the Illuminati's influence.

Author Steven Luckert explained the spread of anti-Illuminati literature thusly:

> By 1798, the Illuminati complot thesis truly had become international. Robison and Barruel had taken this German-born conspiracy theory, sys-

> tematized it, and circulated it to large audiences throughout the Western world.… Though neither Barruel [nor] Robison were the originators of the Illuminati complot theory, their names … have been indelibly linked to this conspiracy theory. In the end, this grandiose conspiratorial vision outlived all those who promoted it, and survived with some changes well into the 20th century.

It is indeed ironic that the anti-Illuminati books of Barruel and Robison spread the doctrines of the Order far more than Weishaupt could have ever dreamed. Both books were translated into dozens of languages and gained a worldwide readership. It should be noted that neither Barruel nor Robison had complete access to Illuminati documents. Many original papers of the Bavarian Illuminati have been translated into English only in recent years. Both Barruel and Robison said they were not aware of the other until their writings were published. They argued the fact that they both investigated the Order independently of each other but came to many of the same conclusions and confirmed the legitimacy of their claims against the Illuminati. Barruel later explained, "It will be perceived that we are not to be put in competition with each other; Mr. Robison taking a general view while I have attempted to descend into particulars: as to the substance we agree."



Until very recently, researchers of the Illuminati who could not read German or French were dependent on the writings of Barruel and Robison....

The writings of both Barruel and Robison were well known to America's Founders, such as George Washington, James Madison, Thomas Jefferson, among others. More on their thoughts later.

Until very recently, researchers of the Illuminati who could not read German or French were dependent on the writings of Barruel and Robison, both of whom had access to primary source material. However, both Barruel and Robison were Christian critics of the Order and wrote from that perspective, as did another vocal critic, Nesta Webster.

The daughter of a partner in Britain's Barclays Bank, Nesta Helen Webster was born in 1876, educated at Westfield College, and had traveled extensively before marrying Captain Arthur Templer Webster, a superintendent of the British Police in India.

In 1920, she and others penned a series of articles for the London *Morning Post* entitled "The Jewish Peril," largely based on the controversial *Protocols of the Learned Elders of Zion*, the authenticity of which she said was an "open question."

Webster is best known for her book *World Revolution: The Plot against Civilization*, which postulated that Illuminati ideals, under many different guis-

es, continued to plague humankind well into the twentieth century. She saw Order members as occultists plotting world domination.

"Weishaupt … knew how to take from every association, past and present, the portions he required and to wield them all into a working system of terrible efficiency," wrote Webster, "… the disintegrating doctrines of the Gnostics and Manicheans, of the modern philosophers and Encyclopeadists, the methods of the Ismailis and the Assassins, the discipline of the Jesuits and Templars, the organization and secrecy of the Freemasons, the philosophy of Machiavelli, the mystery of the Rosicrucians—he knew moreover, how to enlist the right elements in all existing associations as well as isolated individuals and turn them to his purpose."

Webster also noted, "The extravagance of the [Illuminati] scheme … rendered it unbelievable, and the rulers of Europe, refusing to take Illuminism seriously, put it aside as a chimera." Many researchers claim this same incredulous attitude has helped protect the descendants of the Illuminati even today.

Writers Pauli Poisuo and M. Asher Cantrell, on a website entitled *Cracked*, typify some antagonistic views of Webster, writing,

> Nesta Webster was a 1920s British historian, writer, propagandist and Nazi sympathizer who had a less-than-secret vendetta against Jews.… If you've read *The Sun Also Rises*, or a biography of Henry Ford, you know that anti-Semitism was up there with stupid-looking pants and the Charleston in terms of things rich white people lost their goddamned minds over.
>
> Webster was married to a superintendent of the British police, which rendered her pretty much untouchable, and she was even tight with Winston Churchill a few decades before he came to his goddamn senses.… Webster struck gold when she proposed an elaborate historical bad-guy cult that worked in alliance with the Jews and was responsible for everything bad that had ever happened. She was studying a fringe conspiracy theory that the French Revolution was secretly orchestrated by a tiny, long extinct secret society called the Bavarian Illuminati, when she decided "What if *that*, but like the Jews are in on it, too!?"

However, others thought Webster may have been onto something. One such was none other than Winston Churchill, castigated by the writers above because of his support of Webster. In a 1920 article Churchill wrote, "This [revolutionary] movement among the Jews is not new.… It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognizable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century.…"

More recently, author Ralph Epperson echoed Churchill's concern when he wrote in *The Unseen Hand,* "The fact that the rulers of Europe wouldn't believe the goals of the Illuminati is a problem that is recurring all over the world today. It is difficult for the observer to believe that such a giant, well-organized conspiracy does exist, and that the goals they envision for the world are real. This disbelief by the public is what fuels their success and it behooves the conspiracy to plan their moves in such a way that the truth becomes so incredible and so preposterous that no one would believe that they were intentionally created."



British Prime Minister Winston Churchill agreed with the ideas of Nesta Webster that the Illuminati were behind the French Revolution and "every subversive movement during the Nineteenth Century."

Another more modern writer also saw validity in the early critics. Evangelist Texe Marrs has stated that after extensive research, he can now state unequivocally that "there is a secret organization of illuminized men that exists. It is the Money Power of America, Europe, and Asia. I call the men who lead it the *Secret Brotherhood.* The members of this clandestine group believe themselves to be men of a superior race and bloodline. They are convinced that their destiny is to be served. *We are to become their economic slaves* [emphasis in the original]. Over the centuries, these diabolical men, agents of a magical underworld known only to a few, have banded together in secret societies, amassing untold wealth and material treasures. But because greed is never satiated, their hungry appetite for more and more money—and for more and more absolute, unchallenged power—grows daily."

He went on to proclaim, "It put Woodrow Wilson and FDR in office, and protected Bill Clinton during impeachment proceedings. This clique hated Richard Nixon and drove him from office.… The Illuminati leaders of Mystery Babylon have put their stooges in the highest offices. Alan Greenspan, [former] chairman of the Federal Reserve, is one of them. So is Russian President Vladimir Putin, France's President … and Britain's Prime Minister.… Secret agents of this calculating and cruel cabal have funded revolutions around the globe. They were financial backers of Karl Marx, and they used the Zionist Movement to found the nation of Israel. They have long used communism and Zionism as twin hammers to destroy their enemies, depose political leaders, and topple governments.… The awful, staggering truth must get out. We are no longer a free people. *Illuminati Mystery Babylon* is reaching the zenith of its power, and our very lives are now at risk."

"History is unfolding according to the Illuminati's long-term plan. Wars are plotted decades in advance and orchestrated to achieve the destruction of nations and natural elites, depopulation, demoralization, and of course power and profit," wrote commentator Henry Makow. "The super rich have organized themselves into a Satanic cult to prey on mankind and to establish their permanent hegemony. Put yourself in the central bankers' shoes. The nations of the world owe you trillions based on money you printed for the cost of paper and ink. The only way to protect this 'investment' is to establish a thinly disguised dictatorship, using sophisticated methods of social and mind control. This is the true meaning of the 'War on Terror.' It's not directed at 'Muslim terrorists.' It's directed at you and me."



Numerous websites and anonymous tracts can be found that identify some nebulous world elite as the latest reincarnation of the Bavarian Illuminati.

This negative view of the Order has persisted down to today. Numerous websites and anonymous tracts can be found that identify some nebulous world elite as the latest reincarnation of the Bavarian Illuminati. They view the Illuminati as a secret society within secret societies, supported by a banking elite led by the Rothschild Dynasty, advancing a plan of abolishing religion and overturning civil governments to centralize everything under their control—in essence, the New World Order.

Other writers, such as Masonic historian Trevor W. McKeown, view the Illuminati as hardly worth mentioning in the long view of history. "Evidence would suggest that the Bavarian Illuminati was nothing more than a curious historical footnote. Certainly, this is the opinion of Masonic writers. Conspiracy theorists though, are not noted for applying Occam's razor and have decided that there are connections between the Illuminati, Freemasonry, the Trilateral Commission, British Imperialism, International Zionism and communism … that all lead back to the Vatican (or if David Icke is to be believed, the British house of Windsor and extra-terrestrial lizard people) in a bid for world domination. Believe what you will but there is no evidence that any Illuminati survived its founders."

In fact, it seems the Masons have attempted to absolve Freemasonry of any liability in the Illuminati story. The *Masonic Dictionary* stated that following the edicts of Elector Karl Theodor, "[T]he Order began to decline, so that by the end of the eighteenth century it had ceased to exist. Adopting Freemasonry only as a means for its own more successful propagation, and using it only as incidental to its own organization, it exercised while in prosperity no favorable influence on the Masonic Institution, nor any unfavorable effect on it by its dissolution."

Many saw Weishaupt's Illuminism as the public manifestation of a centuries-old struggle between organized religious dogma and a humanism based

on ancient esoteric knowledge both theological and secular. Such knowledge required great secrecy because of the unrelenting attacks by both the church and the monarchies.

In 1785, with his Illuminati in disarray, Weishaupt was fired by the University of Ingolstadt and sent away with a small pension. However, he refused the pension, blaming his dismissal on the machinations of the Jesuits. He moved to Regensburg, where he sought asylum with Ernest II, Duke of Saxe-Gotha-Altenburg. Weishaupt was later appointed a professor at the University of Gottingen, where he remained until his death on November 18, 1830, reportedly a somewhat bitter and largely forgotten man. That's what conventional history records. Many today believe his Illuminati ideals live on and some theorists even conjecture he traveled incognito to America and took the place of George Washington. More on that later.

Summary

A mere thirteen years after its founding, in 1784 the Illuminati was the object of a broad edict by Bavarian Duke Karl Theodor, banning any secret society not officially authorized. This was the result of rumors being spread about the anti-clerical and anti-state writings and speeches of some members of both Freemasonry and the Illuminati.

This edict was largely ineffective as many Illuminati believed the decree was not aimed at them specifically nor would be vigorously prosecuted. In fact, the ban prompted many Illuminati members to move to other principalities and countries, further spreading Illuminati theology and increasing membership.

Incensed by the lack of effect by his decree, Karl Theodor issued a second edict nine months later, this time specifying both certain Masonic lodges and the Illuminati. Stating he was "deeply affected and displeased to learn that various Lodges of so-called Freemasons and Illuminati who are still in our States, have taken so little heed of our General Prohibition…," Karl Theodor ordered a halt to all society activities and even ordered the confiscation of "all money and any funds collected illegally" by such groups.

This new decree left no loop holes and signaled the end of any public demonstration of Illuminati activity. Possibly warned of this action ahead of time, Weishaupt was conveniently absent when the decree was issued, having slipped out of Ingolstadt disguised as a workman.

Weishaupt ended up in Regensburg where he was given a civil service job by Duke Ernest II of Saxe-Gotha-Altenburg, a member of his Illuminati. In addition to his work, Weishaupt took this opportunity to write many letters and pamphlets defending Illuminism and attacking its enemies.

Although Order members were now divided from each other and forced to operate in secrecy, the Illuminati did not dissolve. It was merely forced fur-

ther underground. Although all outward manifestations of the Order ceased, some branches continued to operate as late as 1788.

Yet as members were arrested and compelled to talk and Illuminati papers began to become public, the Order came under further disrepute. Disgruntled whistleblowers accused the Illuminati leadership of being irreligious, depraved, immoral, disobedient to authorities, and neglectful of work and duties. Some defectors claimed to have been threatened and harassed for leaving the Order and even described the Illuminati doctrine of *Patet Exitus*, which advocated committing suicide rather than betraying the Order.

Adding to all these troubles, in 1785 Pope Pius VI sent a letter to the Bishop of Freising in Bavaria warning that membership in the Illuminati was dangerous and incompatible with church traditions.



Although Order members were now divided from each other and forced to operate in secrecy, the Illuminati did not dissolve.

In July of that same year, the Illuminatus Friar Johann Jakob Lanz was struck and killed by lightning while riding with Weishaupt near the gates of Regensburg. On Lanz's body were Illuminati documents including a membership list containing the names of prominent men throughout Europe. The papers also indicated that the Illuminati were still quite active in spite of the Bavarian law.

An angered Prince-Elector Karl Theodor was moved to issue yet another edict, this one specifically requiring all Illuminati to register with the government and repent of their transgressions or face severe punishment. In Ingolstadt, a special commission convened to investigate the Illuminati stepped up their efforts. Known members were arrested and interrogated while their homes and workplaces were thoroughly searched. Karl Theodor sought to have Weishaupt arrested and returned to Bavaria to face trial but was stymied by Duke Ernest, who claimed Weishaupt as a member of his privy council and thus immune to arrest.

In a raid on the home of Franz Zwack, the authorities found a treasure trove of Illuminati documents, including membership rosters, statutes, instructions for recruiters, initiation ceremonies, various insignia, a proposal for the enlistment of women, official government seals used for counterfeiting, instructions for making a tea to induce abortions, poisons, deadly gases and secret ink, and even a strong box that would explode destroying its contents if tampered with. Also recovered were hundreds of letters dealing with sensitive Illuminati matters as well as tables containing the Order's secret symbols, geographical code words, and the procedures for initiation ceremonies. The ongoing revelations concerning the Illuminati caused a major sensation at the time as the contents of its own documents gave the appearance of an organization composed of poisoners and forgers, men of disgusting morals and depraved tastes dedicated to the overthrow of religion and government.

From his home in exile, Weishaupt produced a number of pamphlets attempting to defend the Order but with little effect. The damage had been done. Following additional raids that garnered even more evidence against the Order, the Bavarian authorities published two volumes of Illuminati documentation entitled *Einige Originalschriften des Illuminaten Ordens* (or "Some Original Writings of Illuminati Order"). These volumes were sent to the governments of England, France, and Russia but with no great effect, as foreigners, who had been exposed to Illuminati propaganda, still thought of the Order as honest and noble-minded Freemasons. They could not believe the true objectives of the Illuminati included plans for global revolution accomplished by clandestine groups using secrecy and deceit. Foreign noblemen also disdained the idea of any woman participating in manly efforts at rebellion and sedition.

In 1787, Karl Theodor issued a final edict ordering the death penalty for anyone recruiting for the Illuminati, which he called "harmful and dangerous."

While the Order was destroyed as a formal organization, its doctrines and religion were not eradicated. Weishaupt and others continued to publish Illuminism ideals in newspapers and pamphlets while many Illuminati simply hid themselves within the ranks of the Freemasons. After all, Illuminism is a view of life. It is not readily apparent such as in the form of a uniform, armband, or badge.

The crackdown by the Bavarian authorities may have had the opposite effect from that intended as many Illuminati fled to other countries, spreading their doctrine of world revolution. Secret and shadowy Illuminati Orders sprang up in France, Italy, England, Russia, and even the new lands of America. And no one had any control over the persons who were promoting Illuminism. "I have been convinced that we, as an Order, have come under the power of some very evil occult Order, profoundly versed in science, both occult and otherwise…." warned Duke Ferdinand of Brunswick, a Grand Master of German Freemasonry who had been inducted into the Illuminati in 1783.

Such sentiments were voiced by anti-Illuminati writers years after Karl Theodor's final decree by such men as Jesuit abbot Augustin Barruel and physicist John Robison. Both these men, operating from a background of religion, could only see the anti-clerical aspects of the Order and attacked it accordingly. It is quite ironic that the popularity of the anti-Illuminati works of Barruel and Robison may have spread the doctrines of the Order far beyond anything Weishaupt could have dreamed.

A more modern critic of the Illuminati also had a strict religious heritage and wrote extensively about the dangers of Illuminism. Nesta Helen Webster, beginning



They could not believe the true objectives of the Illuminati included plans for global revolution accomplished by clandestine groups using secrecy and deceit.

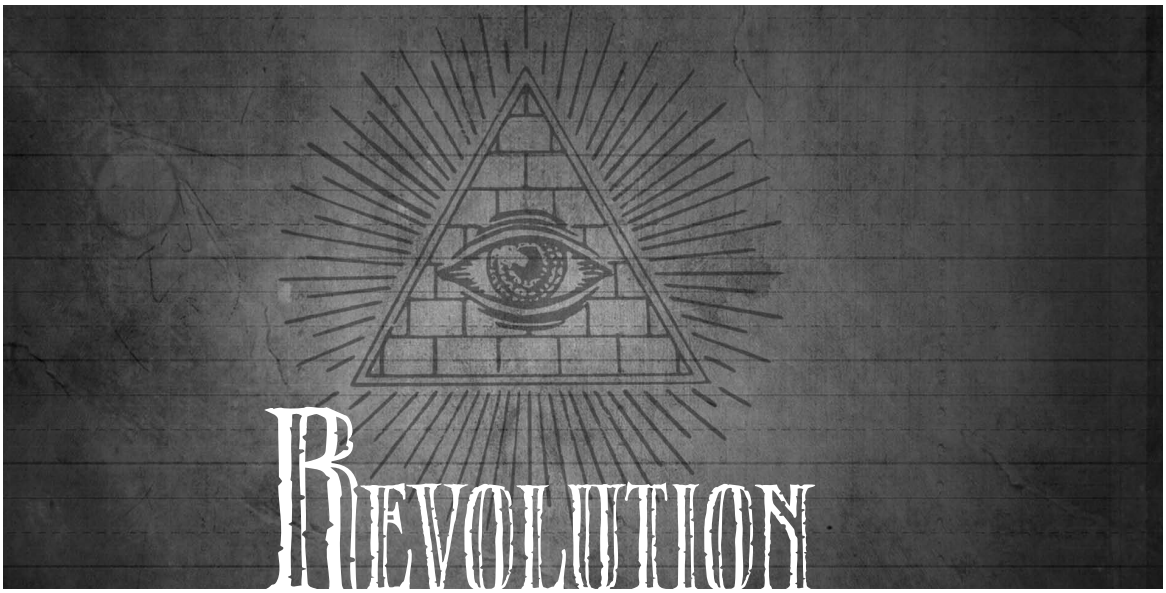
with a series of newspaper articles in 1920, preached against what she perceived as Illuminati occultists plotting world domination. This theme was continued in her persuasive 1921 book entitled *World Revolution: The Plot Against Civilization*. Webster has been criticized as an anti-Semite and pro-Nazi by her detractors, although Winston Churchill supported her.

Webster argued that the sheer audacity and extravagance of the Illuminati scheme for global control rendered it unbelievable to world leaders, who refused to take it seriously. "Weishaupt … knew how to take from every association, past and present, the portions he required and to wield them all into a working system of terrible efficiency," she wrote.

Some writers today, such as evangelist Texe Marrs and conspiracy researchers Ralph Epperson, still view the Illuminati and their descendants as belonging to a secret organization, based on wealth, race, and bloodline, who continue to try and make economic slaves of the human race. Marrs wrote, "Secret agents of this calculating and cruel cabal have funded revolutions around the globe. They were financial backers of Karl Marx, and they used the Zionist Movement to found the nation of Israel."

Other commentators see history unfolding according to the Illuminati's long-term plan. They see wars being plotted decades in advance and designed to destroy whole nations and their natural elites, along with depopulation, demoralization, and the quest for power and profit.

What is undeniable is that the doctrines of the Illuminati played a role in the revolutions of the future.



Revolution

While the Illuminati may have emerged from the shadows in the late 1700s to foment revolution in the British colonies of America, such involvement has not been clearly established. It was in France that the Order's revolutionary spirit emerged most clearly, accompanied by uncontrollable violence.



France

Contrary to some conventional accounts, the French Revolution was not a spontaneous uprising of the downtrodden public. Prior to the bloodletting between 1787 and 1799, the French monarchy had allowed considerable political and social reform. The lives of the commoners had actually improved. The violent revolution that followed the storming of the Bastille was not by chance but rather an orchestrated effort to create a new political order. And behind this was the shadow of the Illuminati. Once popularly believed to have begun due to a public uprising over lack of food and government representation, the record is quite clear that the revolution was instigated by cells of French Masonry and the German Illuminati, often intermingled. It was plainly a major world event inspired by secret society machinations. *The New Encyclopedia Britannica* reported that in France "there arose a political system and a philosophical outlook that no longer took Christianity for granted, that in fact explicitly opposed it.… The brotherhood taught by such groups as the Freemasons, members of secret fraternal

societies, and the Illuminati, a rationalist secret society, provided a rival to the Catholic sense of community."

In a speech shortly before the French revolution broke out, Weishaupt proclaimed, "Salvation does not lie where strong thrones are defended by swords, where the smoke of censers ascend to heaven or where thousands of strong men pace the rich fields of harvest. The revolution which is about to break will be sterile if it is not complete."

Italian adventurer Giuseppe Balsamo, a student of the Jewish Cabala, a Freemason, and a Rosicrucian, became known as Louis XIV's court magician Count Alessandro di Cagliostro. He wrote how the German Illuminati had infiltrated the French Freemason lodges for years and added, "By March, 1789, the 266 lodges controlled by the Grand Orient were all 'illuminized' without knowing it, for the Freemasons in general, were not told the name of the sect that brought them these mysteries, and only a very small number were really initiated into the secret.

Nesta H. Webster was even more pointed, writing in 1924, that the Masonic book *A Ritual and Illustrations of Freemasonry* contains the following passage, "The Masons … originated the Revolution with the infamous Duke of Orléans at their head."

Key instigators of the French Revolution were Louis Philippe II, the Duke of Orléans, once the Grand Master of French Masonry's Grand Orient of France, and Marie-Joseph Paul Yves Roch Gilbert du Motier, the Marquis de Lafayette, who was initiated into Freemasonry by no less than George Washington and who played an important role in both the American and French revolutions. It has also been noted that the Jacobin Club, the radical nucleus of the French revolutionary movement, was founded by prominent Freemasons.



A self-styled magician who performed for King Louis XIV, Giuseppe Balsamo was also an occultist who claimed French Freemasonry had been compromised by the Illuminati.

The Judeo-Masonic Conspiracy website gave this explanation for the involvement of both the Illuminati and Freemasonry in the French Revolution: "The Illuminati order vanished; though it's not clear what happened with the more than 2000 adepts recruited over a period of 10 years throughout Europe. What is a fact is that not all the members were arrested; not even in Germany (i.e. Ernest II and Weishaupt himself). The truth is that, for the purpose of the

French Revolution, it makes no difference whether or not they were still operative, since all the key figures from the French Revolution (either Freemasons or founders of the Jacobin Club) were already well into Weishaupt's revolutionary philosophy, and would eventually go on with Weishaupt's plans (i.e. Lafayette, Robespierre, Voltaire, Louis Philippe II Duke of Orléans, etc.)." Further explanation came from Professor Stauffer, who noted:

> By the beginning of 1789 the lodges of the Grand Orient had received the secrets of the Illuminati. The Duke of Orléans, who had been "illuminated" by Mirabeau, and whose personal political ambitions were strongly stressed by Robison, gave hearty support to the enterprise; and thus in a very short time the Masonic lodges of France were converted into a set of secret affiliated societies, all corresponding with the mother lodges of Paris, and ready to rise instantly and overturn the government as soon as the signal should be given.

With Weishaupt hiding within the Saxe-Gothe court, the leadership of the Illuminati was passed to Johann Joachim Christoph Bode in 1786. The next year Bode founded the Illuminati Lodge *Philalèthes* in Paris. A 1789 document found later stated the *Philalèthe* was largely responsible for the revolution started that year. According to Dr. Dennis L. Cuddy, a university teacher and former senior associate with the U.S. Department of Education, "It is entirely logical that the Illuminati would be a prime instigator of the French Revolution as the theories of French philosopher Jean Jacques Rousseau, who greatly influenced Weishaupt, inspired the Revolution."

Another prominent leader of the revolution was Honoré Gabriel Riqueti, comte de Mirabeau, hailed as a hero of the people but later found to be an agent of foreign enemies of France. He reportedly made a speech at the Wilhelmsbad Congress in which he stated he was a member of an organization linked to the Knights Templar, whose aim was the destruction of both the church and state. Stauffer elaborated: "Mirabeau, during his residence at Berlin, in the years 1786 and 1787, came into contact with the Illuminati of that city and was received as an adept into the Order. Upon his return to Paris he made the attempt to introduce Illuminism into that particular branch of Masonry of which he was also a member, the *Philalèthes* or *Amis Réunis*. To give force to his purpose, he called upon the Illuminati in Berlin to send to his assistance two talented and influential representatives of the Order. The men chosen by the Illuminati circle in Berlin, Bode and von dem Busche, arrived in Paris in the early summer of 1787.... Meantime, the lodges of the *Philalèthes*, and through them the French Masonic lodges in general, were inoculated with the principles of lIluminism. French Freemasonry thus became committed to the project of forcing the overthrow of thrones and altars."



Honoré Gabriel Riqueti, comte de Mirabeau, was a complicated figure in French history, first as a nobleman on the side of the king, and later an apparent champion of the people and then a traitor. He once admitted being part of a secret organization.

However, Staufffer, whose work is posted on the website of the Grand Lodge of British Columbia and Yukon, also attempted to play down the idea of Illuminati involvement in the revolution by writing, "The much more important contention that the Illuminati were instrumental in starting the French Revolution, shows a lack of historical perspective that either leaves out of account or obscures the importance of the economic, social, political, and religious causes, tangible and overt, though complex, that rendered the Revolution inevitable."

Author E. Michael Jones also attempted to shift blame for the revolution away from the Illuminati. He wrote:

By making German Illuminism the "smoking gun," Barruel let Freemasonry off the hook. He also diverted attention from England, which everyone then saw as the historical and geographical source of the Lodge. Even if we eliminate the shadowy Rosicrucian brotherhood of the 1620s, Scottish Freemasonry had agents on the continent by the 1650s. Whig-controlled lodges were founded during the first three decades of the eighteenth century, and their numbers increased dramatically in France up to the outbreak of the French Revolution. It is perverse to discount that activity by shifting responsibility to an organization that came into existence in 1776 and that for the first few years of its existence—until the initiation of the Prussian Baron von Knigge—was little more than a college fraternity. Barruel argued the Illuminati took over existing lodges, but this explanation is not persuasive, given the number of lodges that needed to be subverted, and the time that would take. If German Illuminism is responsible for the French Revolution, Weishaupt and von Knigge had to complete the takeover in the six years following the 1781 Masonic convention in Wilhelmsbaden.

While famine and hunger among the common people did provoke the French uprising, research reveals it was the Duke of Orléans who reportedly bought all the grain in 1789 and either sold it abroad or hid it away, thus creating near starvation among the commoners. Galart de Montjoie, a contemporary, blamed the Revolution almost solely on the Duke of Orléans and hinted that the Illuminati was behind him, claiming the Duke "was moved by that

invisible hand which seems to have created all the events of our revolution in order to lead us towards a goal that we do not see at present.…"

The economic woes that contributed to the uprising were also caused by the key role France played in the American Revolution. King Louis XVI's support was largely encouraged by the colonies' ambassador, Benjamin Franklin. A primary instigator of the French Revolution was the infamous Jacobin Club, which became the radical nucleus of the revolutionary movement, and was founded by prominent Freemasons.

Pro-revolutionary members of France's National Constituent Assembly had formed a group that became known as the Society of the Friends of the Constitution. After the assembly moved to Paris, this group met in a hall leased from the Jacobins Convent of Catholic Dominican friars. These revolutionaries, sworn to protect the revolution from the aristocrats, soon were known as the Jacobin Club. Since that time, revolutionaries have been called Jacobins. The anti-Illuminati writer John Robison wrote of the Jacobins, stating, "The intelligent saw in the open system of the Jacobins the hidden system of the Illlluminati."

French Masons were heavily involved in the political events of that day. All revolutionaries of the Constituent Assembly were initiated into the third degree of Illuminized Masonry. These included revolutionary leaders with familiar names such as the Duke of Orléans, Valance, Lafayette, Mirabeau, Garat, Rabaud, Marat, Robespierre, Danton, and Desmoulins.

Revolutionary leader Mirabeau indeed espoused ideals that were identical to those of Adam Weishaupt. In personal papers, Mirabeau called for the overthrow of all order, all laws and all power to "leave the people in anarchy." He said the public must be promised "power to the people" and lower taxes but never given real power "for the people as legislators are very dangerous [as] they only establish laws which coincide with their passions." He said the clergy should be destroyed by "ridiculing religion."

Mirabeau ended his tirade by proclaiming, "What matter the means as long as one arrives at the end?"—the same end-justifies-the-means philosophy preached from Weishaupt to Lenin to Hitler.

In February 1787, French noblemen were summoned to an assembly by the controller general of finances, who proposed increasing taxes on the wealthy to reduce the national debt. Needless to say, the wealthy noblemen rejected this idea and instead called for a meeting of the Estates-General, the three estates composed of the nobles, the clergy, and the commoners. The Estates-General, France's parliament, had not met in nearly 200 years. The



A primary instigator of the French Revolution was the infamous Jacobin Club, which became the radical nucleus of the revolutionary movement, and was founded by prominent Freemasons.

three Estates met at Versailles on May 5, 1789, and were immediately divided over how voting should be tabulated. Popular votes would favor the majority, primarily the commoners, while a vote by the Estates would favor the nobles and clergy. The Third Estate commoners, gaining support from some of the priests, won out and King Louis XVI grudgingly called for a National Constituent Assembly to devise a new French constitution while secretly gathering troops to suppress the gathering.

Word of these troop movements spread and in the ensuing Great Fear of July 1789, a crowd in Paris stormed the king's chief prison, the Bastille, where they released only seven prisoners—most were mental patients—but acquired much-needed guns and powder. It was an event that has long been misrepresented and romanticized. Only one out of every thousand people in Paris participated in this event. Bastille guards were lackluster in their defense, and only one of the fifteen available cannons was fired at the crowd.

This attack was not the spontaneous action of a downtrodden mob, according to some. "That brigands from the South were deliberately enticed to Paris in 1789, employed and paid by the revolutionary leaders, is a fact confirmed by authorities too numerous to quote at length.… In other words,



The storming of the Bastille in Paris in 1789, which ignited the French Revolution, is a highly romanticized event in history. Actually, only seven prisoners were released and the prison was not staunchly defended, and the attack may have been orchestrated and exaggerated by secret societies.

the importation of the contingent of hired brigands conclusively refutes the theory that the Revolution was an irrepressible rising of the people," wrote Webster.

Meanwhile mounted couriers dispatched by the secret societies rode from town to town warning the fearful peasants that conspirators against the nation were hiding in the aristocrats' castles and chateaux. They were told the king planned to attack them. Chaos and violence were soon widespread and seen as a revolution.

"We see in the French Revolution the first time where grievances were systematically created in order to exploit them," wrote author Still.

Such exploitation began with the Freemasons as early as 1772 when the Grand Orient Lodge was firmly established in France, counting 104 lodges. This number grew to 2,000 lodges by the time of the Revolution, with 447 lodge members participating in the 605-member Estates General. According to several researchers, the Grand Orient Lodges were the core of the Illuminati penetration of Freemasonry.

French Masonry soon split into two factions—the Grand Lodge of France with its Templar tradition infused with Illuminism and the expelled Grand Lodge Lacorne, which in 1772 became the Grand Orient Lodge with the future duke of Orleans at its head. In 1786, the lodges combined under the leadership of the "illuminized" duke and the base of the revolution was formed. The combined Lodge officers acted as a central committee whom, as early as 1776, began instructing their deputies in the lodges throughout France to prepare the brethren for insurrection.

Alarmed over the spreading havoc, the national assembly in 1789 hastily introduced a Declaration of the Rights of Man and of the Citizen, proclaiming liberty, equality, the inviolability of property and the right to resist oppression—all basic longtime tenants of Masonry.

When the king refused to approve the declaration, a Parisian mob marched to Versailles and took him to Paris, where the assembly continued to hammer out new laws and policies. One was to nationalize property of the Roman Catholic Church to pay off the national debt. This action drove a wedge between the commoners and their supporters within the clergy, increasing hostility on both sides. The assembly then attempted to create a constitutional monarchy similar to England but the weak and fearful Louis tried to flee the country in June 1791. He was captured at Varennes and returned to Paris under guard. Meanwhile, encouraged by the turmoil in France, Masonic-based Revolutionary Clubs sprang up in other countries, including England, Ireland, the German states, Austria, Belgium, Italy, and Switzerland. Tensions between outside nations and France rose until 1792 when France declared war on Austria and Prussia.

Confronted with both a war and a revolution, France degenerated into the Reign of Terror, during which time King Louis XVI, Marie Antoinette, and many thousands, chiefly aristocrats, were executed. In a move similar to Hitler 150 years later, the Jacobins closed down all Masonic lodges in 1791, ironically fearful that Freemasonry's organizing power might turn against them.

Author Epperson, after an exhaustive study of the subject, wrote, "The invisible hand that guided the entire French Revolution was the Illuminati, only 13 years in existence, yet powerful enough to cause a revolution in one of the major countries of the world."

It may be significant to note that the French revolutionaries wore the Phrygian red cap, symbol of the Illuminati and the Greek Phrygian mysteries, comparable to the Eleusinian Mysteries, and that the Illuminati symbol of the eye in the triangle was found on many revolutionary documents.



In a move similar to Hitler 150 years later, the Jacobins closed down all Masonic lodges....

Wars, riots, and coups continued in France until young General Napoleon Bonaparte finally seized complete control in 1799. Although he carried on his own brand of terror in Europe for years, Napoleon proclaimed an end to the revolution. France was in shambles. Hundreds of thousands had died of starvation, war, violence, and the guillotine. The dream of the Illuminati was realized—the power of both the monarchy and the monolithic church had been largely destroyed. Following the French Revolution, the Illuminati faced more troubles due to the panicked reactions of the royalty of Europe. Aghast at the violence against the throne of France, other royal houses joined Karl Theodor in banning all secret societies and attacks against them were increased. In 1792, an officer of the Illuminati was lynched in Versailles by an angry mob as persecutions of Freemasons and Rosicrucians began. Misgivings about such societies increased greatly with the 1798 publication of John Robison's *Proofs of Conspiracy*.

Freemason lodges and other secret societies were infiltrated by Napoleon's, who was determined to eliminate all subversive organizations to protect his authority and power. "Rather than profiting from the Revolution, the Freemasons suffered greatly from its excesses under the Terror which the Revolution unleashed," noted Christian historian and Vietnam War veteran S. R. Shearer. "The Freemasons were hunted down mercilessly and guillotined by the hundreds by the Jacobins."

The Illuminati appeared to be finally crushed for good.



America

The confidence to start a major revolt such as the French Revolution may have been gained in the new lands of America. While the American Revolution, which ended six years prior to the uprising in France, was not the sole basis for the creation of secret societies as it was in France, there was nevertheless a definite undercurrent of secret society agitation based on religious and philosophical ideas brought from Europe.

The Illuminati had several chapters already in America and they, then and now, were accused of conspiring to bring about the American Revolution of 1776. It is certainly true that many of the leading colonists were Freemasons and supporters of the Enlightenment. As noted by author David Livingston, "The American constitution itself was inspired by the French Revolution, and the ideals of Freemasonry. It enshrined 'Liberty,' meaning freedom from the yoke of Christian morality, rules which it attempted to replace with 'unalienable rights,' a concept originally discussed among the secret meetings of the Illuminati."

Almost every war and revolution seems to be founded on finances. One little known factor precipitating the American Revolution was that in 1764 King George III of England, pressured by the Nathan Rothschild-controlled Bank of England, outlawed the creation of colonial script, the money used by the colonies based on available goods and services. This forced the colonists to sell bonds of indebtedness to the Bank of England and use its bank notes. "The colonies would gladly have borne the little tax on tea and other matters had not it been that England took away from the colonies their money, which created unemployment and dissatisfaction," wrote Benjamin Franklin.



England's King George III's policies toward the American colonies led to the Revolution, but it was his ban on colonial script that ignited the rebellion more than the tea tax.

The Illuminati and men following their doctrine of fighting political and religious tyranny may have used the outrage at the taxes to further incite rebellion. After all, most of America's Founding Fathers could be called Illuminati, for they supported, as exemplified by the Constitution, guarantees on personal, political, and religious freedom. And it is certainly true that in the times preceding the American Revolution, it was the secrecy of the Masonic Lodges that provided the colonial patriots the opportunity to meet and plan their strategy. The Boston Tea Party was entirely Masonic, carried out by members of St. John's Lodge after an adjourned meeting. Others have identified the Lodge as St. Andrew's, but the point is made. There is no documentation to establish if these lodges had been "illuminized." Of the fifty-six signers of the Declaration of Independence, only one was not a Freemason. Masonic writer Manly P. Hall, in his book *The Secret Teachings of All Ages*, told of a most mysterious incident at the time of the signing of this historic document. As the debate over the future of the new country reached a crescendo and many hesitated to sign the declaration, realizing they would be putting their life on the line, a tall stranger with a pale face suddenly spoke out. No one knew who he was or where he came from, but the force of his oration was transfixing. His stirring words ended with the cry, "God has given America to be free!"Amid emotional cheers, every man rushed forward to sign the declaration, except the stranger. "He had disappeared," wrote Hall, "nor was he ever seen again or his identity established." Hall said this episode paralleled similar incidents in world history, when strange unknown men suddenly appeared just in time for the creation of some new nation. "Are they coincidences," he asked, "or do they demonstrate that the divine wisdom of the Ancient Mysteries still is present in the world, serving mankind as it did of old?"

In John Robison's *Proofs of Conspiracy*, he noted that the banning of the Illuminati in Bavaria was largely a formality, with many members reappearing in reading societies known as the German Union. He quoted Weishaupt as proclaiming, "I have considered everything, and so prepared it, that if the Order should this day go to ruin, I shall in a year re-establish it more brilliant than ever." He clearly suspected machinations by the Order in America.



Such control assured that only those books on religion, philosophy, and politics acceptable to the Order would be available to the public.

Following the suppression of Illuminism in 1788, Karl Bahrdt and Baron von Knigge sought to revive it under the name of a reading society called the German Union. This hybrid Illuminati soon controlled the publishing and book-selling business in Germany. Such control assured that only those books on religion, philosophy, and politics acceptable to the Order would be available to the public. Although this control of reading matter kept Illuminism alive, it was not until 1808 that there was an overt attempt to revive the Order in the now established

nation of Germany. It was called the *Tugendbund,* or League of Virtue, and was founded in Prussia by what has been described as a "quasi-Masonic secret society" in an effort to revive Prussian pride following Prussia's defeat by Napoleon. Apparently the *Tugendbund* was too identifiable with the Illuminati as it was banned after only a year by Napoleonic decree and by Frederick William III. A similar effort was made via the establishment of the League of the Just, with branches in London, Brussels, Paris, and Switzerland. More on that later.

The public was inflamed against such efforts as it was a reading group meeting that attracted attention from the authorities and led them to Illuminatus Zwack's home where secret papers of the Order were discovered. One of these documents was a list of Illuminati lodges existing prior to 1786, a year before the start of the French Revolution. This list identified five lodges in Strasburg; four in Bonn; fourteen in Austria; "many" in Livonia, Courland, Alsace, Hesse, Poland, Switzerland, and Holland; two in Warsaw; eight in England; two in Scotland; and even "several" in North America.

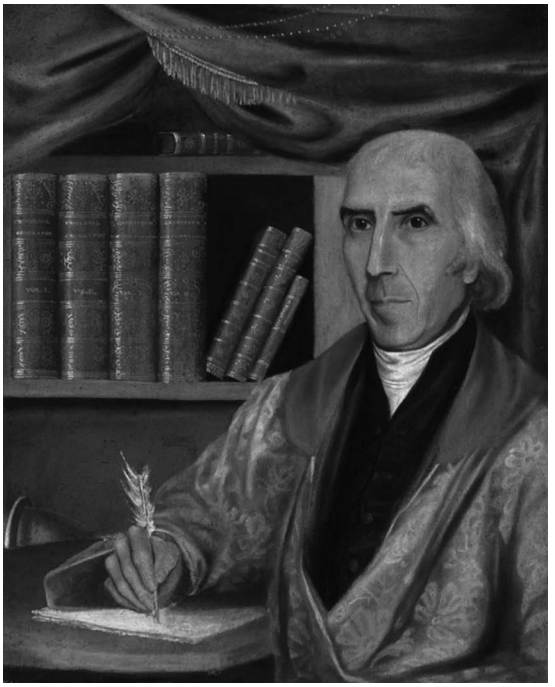
"But, although I cannot consider the German Union as a formal revival of the Order under another name, I must hold those *United*, and the members of those Reading Societies, as *Illuminati* and *Minervals* [emphasis in the original]. I must even consider the [German] Union as a part of Spartacus's work," concluded Robison.

It also may well have been the transfer of Illuminati ideals of freedom and liberty, initiated in Europe, that were brought back by the officers and men of the French and Hessian soldiers who fought in the American Revolution. Robison reported that "their officers and soldiers who returned from America, imported the American principles, and in every company found hearers who listened with delight and regret to their fascinating tale of American independence."

It may even be that Illuminati ideals were imported to the American colonies long before the revolution. Texe Marrs explained:

> In the year 1760, Masonic Illuminati agent Stephen Morin came over from France to the New World. By funneling bribes to U.S. and West Indies politicians, Morin was able to open up dozens of illuminized Masonic chapters throughout the Americas. In these clandestine lodges, thousands were initiated into the Secret Order. Then, in 1772, Haym Salomon … used Rothschild money to further influence American colonial leaders. The result was the American Revolutionary War against King George's Great Britain.

Warnings against the Illuminati came from many quarters. Professor Robison, utilizing the Order's own internal papers, saw clearly in his mind that the organization was created for the "express purpose of rooting out all the religious establishments and overturning all the existing governments of Europe."



Reverend Jedidiah Morse, who was a geographer and father of Samuel Morse of Morse code fame, feared that the anti-Federalists were controlled by the French Illuminati.

The Reverend Jedidiah Morse, an ardent Federalist, in his sermons cited from Robison's book and warned of an Illuminati conspiracy in America. On May 9, 1798, Morse, in a sermon at the New North Church in Boston, addressed the Illuminati by proclaiming, "Practically all of the civil and ecclesiastical establishments of Europe have already been shaken to their foundations by this terrible organization; the French Revolution itself is doubtless to be traced to its machinations; the successes of the French armies are to be explained on the same ground. The Jacobins are nothing more nor less than the open manifestation of the hidden system of the Illuminati. The Order has its branches established and its emissaries at work in America. The affiliated Jacobin Societies in America have doubtless had as the object of their establishment the propagation of the principles of the illuminated mother club in France.…"

In his last sermon on the Illuminati, Morse sounded much like Senator Joe McCarthy 150 years later by claiming to have "… an official, authenticated list of the names, ages, places of nativity, professions, &c. of the officers and members of a Society of *Illuminati* (or as they are now more generally and properly styled *Illuminees*) [emphasis in the original] consisting of *one hundred* members, instituted in Virginia, by the *Grand Orient* of France." It turned out his proof of Illuminati infiltration was merely a congratulatory letter from Wisdom Lodge No. 2660 in Portsmouth, Virginia, warranted by the Grand Orient of France, to the newly constituted Union Lodge No. 14 in New York, warranted by the Grand Orient of New York. The letter had been provided by a Federalist Party official intending to discredit Republicans.

Morse's claims were controversial even at the time and, when he could not substantiate his assertions, he was ridiculed and nothing was heard from him until the rise of the Anti-Masonic Party. Yet fear of the Illuminati continued unabated in the new nation.

According to author Rev. Duane L. Wildie, even after the founding of the United States, the Illuminati attempted to export Jacobin-style revolution to the infant United States. "The U.S. was established as a constitutional republic in 1789, the same year the Illuminati's devastation of France began.

Shortly thereafter, agents of the Illuminati, such as French agitator Edmond-Charles Genêt [the French ambassador to America], began organizing insurrectionary and secessionist movements to destroy the American Republic. Their efforts were delayed by widespread public exposure, thanks in no small measure to George Washington, who condemned 'the nefarious, and dangerous plan, and doctrines of the Illuminati….'" According to some researchers, Genêt's real purpose was to gain political favor for France while spreading Illuminism through the establishment of "Democratic Clubs."

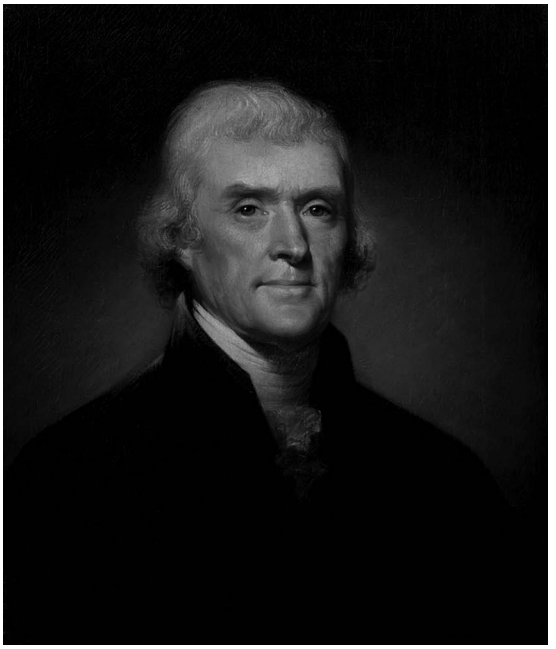


John Quincy Adams, who later became a U.S. president, reportedly organized the New England Masonic lodges.

John Quincy Adams, who later became a U.S. president, reportedly organized the New England Masonic lodges. About 1807, Adams wrote three letters to Colonel William C. Stone, a ranking Mason, charging that Thomas Jefferson was using the Masonic lodges for subversive Illuminati purposes. David Allen Rivera, author of *Final Warning: A History of the New World Order*, claimed, "These letters were allegedly kept at the Rittenburg Square Library in Philadelphia, but have since mysteriously vanished. Adams [had written earlier] to Washington, saying that Jefferson and Alexander Hamilton were misusing Masonic lodges for Illuminati purposes and the worship of Lucifer [which is recorded in the Adams Chronicles]."

In 1798, the Reverend G. W. Snyder sent Robison's book to former president George Washington requesting his thoughts on the matter of the Order's activities. In a reply letter, Washington wrote:

> It was not my intention to doubt that, the Doctrines of the Illuminati, and principles of Jacobinism had not spread in the United States. On the contrary, no one is more truly satisfied of this fact than I am. The idea that I meant to convey, was, that I did not believe that the Lodges of Free Masons in this Country had, as Societies, endeavored to propagate the diabolical tenets of the first, or pernicious principles of the latter (if they are susceptible of separation). That Individuals of them may have done it, or that the founder, or instrument employed to found, the Democratic Societies in the United States, may have had these objects; and actually had a separation of the People from their Government in view, is too evident to be questioned. I have heard much of the nefarious, and dangerous plan, and doctrines of the Illuminati, but never saw the Book until you were pleased to send it to me.… The fact is, I preside over none, nor have I been in one more than once or twice, within the last thirty years. I believe notwithstanding, that none of the Lodges in this Country are contaminated with the principles ascribed to the Society of the Illuminati.



Shortly after he became the third president of the United States, Thomas Jefferson wrote that he found some aspects of Weishaupt's credo to be not without merit.

Washington, while not denying that the doctrines of the Illuminati had spread to the new nation, apparently believed it was only the work of certain individuals and not the official agenda of clubs or parties, to include his fellow Freemasons. But if it seemed that Washington was trying to distance himself from the Illuminati, such was not the case with Founding Father and author of the Declaration of Independence, Thomas Jefferson. In an 1800 letter Jefferson wrote a defense of Weishaupt, stating, "As Weishaupt lived under the tyranny of a despot and priests, he knew that caution was necessary even in spreading information, and the principles of pure morality. This has given an air of mystery to his views, was the foundation of his banishment.... If Weishaupt had written here, where no secrecy is necessary in our endeavors to render men wise and virtuous, he would not have thought of any secret machinery for that purpose."

Jefferson, a Freemason and Founding Father, who would become president the next year, wrote in 1800 to Bishop James Madison in Philadelphia about his thoughts on Barruel's anti-Illuminati book. He almost appeared to exhibit admiration for Weishaupt as he wrote:

> I have lately by accident got a sight of a single volume (the 3d.) of the Abbe Barruel's "Antisocial conspiracy," which gives me the first idea I have ever had of what is meant by the Illuminatism against which "illuminate Morse" as he is now called, & his ecclesiastical & monarchical associates have been making such a hue and cry.
>
> Barruel's own parts of the book are perfectly the ravings of a Bedlamite [inmates of the infamous London insane asylum]. But he quotes largely from Wishaupt [sic] whom he considers as the founder of what he calls the Order. As you may not have had an opportunity of forming a judgment of this cry of "mad dog" which has been raised against his doctrines, I will give you the idea I have formed from only an hour's reading of Barruel's quotations from him, which you may be sure are not the most favorable. Wishaupt [sic] seems to be an enthusiastic Philanthropist.

> He is among those … who believe in the indefinite perfectibility of man. He thinks he may in time be rendered so perfect that he will be able to govern himself in every circumstance so as to injure none, to do all the good he can, to leave government no occasion to exercise their powers over him, & of course to render political government useless. This you know is … what Robinson [sic], Barruel & Morse had called a conspiracy against all government. Wishaupt [sic] believes that to promote this perfection of the human character was the object of Jesus Christ. That his intention was simply to reinstate natural religion, & by diffusing the light of his morality, to teach us to govern ourselves. His precepts are the love of god & love of our neighbor. And by teaching innocence of conduct, he expected to place men in their natural state of liberty & equality. He says, no one ever laid a surer foundation for liberty than our grand master, Jesus of Nazareth. He believes the Free Masons were originally possessed of the true principles & objects of Christianity, & have still preserved some of them by tradition, but much disfigured.
>
> The means he proposes to effect this improvement of human nature are "to enlighten men, to correct their morals & inspire them with benevolence. Secure of our success, said he, we abstain from violent commotions. To have foreseen the happiness of posterity & to have prepared it by irreproachable means, suffices for our felicity. The tranquility of our consciences is not troubled by the reproach of aiming at the ruin or overthrow of states or thrones."
>
> As Wishaupt [sic] lived under the tyranny of a despot & priests, he knew that caution was necessary even in spreading information, & the principles of pure morality. He proposed therefore to lead the Freemasons to adopt this object & to make the objects of their institution the diffusion of science & virtue. He proposed to initiate new members into his body by gradations proportioned to his fears of the thunderbolts of tyranny.
>
> This has given an air of mystery to his views, was the foundation of his banishment, the subversion of the Masonic order, & is the color for the ravings against him of Robinson [sic], Barruel & Morse, whose real fears are that the craft would be endangered by the spreading of information, reason, & natural morality among men.

The Federalists under Alexander Hamilton had spread the rumor that Thomas Jefferson and his Democratic-Republican Party were puppets of the European Illuminati and, judging from Jefferson's letter, either Jefferson lacked



At George Washington's inauguration in 1789, the oath of office was administered by Robert Livingston, Grand Master of the New York Grand Lodge.

knowledge of the inner Illuminati teachings, which is hard to believe, or the Federalists were correct in charging him with being a secret member of the Order. Although no concrete evidence has been made public that Jefferson was an Illuminatus, from the writings of both he and Franklin, it is apparent that they both were most familiar with the ideals of the Rosicrucians and, hence, the Illuminati.

At George Washington's inauguration in 1789, the oath of office was administered by Robert Livingston, Grand Master of the New York Grand Lodge. On September 18, 1793, Washington dedicated the U.S. Capitol. Author David Livingstone described this Masonic ceremony, writing, "Dressed in Masonic apron, the president placed a silver plate on the cornerstone and covered it with the Masonic symbols of corn, oil and wine. The plan of the city of Washington, D.C., itself was designed by Freemason and architect Pierre Charles L'Enfante [sic] in the form of a pentagram, or five-pointed star. In 1848, in a Masonic ceremony, the cornerstone was laid of the Washington Monument, an obelisk or pillar, like those formerly dedicated to the dying gods of ancient Middle East. And, every president of the United States since Independence has purportedly been a 33rd degree Freemason." The question left unanswered was "How many of the Masonic lodges involved in the revolution and its successful aftermath had been illuminized?"

Some wags have even proposed that Washington's identity was surreptitiously taken by none other than Adam Weishaupt. It is true that Weishaupt's activities after 1790 are disputed, with various versions offered of his life following the outlawing of his Order. Robert Shea and Robert Anton Wilson in their trilogy *Illuminatus!* suggested that Weishaupt traveled to America, murdered George Washington, and assumed his personae.… In Part I, they quoted from "a small left-wing newspaper in Chicago," stating, "No historian knows what happened to Adam Weishaupt after he was exiled from Bavaria in 1785.… The possibility that Adam Weishaupt killed George Washington and took his place, serving as our first President for two terms, is now confirmed.… The two main colors of the American flag are, excluding a small patch of blue in one corner, red and white: these are also the official colors of the Hashishism [the Assassins]. The flag and the Illuminati pyramid both have thirteen horizontal divisions: thirteen is, of course, the traditional code for marijuana … and is still used in that sense by Hell's Angels among others. Now, 'Washington' formed the Federalist party. The other major party in those days, The Democratic Republicans, was formed by Thomas Jefferson [and] there are grounds for accepting the testimony of the Reverend Jedediah [sic] Morse of Charleston, who accused Jefferson of being an Illuminati agent. Thus, even at the dawn of our government, both parties were Illuminati

fronts.… In spite of the fact that his face appears on billions of stamps and dollar bills, and his portrait hangs in every public building in the country, no one is quite sure what Washington looks like … contemporary portraits of the first President … do not even seem to be the same man.… Some of the portraits can be found in *Encyclopedia Britannica* and the resemblance to portraits of Weishaupt is undeniable."

One critic of this Washington-substitution theory astutely observed, "Washington took command [of the Continental Army] on July 3, 1775, and the war lasted five years. The Bavarian Illuminati was founded allegedly in 1776. Either George grew wings and quickly flew to Germany during a break from tactical maneuvers, or Weishaupt, newly arrived from Germany, was for some reason given command of the Continental army. George would have been the first general up to that era to travel across the ocean and back (takes a while each way) while managing a revolutionary army facing a relatively superior enemy."

Shea and Wilson ultimately put the kibosh on their own theory of Weishaupt substituting for the Father of our Country. They correctly pointed out that while Washington was cultivating his hemp crop, "Adam Weishaupt was very definitely still in Bavaria, teaching canon law at the University of Ingolstadt."

In tune with the psychedelic 1960s, Shea and Wilson did connect Washington with the Illuminati in that both reportedly smoked marijuana for



The portrait on the U.S. dollar bears a strong resemblance to Adam Weishaupt, founder of the Illuminati.

the medicinal and hallucinatory benefits. They noted that separating male from female hemp plants is "not required for the production of hemp rope but is absolutely necessary if one wants to use the flowering tips of the female for marijuana." Indeed, Washington's diary entry for August 7, 1765, read, "Began to seperate [sic] the Male from the Female hemp at Do—rather too late." This indicated he wanted to separate the male from the female to increase potency before fertilization.

Some researchers have suggested the British looted and burned Washington, D.C., in the War of 1812 to destroy incriminating documents exposing treason against the United States by Illuminati operatives within the government.

The followers of Thomas Jefferson, known as Jeffersonian Republicans, were anti-monarchy and anti-federalist. They divided in 1796 when members, those advocating states' rights, farming interests, and more democratic procedures, became Democratic-Republicans. In 1826, they became known simply as Democrats and, in 1854, the National Republicans shortened their name to just Republicans. This two-major party system has remained until today.



It is historical fact that for some years the Rothschilds ... had financed major projects in the United States on both sides of the Mason-Dixon Line.

By the time of the War between the States, much of the secret society machinations had been forgotten by the American public thanks to the Anti-Masonic Movement of the early 1800s.

It is historical fact that for some years the Rothschilds, financial supporters of the Illuminati, had financed major projects in the United States on both sides of the Mason-Dixon Line. Nathan Rothschild, who owned a large Manchester textile plant, bought his cotton from Southern interests and financed the importation of Southern cotton prior to the war. At the same time, wrote Rothschild biographer Wilson, "He had made loans to various states of the Union, had been, for a time, the official European banker for the U.S. government and was a pledged supporter of the Bank of the United States."

Rothschild interest in North America reached back at least as far as 1837, when a German-born representative of the Rothschild banking empire arrived in the United States and changed his name from August Schoenberg to August Belmont. He was rumored to be an illegitimate Rothschild himself. Whatever the truth, Belmont was in daily correspondence with the Rothschilds and became their acknowledged representative in the United States.

With no apparent capital of his own, Belmont soon was buying up government bonds and within a few short years had created one of the largest banking firms in the nation, August Belmont & Company. Thanks to Belmont's aggressive business tactics, the Rothschilds soon had American investments in industry, banks, railroads, federal and state bonds, tobacco, cotton,

and, of course, gold. Belmont was instrumental in later financing both North and South during the Rebellion. He strongly influenced bankers in both England and France to support the Union war effort by the purchase of government bonds. At the same time, he quietly bought up the increasingly worthless bank bonds of the South at great discounts, with the idea that the South would be forced to honor them in full after the war.

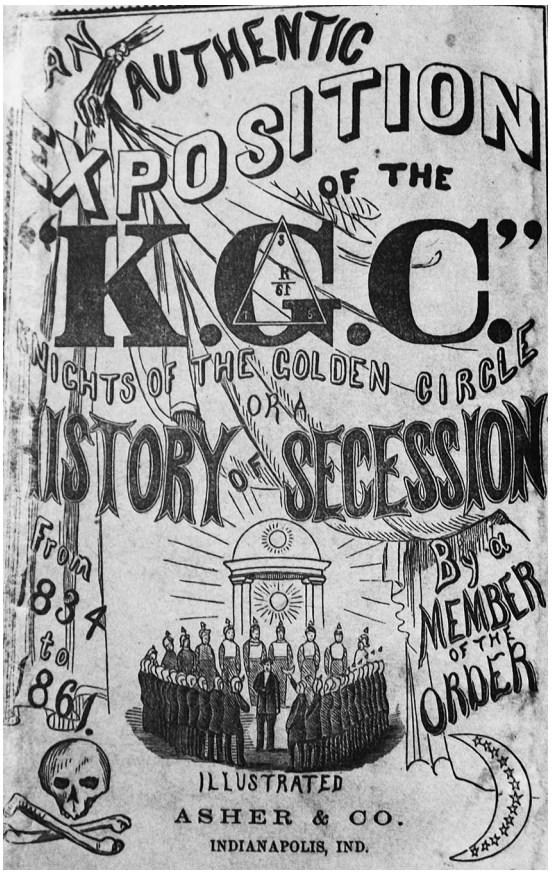
Salomon Rothschild, one of the younger family members, visited America at the onset of the war and was as openly pro-Confederate as their agent Belmont was pro-Union. Rothschild disparaged President Lincoln, stating, "He rejects all forms of compromise and thinks only of repression by force of arms. He has the appearance of a peasant and can only tell barroom stories."

The idea that the machinations behind America's sectional war were instigated by the European financial elite was confirmed by German chancellor Otto von Bismarck. "The division of the United States into federations of equal force was decided long before the Civil War by the high financial powers of Europe. These bankers were afraid that the United States, if they remained in one block and as one nation, would attain economic and financial independence, which would upset their financial domination over the world. The voice of the Rothschilds prevailed.… Therefore they sent their emissaries into the field to exploit the question of slavery and to open an abyss between the two sections of the Union," proclaimed Bismarck.

If the gambit indeed was to split the republic in two and regain North America for the European bankers, presidential aspirant Abraham Lincoln saw it clearly. He often tried to explain that his goal was to save the American union, not emancipate the slaves. During his famous debates with Stephen Douglas in 1858, Lincoln made his personal position on race quite clear: "I will say, then, that I am not, nor ever have been, in favor of bringing about in any way, the social and political equality of the white and black races.… I, as much as any other man, am in favor of having the superior position assigned to the white race."

Anti-slavery advocates in both North and South realized that technological advances meant the demise of slavery was only a matter of time. But extremists on both sides, encouraged by agents of the European financiers, continually fanned the fires of discontent.

One leader of this agitation came from yet another secret society—the Knights of the Golden Circle (KGC), a secret society founded by surgeon and author George W. L. Bickley, who in 1854 built his first knightly "castle" in Cincinnati, Ohio. Bickley drew liberally from the rites and rituals of Freemasonry. The Knights have similar passwords, handshakes, and temples to serve as meeting halls for their lesser, grand, and supreme councils. According to author G. Edward Griffin, the KGC "had close ties with a secret society in France called The Seasons, which itself was a branch of the Illuminati."



An 1854 book published by the Knights of the Golden Circle and advocating secession for southern slave states.

The name Knights of the Golden Circle was derived from a grandiose plan to create a huge slave-holding empire 2,400 miles (3,862 kilometers) in circumference with Cuba as the center point. This new nation was to include the southern United States, Mexico, part of Central America, and the West Indies in Order to gain a monopoly over the world's supply of tobacco, sugar, rice, and coffee. Historian Shelby Foote used the term "Jacobins" to describe the secessionists of the era—disrupters of the established social, religious, and political Order—who had been operating in America since the late 1700s. The Jacobins, and their form of "illuminized" Freemasonry, were the connective tissue that tied the secret societies of the Old World to hidden manipulation in the New World.

They had crossed the Atlantic after successfully destroying the "Old World Order" in France and were looking for new worlds to conquer. These fugitives were former members and the offspring of members of elder secret societies, including the outlawed Bavarian Illuminati, which traced its origins back to the dawn of humankind.

Even the assassin of President Lincoln, Southern sympathizer John Wilkes Booth, was a known member of the Knights of the Golden Circle (along with the famous outlaw Jesse James and Sam Houston). Various conspiracy researchers have connected Booth to the Illuminati, the Italian Carbonari, and through fellow Knights member Judah Benjamin, who was the secretary of state for the Confederacy, to the House of Rothschild. After the war, Benjamin, often called the "sinister power behind the throne" of Confederate president Jefferson Davis, fled to England where he became a successful attorney, reportedly representing the Rothschilds. Benjamin's mentor was U.S. senator John Slidell of Louisiana, whose niece married Rothschild agent August Belmont. Benjamin's connection to Slidell further connected Benjamin to European banking, which funded the Confederacy. As previously mentioned, the Rothschilds had established a central bank system in the major European nations since the late eighteenth century. The idea of a central bank, providing cheap credit and expandable money to commercial interests, was pushed

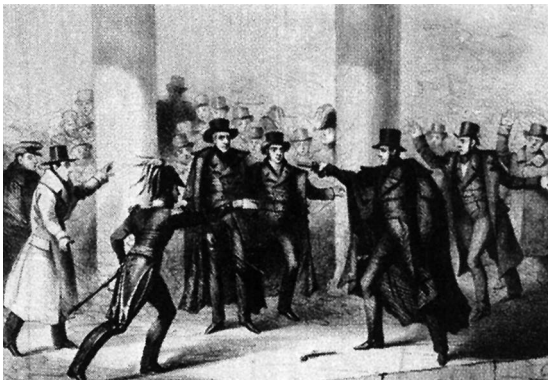
through the Continental Congress in 1781 by Congressman Robert Morris, a Philadelphia financier born in England who initially voted against the Declaration of Independence, yet whose firm, Willing and Morris, profited handsomely by trading in arms and loans to the fledgling American government.

Along with Federalist Alexander Hamilton, who was called "Morris' youthful disciple," the pair was instrumental in scraping the old Articles of Confederation in favor of a new Constitution, which essentially established an American system of mercantilism and Big Government copied after that of England, under which the colonists had just rebelled. Morris was able to create the first central bank in America, the Bank of North America. When this enterprise failed after only three years, it was Hamilton, by then secretary of the treasury, who created a second central bank, the First Bank of the United States, which Jefferson and his followers strongly opposed.

Hamilton's bank, like that of Morris, was closely modeled after the Rothschild-controlled Bank of England and created a partnership between the government and banking interests. Twenty percent of the bank's capital was obtained through the federal government, with the remaining 80 percent pledged by private investors, including foreigners such as the Rothschilds. "Under the surface, the Rothschilds long had a powerful influence in dictating American financial laws. The law records show that they were the power in the old Bank of the United States," wrote author Gustavus Myers.

Although no direct evidence can be found that Hamilton was a Rothschild agent, the fact that he acted to establish a private bank in America certainly indicates his fealty to the European banking system. As a supporter of a federal bank and his founding of the Federalist Party in 1791, it is evident he was working for the banking elite. Hamilton worked against the ideals of the Founding Fathers. Both today and at the time, many felt Hamilton's monetary policy was unconstitutional and based on fraudulent statements. Franklin, Jefferson, Madison, and other supporters of Republican government fought Hamilton's banking system and his federalism. As it seems evident that Illuminati-connected European bankers and their New World associates were trying to gain control over America's money supply, it is especially fascinating to note that the first assassination attempt on a U.S. president was against Andrew Jackson, who in 1836 ended the effort to establish a central bank, claiming it was unconstitutional and "a curse to a republic; inasmuch as it is calculated to raise around the administration a moneyed aristocracy dangerous to the liberties of the country."

America's first assassination attempt of a president was made on Jackson in 1835 by a man named Richard Lawrence, whose pistols misfired. Lawrence claimed to be "in touch with the powers in Europe." Two U.S. presidents who issued debt-free currency—Lincoln in 1862 and John F. Kennedy in 1963—also were assassinated under controversial circumstances. It should be



In 1835 an attempt was made on President Andrew Jackson's life. It was the first such attack on a U.S. president, and some feel it might have been because Jackson was opposed to the idea of a central bank.

noted that Jackson was a Freemason, which indicates that his Masonry, unlike that of the Illuminized European Masons, was not under the thrall of the international banking elite who had used Freemasonry as a cover for their Illuminati ideals.

If indeed the War Between the States was a plot to split the United States by the secret societies, as claimed by a Knights of the Golden Circle tract published in 1861, and backed by the European Rothschilds, it very nearly succeeded. In the fall of 1863, France and Britain, both badly needing Southern cotton for their textile mills, came dangerously close to both recognizing and militarily aiding the South; it was Russia's pro-North Czar Alexander II who tipped the balance. After receiving information that England and France, pending an end to the rebellion in North America, were plotting war to divide up the Russian Empire, Alexander ordered two Russian fleets to the United States. One anchored off the coast of Virginia, while the other rested at San Francisco. Both were in perfect position to attack British and French commercial shipping lines. No threats or ultimatums were made public, but it was clear that should war come, the Russian Navy was in a position to wreak havoc.

Faced with the possibility of World War I a half century before they were ready, the leaders of France and Britain hesitated, and the South, running out of money, manpower, and materials, was devastated. Adding insult to this loss were the harsh Reconstruction policies of the Republican government, which caused the South to suffer under punitive economic policies well into the 1960s. Reconstruction generated enduring hatred and bitterness into the twentieth century as well as the growth of other secret societies in the South, such as the Ku Klux Klan. It should be recalled that well into the 1960s there were no Republicans, only Democrats, in the Solid South. The men who created societies such as the Klan, Knights of the Golden Circle, the Thule Society, and Cecil Rhodes's Round Table Groups drew from a long history of clandestine European organizations. Eric Dubay, an American yoga teacher living in Thailand, is author of *The Atlantean Conspiracy*. After researching the "New World Order," he concluded:

> Before the Revolutionary War, the "New World" of the Americas lacked unity and autonomous identity. For almost 300 years there was no military, constitution, or federal government. Then within two short years, the snap of a historical finger, America had Continental Marines, Continental Congress, and the Arti-

cles of the Confederation. With the Declaration of Independence, the British colonialists (or "Americans") officially separated from the British nationalists. Freemason and bloodline General George Washington became first President of the now United States of America, and royal rule of America switched from overt to covert. Royal and secret society rule had not changed, only the perception of governance changed while the same DNA stayed in office. Instead of peasants well-aware of their plight, knowing the Monarchs/Emperors oppressing them, we became peasants who actually believed we were born into a free and open system.



Russia

The Russian Revolution—indeed the very creation of communism—sprang from Western conspiracies involving Illuminati theology long before World War I. "One of the greatest myths of contemporary history is that the Bolshevik Revolution in Russia was a popular uprising of the downtrodden masses against the hated ruling class of the Czars," wrote author Griffin. The planning and funding for the revolution came from outsiders, especially financiers in Germany, Britain, and the United States operating under Illuminati theology.

However, according to author Douglas Reed, a former London *Times* correspondent, communism sprang directly from the Illuminati. "When Weishaupt died in 1830," he wrote, "his order was probably stronger than it had ever been, but was about to change its name; the same organization with the same aims, was in the late 1840's to emerge as communism." Reed concluded that a "permanent organization of secret conspirators in all lands" brought about the "emergence of world revolution as a permanent idea and ambition."

Reed also said communism and the Russian Revolution also were the "greatest Judaic triumph and vengeance on record" as they were "organized, directed and controlled by Jews who had grown up in the Talmud-controlled areas" of Russia. He said that by following the Talmud law "Thou shall reign over every nation …." and "the Lord thy God shall set thee on high above all nations of the earth," the Jewish leaders of the revolution organized as a permanent destructive force with a permanent center of governance and a permanent armed force ready to conquer other nations.

However, some Bolsheviks and their communist descendants traced their origins to revolutionaries in nineteenth-century Italy called the Car-



Reed concluded that a "permanent organization of secret conspirators in all lands" brought about the "emergence of world revolution as a permanent idea and ambition."

bonari, or charcoal-burners. Being a secret society, their true origin is undocumented. However, the Sufi author Idries Shah of India, writing under the pen name Arkon Daraul, claimed the Carbonari originated in Scotland, later the refuge of the outlawed Knights Templar. Spreading to the continent, they lived a communal life in the forests burning wood to make charcoal. Under the pretense of carrying their charcoal for sale, they traveled freely, communicated with members, and recruited followers.

By the early 1800s, the Carbonari were established in France, Germany, Poland, and Italy. They practiced a primitive form of Freemasonry, complete with secret signs, symbols, and lodges ruled by a High Lodge commanded by a grand master.

The anti-authoritarian socialism of the Carbonari, Illuminized Freemasonry, and other rationalist and humanist groups that flourished during the Age of Enlightenment added to the aggravation of the Roman Catholic Church.

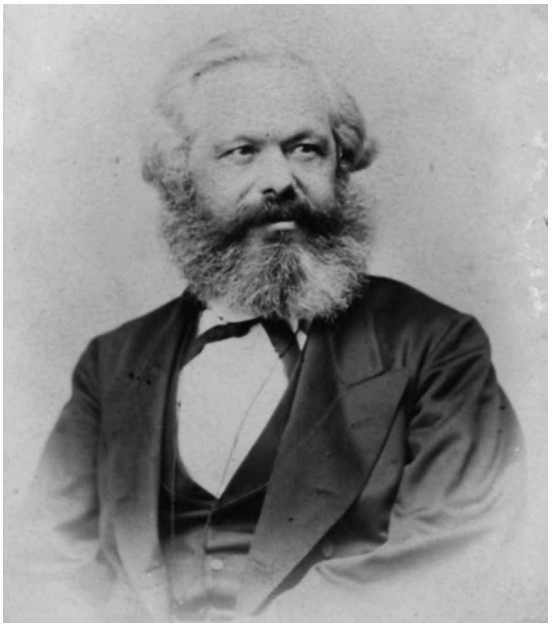
"In our day, if Masonry does not found Jacobite or other clubs, it originates and cherishes movements fully as Satanic and as dangerous. Communism, just like Carbonism, is but a form of the illuminated Masonry of (Illuminati founder) Weishaupt," warned Monsignor George Dillon in 1885.

One such movement was the International Working Men's Association—better known as the First International—the direct forerunner of communism, convened in London in 1864 and soon under the leadership of Karl Marx.

Marx was born Moses Levy Mordecai in 1818 in Trier, Germany, to Heinrich and Henrietta Marx, both descended from a long line of Jewish rabbis and hence undoubtedly familiar with the mystical traditions of the Torah and Cabala. To deter anti-Semitism, both Karl and his father were baptized in the Evangelical Established Church. Both were greatly influenced by the humanism of the Age of Enlightenment.

Following his graduation from the University of Bonn, Marx enrolled in the University of Berlin in 1836 where he joined a secret society called the Doctor Club filled with devotees of German philosopher and professor Georg Hegel and his philosophy. Although earlier expressing devout Christian ideals, Marx joined these Hegelians in moving from a belief that the Christian Gospels were "human fantasies arising from emotional needs" to outright atheism. Some modern conspiracy writers even claim that Marx eventually became a Satanist. They point to his eventual criticism of Hegel as not material enough in his thinking, to the anti-social societies in which he moved and a work written by Marx as a student that stated, "If there is a something which devours, I'll leap within it, though I bring the world to ruins … that would be

really living." Such metaphysical views of Marx indicate his acquaintance with Illuminati lore. Richard Wurmbrand, a Christian minister of Hebrew descent who spent fourteen years in a communist prison in his homeland of Romania, in his 1986 book *Marx and Satan* stated, "Marx's chief aim was the destruction of religion. The good of the workers was only a pretense."



The author of *The Communist Manifesto*, Karl Marx was born a Jew, but he was baptized and his name was changed to protect him from anti-Semites in Germany.

The goals of Russian communists and Karl Marx were largely the same goals of the Illuminati and continental Freemasonry. They were also almost identical to the major platform goals of Hitler's National Socialists (Nazis), indicating they all stemmed from a common source.

First consider the basic goals of the Illuminati:

1. Establish a New World Order.
2. Abolition of all ordered national governments.
3. Abolition of inheritance.
4. Abolition of private property.
5. Abolition of national sovereignty and patriotism.
6. Abolition of the individual home and family life.
7. Abolition of all established religions.

Now consider the ten steps to create an "ideal state" as offered by Karl Marx in his *Communist Manifesto*:

1. Abolition of private property.
2. A progressive or graduated income tax.
3. Abolition of all inheritance.
4. Confiscation of property of dissidents and immigrants.
5. Creation of a monopolistic central bank.
6. Centralize all communication and transport.
7. Control over all factories and farm production.
8. Central ownership of capital with deployable work force.
9. Blur the distinction between rural country and cities.
10. Free public education to indoctrinate all children.

Finally, we see these same goals reflected in the Nazi Party's major platform points, aside from their racial segregation:

1. A strong central government with unquestioned authority.
2. Creation of a New World Order.
3. Demand colonization of others' property.
4. Control of allocation of work force.
5, Halt further immigration into Germany.
6. Abolition of inheritance.
7. Confiscation of war profits.
8. Nationalization of all corporations.
9. Creation of National retirement plans.
10. The expropriation without compensation of land for public purposes.
11. Free public education.
12. Elevate national health through compulsory physical training.
13. The creation of a national army.
14. Laws against art and literature which have a destructive effect on our national life.
15. Allow only religions that do not endanger the State or its morality concepts.

It seems clear that the original goals of Illuminism while remaining substantially the same, nevertheless have been somewhat tailored through the years to match the desires of any current movement.

These goals are all a real-world model of the theory of Hegel's dialectic, which proposes one side of a conflict (thesis) be pitted against the other (antithesis) to create a compromise (synthesis). This formula—with the added element of actually creating the conflict—has been used successfully by the students of Hegel, which include the Illuminati, Cecil Rhodes's Round Tables, Hitler's Nazis, and members of the modern secret societies. Hegel himself also was connected to the Illuminati by his immersion in the Hermetic tradition.



In fact, many researchers claim communism was created by illuminized men as the perfect antithesis to the Western thesis of capitalism....

In fact, many researchers claim communism was created by illuminized men as the perfect antithesis to the Western thesis of capitalism so that the resulting synthesis (the Cold War) would eventually lead to their New World Order.

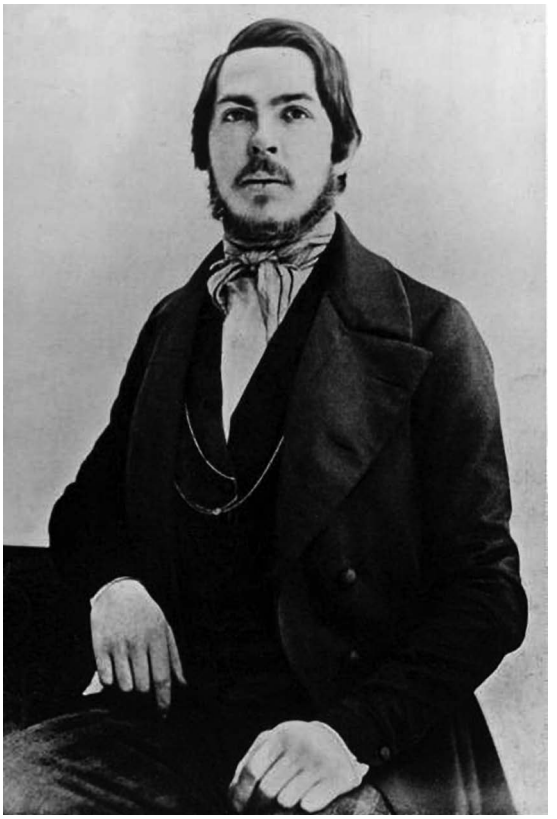
The term communism itself can be traced back to French author Nicolas-Edme Restif, who in 1785, four years before the French Revolution, used the word in a published book review. Like Weishaupt, Restif was greatly influenced by French philosopher Rousseau. He also was a collaborator on publications by Nicolas de Bonneville, honored by Marx as having begun the modern revolutionary movement. Christian author and former Satanist/Illuminist Joseph "Doc" Marquis states emphatically that he

was taught that communism was created by the Illuminati. In fact, he said the very name "communism" is simply another way of expressing Illuminism.

At the height of the McCarthy communist scare, a California State Senate report from the Committee on Education, stated:

> Communism and Russia are by no means synonymous. Russia merely occupies the unfortunate position of being communism's first victim. Communism is synonymous with world revolution and seeks the destruction of all nations, the abolition of patriotism, religion, marriage, family, private property, and all political and civil liberties.… So-called modern communism is apparently the same hypocritical and deadly world conspiracy to destroy civilization that was founded by the secret order of Illuminati in Bavaria in May 1, 1776, and that reared its hoary head here in our colonies at critical periods before the adoption of our federal Constitution.

This view was echoed by Gary Allen in his 1971 book *None Dare Call It Conspiracy*. He wrote, "'communism' is not a movement of the down-trodden masses but a movement created, manipulated and used by power-seeking billionaires in order to gain control over the world … first by establishing socialist governments in the various nations and then consolidating them all through a 'Great Merger,' into an all-powerful world Socialist Super-State probably under the auspices of the United Nations."



Friedrich Engels became a friend and cohort to Karl Marx after the two met in Paris. Together they collaborated on *Das Kapital*.

Throughout the twentieth century, many people saw the telltale signs of conspiracy, the reach for world domination, within both Europe and America, but blamed it first on international Jewry and then on communism. They failed to see the hidden hand of Illuminism that was pulling the strings of the leaders advocating a one-world government. One such leader was Karl Marx, who in 1843 married and moved to Paris, a hotbed of socialism and extremist groups already known as communists. It was in Paris that Marx befriended German philosopher Friedrich Engels. Marx and Engels both became confirmed communists

and collaborated in writing a number of revolutionary pamphlets and books, the most famous being three volumes discussing capital, *Das Kapital*. Ironically, it was Engels, the son of a wealthy capitalist, who would financially subsidize Marx, champion of the working class, most of his life.

Long a devoted Hegelian, Engels had been converted to socialist humanism by Moritz Moses Hess, known as the "communist rabbi," and by Robert Owen, a utopian socialist and spiritualist openly hostile to traditional religion.

Owen, greatly influenced by Illuminatus Johann Heinrich Pestalozzi, organized the first socialist movement in Britain and then came to America. At New Harmony, Indiana, in 1825, Owen established the first commune in the United States. There, in words ringing with Illuminati theology, Owen proclaimed, "I am come to this country to introduce an entire new order of society; to change it from an ignorant selfish system, to an enlightened social system, which shall gradually unite all interests into one and remove all cause for contest between individuals."

Some claim it was Rabbi Hess who introduced both Marx and Engels to the Illuminati. It was in London in 1847 that Marx and Engels entered another secret society called the League of the Just, composed primarily of German emigrants, many of whom were thought to be escaped members of the outlawed Illuminati. It was Hess who advocated changing the name of The League of the Just into the Communist Party. At the same time both Marx and Engels were Thirty-First Degree Masons. William Josiah Sutton, in his 1983 book *The Illuminati 666*, explained:

> Napoleon, when he came into power, would not tolerate the activities of the Jacobin Clubs with their independent opposition, so he completely suppressed it. However, the Illuminati just operated under other names. It was under the name of "The League of the Just" that Karl Marx became a member. He was hired to update the writings of Adam Weishaupt, written seventy years earlier. Weishaupt died in 1830, but his revolutionary plans were carried on by a list of his successors. In 1842, Karl Marx began to write revolutionary propaganda for the League of the Just, hoping to cause a spirit of unrest. In 1844, in collaboration with Friedrich Engels, and under the supervision of The League of the Just, Marx began to write the infamous "*Manifest der Kommunistichen Partei*," commonly known today as the "The Communist Manifesto," which appeared at the beginning of 1848. Later, the Illuminati operating under the name of The League of the Just, changed their name to "The League of Communists."

Further confirmation of the connection between the communists and the Illuminati came in the days following the Russian Revolution when socialist revolutionaries in Germany organized and called themselves Spartacists, after Adam

Weishaupt's Illuminati pseudonym. They were led by Rosa Luxemburg, the founder of the *Spartakusbund* or Spartacist League and led to a worker's rebellion in early 1919 called the Spartacist uprising. Later, in Russia they became known as Bolsheviks and then communists. Some say they celebrate May 1 as the birth of their revolutionary movement because it was the birthday of the Illuminati.



Apparently Marx also was receiving support from the Rothschilds, as reportedly two checks made payable to Marx by Nathan Rothschild....

It is interesting to note that in 1851 Marx was a correspondent for Horace Greeley's *New York Herald Tribune*. The paper praised the German Marx as "one of the clearest and most vigorous writers that country has produced—no matter what may be the judgment of the critical upon his public opinions in the sphere of political and social philosophy." Greeley along with Clinton Roosevelt was financially assisting the Communist League in London with its publication of the *Communist Manifesto*. Apparently Marx also was receiving support from the Rothschilds, as reportedly two checks made payable to Marx by Nathan Rothschild were found on display at the British Museum in London.

In a 1961 speech, President John F. Kennedy remarked on Marx's newspaper career, stating, "We are told that foreign correspondent Marx, stone broke, and with a family ill and undernourished, constantly appealed to Greeley and managing editor Charles Dana for an increase in his munificent salary of $5 per installment, a salary which he and Engels ungratefully labeled as the 'lousiest petty bourgeois cheating.' But when all his financial appeals were refused, Marx looked around for other means of livelihood and fame, eventually terminating his relationship with the *Tribune* and devoting his talents full time to the cause that would bequeath the world the seeds of Leninism, Stalinism, revolution and the Cold War. If only this capitalistic New York newspaper had treated him more kindly; if only Marx had remained a foreign correspondent, history might have been different. And I hope all publishers will bear this lesson in mind the next time they receive a poverty-stricken appeal for a small increase in the expense account from an obscure newspaper man."

"[W]hile Karl Marx was writing the *Communist Manifesto* under direction of one group of Illuminists, Professor Karl Ritter of Frankfurt University was writing the antithesis under direction of another group, so that those who direct the conspiracy at the top could use the differences in these two ideologies to start dividing larger and larger numbers of the human race into opposing camps so they could be armed and then made to fight and destroy each other, together with their political and religious institutions," wrote author Carr. "The work Ritter started was continued by the German so-called philosopher Friedrich Wilhelm Nietzsche (1844–1900) who founded Nietzscheism. Niet-

zscheism was developed into Fascism and later into Nazism and used to enable the agentur of the Illuminati to foment World Wars One and Two."

Estonian author Juri Lina, who called Soviet communism "a social catastrophe," reported that on "17 November 1845, Karl Marx became a member of the lodge *Le Socialiste*. In February 1848, Marx published his 'Communist Manifesto' on the orders of the Masonic leadership."

Author William H. McIlhany also argued that by 1815 the Illuminati had begun to extend its influence into many parts of the world beyond Bavaria and France. He noted:

> Among the personages and organizations responsible for extending the Illuminati's infiltration and power throughout Europe were Filippo Michele Buonarroti and his *Sublimes Maîtres Parfaits* [Sublime Perfect Masters], and Louis Auguste Blanqui and the *Société des Saisons* [Society of the Seasons]. Those two branches of the Illuminati formed the source of the League of the Just.... The Illuminists provided the unseen hand behind the staged communist revolts of 1848, which convulsed France, Austria-Hungary, and Russia. This inaugurated the era of communist subversion, infiltration, and control of governments across the globe—an era which has not ended, contrary to "polite" opinion.

Marx's manifesto set forth the immediate steps to create an ideal communist state. As previously demonstrated, they bear a striking resemblance to the *Protocols of the Learned Elders of Zion* and the goals of the Illuminati. The proposals of Marx were so remarkably similar to the steps for creating the ideal society proposed by the Bavarian Illuminati that it suggests a common origin. "In fact, the [communist] Internationale can hardly be viewed as anything but Illuminated Masonry in a new disguise," commented author Still.

In 1848, Marx failed to incite a socialist revolution in Prussia and, after evading prison, returned to London. Personality clashes, petty bickering, and fractious fights over ideology prevented the Communist League from becoming an effective force. Militant factions chided Marx for being more concerned with speeches than revolutions and he gradually withdrew into isolation, which only ended with his attendance at the 1864 First International. He died of apparent lung abscesses on March 14, 1883, depressed over the suicides of his two daughters and just two months after the death of his wife.

Following an abortive revolution in 1905, thousands of Russian activists had been exiled, including Leon Trotsky, whose Hebrew name was Lev Davidovich Bronstein, and Vladimir Ilyich Lenin, a revolutionary intellectual who adapted the theories of Hegel, Fichte, Ruskin, and Marx to Russia's political and economic predicament. After years of attempts at reform, the czar was forced to abdicate on March 15, 1917, following riots in St. Petersburg (then Petrograd) believed by many to have been instigated by British agents. The czar and his entire

family were murdered by the Bolsheviks a year later in July 1918 at Yekaterinburg in central Russia. When the Bolsheviks were forced to hastily flee from Yekaterinburg, they had no time to destroy all the telegraph tape strips in the telegraph building. Nikolai Sokolov, who participated in an investigation in 1919 by "White Russians," reported that the anti-communist leader Alexander Kolchak found and kept the telegraph tapes, which later were deciphered by experts in Paris in 1922. The tapes revealed that orders to the communists originated outside of Russia.



Vladimir Lenin, leader of the Russian Revolution, was a believer in the ideals of Marx, Engel, Hegel, and others who advocated overturning the social order.

"The order to murder the Czar and his family came from New York. Lenin had hardly any say in the matter," noted Jewish Canadian writer Henry Makow. "The chairman of the [communist] Central Executive Committee, Yakov Sverdlov, sent a message to Yakov Yurovsky where he relayed that after he had told Jacob Schiff in New York about the approach of the White army, he had received orders from Schiff to liquidate the Czar and his entire family at once. This order was delivered to Sverdlov by the American Representation, which then lay in the town of Vologda."

So it is clear that communism did not spring spontaneously from poor, downtrodden masses of workers, but was the result of long-range schemes and intrigues by Illuminati refugees and adherents of Illuminism. Author Douglas Reed contended that the labor uprisings in various European countries following the publication of the Manifesto indicated that the secret societies were colluding together in promoting the Illuminati's world revolution. He proclaimed the cause of all this: "Karl Marx and his Communist Manifesto were the outward and visible signs of a significant historic event: Talmudic Judaism had taken over the world revolution."

Citing author Lina's charge that about 150 million people died as a result of the Bolshevik Revolution, some researchers viewed the resulting communism as being subsidized by the Illuminati and the banking cartel behind it. It is ironic, and largely unknown to the public, that Western leaders, guided by the banking elite, pledged to oppose the Bolsheviks but in fact defended and financed them. They betrayed the White Russians who were our allies in World War I and ensured a Bolshevik victory through their intervention.

It is true that in January 1917, Leon Trotsky was living in New York City working as a reporter for *The New World*, a communist newspaper. Trotsky had escaped an earlier failed attempt at revolution in Russia and fled to France, where he was expelled for his revolutionary behavior. "He soon discovered that there were wealthy Wall Street bankers who were willing to finance a revolution in Russia," wrote journalist Still.

One of these bankers was the previously mentioned Jacob Schiff, whose family had lived with the Rothschilds in Frankfurt. Another was Elihu Root, attorney for Paul Warburg's Kuhn, Loeb & Company. According to the *New York Journal-American*, "[I]t is estimated by Jacob's grandson, John Schiff, that the old man sank about $20 million for the final triumph of Bolshevism in Russia." Root, a member of the Council on Foreign Relations, contributed yet another $20 million, according to the *Congressional Record* of September 2, 1919.

According to *The Reformation Online* website, "In Wall Street and the Bolshevik Revolution, we noted that revolution related financiers were concentrated at a single address in New York City, the same Equitable Office Building. In 1917 the headquarters of the No. 2 District of the Federal Reserve System, the most important of the Federal Reserve districts, was located at 120 Broadway; of nine directors of the Federal Reserve Bank of New York, four were physically located at 120 Broadway, and two of these directors were simultaneously on the board of American International Corporation. The American International Corporation [A.I.C.] had been founded in 1915 by the Morgan interests with enthusiastic participation by the Rockefeller and Stillman groups. The general offices of A.I C. were at 120 Broadway. Its directors were heavily interlocked with other major Wall Street financial and industrial interests, and it was determined that American International Corporation had a significant role in the success and consolidation of the 1917 Bolshevik Revolution."

A.I.C. directors included names like Rockefeller (representing Rothschild interests), Lovett and Stillman, and Frank Vanderlip, one of the Jekyll Island conspirators who created the Federal Reserve, and George Herbert Walker, whose daughter married Prescott Bush, the father and grandfather of the two Bush presidents. Gary Allen, author of *None Dare Call It Conspiracy,* concluded, "In the Bolshevik Revolution we have some of the world's richest and most powerful men financing a movement which claims its very existence is based on the concept of stripping of their wealth men like the Rothschilds, Rockefellers, Schiffs, Warburgs, Morgans, Harrimans and Milners. But obviously, these men have no fear of international communism. It is only logical to assume that if they financed it and do not fear it, it must be because they control it. Can there be any other explanation that makes sense?"

It is also factual to note that nearly all of the leading communists who took control of Russia from 1917 to 1920 were Jewish or had Jewish family members in the past. It is not hard to suspect that some, if not most, were "illu-

minized" with esoteric and Cabalistic theology. Even Vladimir Ilyich Ulyanov, known simply as Lenin, had a Jewish grandfather on his mother's side. According to Ruth Wisse, writing on the myjewishlearning.com website, "The declassification of documents since the collapse of the Soviet Communist tyranny in 1991 has brought irrefutable proof that Lenin's maternal great-grandfather was a *shtetl* Jew named Moshko Blank. Whether or not Lenin himself was aware of this piece of information is uncertain, but by the time of his death in 1924 his sister had possession of the facts—and, by order of the Central Committee of the Communist party, was forced to keep them secret. The order held firm until the dissolution of the Soviet Union in the early 1990s."



Another leader of the Russian Revolution was Leon Trotsky, who was the son of David Bronstein, a wealthy Jewish farmer from what is now the Ukraine.

David R. Francis, the last U.S. ambassador to pre-communist Russia, warned about the international aspect of the revolutionaries in a January 1918 dispatch to Washington: "The Bolshevik leaders here, most of whom are Jews and 90 percent of whom are returned exiles, care little for Russia or any other country but are internationalists and they are trying to start a worldwide social revolution."

This conspiratorial view was echoed by none other than Winston Churchill, who in a February 8, 1920, article in the *Illustrated Sunday Herald* entitled "Zionism versus Bolshevism," he wrote, "This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany), and Emma Goldman (United States), this worldwide conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognizable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire."

It must clearly be understood that these world revolutions cannot be blamed on all persons of the Jewish faith. In fact, whether in revolutionary France or Russia, and certainly in Germany, the majority of victims were Jewish. The trouble seems to have come only from those deeply involved in the Zionist movement, which originated in Russia. In fact, both in the French and Russian revolutions, atheism was declared the national religion.

If there is one, single motivating factor behind the horror and tragedy experienced in the twentieth century, it is surely anti-communism. The animosity between the so-called democracies of the West and the communism of the East produced continuous turmoil from 1918 through the end of the century.

The flight of the privileged elite from communism in Russia during 1918 and from China in 1949 sent shock waves through the capitals of Europe and America, which prompted a backlash that lasted for decades. Anti-communism became the basis for much of the horror and tragedy in the twentieth century. The cry of "Workers of the world unite!" struck fear in the capitalists of Western industry, banking, and commerce who were not in the know. This fear trickled through their political representatives, employees, and on into virtually every home. Thoughtful people were mystified as to how such high-level capitalists as the Morgans, Du Ponts, Warburgs, Schiffs, and Rockefellers could condone, much less support, an ideology that overtly threatened their position and wealth.

To understand this seeming dichotomy, one must understand that the Illuminati operated largely on the Hegelian Dialectic, utilized so well by Weishaupt, Marx, and Hitler. The application of the Hegelian Dialectic could explain how Western capitalists created communism on one side (thesis) as a perceived enemy to the democratic nations (antithesis) on the other side. The ensuing conflict produced huge markets for finance and armaments and eventually a leveling of both sides (synthesis). Often during the past fifty years, it was said, the United States was getting more like Russia and Russia was getting more like the United States.

Social activists and bureaucrats alike have learned this both-ends-against-the-middle stratagem well, whether by experience, intuition, or study. Demand more than you really need (thesis) from your opposition (antithesis) and, after compromises, you'll usually end up with what you wanted in the first place (synthesis).

"This revolutionary method—the systematic working of thesis vs. antithesis = synthesis—is the key to understanding world history," declared conspiracy author Texe Marrs. Others have described this Hegelian dialectic as problem, reaction, solution.

Trotsky, carrying a passport authorized by President Woodrow Wilson and accompanied by nearly 300 revolutionaries along with funds provided by Wall Street, was sent to Russia by ship on March 27, 1917, just days before

America entered World War I. Trotsky openly revealed the plan in a speech before leaving New York. "I am going back to Russia to overthrow the provisional government and stop the war with Germany," he proclaimed.

As Trotsky traveled to Russia with an American passport and Wall Street funding, Lenin also left exile. Aided by the Germans and accompanied by about 150 trained revolutionaries, Lenin was put on a "sealed train" in Switzerland along with at least $5 million. The train passed through wartime Germany unhindered as arranged by Max Warburg and the German High Command. Warburg was the brother of Paul Warburg, one of the creators of the Federal Reserve and who handled World War I finances for the United States. Here was a classic example of internationalists/globalists—in this incidence, two brothers—managing opposing sides of the same war.

Both Lenin and Trotsky were labeled German agents by the government of Alexander Kerensky, the second of provisional governments created following the czar's abdication. By November 1917, Lenin and Trotsky, backed by Western funds, had instigated a successful revolt and seized the Russian government for the Bolsheviks.



Because of the 1917 revolution, the Russians pulled out of World War I, which had the effect of allowing German forces to divert their forces back to the Western Front.

But the communist grip on Russia was not secure. Internal strife between the "Reds" and the "Whites" lasted until 1922 and cost some twenty-eight million Russian lives, many times the war loss. Lenin died in 1924 from a series of strokes after helping form the Third International or Comintern, an organization to export communism worldwide. Trotsky fled Russia when Stalin took dictatorial control and in 1940 was murdered in Mexico by a Stalinist agent.

The Russian Revolution not only took Russia out of the war, freeing millions of German soldiers on the Eastern Front for transfer to the Western Front in France, but at the Illuminati globalist level, communism become entrenched and ready to stimulate worldwide fear and mistrust in communism vs. capitalism vs. fascism.

Even Lenin apparently came to understand that he was being manipulated by more powerful forces. "The state does not function as we desired," he once wrote. "A man is at the wheel and seems to lead it, but the car does not drive in the desired direction. It moves as another force wishes."

This other "force" may well have been members of the secret societies operating in the shadow of the Illuminati, who were behind the birth of communism itself. Lenin described them as "monopoly finance capitalists."

William Guy Carr, a former intelligence officer in the Royal Canadian Navy who was introduced to Bolshevik theories while onboard a ship to Asia in 1909, in his book *Pawns in the Game,* wrote, "Once these revolutionaries [who put Lenin in power] had served their purpose most of them were condemned to exile or death. It was only a comparatively short time before all original members of the First International were either dead, in prison, or in exile. The history of the Lenin and Stalin Dictatorships should convince any unbiased person that the masses of the world's population, regardless of color, or creed have been used as pawns in the game of international chess played by the 'Red' international bankers and the 'Black' Aryan Nazi War Lords as directed by the Illuminati."

With the subjugation of Russia by the communists, Carr said the leaders of the World Revolutionary Movement went into action. He wrote:

> The Central Committee [of the communists] was ordered to prepare the Temples and Lodges of the Grand Orient for action. The members were to be made active, proselytizing their revolutionary and atheistic ideology. The Party Line was to unite all revolutionary bodies for the purpose of bringing all the big capitalistic countries into war with each other so that the terrific losses suffered, the high taxation imposed, and the hardships endured by the masses of the population, would make the majority of the working classes react favorably to the suggestion of a revolution to end wars. When all countries had been Sovietized then the Secret Powers would form a Totalitarian Dictatorship and their identity need remain secret no longer. It is possible

that only Lenin knew the secret aims and ambitions of the Illuminati who molded revolutionary action to suit their purposes.

One such secret aim was to prepare for a Great War, which within Illuminati-inspired groups was being planned even before the Russian Revolution had been completed.

Summary

Although, as will be seen, there were the fingerprints of Illuminism, if not actual Order members, involved in the American Revolution, it was later in France that a definite connection between rebellion and the Illuminati may be found.

It is popularly believed, and sometimes taught, that the French Revolution was caused by a public uprising due to lack of food and unequal government representation. However, close examination reveals that the upheaval was the result of agitation by cells of French Freemasonry and the German Illuminati, which oftentimes were intermingled. Even the stodgy *New Encyclopedia Britannica* noted that the revolutionary spirit was encouraged by a "brotherhood taught by such groups as the Freemasons, members of secret fraternal societies, and the Illuminati, a rationalist secret society.…"

One observer of the scene, an Italian who took the name Cagliostro and served as court magician to King Louis XVI, wrote that by 1789, the year revolution broke out, some 266 lodges of the Masonic Grand Orient of France had become imbued with Illuminati philosophy, many without knowing it. Only a small number of French Masons were initiated into the secrets and rituals of the Illuminati.

Not only were prominent leaders of the revolution, such as the Duke of Orléans and the Marquis de Lafayette, ranking Freemasons but the infamous Jacobin Club, which provided the bulk of the radicals at the heart of the rebellion, was itself a creation of Illuminzed Freemasons. Another notable revolutionary leader, Count Mirabeau, achieved the status of an Illuminati Adept while living in Berlin. Note also that it was the theories of French philosopher Rousseau that had so inspired Weishaupt. The illuminated lodges were in close communication with the Grand Orient Lodge in Paris and were prepared to rise up when the signal was given.

Contrary to popular accounts, the French monarchy in the decade prior to the revolution had permitted considerable political and social reforms improving the lives of the commoners. One theory at the time was that the Duke of Orléans, influenced by the Illuminati, bought up all the grain in 1789, thus causing starvation among the commoners.

As the three Estates squabbled over voting rights at Versailles in May 1789, King Louis XVI called for a National Assembly while secretly summon-



Louis Philippe II, Duke of Orléans, supported the French Revolution but was still killed during the Reign of Terror. One theory was that he incited the rebellion by depriving commoners of grain.

ing troops to suppress the gathering. Word of the troop movements created fear among the population and in July a Paris crowd assailed the King's prison, the Bastille, where they released a paltry seven prisoners, most of them mental patients, but did seize much-needed weapons and gunpowder. The storming of the Bastille has been greatly romanticized, considering only one in every thousand Parisians participated and the defense was lackluster with only one of the fifteen available cannons being fired at the crowd. Even this event was blamed on agitation and encouragement by *agents provocateur* sent from the south.

Meanwhile couriers sent from the secret societies rode from town to town warning fearful peasants that the king intended to attack them. They were told their enemies were hiding in the homes of the aristocrats and soon violence became widespread.

The insurrection was inspired by the fusion of two Masonic Grand Lodges into one grand assembly in 1786 headed by the Duke of Orléans, who began to prepare it for revolution.

As chaos grew in 1789, the national assembly at Versailles introduced the Declaration of the Rights of Man and of the Citizen, which proclaimed liberty, equality, and the rights to property and to resist oppression. When King Louis XVI refused to sign the declaration, a mob seized him and took him to Paris. Encouraged by the success of the Illuminati-inspired French rebellion, Revolutionary Clubs sprang up in England, Ireland, Austria, Belgium, Italy, Switzerland, and the German states. Tensions between the nations grew until 1792 when France declared war on Austria and Prussia. The resulting war and violence degenerated into the Reign of Terror in which King Louis XVI, Marie Antoinette, and many thousands of aristocrats were led to the guillotine. The chaos continued until 1799 when a young Napoleon Bonaparte took control and proclaimed an end to the revolution. It is interesting to note that following their success at igniting a revolution, the Jacobins shut down all the French Masonic lodges, apparently fearful that the organizing power of Freemasonry might be turned against them. Likewise, the remnants of the Bavarian Illuminati did not fare well after the revolution.

Aristocrats who fled to neighboring countries raised the alarm over Illuminati machinations and soon other nations joined German Elector Karl Theodor in banning all secret societies. Both Freemasons and anyone identified as an Illuminatus were hunted down and executed, particularly by the Jacobins in France. It appeared to be the end of the Illuminati until one considers its influence in another revolution, this one in the new lands of America. Although the American Revolution had ended six years before violence broke out in France, many of the same secret society influences were accused of fomenting insurrection within the thirteen colonies. Illuminati documents discovered in the raid on the home of Zwack noted there were "several" Illuminati chapters or lodges in North America before the revolution and even at the time they were accused of fostering insurrection. These chapters often included leading Freemasons and avid supporters of the Enlightenment. The slogans of the American Revolution—Liberty and Equality—inspired those of the French Revolution. The concept of "unalienable rights" for the individual was first discussed within the Illuminati. Most of America's Founding Fathers supported the concept of individual freedom from political and religious tyranny, thereby supporting Illuminati goals. And above all, a majority of the patriots were practicing Freemasons, within which flowed the currents of Illuminati doctrines.



Most of America's Founding Fathers supported the concept of individual freedom from political and religious tyranny, thereby supporting Illuminati goals.

While some Masons had been "Illuminized" in European lodges before immigrating to America, others received training as members of newly formed lodges in the colonies. It was the secrecy inherent in America's Masonic lodges that provided cover for the planning necessary for the revolution. It was also thought that the Illuminati ideals of individual freedom from church and state may have been absorbed by the officers and men of the French and Hessian soldiers sent across the Atlantic during the revolution. It was said that these troops were delighted and intrigued by the tales of American independence and carried discontent back to Europe.

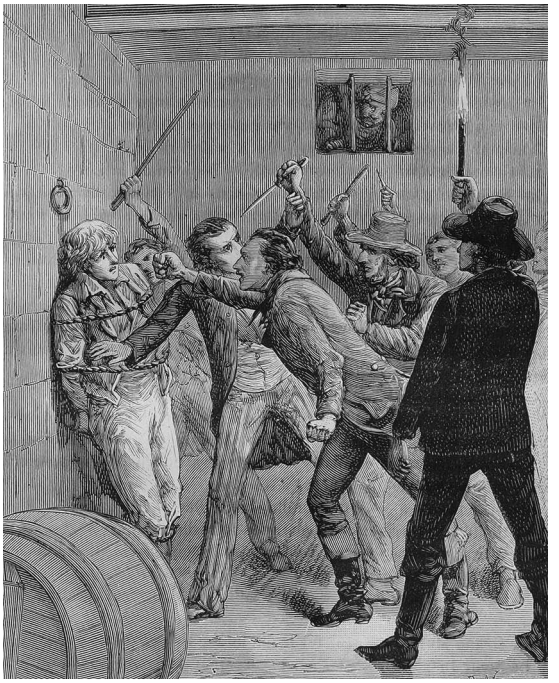
Even the Founding Fathers were not immune to the divisiveness over the Illuminati. Recall that John Quincy Adams accused Thomas Jefferson of subverting Masonic lodges with Illuminism. George Washington, responding to a friend who had sent him John Robison's anti-Illuminati book in 1798 wrote, "It was not my intention to doubt that, the Doctrines of the Illuminati, and principles of Jacobinism had not spread in the United States. On the contrary, no one is more truly satisfied of this fact than I am."

Jefferson, always the free thinker and champion of individual liberty, as late as 1800, wrote in defense of Weishaupt, noting that it was "the tyranny of a despot and priests" that caused the great secrecy within the Illuminati and

was the principal cause of its crusade against church and state. He also characterized Barruel's anti-Illuminati screed as the "the ravings of a Bedlamite."Jefferson's defense of Weishaupt prompted his political enemies, particularly Federalist Alexander Hamilton, to accuse the author of the Declaration of Independence of being a puppet of the European Illuminati. Although no concrete evidence has been made public that Jefferson was an Illuminatus, from the writings of both he and Benjamin Franklin it appears obvious that both men were familiar with the ideals of the Rosicrucians and, hence, the Illuminati. And it is well known that the Freemasons, whether illuminized or not, played a major role in the founding of the United States. When dedicating the U.S. Capitol, Washington wore his Masonic apron. Researchers have claimed that every president since Washington has been at least a Thirty-three-Degree Mason. One disproven conspiracy theory even claimed that Weishaupt secretly came to America where he murdered Washington and took his place as president.

One theory that has been proven true based on the letters of the Founding Fathers is that many of them, including Washington and Jefferson, grew cannabis hemp (marijuana) and smoked it for its medicinal and hallucinatory properties, just as within the Illuminati. It is known that the Boston Tea Party was entirely a Freemason operation performed by members of a Boston lodge, identified by some as St. John's and by others as St. Andrew's. Every signatory to the Declaration of Independence, except one, was known to be a Freemason. After the revolution, the French ambassador to America, Edmond-Charles Genet, made attempts to organize insurrection against the new American Republic and establish Illuminism but was stymied by patriots, including George Washington, who condemned "the nefarious, and dangerous plan, and doctrines of the Illuminati…." Meanwhile, attempts to revive the Illuminati in Germany by reorganizing as reading societies proved a failure, and some, such as the *Tugendbund* or League of Virtue, were banned by Napoleonic decree. Attempts in other European nations met similar fates. Except for the Freemasons, secret societies had a difficult time becoming established in the new nation of the United States, where men prided themselves on individual freedom from both government and religion. Individualism had a strong hold on the men and women who tamed the wilderness areas. Public attention was again turned to secret societies in the early 1800s with a scandal involving the Freemasons, whether Illumininized or not. Following the disappearance and presumed murder of Captain William Morgan in 1826, who had threatened to reveal Masonic secrets, coupled with the lack of investigation by Masonic officials, public outrage prompted an anti-Masonic backlash that caused the closure of more than 2,000 lodges with more than 45,000 Masons resigning. For the first time a third political party was formed in the United States—the Anti-Masonic Party. It was a serious blow to Freemasonry. The party was

formed by opponents of President Andrew Jackson, himself a Freemason but who opposed the international bankers and their attempts at creating a central bank. Many of the Founding Fathers had argued that a central bank would be injurious to the new nation. John Adams in 1811 wrote, "[E]very bank of discount, every bank by which interest is to be paid or profit of any kind made by the [lender], is downright corruption. It is taxation for the public for the benefit and profit of individuals.…"



Captain William Morgan, a veteran of the War of 1812, threatened in 1826 to publish the secrets of the Freemasons. Shortly afterwards, he was kidnapped and presumably killed by Masons as depicted in this engraving.

The First Bank of the United States created by the efforts of Alexander Hamilton's mentor Robert Morris was closely modeled after the Bank of England. It created a partnership between the government and banking interests. The new federal government provided 20 percent of the bank's capital with the remaining 80 percent pledged by private investors, including foreigners such as the Rothschilds. It appeared conspiring European bankers and their New World associates were trying to gain control over America's money supply. This bank also caused inflation by the creation of fractional-reserve notes. Money merchants prospered but the average citizen suffered. In 1811, when the bank's twenty-year charter came up for renewal, it was defeated by one vote in both the Senate and the House.

The Second Bank of the United States was created by Alexander Hamilton in 1816 to combat chaotic banking conditions following the War of 1812. This central bank ended in 1836, after President Jackson vetoed a congressional bill to extend its charter, precipitating what became known as the "Bank War." Jackson, the first president from west of the Appalachian Mountains, denounced the central bank as unconstitutional as well as "a curse to a republic; inasmuch as it is calculated to raise around the administration a moneyed aristocracy dangerous to the liberties of the country."

It is interesting to note that America's first presidential assassination attempt was made on Jackson in 1835 by a man named Richard Lawrence, whose pistols misfired. Lawrence claimed to be "in touch with the powers in Europe." The unharmed, but infuriated, Jackson withdrew government funds from the "den of vipers" and Second Bank resident Nicholas Biddle retaliated

by curtailing credit nationally, causing widespread economic panic. According to some researchers, Biddle was an agent of Jacob Rothschild in Paris. Jackson was censured by Biddle's friends in the Senate for failure to obtain Congressional authorization to withdraw the funds, but the censure was annulled in 1837. Biddle disappeared from the scene and "Old Hickory," the hero of the Battle of New Orleans, by the end of his two terms had managed to eliminate the national debt. There were other attempts to resurrect a central bank but none succeeded until the creation of the Federal Reserve System in 1913.



Those left behind attempted to restore the Masonic traditions but knew that much of the original information passed down through the centuries was lost.

With the anti-Masonic scandal and the decimation of its membership, a very distinct rift was opened between the lodges of North America, which in the confusion lost understanding of the arcane knowledge and became more like social clubs, and their European brothers, who managed to hold on to some of the prehistoric lore and traditions. A similar loss of ancient knowledge had occurred in England when King James II in 1688 went into exile in France, taking with him traditional Masonic knowledge gained from the Scots, beneficiaries of the Knights Templar teachings. His followers were known as Jacobites, James being derived from Jacob.

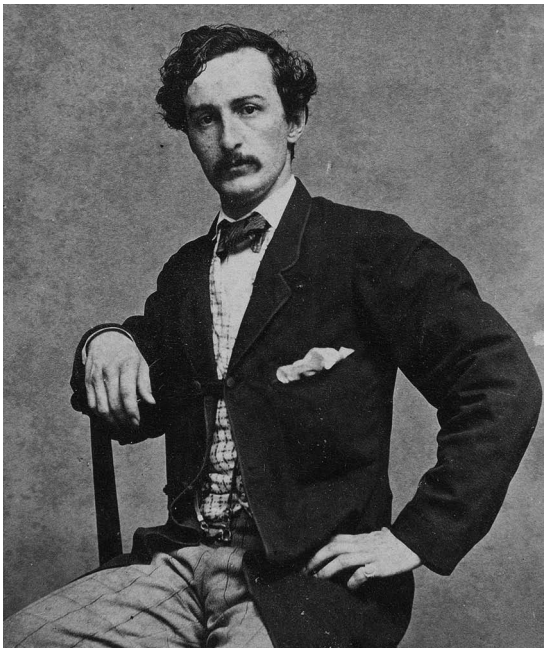
Those left behind attempted to restore the Masonic traditions but knew that much of the original information passed down through the centuries was lost. In 1714, following Georg, the Elector of Hanover, Germany, being placed on the throne of England and installed as King George I, the Grand Lodge of London was formed and from there came most of the traditions of modern Masonry. British author and Masonic scholar Laurence Gardner wrote that Masonic texts prepared about 1717 most likely were produced by Sir Francis Bacon, believed by some to be the real author of the Shakespeare material as well as the person who masterminded the forty-six scholars who produced the King James Bible. A coded clue as to Bacon's contributions can be found in in the King James Version of Psalms 46—count forty-six letters from the beginning to get the word "Shake" and forty-six words from the end to get the word "Spear." The number forty-six was Bacon's cypher.

Following the anti-Masonic Movement of the early 1800s, much of the secret society machinations during the revolution had been forgotten by the American public. But the European bankers had not forgotten about America. By 1860 the Rothschilds, financial supporters of the Illuminati, had financed major projects on both sides of the Mason-Dixon Line. Nathan Rothschild, who owned a large Manchester textile plant, bought his cotton from Southern interests and financed the importation of Southern cotton prior to the war. Concurrently, he had made loans to various states of the Union, serving as the official European banker for the U.S. government and a pledged supporter of

the Bank of the United States. Nathan also was represented in the United States by Rothschild agent August Schoenberg, who arrived in America in 1837, changed his name to August Belmont, and was instrumental in financing both the South and the North prior to the Confederate rebellion. Salomon Rothschild, one of the younger family members, visited America at the onset of the war and was as openly pro-Confederate as Belmont was pro-Union. Again, this was an example of the non-partisan machinations of the internationalists.

The idea that European bankers, led by the Rothschilds, were behind America's sectional war was confirmed by German chancellor Otto von Bismarck, who said the bankers feared economic independence in the United States would "upset and their financial domination over the world." "The voice of the Rothschilds prevailed," said Bismarck. "Therefore they sent their emissaries into the field to exploit the question of slavery and to open an abyss between the two sections of the Union." Apparently the one man who clearly saw this attempt to divide the American Republic and thereby regain mastery over it for the French and British was Abraham Lincoln, who often explained his goal was to save the American union, not emancipate the slaves.

One secret society that worked to divide the nation prior to the War Between the States was the Knights of the Golden Circle (KGC), a secret society founded by surgeon and author Dr. George W. L. Bickley, who in 1854 founded his first knightly "castle" in Cincinnati, Ohio. Bickley liberally copied the rites and rituals of the Freemasons and reportedly had close ties to a French branch of the Illuminati called "The Seasons." Respected historian Shelby Foote described the southern secessionists as "Jacobins," who had crossed the Atlantic after successfully destroying the "Old World Order" in France. John Wilkes Booth, the assassin of Lincoln, was a member of the KGC, as was Confederate secretary of state Judah Benjamin, himself connected to the Rothschilds. The plot by the secret societies to split the United States, as claimed by a Knights of the Golden Circle tract published in 1861, very nearly succeeded. In the fall of 1863, France and Britain, both badly needing Southern cotton for their textile mills, came dangerously close to both recognizing and militarily aiding the South.



John Wilkes Booth, the famous actor who killed President Lincoln, was a member of the Knights of the Golden Circle.

It was Russia's pro-North Czar Alexander II, after learning that England and

France were plotting to divide up the Russian Empire at the conclusion of the war in America, who changed the course of history. He ordered two Russian fleets to the United States, one to Virginia and the other to San Francisco, where they were in position to attack British and French commerce shipping lines. No threats or ultimatums were made public, but it was clear that should war come, the Russian Navy was in a position to wreak havoc. Faced with the possibility of World War I a half century before they were ready, the leaders of France and Britain hesitated and the South, out of money, manpower, and materials, was crushed. The harsh Reconstruction policies of the Republican government, which caused the South to suffer under punitive economic policies well into the 1960s, generated enduring hatred and bitterness well into the twentieth century and prompted the growth of other secret societies, such as the Ku Klux Klan. But if the plan by secret societies to divide the United States was thwarted, their goal of world revolution continued. The planning and funding for the revolution in Russia came from financiers in Germany, Britain, and the United States operating under Illuminati theology.

It has been stated that the Illuminati merely changed names in the late 1840s. Tracing their anti-authoritarian socialism back to the charcoal-burners, or *Carbonari,* radicals carried on the world revolution ideals of the Illuminati under the name communism. One group leading the way to socialism was the International Working Men's Association, called the First International. This direct forerunner of communism was convened in London in 1864 and soon under the leadership of Karl Marx, the German-born son of a long line of Jewish rabbis. Marx undoubtedly was familiar with the mystical traditions of the Torah and Cabala and Illuminati theology. The basic goals of the Russian communists under Marx were largely the same as those of the Illuminati and continental Freemasonry, indicating a common origin. These goals included the establishment of a New World Order and the abolition of all ordered national governments, inheritance, private property, national sovereignty and patriotism, the individual home and family life, and all established religions. These same Illuminati goals, which bear a striking resemblance to the *Protocols of the Learned Elders of Zion,* can be found within the platform of the later Nazi Party. These goals are all a real-world model of the theory by German philosopher Georg Hegel, whose dialectic theory proposes one side of a conflict (thesis) be pitted against the other (antithesis) to create a compromise (synthesis). This formula—with the added element of actually creating the conflict—has been used successfully by the Illuminati, Hitler, and members of the modern secret societies.

Hegel was connected to the Illuminati by his immersion in the Hermetic tradition. One devoted follower of Hegel, Friedrich Engels, who with Marx composed the theories of Marxist communism, had been converted to socialist humanism by Moritz Moses Hess, the "communist rabbi," and by Robert

Owen, a utopian socialist and spiritualist. Owen, greatly influenced by Illuminatus Johann Heinrich Pestalozzi, organized the first socialist movement in Britain and then brought his socialism to America.



On the suggestion of Rabbi Hess, the name of the League was changed to the Communist Party.

In 1847, Marx and Engels, both Freemasons, joined a secret society in London called the League of the Just, composed primarily of German emigrants many thought to be escaped members of the outlawed Illuminati. On the suggestion of Rabbi Hess, the name of the League was changed to the Communist Party. One researcher claimed Marx wrote his "Communist Manifesto" on the orders of the Masonic leadership.

In 1917, as World War I was reaching a crescendo, rebellion in Russia forced the abdication of the czar, who later, along with his entire family, was murdered by the Bolsheviks, who took control of Russia and withdrew from the war, freeing millions of German soldiers for action on the Western Front. It was the Bolsheviks, the forerunners of communism, who were funded by bankers in London and New York.

In fact, when the Russian Revolution broke out, the future leaders of the communist movement—Leon Trotsky and Vladimir Lenin—were not even in Russia. Lenin, who had been in exile in Switzerland, passed through wartime Germany aided by the German intelligence service, which included Max Warburg, brother of Paul Warburg, who had immigrated to the United States in 1902, had helped create the Federal Reserve System and the Council on Foreign Relations, and was instrumental in securing U.S. financing for the war effort. The two brothers ran the war from opposite sides.

Trotsky was living in New York and, armed with an American passport and Wall Street funding, he left with a ship full of revolutionaries for Russia. One of his backers was Jacob Schiff, whose family had lived with the Rothschilds in Frankfurt. His grandson, John Schiff, estimated Schiff spent about $20 million ensuring the final triumph of Bolshevism in Russia.

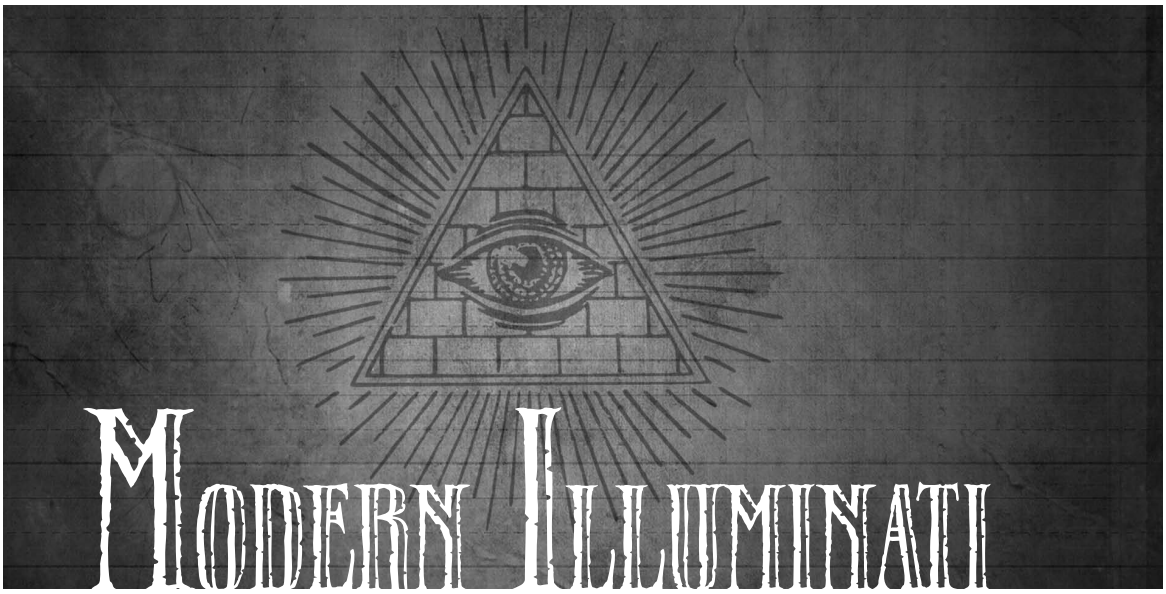
A like amount was provided by Elihu Root, attorney for Paul Warburg's Kuhn, Loeb & Company, and a Council on Foreign Relations member.

As noted by *None Dare Call It Conspiracy* author Gary Allen, the fact that some of the world's wealthiest and most powerful men financed a movement calling for the stripping of wealth from such persons as themselves displayed a lack of fear of communism. Since they did not fear it, they must have controlled it.

Furthermore, the Communist Party in Russia was largely composed of Jewish Zionists, who saw themselves as internationalists and supporters of a worldwide social revolution. The connection between Zionism, Illuminism, and communism was pointed out in a 1920 article by Winston Churchill.

But it is clear that past world revolutions cannot be blamed on persons of the Jewish faith. In fact, whether in revolutionary France or Russia, and certainly in Germany, the majority of victims were Jewish. In fact, both in the French and Russian revolutions, atheism was declared the national religion. The Russian Revolution not only took Russia out of the war, but at the Illuminati globalist level, communism became entrenched, creating fear among the peoples of the West. Anti-communism can today be identified as a prime motivation behind the subsequent wars of the twentieth century. It was the application of the Hegelian Dialectic by Western capitalists that created communism on one side (thesis) as a perceived enemy to the democratic nations (antithesis) on the other side. The ensuing synthesis, known as the Cold War, produced huge markets for finance and armaments and eventually a leveling of both sides. Often during the past fifty years, it was said, the United States was getting more like Russia and Russia was getting more like the United States.

In World War II, we saw the same stratagem working as socialist Russia was pitted against socialist Germany, their populations mere pawns in a rigged game being played by Illuminized globalists. The doctrines, first synthesized from older traditions and groups by the Illuminati, continued to spread into our modern time.



Modern Illuminati

The shadow of Illuminism continued to stretch across the globe long after the demise of the original Order of the Bavarian Illuminati. After the revolutions in America and France ended, as had the life of Adam Weishaupt, the principles of Illuminism continued to thrive within Freemasonry and other offshoot secret societies.

Weishaupt exhibited a clear understanding of Illuminism whether applied for good or evil. Addressing new *dirigens* of the Order, he once proclaimed, "Do you realize sufficiently what it means to rule—to rule in a secret society? Not only over the lesser or more important of the populace, but over the best of men, over men of all ranks, nations, and religions, to rule without external force, to unite them indissolubly, to breathe one spirit and soul into them, men distributed over all parts of the world?"

As far back as 1829 a secret meeting was conducted in New York, at which a British Illuminist named Frances "Fanny" Wright addressed the assembly. An associate of socialist Robert Dale Owen, son of the aforementioned utopian socialist Robert Owen, this Scottish woman had moved to New York and, along with Owen, started a publication called the *Free Enquirer*.

According to author David Allen Rivera, "At the meeting, she spoke of equal rights, atheism, and free love, as she promoted a Women's Auxiliary of the Illuminati. Those present were told that an international movement of subversives was being developed along the lines of Illuminati principles, which would be used to foment future wars. They were to be known as 'communists.' This movement was to be used to make the idea of a one-world government more appealing by bringing chaos to the world through war and revolution, so the Illuminati could step in to create order."



Feminist and abolitionist Frances "Fanny" Wright advocated for a utopian society that included sexual freedom. Was she part of a new Illuminati-inspired movement?

According to Canadian naval commander Carr, the leaders of the Illuminati-inspired World Revolutionary Movement (WRM), along with high officers of Europe's Illuminized Freemasonry, met in Switzerland in 1912 and ordered the assassination of Austrian archduke Franz Ferdinand to bring about World War I.

Just as today, the Balkan states were locked in a cycle of war, revolution, and ethnic conflict. Since political tensions in Europe had been rising for several years, accompanied by an arms race, the assassination of Franz Ferdinand was not the cause of the war but the trigger.

According to author William T. Still, a 1952 Masonic publication stated that Bosnian Serb Gavrilo Princip, who on June 28, 1914, shot Franz Ferdinand and his wife Sophie in Sarajevo, Bosnia, was a Freemason. In fact, another Serb named Milan Ciganovic was a leader of a secret society known as the "Black Hand," which carried out the assassination. During the trials of society members, it was learned that Ciganovic also was a Mason and had told one of the assassins the Freemasons had turned to the Black Hand because they could not find any Masons willing to carry out the archduke's murder.

The Austro-Hungarian government demanded the assassins be sent to Vienna for trial but the prime minister of Serbia refused, claiming it would be a violation of Serbia's Constitution. Three days later Austro-Hungary declared war on Serbia, which set off a chain reaction of ultimatums and mobilizations that ultimately spread war from the Balkans to the whole of Europe.

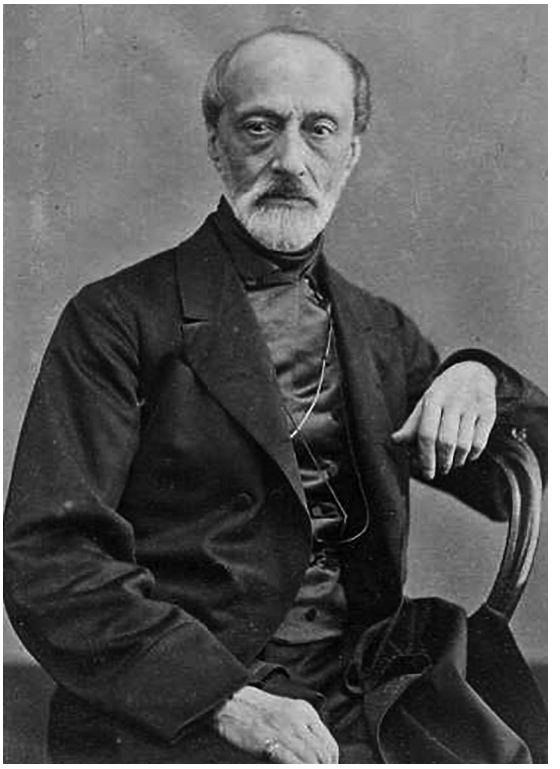
In an interesting sidelight, Albert Pike, a Master Mason, author of the Masonic *Morals and Dogma,* and former Confederate general, has been widely reported as being not only connected to the Illuminati but in a letter reportedly predicted three world wars. "Documentary evidence proves that Pike was not only a false Christ; he was, before he died, the High Priest of the Luciferian ideology on this earth, and as such, controlled the Synagogue of Satan," accused Commander Carr. "His military blueprint called for three world wars, and three major revolutions, to bring Weishaupt's revised version of the age-old Luciferian conspiracy to its final stage. In the 1860's he is recorded as saying his military program might take one hundred years or a little longer to reach the day when those who direct the conspiracy AT THE TOP [emphasis in the original]

will crown their leader King-despot of the entire world, and impose a Luciferian totalitarian dictatorship upon what is left of the human race."

Giuseppe Mazzini, a nineteenth-century revolutionary in Italy and a thirty-third-degree Mason, has been named as a post-Weishaupt leader of the Illuminati. When Mazzini's revolutionaries required money, they robbed banks, extorted business for protection money, and kidnapped for ransom, which led to the phrase *Mazzini Autorizza Furti, Incendi e Attentati*, (Mazzini authorizes theft, arson, and kidnapping), or the acronym MAFIA. Working for Italian unity, Mazzini saw the spread of Freemasonry as a means to destroy the Roman Catholic Church.

In January 1870, Mazzini communicated with Pike, instructing him on how to insinuate Illuminati theology into Freemasonry. Mazzini wrote, "We must allow all the [Masonic] federations to continue just as they are, with their systems, their central authorities and their diverse modes of correspondence between high grades of the same rite, organized as they are at the present, but we must create a super rite, which will remain unknown, to which we will call those Masons of high degree whom we shall select. With regard to our brothers in Masonry, these men must be pledges to the strictest secrecy. Through this supreme rite, we will govern all Freemasonry which will become the one international center, the more powerful because its direction will be unknown."

The next year, Pike published *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, a Masonic handbook detailing the lower degrees of that order. According to Michael Haupt, who in 2003 started the website threeworldwars.com, "After Mazzini's death on March 11, 1872, Pike appointed Adriano Lemmi (1822–1896, 33rd degree Mason), a banker from Florence, Italy, to run their subversive activities in Europe. Lemmi was a supporter of patriot and revolutionary Giuseppe Garibaldi, and may have been active in the Luciferian Society founded by Pike. Lemmi, in turn, was succeeded by Lenin and Trotsky, then by Stalin. The revolutionary activities of all these men were financed by British, French, German, and American international bankers; all of them dominated by the House of Rothschild."



Italian journalist and politician Giuseppe Mazzini is credited for helping unify Italy. He was also a Mason and supposedly believed that the Illuminati should destroy the Catholic Church.

The site also propagates the story that Albert Pike prophetically predicted three world wars, stating, "Between 1859 and 1871, Pike worked out a military blueprint for three world wars and various revolutions throughout the world which he considered would forward the conspiracy to its final stage in the 20th Century." According to accounts posted by Haupt, Pike predicted:

> A First World War would be brought about in order to permit the Illuminati to overthrow the power of the Czars in Russia and of making that country a fortress of atheistic Communism. The divergences caused by the "agentur" (agents) of the Illuminati between the British and Germanic Empires will be used to foment this war. At the end of the war, Communism will be built and used in order to destroy the other governments and in order to weaken the religions.
>
> A Second World War would be fomented by taking advantage of the differences between the Fascists and the political Zionists. This war would be fought so that Nazism is destroyed and that the political Zionism become strong enough to create a sovereign state of Israel in Palestine. During the Second World War, International Communism must become strong enough in order to balance Christendom, which would be then restrained and held in check until the time when we would need it for the final social cataclysm.
>
> A Third World War must be fomented by taking advantage of the differences caused by agents of the Illuminati between the political Zionists and the leaders of Islamic World. The war must be conducted in such a way that Islam (the Muslim Arabic World) and political Zionism (the State of Israel) mutually destroy each other. Meanwhile the other nations, divided on this issue, will be constrained to fight to the point of complete physical, moral, spiritual and economical exhaustion.

Author Carr even quoted Pike as predicting the results of World War III, writing, "We shall unleash the Nihilists and the atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will from that moment be without compass or direction, anxious for an ideal, but without knowing where to render its adoration, will receive the true light through the universal manifestation of the pure doctrine of Lucifer, brought finally out in the public view. This manifestation will result from the general reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time."

Like so many other revelations found on the Internet, the attributions for Pike's word, eerily prescient as they may seem, lead in circles, with one writer quoting another and that one going back to the first. Despite being often quoted on the Internet, no one has found conclusive proof that such a letter ever existed. Diligent researcher Terry Melanson finally traced the Pike quotes though several publications, including those of Canadian author Carr, back to an 1892 French book entitled *The Devil in the 19th-century* by a Dr. Bataille, who subsequently turned out to be Gabriel Jogand-Pagès. This book alleged that Pike and Mazzini belonged to a secret Satanist society called the Palladian Society, headquartered in Charleston, South Carolina. In this work there was no mentioned of world wars. Bataille/Jogand-Pagès in 1897 finally admitted his story was a hoax.

"Exactly what William Guy Carr was trying to pull, I'll never know," said Melanson. "… perhaps you're disappointed to have found nothing about a prediction of three world wars, Communism, Nazism and Zionist Illuminati—or anything of the sort.… What it truly represents is the scurrilous fantasies, and militant anti-Catholicism of its author.…"

But other claims of revolutionary actions attributable to Illuminati influence cannot be so easily dismissed. Evidence available today indicates World War II was brought on by agents and members of secret societies connected to the Illuminati and Freemasonry in both Germany and Britain. It was in this "good war" that the older mystic societies seeking freedom from both church and state merged with the modern secret societies, concerned primarily with wealth, power, and control. "Sir Winston Churchill himself … was insistent that the occultism of the Nazi Party should not under any circumstances be revealed to the general public," wrote author Trevor Ravenscroft, who claimed to have worked closely with Dr. Walter Johannes Stein, a confidential adviser to Churchill. "The failure of the Nuremberg Trials to identify the nature of the evil at work behind the outer facade of National Socialism convinced him that another three decades must pass before a large enough readership would be



Dr. Walter Johannes Stein was a philosopher who knew Hitler personally before the war, including the Nazi leader's obsession with the occult. In exile after 1933, Stein was an advisor to the British government.

present to comprehend the initiation rites and black magic practices of the inner core of Nazi leadership."

This remarkable statement was corroborated by Airey Neave, one of the post-war Nuremberg prosecutors, who said the occult aspect of the Nazis was ruled inadmissible because the tribunal feared both the psychological and spiritual implications in the western nations. They also thought that such beliefs, so contrary to public rationalism, might be used to mount an insanity defense for Nazi leaders.

Further confirmation of the mysticism behind Hitler and his Nazis came from Nazi researchers and author Ethel K. "Dusty" Sklar, who wrote, "These cults, from those connected with [occultists] George Ivanovitch Gurdjieff, Madame Helena Petrovna Blavatsky, and Rudolf Steiner to their present reincarnations, shared certain features: an authoritarian obedience to a charismatic and messianic leader; secrecy; loyalty to the group above all other ties, a belief in supernatural possibilities open to members only, a belief in reincarnation; initiation into superhuman sources of power; literal acceptance of the myth of ancient 'giants' or supermen who handed down an oral tradition to a chosen people and who were guiding us now; and, in uncommon cases, Satanic practices."

Many books, articles, and even TV specials have been produced documenting the ties between Hitler's Nazis and occult societies, but few have made it plain that Hitler was their creation. Adolf Hitler's Nazis were far more than simply a political movement. They saw themselves leading a quasi-religious movement born out of secret organizations whose goals were the same as those found in the Illuminati and Illuminized Freemasonry. "[T]hey were a cult … [and] as with any typical cult, its chief enemies were other cults," noted author Peter Levenda in a well-researched book dealing with Nazis and the occult.

This Nazi cult grew from a variety of organizations, theologies, and beliefs present in Germany at the end of World War I—all stemming from the mysteries of older groups such as Weishaupt's Bavarian Illuminati, the *Germanenorden*, Freemasonry, and the Teutonic Knights.

"The rationale behind many later Nazi projects can be traced back … to ideas first popularized by Blavatsky," wrote Levenda, who detailed connections with other European secret organizations. "[W]e have the Theosophical Society, the OTO (*Ordo Templi Orientis* or Oriental Templars), [Dr. Rudolf Steiner's] Anthroposophical Society and the [Order of] the Golden Dawn all intertwined in incestuous embrace."

Post-World War I Munich was flooded with anti-communist Russian refugees, and the occult societies began to merge with political activism, particularly in southern Germany.

Dietrich Eckart, the journalist and politician who founded the German Workers Party, which later evolved into the National Socialist German Workers Party, or NAZI, found in the *Protocols* what he saw as the final proof of the

long-theorized Jewish-Masonic-Bolshevik world conspiracy. He saw to its immediate publication and the book swiftly spread throughout Germany and Europe and even to America. "The story of the circulation of *The Protocols of the Wise Men of Zion* would seem to indicate the existence of an international network of secret connections and cooperating forces … described clearly enough in the *Protocols* themselves," commented author Konrad Heiden, who wrote a wartime book on Hitler.



Dietrich Eckart … founded the German Workers Party, which later evolved into the National Socialist German Workers Party….

As previously mentioned, one of the most important secret societies supporting Hitler's rise to power was the Thule Society. "The inner core within the Thule Group was all Satanists who practiced Black Magic," wrote Trevor Ravenscroft, author of *The Spear of Destiny*. "That is to say, they were solely concerned with raising their consciousness by means of rituals to an awareness of evil and non-human Intelligences in the Universe and with achieving a means of communication with the Intelligences. And the Master-Adept of this circle was Dietrich Eckart."

It has been documented that in post-World War I Munich there were several hundred unsolved "political" murders and kidnappings. Ravenscroft alleged that these victims, mostly Jews or communists, were "sacrificial victims" in rites of "Astrological Magic" carried out by Dietrich Eckart and the inner circle of the Thule Society. He claimed it was a "well-known fact" that the Thulists were a "Society of Assassins," which would link them to the Assassins of Hasan bin Sabah and hence to the Knights Templar and the Illuminati. Assassins or not, it is true that on April 7, 1919, when communist revolutionaries held Munich for a short period proclaiming a Bavarian Soviet Republic, the only people they rounded up and executed as dangerous subversives were Thule Society members, including its young secretary and Prince von Thurn und Taxis. There have even been accusations that Hitler was an Illuminati operative. In 2005, author Greg Hallett published a book entitled *Hitler Was a British Agent* in which he quoted several retired intelligence officers who claimed Hitler was recruited into British Intelligence when he visited his English sister-in-law, Bridget Hitler, in 1912–1913. This issue was confirmed by Hitler's English nephew, William Patrick Hitler, who added an astounding comment. In the late 1930s, William hinted to newsmen that the German Fuehrer had a Jewish background linked to the Rothschilds. Hans Frank, Hitler's personal attorney, confirmed this scandalous information but the name Frankenberger was substituted for Rothschild. When no record of a Frankenberger could be found in Vienna, the matter was quietly dropped by all but Hitler. Historians have long noted that the question of possible Jewish ancestry haunted Hitler throughout his life. It is astounding that Hitler's Jewish blood might be traced to a Rothschild.



Could it be that the man who caused the Holocaust, Adolf Hitler, actually had a family background that included a grandmother with Rothschild blood?

Dr. Walter C. Langer, a psychologist who produced a wartime psychoanalysis of Hitler for American intelligence, reported that secret pre-war Austrian police reports proved Hitler's father was the illegitimate son of a peasant cook named Maria Anna Schicklgruber, who at the time she conceived her child was "employed as a servant in the home of Baron Rothschild" in Vienna. Upon learning of her pregnancy in 1837, she left Vienna and gave birth to Hitler's father of record, Alois. Five years later, she reportedly married an itinerant miller named Johann Georg Hiedler. Yet Alois carried his mother's name of Schicklgruber until nearly forty years of age when Hiedler's brother, Johann Nepomuk Hiedler, offered him legitimacy. Due to the illegible writing of a parish priest in changing the birth register, the name Hiedler became Hitler, either by mistake or to confuse authorities. Alois Hitler led a sad and morose life, chiefly as a government bureaucrat, and married his own second cousin, Klara Poelzl, in 1885, after obtaining special episcopal dispensation. Adolf was born in Braunau, Austria, in 1889, when Alois was fifty-two years old.

The incredible story of Hitler's heritage might be written off as fanciful wartime propaganda except for the fact that U.S. intelligence never made this story public, indicating the tale may have linked Hitler to top globalist financiers and thus been considered too sensitive to make public.

In case someone might question if a Rothschild would consider dallying with the servants, it is instructive that Rothschild biographer Ferguson stated that the son of one of Salomon's senior clerks "recalled that by the 1840s, [the Viennese Rothschild] had developed a somewhat reckless enthusiasm for young girls."

The late Philippe Rothschild in 1984 published memoirs revealing his "scandalous love life." He wrote, "I was a tremendous success … leaping from bed to bed like a mountain goat.… I was always convinced (my father) had won his spurs riding my grandmother's chambermaids."

Author Epperson pondered, "It is possible that Hitler discovered his Jewish background and his relation to the Rothschilds, and aware of their enormous power to make or break European governments, re-established contact

with the family. This would partially explain the enormous support he received from the international banking fraternity, closely entwined with the Rothschild family [and Illuminated societies such as Thule], as he rose to power."

Author Hallett's claim that "Hitler was a British Agent" has been amplified by New World Order writer Henry Makow, who wrote, "When Hallett says 'British,' he means Illuminati, the Masonic cult of super rich bankers who control an interlocking network of cartels. This cult is based in the City of London but uses England and most nations as sock puppets in a Punch and Judy show called history."

Hallett's claim might clarify the many improbable events in World War II, such as the 335,000 Allied soldiers Hitler allowed to escape at Dunkirk. This action has been explained away as a peace overture, but most historians believe England would have been more agreeable to a negotiated peace if its army were prisoners of the Nazis. Makow explained, "Hallett's hypothesis explains (1) Why Hitler was able to expand into the Rhineland etc. without fear of retaliation. (2) Why the Nazi war machine was financed and built by the Bank of England and a Who's Who of Anglo American corporations controlled by the Illuminati. (3) Why Hitler never sealed the Mediterranean at Gibraltar; and why the Spanish dictator Franco remained neutral, despite the huge debt he owed the Nazis from the Civil War. (4) Why I. G. Farben headquarters in Frankfurt was never bombed. This became CIA headquarters. (5) Why the Bank of England rewarded Hitler for taking Prague by giving him the Czech gold reserves held in London."

Makow sees the extremely wealthy elite as having organized themselves into a "Satanic cult" to make prey of mankind and establish their permanent hegemony over the entire globe. "Put yourself in the central bankers' shoes," he postulated. "The nations of the world owe you trillions based on money you printed for the cost of paper and ink. The only way to protect this 'investment' is to establish a thinly disguised dictatorship, using sophisticated methods of social and mind control. This is the true meaning of the 'War on Terror.' It's not directed at 'Muslim terrorists.' It's directed at you and me."

According to several conspiracy writers, World War II achieved the goals of the Illuminati—the nations of Germany, Italy, and Japan, along with their economies, were devastated; the world population reduced as some sixty million people, mostly civilians, perished; the Jewish Holocaust prompted the establishment of the Rothschild's world government headquarters in Israel; Libertarians and peace candidates from both ends of the political systems were killed; and all the nations involved, smothered under debt, were easily brought into the newly formed United Nations.

On a bizarre note, even today's music scene may be the product of a pre-World War II Nazi/Illuminati plan to change music to replace tranquility and harmony with discontent and aggressiveness. And we are not talking about

head-banging or rap music exclusively. It is all music and the story goes like this: About 1939 the German Nazis fundamentally changed music to negatively impact our lives, how we feel, and how we interact with our environment.

Up until 1939, the most preferred pitch in music was 432 Hertz (Hz). This frequency has been found in the world's oldest flutes, some dating back to the time of the Neanderthals. According to Gary Vey, writing for *Viewzone*, "An interesting story claims that the lyres of the temples of Greece were an integral part of the ceremonies worshiping Isis and other so-called mystery schools. Cult members were aroused to states of ecstasy by the sounds of this 432 Hz tuned music which, in the case of the Eleusinian Mysteries, made them filled with compassion and altruism. For this reason, according to the story, the war-like state of Sparta had all the lyres re-tuned to a higher frequency, thus nulling the anti-war sentiments."

It has been understood for some time that a change in musical frequencies can cause a change in human responses, both physical and psychological.

In 1962, Dr. T. C. Singh, head of the Botany Department at India's Annamalai University, studied the effect of musical sounds on the growth rate of plants. He found that balsam plants exposed to music grew at a rate of 20 percent higher than normal and developed 72 percent more in biomass. Singh first experimented with classical music but later moved to *raga* music, composed of rhythms and notes played on flute, violin, harmonium, and the *reena*, an Indian instrument, where he found the music created similar effects.

Music creates sound waves that travel through the air at different frequencies. When these frequencies reach our eardrums, the brain interprets them as sound and music. When a plant is exposed to music, it also receives the same sound waves, which create a vibration that can be picked up by plants. The plant does not hear the music. It feels the vibration of the sound wave.



On a bizarre note, even today's music scene may be the product of a pre-World War II Nazi/Illuminati plan to change music to replace tranquility and harmony with discontent and aggressiveness.

Interestingly enough, it has been found that different music produces different results in plants. In 1973, while a student, Dorothy Retallack, experimented with three groups of plants exposed to various types of music, she played the note F for an eight-hour period for one group. A second group was played the same note for three hours, while the third controlled group received no note. The first group died within two weeks, while the second group was much healthier than the controlled group.

Singh also discovered that when seeds were exposed to music, after germination they would produce more leaves, grow to greater size, and exhibit other improved characteristics. Music appeared to change the plant's genetic makeup.

Others experimented with different types of music. Plants exposed to classical music (still in the 432 Hz range) by such composers as Hayden, Beethoven, Brahms, and Schubert actually grew to entwine themselves around the speakers. But when modern rock music was played, another plant group grew away from the speakers, as if trying to escape the music. Rock music was tried on different varieties of plants and found to produce abnormal growth and smaller leaves. It was discovered that no matter which way they were turned, the plants leaned away from the rock music source. Similar experiments produced the same effects as described in the 1973 book *The Secret Life of Plants* by Peter Tompkins and Christopher Bird.



The effects of different forms of music on plants may be explained by the diverse sound wave frequencies....

Interestingly, country music did not seem to affect plants. They exhibited no unusual growth reaction. Jazz, on the other hand, seemed to provide beneficial effects with improved growth. The effects of different forms of music on plants may be explained by the diverse sound wave frequencies that then provide varying degrees of pressure and vibration. Louder music, like rock, features greater pressure, promoting detrimental effects on plants. The hosts of the science television show *MythBusters*, after some experimentation, concluded that plants reacted pretty much the same to any type of music but their methodology has been questioned and their results contested. With the understanding that musical frequencies can alter behavior in both plants and humans, we turn to John Calhoun Deagan, a musician who almost singlehandedly changed the world of music by increasing the historical 332 Hz pitch to 440. Deagan, who died in 1934, developed many of the percussion instruments still in use today—including the xylophone, organ chimes, aluminum chimes, aluminum harp, Swiss hand bells, orchestra bells, and the marimba.

Deagan's work began in earnest after he heard a series of lectures in London by German physicist Hermann von Helmholtz that prompted an interest in the science of music. Helmholtz in the mid-1800s had published a tract entitled *On the Sensations of Tone as a Physiological Basis for the Theory of Music*. Studying this work, Deagan developed the first scientifically tuned glockenspiel.

In 1910 Deagan persuaded the American Federation of Musicians, at its annual convention, to adopt the musical letter A at 440 Hz as the standard universal pitch for orchestras and bands. It was also accepted by the U.S. government and generally throughout the world.

In the years following, popular support grew enormously for Thomas Edison's inventions of the radio and moving pictures. Audiences were polled to determine what effects were generated by movie soundtracks, especially after "talkies" (movies in which viewers could hear the actors speaking and

singing) came on the scene in the late 1920s. It was found that propaganda films were most effective when using the 440 Hz frequency.

According to Vey: "At the beginning of the 1930s, the potential of 440 Hz to combat altruism and stimulate nationalism, narcissism and aggression was fueled by the new science of Psychology. Freud's psychoanalysis in Europe was mainly for the elite but his theories of mass hysteria found their way to America through his nephew, Edward Bernays, who successfully used Freud's theories and mind control techniques in advertising and politics. He was the first to note that only about 8–10 percent of a population was needed to be convinced of a new idea for it to eventually become unanimously accepted. This has been called the '10 percent Solution.'" Vey explained that the Rockefeller Foundation and the Rothschild's banking syndicate were most interested in such mind-control techniques. Their representatives approached the Nazi minister of propaganda, Dr. Joseph Goebbels, who was quite attentive as he already was using many of Bernays's propaganda methods to promote the Nazi Party.

"With their support, and with the reminder that the British were heavily in debt to their banks, the Illuminati sponsored Goebbels to promote the adoption of the 440 Hz standard by the British Standards Institute which would apply to all musicians playing in Europe. This measure reluctantly passed in 1939 despite being three months after Hitler invaded Poland," reported Vey, adding, "Technically, Germany had started WWII and was an axis [enemy] of Britain, but this had little impact on their ultimate decision."



Joseph Goebbels, Hitler's Minister of Propoganda, was interested in Edward Bernays's methods of controlling the minds of the masses.

Vey sought to determine why 432 Hz, the intuitive tuning frequency used since the inception of human music, was so undesirable to the Rockefellers, Rothschilds (Illuminati), and Nazis.

The answer may be found in the argument of proponents of 432 Hz, who claim this frequency stimulates the best attributes of the right brain, resonates with the Heart Chakra (one of seven centers of spiritual power in the human body described in literature in India), repairs DNA, and restores both spiritual and mental health.

Critics of the 440 Hz system say it is unnatural and therefore creates subtle disharmony in listeners leading to irritation, dis-

comfort, anger, and aggressiveness. This argument is supported by Cymatics experiments, in which sand or water is placed on a plate and exposed to various frequencies. Under 432 Hz tones, distinct patterns emerge indicating that the frequency resonates with the natural world. The 440 Hz frequency creates indistinct patterns revealing a lack of coherence. Since the human body is about 78 percent water, it is apparent that sound waves can impact both the health of the physical body as well as cognizance.

Few scientific papers have been produced on the effects of 432 Hz vs. 440 Hz but in January 2014, a paper entitled "Amelioration of psychiatric symptoms through exposure to music individually adapted to brain rhythm disorders—a randomized clinical trial on the basis of fundamental research" was published in *Cognitive Neuropsychiatry*. After subjecting fifty psychiatric patients to classical music on CDs for over eighteen months, the investigators found that "patients in the experimental group showed significantly decreased BSI [Brief Symptom Inventory] scores compared to control patients. Intriguingly, this effect was not only seen for symptoms of psychoticism and paranoia but also for anxiety, phobic anxiety and somatization."

The key part of this experimentation was that the experiment was carried out using "adapted music," the 432 Hz frequency. "This 'Mozart effect' can be intensified by playing the music composition slightly decelerated (as practiced in the days of Mozart). Furthermore, the instruments are tuned to the old French pitch of 432 Hz which corresponds to the harmonic ratio of natural body rhythms…." noted the paper.

Further studies found non-musicians appreciate a melody and harmony because they are processed in the right hemisphere of the brain, but trained musicians perceive it in the left hemisphere, most probably because this is to what they have been conditioned. "Musicians have different [auditory] networks than non-musicians," explained Vey, "and those who listen to a particular type of music can develop networks specific to that genre." Vey concluded that research conducted with grants from the Rockefeller Foundation determined that 440 Hz music was "good at making people work harder and fostered personality traits more in tune with *Star Trek*'s Vulcan character, Spock. These are pure left brain traits which stifle creative thought and null the emotions. It is clear why these traits were desirable in the Third Reich. It also might explain why modern music, which changed to the 440 Hz standard in 1939, has had such a negative effect on today's culture."



Further studies found non-musicians appreciate a melody and harmony because they are processed in the right hemisphere of the brain, but trained musicians perceive it in the left hemisphere....

The early symptoms of psychosis, such as depression, anxiety, and paranoia, are widespread in today's society. Such discomfort can only benefit the giant pharmaceutical

corporations who charge billions for medications claiming to relieve these symptoms.

Once the population understands this long and pervasive effort to alter our music and behavior, they may never listen to music in public places, at a concert, or on their cell phone in the same way again.

It should be noted that music designed to alter the consciousness is not the only mind-control technique in use today. Aside from CIA-developed behavior modification programs using hypnosis and drugs such as MKUltra and Project Monarch, one need only look at our society today with its constant TV and radio programming promoting consumerism, hyper-sexuality (the porn industry), alcohol and drug consumption, and daily virtual killing via video games—all to desensitize the soul. Department of Defense private contractors today are involved in a variety of deniable programs using sophisticated psychotronics such as cell phone towers, pulsed beam microwaves, ELF, scalar waves, gang-stalking, and sophisticated chemicals and drugs secretly administered to "targeted individuals" as well as sleeper agents. Such tactics are designed to entrain thought, emotions, attitudes, and actions in the mind, which in turn shape the consciousness and actions of the masses to conform to the Illuminati-minded operational goals.

The Nazi rocket scientists who were brought to the United States just after the war under Project Paperclip, facilitated by then-CIA director Allen Dulles and his mentor, High Commissioner of Germany John J. McCloy, were accompanied by the Nazi mind-control specialists.

The war ended with the atomic destruction at Hiroshima and Nagasaki, Japan. The Illuminati-minded globalists returned to their pre-World War I plan of gaining power, control, and profits by pitting a socialist East against a capitalist West. It was called the Cold War.

Following the fruitless wars in Korea and Vietnam by America, and Russia's invasion in Afghanistan in the 1980s, the extreme socialist philosophy of communism collapsed under its financial burdens. In 2008, the United States moved into an inflationary depression after several corporate failings.

James H. Billington, a Rhodes Scholar and the Librarian of Congress Emeritus, authored a 1980 book entitled *Fire in the Minds of Men: Origins of the Revolutionary Faith*. In this work, he stated that "the modern revolutionary tradition" stems from "Bavarian Illuminism." Author William H. McIlhany added, "Among the subversive and revolutionary 19th- and early 20th-century movements created by the Illuminati (primarily through European Grand Orient Freemasonry, not British and American Freemasonry) were the Marxian and 'utopian' socialist movements; anarchism; syndicalism; Pan Slavism; Irish, Italian and German 'nationalism'; German Imperialism; the Paris Commune; British 'New Imperialism'; Fabian Socialism; and Leninist Bolshevism."

Today in America, socialist programs with the same objectives espoused by Marxists, communists, and national socialists are marketed under new names like "liberals," "leftists," "Progressives," and even "neocons," or "neo-conservatives," which is merely an innovative label for National Socialists. Where Americans once joined together and celebrated their Americanism, they now are being divided into left-wing and right-wing ideologies. Politics cannot be diagramed on a straight line, but on a circle where the extreme left and extreme right eventually join together.

While all these movements appear to be separate philosophies, upon close inspection it seams they all stem from the doctrines of Illuminism.



Whistleblowers

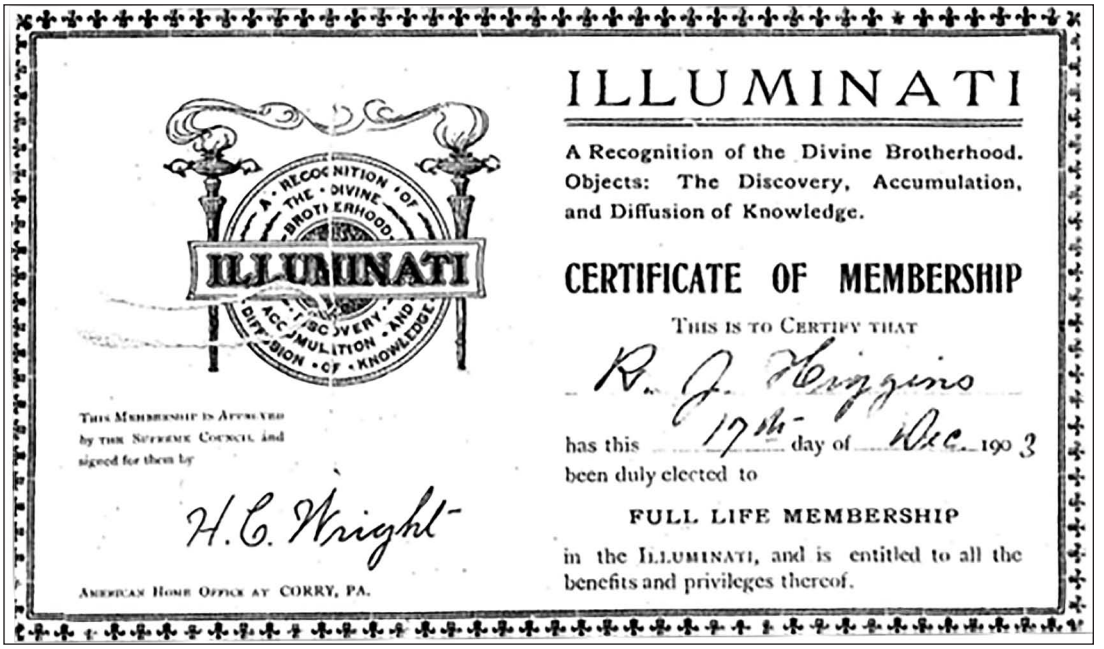
Although the official Bavarian Order of the Illuminati no longer exists, even today many people claim to have been in contact with or members of a group that emulates the ideals of Illuminism.

More than ten years ago, Gaylon Ross, a Texas researcher who has done considerable investigation of modern secret societies, was allowed to make a copy of what purports to be an Illuminati membership card for one R. J. Higgins dated December 17, 1903. Ross said he has no further knowledge as to the authenticity of the card or its origins. Is this evidence that some form of an Illuminati society still exists?

A most unbelievable website appeared in December 2005, posted by Mimi L. Eustis, the daughter of Samuel Todd Churchill, said to be a high-level member of a New Orleans secret Mardi Gras society connected to the Illuminati. Her information was gained by making recordings and notes of her father as he lay painfully dying from lung cancer. She only agreed to have her father's information published after she was diagnosed with terminal breast cancer.

According to Eustis, Illuminati agents fatally poisoned Presidents William Henry Harrison and Zachary Taylor. They also poisoned President James Buchanan in 1857 but he survived. She said these three men were obstructing the U.S. Civil War plans of the Illuminati and the House of Rothschild.

"Behind the pretense of the Cowbellion de' Rakin Society [named after the cow bells used in the Mardi Gras festival and founder of the festival] which originated in 1835 as parading revelers through the streets of New Orleans, these men were in actuality Yankee bankers from New England. They used the idea of this Cowbelli[o]n society to create a front for an international banking cartel, the House of Rothschild, headquartered in Europe, as well as for Skull



A membership certificate from the Illuminati.

and Bones, a branch of the German Illuminati established by William Russell in 1832 at Yale University. The name of this newly formed secret group was the Mystick Krewe of Comus," wrote Eustis. This New Orleans society, which reorganized during Mardi Gras festivities in 1857, was a chapter of the Skull and Bones, she wrote. It is believed that it began as a front for the activities of Masons Albert Pike, Judah Benjamin, and John Slidell, who became leaders of the Confederacy. "In 1857, Judah Benjamin was an agent of the House of Rothschild living in New Orleans. His job was to fund the Confederacy and help foster a devastating Civil War," wrote Eustis. "Judah Benjamin started in the Confederate government as Attorney General and later became Secretary of State. Judah Benjamin also became head of the Confederate intelligence and was a key player in the assassination of Abraham Lincoln." "The House of Rothschild was fearful that the new United States Republic would begin printing its own money and have a central bank not tied into the House of Rothschild. This would weaken the House of Rothschild's control over the monetary currencies of the world. They had already established a secret bloodline elitist society, incorporating thirteen of the world's most wealthy families, to eventually establish a New World Order with control over the world's economy," explained Eustis. Recall these words echoed a similar statement from German chancellor Otto von Bismarck.

Various individuals have publicly claimed to be a part of the Illuminati, the inner elite, or whatever name one would like. Most are dubious characters

with little or no real credentials or evidence. However, their stories tend to support the accounts of various conspiracy researchers and their stories are surprisingly consistent. Such whistleblowers offer fascinating insights into the workings of such an elite.

Bill Ryan, initially with a social sciences project called Project Camelot, interviewed one of these self-proclaimed elite members. "In the summer of 2010, I was approached by a very unusual man," Ryan explained. "I've called him 'Charles.' He's spent many years working for the elite group that considers it their responsibility to run the planet. He's not an academic, a historian, or a scientist. But he wanted to communicate some important information: about the worldview and philosophy of this group."

Ryan quoted his source as explaining, "They are a controlling group of 33 individuals who meet frequently to make strategic decisions about humanity and the planet. They are *not* the 'Illuminati,' which is a lower-level secret society—of which are there many, like the Knights of Malta, the Rosicrucians, Skull and Bones, the Priory of Sion, numerous Masonic groups, and more. The 33 can be compared to a Board of Directors of a very large global corporation. Like a real Board, there is a 'Number One Man' who makes final policy decisions, having consulted his colleagues, all of whom have expertise and who have earned a right to participate. There are differences of opinion sometimes—and different personalities, as in any group of people—but basically they are very much aligned with the overall purpose, which is (using this analogy) to ensure that Corporation Plant Earth continues to expand and prosper. All in line with the Corporation's 'mission statement'—which is about optimizing the human genome."



Charles explained that each of these representatives of the thirty-three bloodlines is so powerful ... that they could be regarded almost as nation-states in their own right.

Charles explained that each of these representatives of the thirty-three bloodlines is so powerful, and control so much wealth and so many assets, that they could be regarded almost as nation-states in their own right. They regard it as their responsibility to "manage" planet Earth. He said they are party to a great deal of hidden history through their private possession of ancient documents and artifacts, many located in the Vatican Library.

"The history and lineage of the human race is not—*at all*—what the public has been told. It has been decided a long time ago that the human race could not handle these truths. This information is regarded as a kind of 'sacred knowledge.' Safeguarding this knowledge is taken extremely seriously, and, as Charles explained, there is a great deal of tradition and historical culture—going back thousands of years—which is almost inextricably interwoven with the way the group functions," reported Ryan. "As Charles also tried to explain, they do not see time as you and I do. Delaying something

by a year, or a decade, or a hundred years, means very little. They do not operate to a calendar. Only to unfolding events."

Fritz Springmeier, the controversial author of *Bloodlines of the Illuminati*, reports that the modern Illuminati is led by thirteen prominent families. He gives the names Astor, Bundy, Collins, DuPont, Freeman, Kennedy, Li, Onassis, Rockefeller, Rothschild, Russell, Van Duyn, and Merovingian with others, such as Reynolds, Disney, Krupp, and McDonald as intermarried extended families. He wrote, "From the ancient Middle East, some of the families ended up in Venice. From Venice these families then moved to Switzerland, Russia, London, and Amsterdam.… Families from these groups have tended toward Gnoticism (also known as Luciferianism) and cults that are abnormal 'Christian' deviations."

Springmeier opined, "I do not fear the Illuminati taking over this country and doing away with the Constitution, because they took over this country long ago, and the Constitution has not technically been in effect due to Presidential emergency decrees since W.W. II (and before that too). Don't think for a moment you are going to vote the Illuminati out of office. They control the major and minor political parties. They control the process of government, they control the process of information flow, they control the process of creating money and finally they control Christendom. (However, God controls the hearts of His people.)"

Springmeier went on to explain that during the past few centuries there has been an organized program to hide the bloodline lineages of the Illuminati families. "This program includes: secret conceptions, children being switched at birth, twins being raised separately and secretly, bloodline children being adopted out into both Illuminati and non-Illuminati families, surnames being changed, genealogy and public records being altered, bloodlines being carried via the mothers, and finally special brooder families that are used to breed elite bloodlines secretly. These devices mean that even if useful genealogical material is assembled, it may not reflect the hidden reality which is kept recorded in the Illuminati's own hidden genealogical books."

Going by the name Cisco Wheeler, one professed Illuminati defector is Linda Anderson, who, with Springmeier, co-authored *The Illuminati Formula Used to Create an Undetectable Mind Controlled Slave*. This book related how trauma-based conditioning and mind-control techniques, such as those used by the CIA in Project Monarch, were used to create Illuminati slaves. Both said this activity is carried on through Illuminati families.

"My father came from a trans-generational satanic family. My life was planned according to a particular structure, from the beginning, as my father was a programmer for the Illuminati and the U.S. government," said Wheeler in a radio interview. "[M]y Great Uncle was General Earl Grant Wheeler, he was a direct descendant of Ulysses Grant. General Earl Wheeler was the head

of the American military in the Vietnam War. He was the Joint Chief of Staff so we had a very strong political background. My father was also a Grand Master within the Illuminati. He worked on the west coast during the Vietnam War with his uncle who headed the military, to run drugs into this country to create a drug culture. The purpose of that was to destroy the structure within the family unit. The drug culture was the real purpose behind the Vietnam War."

Wheeler said she has spent years in therapy and helping other survivors of Illuminati mind control but has never broken completely free. "We are continually harassed by external threats. We get a lot of phone calls, we get bullets in our windows, we get run off the road, we get letters, we get people that walk up to us in the grocery store and they threaten us. They let us know in their little way that they know where I am, what I am doing, and what I am up to, and that it's not over until they say it's over. They are calling the shots," she said.

Wheeler said her conditioning began even before she left the womb and was facilitated by a "Dr. Green," who she later learned was the famous escaped Nazi war criminal Dr. Josef Mengele. "They knew from A to Z what they wanted to do with my life and how they wanted to structure, what they wanted me to be, and what they wanted me to become. That is slavery. I had to deal with the body, soul and spirit because all parts of myself have been raped. I continually have to deal with memories; with spirit issues; issues within me—in my programming; how they dehumanized me; how they shamed me; how they traumatized me to the point that I didn't even know who I was, what I was, where I was going. I didn't even know I was a little girl at some points in my traumatization," she explained.



The infamous Nazi Dr. Josef Mengele, who orchestrated the deadly medical experiments at Germany's concentration camps, also conditioned people to be Illuminati slaves, according to Cisco Wheeler, who claimed to be one such victim.

Looking to the future, Wheeler said, "I believe that the people in the world are going to wake up some day very soon and realize that the stock market has crashed, that financially the world has been crushed. They are going to realize that their food and grain has been contaminated, that their medical field has been dominated by the Illuminati medical force because the Illuminati has infiltrated every aspect of our lives. They are going to realize that we don't have the freedom to even speak for our children, that the government has more to say in regards to our children than we do, they can take them and control them at any given point. We are going to realize that the

churches are not what they seem to have been—that the churches have been infiltrated. There is nothing left. There is nothing that has not been touched by the Illuminati and its family.… They have already accomplished it … by taking our constitutional rights away from us … by having a government within a government, like a box within a box. By creating famines, by having wars and rumors of wars, by the American people and the Canadian people no longer having the freedoms that once were theirs."

Other individuals have gone public anonymously with similar claims. One middle-aged registered nurse who goes by the pseudonym of "Svali" claimed to have escaped the Illuminati after working for years as a high-level programmer and trainer. She has given some of the most detailed and riveting disclosures concerning a modern Illuminati.

Svali said that her mother and stepfather were Illuminati members. According to her, the Illuminati have six chairs on their "ascended masters council"—Sciences, Government, Leadership, Scholarship, Spiritual, and Military. She claimed that her mother sat on a Washington, D.C., area regional council and served as spiritual chair.

Beginning in 2000, Svali began writing a monthly Internet site dedicated to survivors of Illuminati ritual abuse. This public effort prompted the editor of CentrExNews.com, H. L. Springer, to contact Svali and arrange an eighteen-part interview in which Svali detailed the organization of an Illuminati group, which she said can be found in every major city in the United States. "I am convinced she is the real McCoy," Springer wrote later. "I have personally relayed numerous email messages to her from other members—ritually abused, brainwashed, raped, sexually abused people; you name it—some of them confirming to me her story. So I have absolutely no doubt that Svali has been part of the Illuminati since childhood."

Svali explained that the Illuminati are involved in a Luciferian faith known as "enlightenment." It teaches its followers that their roots go back to the ancient mystery religions of Babylon, Egypt, and Celtic druidism. "They have taken what they consider the 'best' of each, the foundational practices, and joined them together into a strongly occult discipline. Many groups at the local level worship ancient deities such as El, Baal, and Ashtarte, as well as Isis and Osiris and Set.… I do know that these people teach and practice evil," she stated.

In an interesting sidelight, it was announced that in the spring of 2016 a reproduction of a Temple of Baal was to be built in New York's Times Square and another in London's Trafalgar Square. Reproductions of the fifty-foot arch that formed the temple's entrance are said to be a tribute to the 2,000-year-old structure in the Syrian town of Palmyra destroyed by the Islamic State [ISIS] in 2015, enraging scholars worldwide. But after plans for this temple broke in the media, it was pointed out that according to the Bible (See Jeremiah 19:46), Baal's Temple was the site where children were sacrificed by fire. Public opposition grew causing

a change of plans. The reproductions now will be of Palmyra's Arch of Triumph, also destroyed by Muslim fanatics. Christian author and publisher Michael T. Snyder credited the surprising change of plans on public backlash. "Of course let us not underestimate the prayers of God's people. Once this story went viral, Christians all over America started praying against this arch. From personal experience, I know that the prayers of righteous men and women are extremely powerful, and we may never know how much of an impact they had on this situation. So let us celebrate this victory, but let us also understand that what this country is facing is not going to fundamentally change unless there is true repentance. Because even though a monument to Baal is not going up in New York City next month, we continue to embrace the ways of Baal as a nation."

The whistleblower Svali describes the modern Illuminati as a sadistic satanic cult led by the richest and most powerful people in the world. She claimed the Order is filled with homosexuals and pedophiles and that the Illuminati works hand-in-glove with the CIA and Freemasonry to control the world traffic in drugs, guns, pornography, and prostitution. It has even been accused of being the power behind political assassination, and "terrorism," including the events of September 11, 2001. "Svali's courageous testimony explains why our children are no longer taught civic values, why they are being habituated to homosexuality and violence, and why our 'culture' is descending into nihilism and sexual depravity," commented one researcher.

Svali said it is not true that Adam Weishaupt founded the Illuminati in Germany in 1776. "[T]hey chose him as a figurehead and told him what to write about. The financiers, dating back to the bankers during the times of the Templar Knights who financed the early kings in Europe, created the Illuminati. Weishaupt was their 'gofer,' who did their bidding," she stated.

Addressing the Illuminati belief in "enlightenment," Svali explained. "There are 12 steps to this, also known as 'the 12 steps of discipline' and they also teach traveling astral planes, time travel, and other metaphysical phenomena. Do people really do this, or is it a drug induced hallucination? I cannot judge. I saw things that I believe cannot be rationally explained when in this group, things that frightened me, but I can only say that it could be a combination of cult mind control, drug inductions, hypno-



The Illuminati have been blamed for acts of terrorism, including the 9/11 attacks.



She said the Illuminati are international and funded by wealthy people. Like the Bavarian Illuminati, the watchword is secrecy.

sis, and some true demonic activity. How much of each, I cannot begin to guess. I do know that these people teach and practice evil.

"At the higher levels, the group is no longer people in robes chanting in front of bonfires. Leadership councils have administrators who handle finances (and trust me, this group makes money. That alone would keep it going even if the rest were just religious hog wash). The leadership levels include businessmen, bankers, and local community leaders. They are intelligent, well educated, and active in their churches. Above local leadership councils are the regional councils, who give dictates to the groups below them, help form the policies and agendas for each region, and who interact with the local leadership councils."

She said the Illuminati are international and funded by wealthy people. Like the Bavarian Illuminati, the watchword is secrecy. "The first thing a child learns from 'family,' or the 'Order' as they are called, is 'The first rule of the Order is secrecy.' This is why you don't hear from more survivors who get out," she explained. "The lengths that this group goes to, to terrify its members into not disclosing, is unbelievable.… Try being buried in a wooden box for a period of time (it may have been minutes, but to a four year old it is an eternity), and then when the lid is lifted, being told, 'if you ever tell, we'll put you back in forever.' The child will scream hysterically that they will NEVER EVER [emphasis in the original] tell. I was that child, and now I am breaking that vow made under psychological duress. Because I don't want any other children to go through what I did, or have seen done to others." Svali presented this picture of present-day Illuminati undertakings:

> The Illuminati are present in every major metropolitan center in the United States. They have divided the United States up into seven major regions, and each has a regional council over it, with the heads of the local councils reporting to them. They meet once every two months, and on special occasions.… They also have excellent lawyers who are well paid to help cover their tracks. There are also people in the media paid to help keep stories from coming out. I know of three people in San Diego who worked for the *Union Tribune* who were faithful Illuminists, and who also wrote frequent articles attacking local therapists who worked with RA (Ritual Abuse) survivors. I remember leadership boasting they had "run so-and-so out of town" because of a media blitz, and being quite happy about it.
>
> The Illuminati believe in controlling an area through its banks and financial institutions (guess how many sit on banking

> boards? You'd be surprised). Local government: guess how many get elected to local city councils? Law: children are encouraged to go to law school and medical school. Media: others are encouraged to go to journalism school, and members help fund local papers.

According to Svali, the leaders of the national Illuminati councils report to a Supreme World Council, which acts as a prototype of one that will rule when the New World Order comes into being. "It meets on a regular basis to discuss finances, direction, policy, etc. and to problem-solve difficulties that come up," she said. "Once again, these leaders are heads in the financial world, old banking money. The Rothschild family in England, and in France, has ruling seats. A descendant of the Hapsburg dynasty has a generational seat. A descendant of the ruling families of England and France has a generational seat. The Rockefeller family in the US holds a seat." She added the Illuminati leadership believe they are descended from royal bloodlines, as well as unbroken occult heritage. She explained the structure of control within the Illuminati:

> [M]y understanding was: The Hanoverian / Hapsburg descendants rule in Germany over the *Bruderheist*. They are considered one of the strongest lines for occult as well. The British line is just under them, with the royal family. Definitely, they rule the UK branch under the Rothschilds in the occult realm, even though parliament rules the country openly. In France, again, descendants of the royal families are also in power in the occult realm, but the French Rothschilds hold the reigns over all of them. The U.S. is considered lower, and younger, than the European branches. This is why the children of leaders are ALWAYS sent to Europe for part of their training; the education is considered better and the U.S. families want to renew their affiliation with the European forebears [recall Bill Clinton of Arkansas was given a Rhodes scholarship to the University of Oxford].

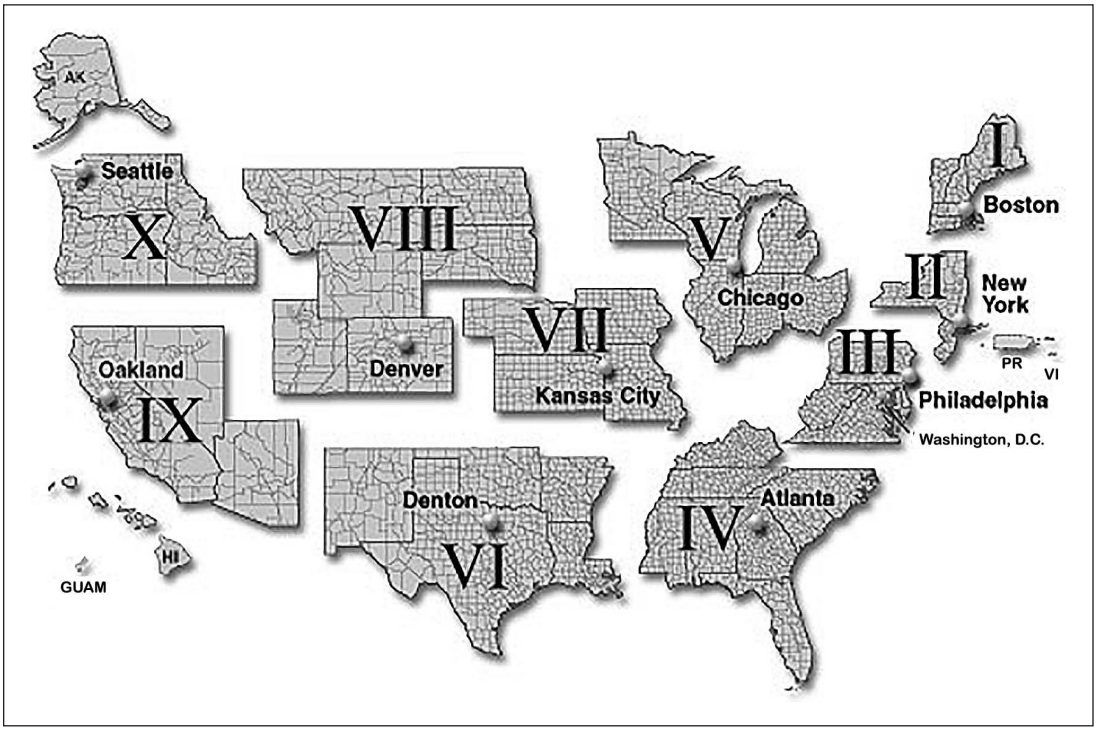
Svali's most shocking revelations concern a coming economic collapse followed by martial law in some parts of the United States. She said each region of the country contains military compounds and bases that are hidden in remote, isolated areas or on large private estates. "These bases are used intermittently to teach and train generational Illuminati in military techniques, hand-to-hand combat, crowd control, use of arms, and all aspects of military warfare. Why? Because the Illuminists believe that our government, as we know it, as well as the governments of most nations around the world, are destined to collapse," she wrote, adding these will be planned collapses, and they will occur in the following ways:

> The Illuminati has planned first for a financial collapse that will make the Great Depression look like a picnic. This will occur

> through the maneuvering of the great banks and financial institutions of the world, through stock manipulation, and interest rate changes. Most people will be indebted to the federal government through bank and credit card debt, etc. The governments will recall all debts immediately, but most people will be unable to pay and will be bankrupted. This will cause generalized financial panic, which will occur simultaneously worldwide, as the Illuminists firmly believe in controlling people through finances.
>
> Doesn't sound pleasant, does it? I don't know the exact time frame for all of this, and wouldn't want to even guess. The good news is that if a person is debt-free, owes nothing to the government or credit debt, and can live self-sufficiently, they may do better than others. I would invest in gold, not stocks, if I had the income. Gold will once again be the world standard, and dollars will be pretty useless (Remember after the Civil War? Our money will be worth about what Confederate money was after the collapse).
>
> Next there will be a military takeover, region by region, as the government declares a state of emergency and martial law. People will have panicked, there will be an anarchical state in most localities, and the government will justify its move as being necessary to control panicked citizens. The cult trained military leaders and people under their direction will use arms as well as crowd control techniques to implement this new state of affairs.… Military bases will be set up, in each locality (actually, they are already here, but are covert). In the next few years, they will go above ground and be revealed. Each locality will have regional bases and leaders to which they are accountable. The hierarchy will closely reflect the current covert hierarchy.

Svali said the United Nations was created to help overcome one of the biggest barriers to a one-world government—nationalism, or pride in one's country. However, following the global collapse, it will be the leadership of the Illuminati, not the UN, who will rule the New World Order.

She also was very clear that the Illuminati agenda is not a Jewish conspiracy. "Yes, there are some very powerful Jewish people in this group. For instance, the Rothschild family literally runs the financial empire in Europe (and indirectly the States), and are a well-known Jewish family. I have also known people whose parents were Jewish diamond merchants in the group, and at every level. But to rise to power in the Illuminati, a Jewish person at night would be forced to renounce their faith, and to give their first allegiance to Lucifer and the beliefs of the Illuminati," she explained. She added, "I have always wondered this, though, why some of the highest ranking financial fami-



The Federal Emergency Management Agency (FEMA) is under the Department of Homeland Security and was created in 1978 initially to coordinate response to any disaster within the USA. Although the governor of any stricken area must seek FEMA's aid after a state of emergency has been declared, the feds may take the initiative if such disaster occurs on government property or to government assets.

lies in the group … are Jewish, yet the group espouses hatred of their own race." This could be because dedicated Zionists, largely Ashkenazi Jews, despise Orthodox Jews, who largely oppose Zionism.

According to Svali, the Freemasons and the Illuminati work hand in glove. "I don't care if this steps on any toes, it's a fact. The Masonic temple at Alexandria, Virginia (the city itself was named after Alexandria, Egypt, and is a hotbed of Illuminati activity) is a center in the Washington, D.C., area for Illuminati scholarship and teaching. I was taken there at intervals for testing, to step up a level, for scholarship, and high ceremonies. The leaders in this Masonic group were also Illuminists. This has been true of every large city I have lived in. The top Freemasons were also top Illuminists." But she explained that all Masons are not Illuminati. "[E]specially at the lower levels, I believe they know nothing of the practices that occur in the middle of the night in the larger temples. Many are probably fine businessmen and Christians. But I have never known a 32 degree or above who wasn't Illuminati, and the group helped create Freemasonry as a 'front' for their activities."

Svali described the Illuminati as a "very political and back stabbing group, a 'dog-eat-dog' mentality; everyone wants to move up. These are NOT nice people and they use and manipulate others viciously. They cut their eye-teeth on status, power, and money. They never openly disclose their agenda, or their cult activities, as often they are amnesic to them. These are well-respected, 'Christian' appearing business leaders in the community. The image in the community is all-important to an Illuminist; they will do anything to maintain a normal, respected facade, and DESPISE exposure" [emphasis in the original]. Pop culture, especially TV and rock music, is used as a tool to influence the masses, said Svali. "It cannot create a total personality change in the average citizen, but it can desensitize us increasingly to violence, pornography and the occult, and influence the perceptions of young children." She said the Illuminati have kept their secrecy intact because the public simply won't believe that this could be happening. "I am [now] a strong Christian, and in Revelations, it says that right before the return of Jesus, people will be acting as if nothing has happened, that all is normal, in spite of evidence to the contrary," she said. "You could show people a video taken of a ritual, and they would declare: 'it has to be a fake; people just don't do those things.' You can show them a site with pentagrams, buried bones, and other evidence, and they would say, 'Oh, that is just teenagers playing around." … They can be shown the scars on a survivor's body, from cigarette burns in childhood, and old lash marks that have healed on their back, and the question would be 'Are you sure it wasn't self-inflicted?'

"The evidence is there, but in my opinion, the average person does not want to know, and even when confronted with it, will look the other way. The Franklin case [a 1988 scandal involving child abuse, Satanism, and murder in Nebraska] is a point. How much evidence has come out? Or the MK-Ultra [the CIA mind-control program] documents that have been declassified, shown as real, and people ignore it.… We as human beings want to believe the best of our race, not the worst.…"

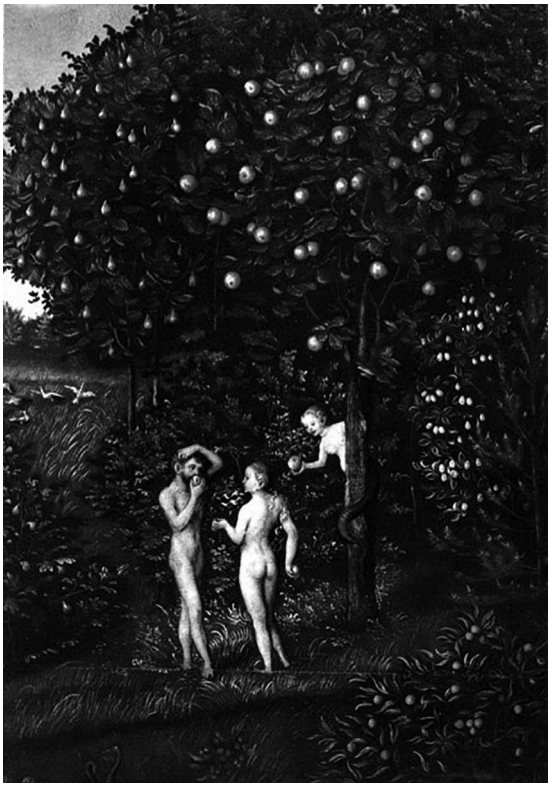


Hidden Hand also contradicted British author David Icke's belief that this family was filled with reptilian creatures.

Another anonymous whistleblower from within the elite entered the AboveTopSecret Forum in the fall of 2008 using the avatar "Hidden Hand." Hidden Hand said he was a member of "The Family," a group of elitists aligned with extraterrestrials. They are alternately called the Illuminati, Nephilim, Custodians, Watchers, and Advanced Beings and all are the product of distinct bloodlines that have passed along wealth and power from one generation to another.

"I am a generational member of a Ruling Bloodline Family," Hidden Hand proclaimed. "Our lineage can be traced back beyond antiquity. From the earliest times of your recorded 'history,' and beyond, our Family has been

'directing' the 'play' from behind the scenes, in one way or another. Before the rise and fall of Atlantis (Yes, that was indeed perfectly real). We are 'born to lead.' It is part of the design for the current paradigm.… There are 13 'base' or 'core' original bloodlines. Yet there are many, many other lines that spring from these, as do rivers from the oceans. If you imagine the 13 original lines as primary colors, that can be mixed to create a vast array of other colors, then you will have some comprehension. Again, no competition, just family."



In order for humans to be able to ascend to higher levels of existence they had to understand polarity and have the ability to choose. Thus, the Garden of Eden included forbidden fruit.

Hidden Hand also contradicted British author David Icke's belief that this family was filled with reptilian creatures. "We are most certainly not Reptilian," Hidden Hand stated. "And there is nothing remotely reptilian about the True Power Bloodlines." He also said the British royalty are not the most powerful bloodline. "There are others above these lineages in the hierarchy," he explained. "You will not know the names of these lines." Icke explained that the Illuminati creator is not the "devil" or "Satan" but rather "Lucifer, the Light Bearer." This is actually a group soul or "Social Memory Complex." "We (our Bloodline Families), as a Group Soul or Social Memory Complex (Lucifer), were on the verge of Seventh Density Ascension, though at this level, before Harvest comes, we have the choice to progress higher, or, to return to help others of lower densities with their own evolution, by passing down our knowledge and Wisdom (Light) to those that call upon us for assistance, with their own Free Will," he said. He noted that without polarity, opposites derived from Free Will, there is only the Unity of Love and Light, and no choice to experience anything other than that. "So, we [the Luciferian group soul] were to be the Catalyst for change, in order to provide that choice, thus bringing polarity. Yahweh [the deity of the ancient Israelites] agreed that we would introduce the concept of Free Will to Earth's inhabitants, by offering them an initial choice, as to whether they 'wanted' it or not. Hence, the Tree of the Knowledge of 'Good and Evil' (or more accurately, the Knowledge of Polarity, of Positive or Negative). Yahweh takes his inhabitants to a new 'garden' and tells them you can do anything you like, except this one thing, thus creating the desire to do the one thing there are told they cannot. Hence, a 'Choice.'

We provide the Catalyst by telling them the benefits of attaining Knowledge, they eat from the tree, and the rest is history." Hidden Hand also explained the current state of humanity and warned:

> Thought is creative energy, focused. You get exactly what you put out. Why do you think the Media is so important to us? You have (as a society), in your hypnotized comatose state, given your Free Will consent to the state your planet is in today. You saturate your minds with the unhealthy dishes served up for you on your televisions that you are addicted to, violence, pornography, greed, hatred, selfishness, incessant "bad news," fear and "terror." When was the last time you stopped, to think of something beautiful and pure? The planet is the way it is, because of your collective thoughts about it. You are complicit in your inaction, every time you "look the other way" when you see an injustice. Your "thought" at the sub-conscious level of creation to the Creator, is your allowance of these things to occur. In so doing, you are serving our purpose. It is very important to us, that the Polarization of this planet is Negative at the time of the Great Harvest. That means Service to Self orientated, as opposed to Positive, Service to Others. We require a Negative Harvest, and you are doing a fine job of helping us to attain our goal. We are very grateful.

Asked what role "God" plays in the scheme of the Illuminati, Hidden Hand responded:

> Religion is either actually created, or at very least, heavily influenced by us. There is no such thing as "god." "God" is a human concept, which is a misunderstanding of the original concept of "Creator." This is further confused, as there are many macrocosmic level Creators, or Logos.… "God" implies some separate entity which is "outside" of you, which you must supplicate to and worship. Our One Infinite Creator, and almost all of our Logos and sub-Logos, do not want your worship. They want you to understand Creation, and your place within it, as a Co-Creator. Ultimately, there is a "Supreme Being," in the form of the One Infinite Creator, but we are all a part of It, rather than its subjects. None of the names given for this "Supreme Being" by your religions are the true name, but they are indeed correct, in that there is One Supreme Being, namely the Infinite Creator. They just have different concepts about It, which spring from the texts their religion is based upon. Do not "worship" your Infinite Creator, but rather live in a state of Thanksgiving and Service to It, for bringing you into Being, and for this amazing Game It has

> Created, in which we may forget who we really are, in order to remember, and know ourself one again, as the Creator.

Hidden Hand's posts were compiled and published by Michael E. Salla, who is the founder of the Exopolitics Institute, which studies the politics of the impact of extraterrestrial life on humanity. In 2004, Salla was dismissed from his position with the Center for Global Peace in Washington's American University for his research on UFOs. Salla interpreted the Hidden Hand as suggesting that there is a "Luciferian group soul that is working in our Galaxy that has established power not only on our planet, but on other worlds. Reptilian worlds under the influence of the Family, or Luciferian entity, would be as highly manipulated as our own by off-world bloodlines."

"This appears uncannily similar to the Star Wars saga where a group of dark spiritual entities called the Sith secretly infiltrate and take over political and spiritual organizations in the Galaxy," remarked Salla. "If the Hidden Hand and his Luciferian peers belong to something similar to the Sith, is there a positive counterpart similar to the Jedi Knights? This is how the Hidden Hand describes the modern equivalent of the Jedi Knights—a positive polarity 'Family.'"

According to Hidden Hand, all youngsters born into Illuminati families are carefully schooled in the areas of the military, government, spiritual, scholarship, leadership, and sciences. "[W]e hold key positions in all these main areas of importance," he said. "With the addition of a complicit Media machine and ownership of your financial establishments, all bases are covered." After Hidden Hand's posts, the *AboveTopSecret* website was soon filled with cries of "Hoax!" and "disinformation." But after studying the lengthy dialogs with Hidden Hand, Salla concluded, "In my opinion, it is a genuine revelation by an insider belonging to an organization called 'The Family' that has both Earthly human and extraterrestrial membership. The Family has been secretly involved in ruling both the Earth and other planets through highly placed elites in key social and political institutions."

Another reported ranking Illuminati defector is Leo Lyon Zagami, a former Grand Master of the Ordo Illuminatorum Universalis ("Universal Order of the Illuminati"), headquartered in Florence, Italy, and considered by some as the good side of the Illuminati in the Vatican. Zagami is a former member of the Comitato Esecutivo Massonico (the "Masonic Executive Committee") of Monte Carlo, and a thirty-third-degree Freemason. He was a senior member of the infamous P2 Lodge, which in the 1980s was revealed as a seditious organization, involving figures connected to Freemasons, the Vatican, and the CIA, attempting to bring about a fascist state in Italy. Zagami claimed to be born of a



In 2004, Salla was dismissed from his position with the Center for Global Peace in Washington's American University for his research on UFOs.



According to Zagami, illuminated thinkers have been around since the days of the legendary civilization of Atlantis.

Scottish-Sicilian Illuminati aristocratic bloodline and has been involved in the Illuminati Order since childhood.

In 2016, Zagami published a book entitled *Confessions of an Illuminati*, in which he described Illuminati rituals, rites, and his perspective of the Illuminati's "web of deceit and total world control." He said his confession was "an attempt to bring to light a reality considered by most, unfortunately, non-existent, and even the object of derision by so-called academics, often controlled and manipulated by secret societies themselves, as they succeed in silencing the truth at the source, on behalf of the elite." He described "the occult and millenarian groups of power made of societies more or less secret, which have governed the world since the dawn of civilization.

"In fact, while it is true that the Order of the Illuminati of Bavaria, created by Adam Weishaupt, was apparently short-lived amongst the Western systems of initiation, it is equally true that they were just another enactment of the same mystery school from ancient times, a school of 'illuminated' thinkers, which have been around since the days of legendary Atlantis, and were present in the Egyptian Mystery School, called the 'School of the Right Eye of Horus' in Alexandria, Egypt," he wrote. "It has been confirmed by many historians and scholars of Freemasonry, that in the decades following the official demise of the Bavarian Illuminati, many other cells of this organization were reactivated from time to time within Freemasonry, but rarely called themselves according to Weishaupt's tradition. In the USA there is the Skull and Bones, created out of prestigious Yale University in 1832, and the Bohemian Club in California, founded in 1872, so as not to risk persecution by the growing anti-Masonic movement in the USA."

Zagami reported that in 1972 a significant Congress of the World Synod of Bishops of Gnostic Succession and Communion was conducted in Liege, Belgium. Here met representatives of some of the many Illuminati offshoot organizations. Zagami listed these little-known groups:

- The Monastery of the Seven Rays
- The Ecclesia Gnostica Spiritualis
- The Memphis Misraim Rite
- The Ecclesia Gnostica Ophitica

- The Universal Martinist Federation of Initiates
- The Albigensian Gnostic Rite of Haiti
- Gnostic and Magic Christians
- Gnostic and Theurgic Ontology
- The Esoteric Rite of the Rose-Croix
- The Church of Mandala of Giordano Bruno
- The Fraternitas Hermetica
- The American Synod of Gnostic Bishops
- The QBLH [Cabalistic] Alchemist Church
- The Martinist Order of the Rose-Croix and Adelph-Initiates
- The Interior Synuary of the Elus Cohens
- The Naasenian Gnostic Brotherhood of Initiates and Adepts.

Zagami noted that it is unclear what connection such organizations have to the Bavarian Illuminati as most were unheard of prior to 1973. He also illustrated how some occult organizations can be infiltrated and turned to different directions. "He said only a few months after the 1973 congress, "several members of the 'Monastery of the Seven Rays' adopted [Aleister] Crowley's Law of Thelma … [which] is the key moment for the secret conversion of a Catholic Monastery based in Spain, into a homosexual magickal sect." Zagami credited this change to Michael P. Bertiaux, a former Seattle Episcopalian minister who established a Voodoo church and was a longtime member of the Ordo Templi Orientis Antiqua, a pseudo-initiatic gnostic-magical order reportedly founded in Haiti in 1921. Zagami said Bertiaux's teachings were derived from "Gnostic sources, Bon'pa [a Tibetan sect], Tantric, Voodoo, Cabbalistic and even extraterrestrial."

This explanation of modern Illuminism was offered by Zagami:

> The Illuminati sects operating in the occult and sexual magick circles united people ranging from the ex-terrorist to the fundamentalist Catholic; ready to manipulate sects, new religions, state secrets, and anything else they can get their hands on for profit and power. *The two big players, The Vatican on one side; and the Jewish lobby on the other, play a daily game of chess with the destiny of all of humanity* [emphasis in the original].… Many of the sects of the Illuminati network … use the occult to get rich off the backs of the poor and the ignorant that fall into their trap. There are also those immersed in demonic practices who, in some cases, influence adepts to promote human sacrifice. Although organizations of this type (those that practice human sacrifice) are a minority, they usually consist of very influential members of high society, people who will never be prosecuted for such horrible actions.

In his obtuse and exhaustive book, Zagami designated Aleister Crowley and his O.T.O. as a primary funnel of Illuminati mysticism and explained that in Crowley's publications "we find the initials, A.A., which used the Masonic custom to abbreviate certain words with their initial, followed by three dots arranged in an equilateral triangle." He explained that these initials represent an "ultra-secretive sect of powerful telepaths known as the *Argentium Astrum* or the Silver Star of Sirius … because it is linked to the very origins of our species: the Annunaki."

Yet another Illuminati whistleblower, who some disregard as simply a disgruntled ex-wife, is Katharine "Kay" Griggs, a devout Christian formerly married for eleven years to U.S. Marine Colonel George Raymond Griggs. Mrs. Griggs claims to have heard from her husband, usually while drunk, accounts of military assassination squads, drug running, illegal weapons sales, and sexual perversions within both the military and federal government connected to secret societies.



Aleister Crowley wearing the formal clothing of the Ordo Templi Orientis.

"I became a whistle blower and received death threats," explained Griggs in an interview. "I finally wound up living for safety reasons with Sarah [McClendon], the dean of the White House Press Corps, who had been with every president since FDR and was in Army intelligence and also an attorney's daughter from Texas." She added, after 9/11, the war in Iraq, the London bombings, and the fear of terrorism, the "American people are at a point where they are ready and willing to hear the truth."

"My former husband, George, who is a trained assassin, calls the people he is involved with the members of The Firm or The Brotherhood. If you are in the clique, you are above the law and literally can get away with murder. For years, mostly when he was drinking, he told me how he and others in this elite military group would kill people," said Griggs, who has mentioned several prominent names as those behind sexual perversion, murder, brainwashing, and mind control. She said all these activities are sanctioned, participated in, and condoned by a group of military and political elite operating on the same principles as the Illuminati.

She said her ex-husband stated that The Brotherhood contains many members of secret societies such as "Cap and Gown" at Princeton and "Skull and Bones" at Yale. In interviews, Griggs revealed that members of The Brotherhood operate in a world of treachery, deceit, lies, murder, drug running, sex slavery, and illegal weapon sales, all in the name of forming a New World Order. "In general, they are first generation German sons, mostly who run things in the military through tight friendships made in Europe and at war colleges. Psyops [psychological operations] is a controlling group and [former Deputy Secretary of Defense and president of the World Bank] Paul Wolfowitz is a major player, as are the many Zionists on this side of the Atlantic.

"As far as the sheer numbers of people involved in this cap and gown, skull and bones secret society, it's hard to say. But it is based on old friendships, college and prep school relationships, covering up secrets and sexual perversion. My husband told me about all the sexually perverted rituals, like anal and oral sex in coffins at drunken parties and running naked in the woods at Bohemian Grove," she reported, describing this clique as "a very, very small group and a rather homogenized group of global top-down existentialist Zionists and socialists. In short, Nazis who came to the U.S. when Hitler, their boy, turned on them in 1933.

"After what I heard all those years and now putting it into perspective after 9/11, I think they are trying to destroy America. Their whole game is all about war, selling weapons and creating a militaristic society. I know firsthand from listening to my husband, they will do anything—I mean anything including murder—to get what they want."

From overheard conversations between her husband and others, Griggs said, "I am sure 9-11 was a joint and combined military operation, using boys who were recruited via A[bdul] Q[adeer] Khan's Israeli network in Pakistan and South Africa through Zionists in Hamburg. I believe that certain MI6 British Zionists … were also involved in funding and recruiting these guys. It was a large and ongoing operation to set up and involved lots of CIA Zionists and lots of funny money."

Following several interviews, Kay Griggs dropped from sight and in mid-2016, controversy continued on the Internet as to whether she was still alive or not.

There have been several other persons, always anonymous, who claimed to have been in the Illuminati and their revelations range from the ridiculous to the sublime.

One person, who was never identified but whose story has been repeated on several websites, recounted how he was recruited while still a student at Harvard in the early 1960s. "I was a member of the Illuminati for 47 years. I was recruited when I was 19 years old," he stated. "The information that I am about to unfold is very revealing and very dangerous. I am one of seven people

in the history of the Illuminati that have performed the 'Departure Ritual.' I knew that I needed to get out when I had something revealed to me at a meeting in June of 2010. For years I was in line with the beliefs, motives, and actions of the Illuminati, but it recently became too much for me to bear, and I had to extinguish my sacred contract."

This self-styled whistleblower spoke on conspiracies that resonate with many Internet surfers—secret space flights, nuclear missiles at moon bases, deep underground bunkers reserved for the very wealthy, how Abraham Lincoln lived and spent his last years in a Mexican bunker, how the Illuminati created Hurricane Katrina and the Gulf Oil Spill, how Israel is "the grand puppet state of the Illuminati," how some epidemics (including the Spanish Flu of 1918) were actually engineered by the Illuminati, and how "scientists working for the Illuminati have found a way that they can 'shut' off the sun." destroying all life on Earth within nine years. He even accused Alex Jones, the popular anti-Establishment conspiracy broadcaster, of secretly being an Illuminati member.

Despite all the negative press concerning the Illuminati, there have been some recent attempts at resurrecting the beneficial aspects of the old Order. One such is called Congressional Illuminism, which is expounded upon in a trilogy entitled *Spirit Builders* by Tau Palamas, reportedly taking the name from fourteenth-century monk Gregory Palamas, a saint in the Eastern Orthodox Church. The books present a synthesis of many esoteric practices derived from a variety of occult practices.



A NASA photo shows the extent of the oil spill in the Caribbean off the Mississipi Delta. The environmental disaster was the result of yet another Illuminati plot, according to some.

According to Palamas, Congressional Illuminism is "a non-hierarchical and non-authoritarian approach to spirituality. Essentially this is a spiritual organization without the priest. No grand poohbahs, no secret chiefs, no blessed leader, and no boss. The group is composed of individuals seeking to facilitate the spiritual development of others. Folks united in a common goal of spiritual growth and communion."

At least one conspiracy writer, one with a credible work record, has offered hopeful solace to gloomy conspiracy researchers. Benjamin Fulford sees the modern Illuminati on the run. Fulford worked in Japan as a correspondent for Knight Ridder, the *International Financing Review*, the *Nihon Keizai Shimbun* English edition, and

the *South China Morning Post* before moving to *Forbes* magazine, where he was the Asian Bureau chief from 1998 to 2005. He then began reporting on the pending collapse of the Illuminati's scheme of world control, predicting a complete revision of the global financial system. He argued the Illuminati plans for a New World Order are imploding, thanks to the revelations now available on the Internet and countermoves by wealthy Chinese in the White Dragon Society.



Fulford said the creation of an Asian Infrastructure Investment Bank along with the recent formation of a BRICS-nation [Brazil, Russia, India, China, and South Africa] development bank will provide an alternative

Fulford said escalating world events have "prompted the Rothschild family, the Chinese communist party, the gnostic illuminati, the Pentagon and others to send representatives to negotiate with the White Dragon Society," and that Fulford, due to his knowledge and experience in Asia, was selected to be the society's public spokesman. Since that time, he has published a series of predictions and analyses of events he described as an unfolding plan to break the centralized power of what he termed the "Khazarian crime syndicate" or "Nazionists," a cabal of Nazis, Zionists, and the wealthy elite of Europe and America. He said the countermove is to develop a new global financial system.

"There are rapidly accelerating indications the Khazarian crime syndicate that illegally seized power in the United States and many European countries is being systematically dismantled," he wrote in 2015. He cited several factors, indicating a take-down of the Illuminati conspiracy, including a New York court ruling that members of the George W. Bush administration may be sued and face criminal charges (especially in regard to the 9/11 attacks), a senior member of the Rothschild family being questioned about fraud by French police, the premature death of more than a dozen JP Morgan bankers, and the sudden resignations of several hundred corporate CEOs over the past few years.

"Despite all the fudged numbers and smoke and mirrors coming out of Western governments, the Western financial system (the Federal Reserve Board) is already bankrupt," he stated. "The Fed's corporate subsidiary, the United States of America Corporation headed by 'acting president' Barack Obama has been issuing fake financial data for years now to create the appearance all is well."

Fulford said the creation of an Asian Infrastructure Investment Bank along with the recent formation of a BRICS-nation [Brazil, Russia, India, China, and South Africa] development bank will provide an alternative to the current Rothschild-led Illuminati financial system. However, he warned, this move is being accompanied by major cyber warfare. "A lot of it is being report-

ed in the corporate media in the form of stories about data being stolen on all U.S. Federal employees etc.… plentiful anecdotal evidence suggests the real cyber-warfare is taking place between world financial networks.… This is all anecdotal but the fact that most of the over 50 bankers who have recently died suddenly and mysteriously were IT experts shows that financial cyber-warfare is moving out of cyberspace."

Corroborating Fulford's account of bankers suddenly dying is an article from SecretsOfTheFed.com in 2015 listing leading bankers, along with scientists and investigative reporters, who died, many under unusual circumstances, in that year. "The deaths of 48 high level bankers just within the last year is even more strikingly bizarre due to the sheer number and manner of deaths. What are the odds these high-level, multi-millionaire bankers who are often described as happy people would kill themselves in the most odd of ways? Are these bankers being killed in order to stave off prosecution by the banks? Our entire monetary system is a Ponzi scheme, are big banks scared of a whistleblower coming forward to expose all the corruption, leading to a loss of confidence and crash of the system?" noted this site.

"The fact is the BRICS know that time is on their side because the Western countries no longer have the industrial or resource base needed to support their world domination. In other words, there is not enough reality to support their money illusion any more. That is why the Khazarian mafia controlled Western economic and financial systems are slowly imploding. This can be seen with the fall in stock markets, commodity prices etc. and the desperate move to negative interest rates," Fulford explained.

"The British, the Swiss, the Germans, the French and the Vatican have already abandoned the Khazarians and allied with the WDS [White Dragon Society] and BRICS alliance," said Fulford. "The collapse of their global debt slavery regime is accelerating and their immunity from prosecution for mass murder is evaporating along with their funny money."

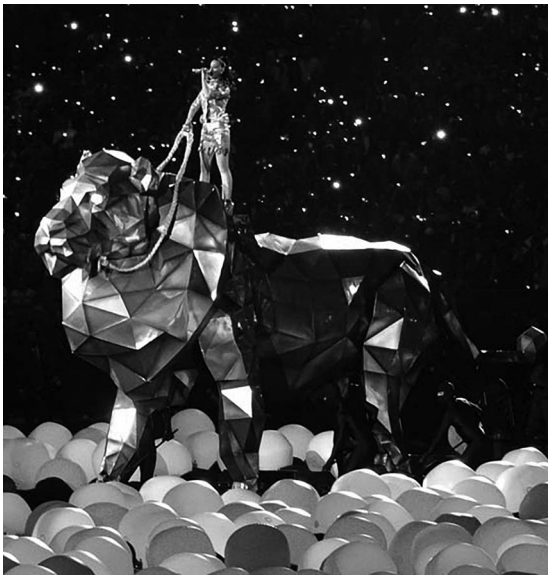
Fulford's optimistic view is echoed by David Wilcock, a "New Age" author and lecturer whom some claim to be the reincarnation of the famous "sleeping prophet" of the early twentieth century, Edgar Cayce. Wilcock outlined a plan that "has been meticulously followed for at least 300 years.

"The economic, political and social concerns we struggle with today are the result of a plan that was systematically put into practice as of 1776, with the founding of the Order of the Illuminati in Bavaria. This group networked, infiltrated, consolidated and enacted plans that had been in place for much longer periods of time. They created the hidden infrastructure, secrecy, membership, documentation and blueprints necessary to effectuate what they had hoped would be a global takeover—in the hopes of declaring a New World Order."

Wilcock said for many years he has had hundreds of dreams in which he sees "a massive, unprecedented exposure and arrest of this cabal on a world-

wide level … this will indeed be of tremendous, unprecedented, positive benefit to humanity."

But, he said the will of good people must be gained to bring an end to Illuminati rule. He said such a plan for the mass arrest of criminally guilty parties within government and the corporate world have been in development since the Coup of 1963—the assassination of President John F. Kennedy. "This plan requires the will of the people to succeed," he explained. "Otherwise, our supporters within the military and the justice system do not have the legal precedent to perform such actions. After many years, the public outrage is now sufficiently high that the will of the people has become more than sufficient to take these steps. Elements within our civilian and military sectors alike have had enough—and are taking a stand. US marshals from the Department of Justice and peace officers will carry out the arrests, with the assistance of military personnel—in the event of any unforeseen disturbances. By assisting a legal civilian operation in this manner, the military personnel are following their Oath of Enlistment—to protect and defend the US Constitution against all enemies, foreign and domestic. This will be a point of no return for the cabal … the mass arrests will generate a situation from which there is no turning back for the Cabal. Once the truth is exposed, there will be no further walls of secrecy for them to hide behind. That is why they are so terrified right now."



Katy Perry's half time performance at Superbowl XLIV in 2015 supposedly included Illuminati symbolism. Her riding a lion in this scene was compared to Egyptian art depicting the goddess Isis.

But it was not just the financial and corporate systems that reveal the machinations of Illuminati operatives in whichever secret society they belong. Both Wilcock and Fulford saw Illuminati influence seeping into all forms of public entertainment. "Both the Super Bowl [XLIV] half-time show and the [2016] Grammy Awards ceremony … featured blatant Luciferian rituals," Wilcock wrote.

Other whistleblowers who claim to have been Illuminati insiders include John Todd, Arizona Wilder, Bill Schnoebelen, Joseph "Doc" Marquis, Mark Cleminson, and Carolyn Hamlett. Though usually lacking in documentation or hard evidence, their stories are generally and remarkably consistent. Yet there is one publicly known secret society, often mentioned by self-professed Illuminati insiders, that has been definitely linked to the Bavarian Illuminati—Yale University's Skull and Bones.



Skull and Bones

Skull and Bones is more than a fraternity. It is a secret society that evolved from a group of senior students from Yale University. Its trappings and rites are so close to those of the Illuminati that some believe it is a modern reincarnation of the Order. Like the Illuminati, this society is sometimes thought to play a critical role in global conspiracies that aim to dominate the world. Each year, only fifteen Yale juniors are selected to participate in Skull and Bones during their senior year. In addition to extraordinary secrecy—Skull and Bones members are required to leave the room if anyone should mention the group—the Order has its own membership designations. Neophyte members are called Knights, after the fashion of earlier secret societies such as the Knights Templar, Knights of Malta, or Knights of St. John. Once a full member, he is known as a Patriarch, one honored as a founding father. Outsiders are derogatorily referred to as "gentiles" or "vandals."

Antony Sutton, author of *America's Secret Establishment: An Introduction to the Order of Skull & Bones*, noted that active membership in Skull and Bones comes from a "core group of perhaps 20–30 families.… First we find old line American families who arrived on the East coast in the 1600s, e. g. Whitney, Lord, Phelps, Wadsworth, Allen, Bundy, Adams and so on," he wrote. "Second, we find families who acquired wealth in the last 100 years, sent their sons to Yale and in time became almost old line families, e. g. Harriman, Rockefeller, Payne, Davison."

The flow of financial power was not always channeled through direct membership in Skull and Bones. "The Order controls the substantial wealth of Andrew Carnegie, but no Carnegie has ever been a member of The Order," wrote author Sutton. "The Order used the Ford wealth so flagrantly against the wishes of the Ford family that two Fords resigned from the board of the Ford Foundation. No Ford has been a member of The Order. The name Morgan never appeared on the membership lists, although some of Morgan partners are with the inner core, for example, [Henry P.] Davison and [John] Perkins."

This Order, a highly-secret fraternal order apparently only found at Yale, has been the source of an unprecedented number of government officials who have furthered the globalist aims of their brethren in other covert groups, such as Wolf's Head and Scroll and Key. According to conspiracy researchers, anyone in the Eastern Establishment who does not belong to Skull and Bones almost assuredly belongs to one of these other groups. But none has the demonstrable blood and wealth connections of Skull and Bones. The senior class of Yale founded the organization in 1832 to show its resistance to the

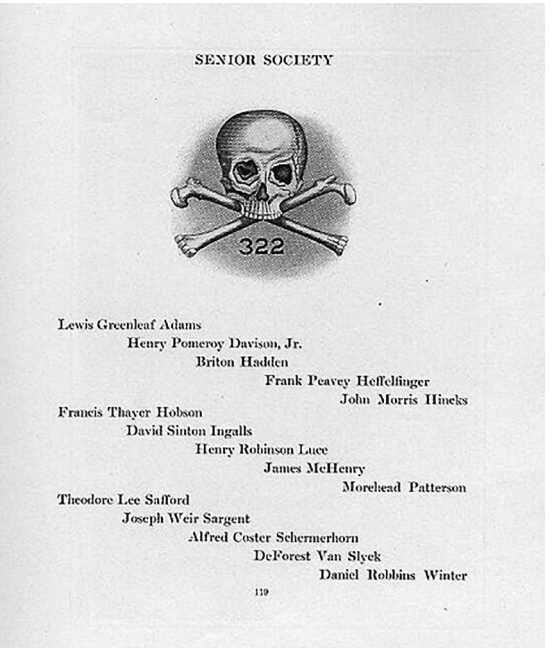
debating societies of the university—Linonia, Brothers in Unity, and the Calliopean Society. Known variously as Chapter 322, the "Brotherhood of Death," "The Order," or more popularly as "Skull & Bones," or simply "Bones," the Order was brought from Germany to Yale in 1832 by General William Huntington Russell and Alphonso Taft.

Russell's cousin, Samuel Russell, was an integral part of the British-inspired Opium Wars in China. Taft, secretary of war and attorney general during under President Ulysses S. Grant and U.S. minister to Austria-Hungary and Russia under President Chester A. Arthur, was the father of William Howard Taft, the only person to serve as both president and chief justice of the United States. Another prominent Bones member was W. Averell Harriman, U.S. ambassador to Russia during World War II and who played a prominent role in the establishment of the American empire.

A pamphlet detailing an 1876 investigation of Skull and Bones by a rival secret society stated, "… its founder [Russell] was in Germany before Senior Year and formed a warm friendship with a leading member of a German society. He brought back with him to college authority to found a chapter here.… Thus was Bones founded."

The secret German society may have been none other than the infamous Illuminati. Ron Rosenbaum—a former Yale student and one of the few journalists to take a serious look at Skull and Bones—took note that the official skull and crossbones emblem of The Order, the naval ensign of the Knights Templar, was also an icon of the Illuminati. In an investigative piece for *Esquire* magazine, Rosenbaum wrote, "I do seem to have come across definite, if skeletal, links between the origins of Bones rituals and those of the notorious Bavarian Illuminists … [who] did have a real historical existence … from 1776 to 1785 they were an esoteric secret society with the more mystical free-thinking lodges of German Freemasonry."

Rosenbaum wrote how another fraternity gave him a dossier on Bones rituals that revealed that a Bones initiate is placed in a coffin, which is carried to a central part of their building, called "the Tomb." This new man is chanted over and said to be "reborn" into society after being removed


SENIOR SOCIETY

322

Lewis Greenleaf Adams
Henry Pomeroy Davison, Jr.
Briton Hadden
Frank Peavey Heffelfinger
John Morris Hincks
Francis Thayer Hobson
David Sinton Ingalls
Henry Robinson Luce
James McHenry
Morehead Patterson
Theodore Lee Safford
Joseph Weir Sargent
Alfred Coster Schermerhorn
DeForest Van Slyck
Daniel Robbins Winter

119

The Skull and Bones has appeared on Nazi SS banners and pirate ships. Here it is on a 1920 Skull and Bones Society program. Two of the people here—Briton Hayden and Henry Robinson Luce—were founders of *Time* magazine.

from the coffin and given robes covered with symbols. "A bone with his name on it is tossed into bone heap at start of every meeting [and] initiates plunged into mud pile," stated the notes reported by Rosenbaum. He added that part of the initiation ceremony "is devoted exclusively to sexual histories. They don't leave out anything these days.… [T]he sexual stuff is totally explicit and there's less need for fabricating exploits to fill up the allotted time. Most … sessions start with talk of prep school masturbation and don't stop until the intimate details of Saturday night's delights have come to light.…"

Other similarities between Skull and Bones and Weishaupt's Illuminati include a reading list of books venerated by both orders. One of these, *The Life and Opinions of Tristram Shandy,* involves a character named "Uncle Toby," the same name given to the Bonesman who directs the Order's initiation ceremonies. Like the Illuminati, Bones members are given code names based on historical or mythical figures. "George H. W. Bush (class of 1948) was supposedly assigned *Magog*," noted author Melanson. "Averell Harriman (1913), *Thor;* Charles Seymour (1908) *Machiavelli*. Some of the recurring aliases throughout the years, such as *Dr. Slop, Yorick,* and *Sancho Panza* also can be traced to characters and references in Laurence Sterne's 1760 novel *Tristram Shandy*."

As in the old Illuminati, Bones members are required to keep personal diaries, called "Life Histories," in which to record their day-to-day experiences, deepest thoughts, and feelings. In addition to such diaries, which can be accessed by Bones superiors, each Bonesman must stand in front of the membership and confess his innermost secrets, including his sexual history. This is done in front of a painting of a woman entitled "Connubial Bliss" and is recorded by the current "Uncle Toby."

Obviously, such private matters on file with the Order could be used at some future date to leverage, if not outright blackmail, members. Yet another connection can be found in a report made years ago by a rival secret society called File and Claw, whose members once broke into the Bones' Tomb to learn its secrets. In its documentation, "They go on to describe a German slogan painted 'on arched walls above the vault' of the sacred room 322," reported Rosenbaum. "The slogan appears above a painting of skulls surrounded by Masonic symbols, a picture said to be 'a gift of the German chapter.' '*Wer war der Thor, wer Weiser, Bettler oder Kaiser? Ob Arm, ob Reich, im Tode gleich*,' the slogan reads, or, 'Who was the fool, who the wise man, beggar or king? Whether poor or rich, all's the same in death.' Imagine my surprise when I ran into that very slogan in a 1798 Scottish anti-Illuminatist tract reprinted in 1967 by the John Birch Society. The tract *Proofs of a Conspiracy* by John Robison) prints alleged excerpts from Illuminist ritual manuals supposedly confiscated by the Bavarian police when the secret order was banned in 1785." According to *U.S. News & World Report*, one of the Bonesmen's traditional songs is sung to the tune of the German National Anthem, *Deutschland Uber Alles*.

Other researchers agree that The Order is merely the Illuminati in disguise, since Masonic emblems, symbols, the German slogan, even the layout of their initiation room—all are identical to those found in Masonic lodges in Germany associated with the Illuminati. "Skull & Bones is an entry point into the Illuminati," declared Fritz Springmeier, author of the voluminous *Bloodlines of the Illuminati*, which traces the bloodline families through the years. "Researchers have noticed the Skull & Bones, but there are a lot of other organizations which are entry points. Rhodes Scholars, a group in Oxford, there are number of different fraternal organizations. Skull & Bones is not the only one—but that's the one George Bush joined. There is also Scroll & Key, Berzelius, and some other fraternal organizations [such as Wolf's Head, Book and Snake, and many others]."

Researchers have noticed there are membership crossovers between Skull and Bones and the CIA. In addition to the aforementioned former president George H. W. Bush, who was named CIA director in 1976 by President Gerald Ford, and his son, George W. Bush, who became president in 2001, we find McGeorge Bundy (The Order, 1940), a national security adviser, and William Bundy (1939), a longtime CIA analyst. Other Bonesmen who became CIA officials included director of personnel F. Trubee Davison (1918); Beirut CIA station chief James Buckley (1944); Rhodes scholar and deputy director for plans Hugh Cunningham (1934), and poet Archibald MacLeish (1915), who helped Office of Strategic Services (OSS) director William Donovan form the CIA in the late 1940s. "Yale has influenced the Central Intelligence Agency more than any other university, giving the CIA the atmosphere of a class reunion," stated Yale history professor Gaddis Smith. Rosenbaum made a point of mentioning that Yale slang for a secret society member is "spook," the same term used in the CIA for an undercover operative.



Father and son presidents, George W. Bush (left) and his father, George H. W. Bush, have connections to the Illuminati. There is also the CIA–Illuminati connection, so it is no coincidence that the elder Bush was a CIA director.

It should also be noted that this one society has produced national leaders and opinion shapers far outside the statistical norm. Members have included extremely powerful men, such as Henry Stimson, secretary of war under President Franklin D. Roosevelt, and described as "a man at the heart of the heart of the American ruling class"; publisher Henry Luce; author and

commentator William F. Buckley Jr. ; and J. Richardson Dilworth, longtime manager of the Rockefeller fortune.

The previously mentioned Jacob Schiff financed the purchase of the Union Pacific for railroad magnate Edward H. Harriman, whose control over railroad transport costs aided John D. Rockefeller in monopolizing the petroleum industry in the late 1800s. He is the father of Bonesman and world statesman W. Averell Harriman, who played a prominent role in the rise of communism in Russia, both before and after World War II. The elder Harriman's two sons attended Yale and were inducted into the Order of the Skull and Bones—William Averell (1913) and Edward Roland Noel (1917). During the 1930s, W. Averell's banking firm of W. A. Harriman & Company merged with the private international banking firm of Brown Brothers creating Brown Brothers, Harriman & Company, a longtime partner of which was Prescott Bush (1917), father of George H. W. Bush and grandfather of George W. Bush. The Harrimans were mentors to the Bush family.

Yet another modern secret society with ties to the Illuminati that has been accused of having more reach and power than its small size should dictate is the Knights of Malta.



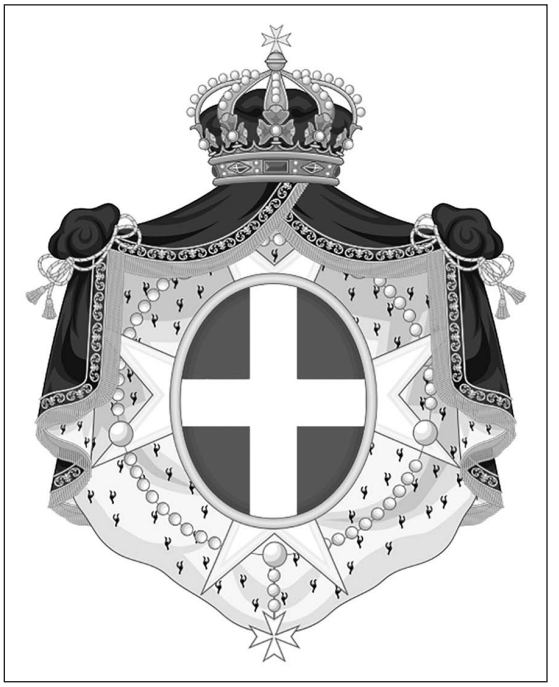
Knights of Malta

Another modern secret society, linked to the Knights Templar and hence the Illuminati, is the Knights of Malta, reportedly one of the most powerful of the modern societies, with members reaching into the highest levels of Catholicism, governments, and intelligence agencies.

These Knights survived medieval persecution by allying themselves with the Vatican and even participating in the persecution of its enemies. Likewise, many of Europe's royal families, themselves usurpers of the thrones of the Merovingians and others, worked in partnership with the Vatican to maintain the status quo. These royals are referred to as the "Black Nobility." With the papal condemnation of the Knights Templar beginning in 1307, many Templars simply doffed their distinctive red-cross mantles and secreted themselves within other orders, such as the Knights of Christ, the Teutonic Knights, or the Hospitallers, an order that mutated into the Knights of Malta.

The Hospitallers began about 1070 when a group of Italian merchants established a hospital in Jerusalem dedicated to Saint John long before the First Crusade. After Crusaders took the city in 1099, the Hospitallers reorganized as an order and a Grand Master was selected. While not initially a mili-

tary order, the Knights of St. John became more militant as the Templars rose to prominence. After the destruction of the Templars, the Hospitallers acquired much of their property, which only increased their already prosperous and powerful order. With the loss of the Holy Land, the Hospitallers fell back to Cyprus along with the Templars. Later they were forced to retreat to Rhodes. When a third siege by the Turks finally took the island in 1522, the order relocated to the island of Malta, where they would become the Sovereign and Military Order of Malta, or simply the Knights of Malta.



The coat of arms of the Knights of Malta, who evolved from the Hospitallers in the early sixteenth century, when they moved to Malta.

Today, the Knights of Malta are headquartered in Rome under the direct supervision of the pope and are recognized by more than forty countries as a sovereign nation. A British offshoot, known as the Knights of St. John of Jerusalem, is a Protestant order headquartered in London and headed by the queen. Prominent Americans connected to the Knights of Malta include the late CIA directors William Casey and John McCone, former Chrysler chairman Lee Iacocca, columnist William F. Buckley, Joseph P. Kennedy, U.S. ambassador to the Vatican William Wilson, Clare Boothe Luce, and former U.S. Secretary of State Alexander Haig. Dr. Luigi Gedda, the head of Catholic Action, was decorated by the Knights of Malta for his liaison work between the Vatican, the CIA, and the European Movement of Joseph Retinger, the "Father of the Bilderbergers." The Knights of Malta are believed to be one of the primary channels of communication between the Vatican and the CIA. The Knights of Malta, Hospitallers, Knights of St. John, Freemasonry, and the Rosicrucians, and perhaps others, all trace their lineage to the Knights Templar with their esoteric knowledge recovered from under Solomon's Temple.

Scandals involving the Knights of Malta go back to the time of John J. Raskob, one of the thirteen founders of the American Order of the Knights of Malta. He was involved in the abortive coup against President Roosevelt in the early 1930s, foiled only after Marine Major General Smedley Butler blew the whistle on the scheme.

During the Reagan administration, the Knights of Malta were involved in the infamous P2 Lodge scandal, in which this Masonic organization attempted to subvert the government of Italy. *Propaganda Masonica Due* (2),

better known as the P2 Lodge, was founded in Italy in 1877 to serve Italian Freemasons visiting Rome.

According to Robert Anton Wilson's website, the Knights of Malta currently act as couriers between the Vatican and the CIA. "According to Covert Action Information Bulletin, recent members of the Knights of Malta have included: Franz von Papen, who persuaded von Hindenburg to resign and make Hitler the Chancellor of Germany; General Reinhard Gehlen, Hitler's chief of Intelligence, and later head of the CIA's Russian penetration bureau; General Alexander Haig, major architect of foreign policy in both the Nixon and Reagan regimes; Alexandre de Marenches, former chief of French Intelligence; William Casey, head of the CIA during the Iran-Contra conspiracy; Otto von Habsburg, also a member of the Bilderbergers and part of the Merovingian bloodline … and Licio Gelli, Roberto Calvi and Michele Sindona, leaders of the P2 Conspiracy in Italy."

According to whistleblower Zagami, the Knights of Malta are "the most powerful group known to man." He stated, "If you think Illuminati and Freemasons are the ones ruling our world, then you better check your real history books again. Who are Knights of Malta? They are your CIA, your politicians, your lobbyists, your previous, present and future presidents. Medici family, which produced four popes for the Vatican church are not just powerful, they are the family related to the Black Pope. Black pope is the most powerful pope in the world. If you think your regular [pope] is the main pope, then you are missing it big. If the white pope, your regular media pope is the CEO, then the Black Pope is the President of the company, who has the authority to fire the CEO."



Banker and Chase Manhattan Corporation CEO David Rockefeller is seen here in 1953 with First Lady Eleanor Roosevelt. Members of the wealthy, powerful Rockefeller family have long been influential in American politics.

Considering what this one German professor achieved in the 1700s, it is clear why recent conspiracy writers have expressed a concern over what a modern Illuminati might accomplish, armed with technology and influence over the mass media. It is also abundantly clear that world government and corporate leaders produced from the Knights of Malta, Skull & Bones, and other secret societies improbably outweigh their small size and numbers.

"Even though the Illuminati faded from public view, the monolithic apparatus

set in motion by Weishaupt may still exist today," commented journalist William T. Still. "Certainly, the goals and methods of operation still exist. Whether the name Illuminati still exists is really irrelevant."

Oddly enough, one of those persons often named as a luminary of the Illuminati, former Chase CEO and banker David Rockefeller, in his 2003 *Memoirs* appeared to support the conspiracy view of some when he wrote, "For more than a century ideological extremists at either end of the political spectrum have seized upon well-publicized incidents such as my encounter with Castro to attack the Rockefeller family for the inordinate influence they claim we wield over American political and economic institutions. Some even believe we are part of a secret cabal working against the best interests of the United States, characterizing my family and me as 'internationalists' and of conspiring with others around the world to build a more integrated global political and economic structure—one world, if you will. If that's the charge, I stand guilty, and I am proud of it."

Of less provenance is a statement attributed to Rockefeller at the 1991 Bilderberg meeting, in which he was quoted as saying, "We are grateful to the *Washington Post*, the *New York Times*, *Time Magazine* and other great publications whose directors have attended our meetings and respected their promises of discretion for almost 40 years.… It would have been impossible for us to develop our plan for the world if we had been subjected to the lights of publicity during those years. But, the world is more sophisticated and prepared to march towards a world government. The super-national sovereignty of an intellectual elite and world bankers is surely preferable to the national auto-determination practiced in past centuries."

So it should be clear that the age-old dream of world domination—whether by military conquest or corporate takeover—is still very much alive, especially within the hearts of individuals who practice the doctrine of Illuminism.

Dr. John Coleman, the controversial author of *Conspirators' Hierarchy: The Story of the Committee of 300* and *The Tavistock Institute of Human Relations: Shaping the Moral, Spiritual, Cultural, Political and Economic Decline of the United States of America*, has claimed to have been a member of British intelligence with insider knowledge but some conspiracy authors have accused Coleman of plagiarizing their work. As an author and lecturer, he has detailed some of the goals of modern Illuminists. Sounding eerily similar to the much-reviled *Protocols*, Coleman has listed some of the goals of present-day Illuminati, which essentially are to create a One World Government or New World Order, to administer a unified church and monetary system.

He said this could be brought about through the political chaos caused by the total collapse of the world's economies. This is based on the old Masonic motto "Order out of chaos." Such chaos would necessitate the elimination of all national sovereignty, identity, and national pride.

The Illuminati will support "religious liberation" across the world to undermine all existing religions, but specifically Christianity, which they seek to replace with humanistic Luciferianism, according to Coleman. He added that Illuminism fully supports supranational institutions such as the United Nations, the International Monetary Fund, the Bank of International Settlements, and the World Court and it hopes such organizations will supplant local institutions by gradually phasing them out or bringing them under the mantle of the UN. The education system will be controlled and eventually destroyed by "Outcome Based Education" programs such as No Child Left Behind and Common Core.

Coleman stated that the Illuminati seek to bring about the end to all industrialization with the exception of the computer and service industries. All U.S. industries will be exported to third-world counties. "Unemployables in the US, in the wake of industrial destruction, will either become opium-heroin and/or cocaine addicts, or become statistics in the elimination of the 'excess population' process we know of today as Global 2000 [a 1980 presidential report warning of increasing climate changes and hunger in the years to come and advocating a U.S population reduction of 100 million by 2050.] All scientific development will be suppressed that might interfere with the Illuminati's "limited natural resources" agenda, including nuclear and other alternative energy sources.

The moral fiber of nations will be weakened and mass unemployment will demoralize workers in the labor class. Coleman explained that as jobs dwindle due to the post-industrial zero-growth policies introduced by the Club of Rome, demoralized and discouraged workers will resort to alcohol and drugs, increasing crime and the need for police forces. "The youth will be encouraged by means of rock music and drugs to rebel against the status quo, thus undermining and eventually destroying the family unit," noted Coleman.

He added that to keep people from determining their own destinies, crisis after crisis will be created with attendant government management "to confuse and demoralize the population to the extent where, faced with too many choices, apathy on a massive scale will result."

Anyone paying attention to news headlines undoubtedly will see these goals manifested in today's world.

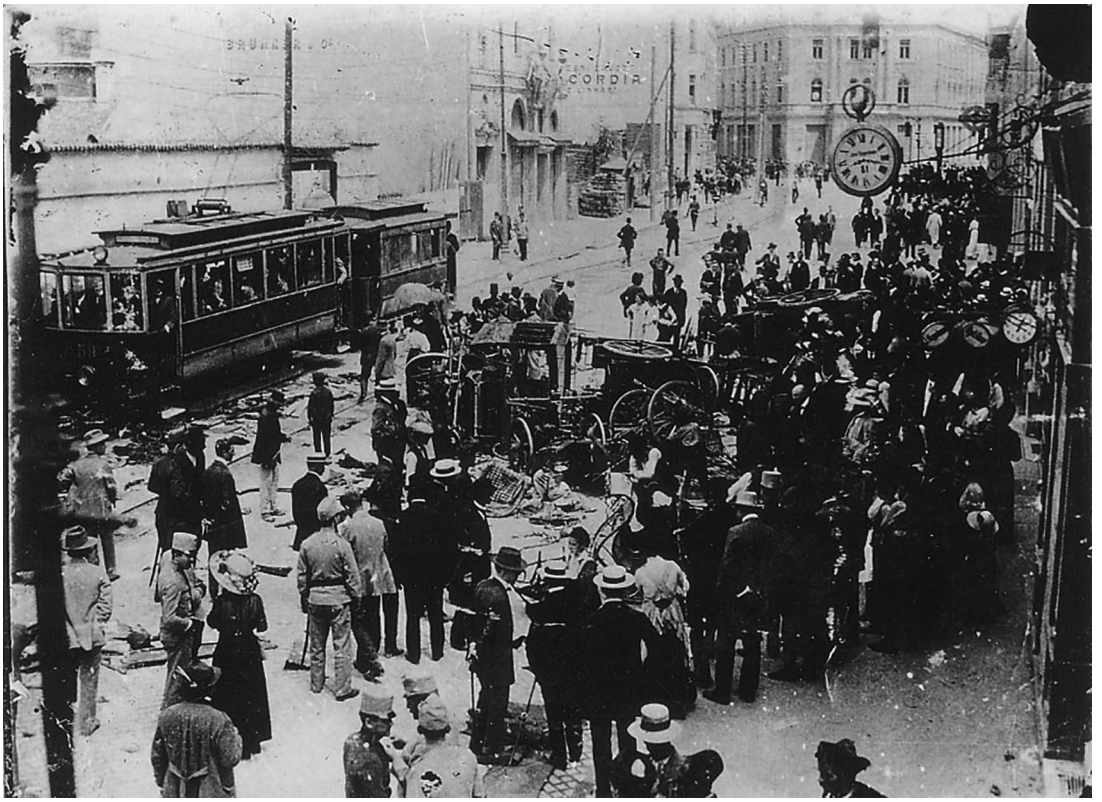
Summary

It has been shown how the principles of the Illuminati continued to thrive long after the demise of the Bavarian Order.

The assassination of Austrian Archduke Franz Ferdinand, which precipitated World War I, has been attributed to European Illuminized Freemasonry, the followers of whom began planning for war before 1912. Masonic

author Albert Pike, a former Confederate general, reportedly predicted three world wars, although this claim has been contested. As previously mentioned, Freemasonry was dabbling in practices such as the veneration of Lucifer, called the Light Bringer, the Illumined One, as admitted by Pike. What is not contested is the fact that warring secret societies brought on World War II, seen by many as merely an extension of the First World War. Many books and articles have been written about the Nazi involvement with the occult and the search for mystical artifacts. As with any cult, the Nazi cult viewed competing cults as their enemies. And the cult of National Socialism (Nazi) grew out of older groups, including the Bavarian Illuminati, the *Germanenorden*, Freemasonry, the Teutonic Knights, and others.

One instigator of Nazism was Dietrich Eckart, a publisher who circulated *The Protocols of the Wise Men of Zion* and founded the German Worker's Party, which evolved into the National Socialist German Workers Party, the acronym of which is NAZI. Eckart also was among the prominent members of



Anti-Serbian riots occurred in Sarajevo in 1914, shortly after the assassination of Archduke Franz Ferdinand that would spark World War I. It was one of many incendiary incidents that have been blamed on the Illuminati.

the Thule Society, a group of wealthy German aristocrats linked to the Assassin cult, who placed fellow member Adolf Hitler in power. Hitler may have provided yet another connection to the Illuminati and Zionism. An American wartime intelligence report by Dr. Walter C. Langer, and confirmed by Hitler's English nephew, William Patrick Hitler, stated that Hitler's father was the illegitimate son of Maria Anna Schicklgruber, who at the time she conceived her child was working as a cook in the home of Salomon Baron Rothschild in Vienna. If true, this means the Fuehrer of the Third Reich had Jewish ancestry and was connected to the Rothschilds. At least one researcher believed it was this Rothschild connection that may explain the considerable support Hitler received early on from banks in Paris, London, and New York. It would appear from the results of World War II that the Illuminati achieved its goals—the nations of Germany, Italy, and Japan, along with their economies, were devastated and the world population reduced by some sixty million people. The Jewish Holocaust prompted the establishment of the Rothschild enterprise called Israel. All the nations involved, smothered under debt, were easily brought into the newly formed United Nations. The Illuminati may have used the Nazis to substantially change our music. Prior to 1939 the preferred pitch in music was 432 Hertz (Hz). This frequency has been found in the world's oldest flutes, some dating back into pre-history. It is well known how the pitch and frequency of music can affect both the minds and emotions of humans. Even plants have been shown to either excel or languish under various types of music.

The work of John Calhoun Deagan, who developed many of the percussion instruments still in use today, along with Freudian psychology demonstrated that an altered pitch—440 Hz—would change feelings of altruism and compassion to those of nationalism, narcissism, and aggression. In 1939, the British Standards Institute adopted the 440 Hz standard to all musicians playing in Europe. This measure reluctantly was passed in late 1939 despite the fact that the Nazis had been using this basic pitch in their martial music and it was only shortly after Hitler invaded Poland. Sound frequencies, now and in the past, have been used as weapons. The biblical Joshua toppled the walls of Jericho with horns and drums. Today the U.S. Defense Department is actively developing sonic cannons and other auditory weapons. Sound also affects the civilian population. The daily deluge of 440 hz music, along with constant TV and radio programming promoting consumerism, hyper-sexuality (the porn industry), alcohol and drug consumption, and daily virtual killing via video games, desensitizes the population and causes widespread physical and mental illnesses. With the United States becoming more like socialist Russia and the failing economy there causing the collapse of communism, the Illuminati globalists began to put together their next step toward one world socialism—the creation of the European Union. Attempts also began for the creation of a North American Union, composed of Canada, the United States, and Mexi-

co. Such plans are being implemented through so-called free trade agreements sanctioned by non-government entities, such as the North American Free Trade Agreement (NAFTA), the Central America Free Trade Agreement (CAFTA),the Security and Prosperity Partnership of North America (SPP), and the proposed Trans-Pacific Partnership (TPP).



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Much of the information concerning the activities of Illuminati-related operations today comes from whistleblowers, who contend that some version of the Illuminati still exists. An unverified Illuminati membership card from 1903 suggests that some sort of organization using the Illuminati name was active that year.

Other claims of Illuminati activity do not boast such hard evidence. On a website appearing in 2005, one Mimi L. Eustis claimed her father, Samuel Todd Churchill, was a member of the Cowbellion de Rakin Society, a New Orleans secret Mardi Gras order connected to the Illuminati. Based on notes and recordings left by her dying father, Eustis learned that Illuminati agents fatally poisoned Presidents William Henry Harrison and Zachary Taylor. They also poisoned President James Buchanan in 1857 but he survived. She said these three presidents were obstructing Illuminati and House of Rothschild plans for the U.S. Civil War. She added the Cowbellion was connected to Yale University's Skull and Bones society, which is merely a branch of the Illuminati. She said it all began as a front for the activities of Masons Albert Pike, Judah Benjamin, and John Slidell, who became leaders of the Confederacy. Eustis echoed the words of German chancellor Otto von Bismarck by saying the House of Rothschild banking dynasty, fearful the United States would begin printing its own money and create a central bank not connected to the Rothschilds, employed a secret society, the Knights of the Golden Circle, to create conflict in America, which led to the War Between the States. She also stated that thirteen bloodline families established a secret elitist society with the goal of ruling the entire Earth through a New World Order. Like so many other tales of the Illuminati, Eustis provided no third-party verification for her claims. Likewise, Bill Ryan, a founder of Project Camelot, could not verify the claims of one anonymous self-proclaimed member of a globalist elite, known only as "Charles." According to Charles, a group of thirty-three individuals meet regularly to make decisions for controlling the world. They can be compared to the board of directors of any large corporation, he said, adding that the Illuminati is a lower-level society than this group. Charles related how this small group regards it as their responsibility to "manage" planet Earth. Some of their control comes because they know the hidden history behind world events due to their possession of ancient documents and artifacts, many located in the Vati-

can Library. He also noted that this group works for long-term projects. They do not see time as we do. "Delaying something by a year, or a decade, or a hundred years, means very little," he explained. "They do not operate to a calendar. Only to unfolding events."

The controversial author of *Bloodlines of the Illuminati*, Fritz Springmeier, while not a whistleblower, nevertheless has offered up an abundance of information on the Illuminati. Some of his information aligns with that of Charles. Like Mimi Eustis, Springmeier states that the modern Illuminati is led by thirteen prominent families. He said these included names like Astor, Bundy, Collins, DuPont, Freeman, Kennedy, Li, Onassis, Rockefeller, Rothschild, Russell, and Van Duyn. Springmeier said he does not fear the Illuminati taking over the United States because it already took control long ago and the Constitution has not been in effect since the presidential decrees of World War II. He also explained how the lineage of the bloodline families has been obscured by children being switched at birth, the impregnation of servants, twins raised separately, altered genealogical and public records, and even special families used to breed bloodline children. Linda Anderson, under the name Cisco Wheeler, is another self-proclaimed whistleblower who with Springmeier co-authored a book entitled *The Illuminati Formula Used to Create an Undetectable Mind Controlled Slave*. In it she described being raised in a "trans-generational Satanic family," with her father, a Grand Master of the Illuminati, serving as a programmer of the minds of individuals. Wheeler said her programming began as a child and was conducted by a "Dr. Green," who she later learned was the famous escaped Nazi war criminal Dr. Josef Mengele. She said the trauma of her life resulted in years of therapy. "I had to deal with the body, soul and spirit because all parts of myself have been raped."

She said one day very soon the people of the world will awaken to learn that nothing—the schools, churches, governments, medicine, food, and water—has escaped the touch of the Illuminati.

Another anonymous whistleblower using the pseudonym of "Svali" is a registered nurse who claims to have escaped the Illuminati after years serving as "a high-level programmer and trainer." She said the Illuminati have six chairs on their "ascended masters council"—Sciences, Government, Leadership, Scholarship, Spiritual, and Military. Her mother sat on a Washington, D.C., area regional council and served as spiritual chair, she said. Svali explained that the Illuminati is involved in a Luciferian faith known as "enlightenment," which teaches that its roots go back to the ancient mystery religions of Babylon, Egypt, and Celtic druidism. Some groups worship ancient deities such as El, Baal, Ashtarte, as well as Isis and Osiris and Set. It is indeed interesting to note that a small scandal ensued in the spring of 2016 when it was announced that a replica archway of the Temple of Baal was to be erected

in New York's Times Square. After the story went viral on the Internet pointing out that children were sacrificed to Baal, the plans were changed to a reproduction of Palmyra's Arch of Triumph.

Svali's account of the Illuminati as a Satanic cult led by the wealthiest and most powerful people in the world has been supported by other researchers who saw in her testimony a possible explanation for why civic values are no longer taught to children. She claimed Adam Weishaupt did not originate the Illuminati but was merely a figurehead chosen for the task by European financiers who traced their lineage back to the Knights Templar and beyond. She gave detailed information on the regions, councils, Supreme World Council, and general structure of the Illuminati, which she claimed is represented in every major city. She also revealed the basis of the secrecy imposed by the Illuminati. She said the first thing an Illuminati child is taught is secrecy, often through terrifying means. "This is why you don't hear from more survivors who get out," she explained. Like other former members, Svali said the Illuminati leadership is composed of old banking money, including the Rothschilds in England and France, along with the royal families, a member of the Hapsburg dynasty, and the Rockefellers in the United States. And she predicted a coming widespread economic collapse precipitating martial law in some regions of America. Following this global collapse, she said the Illuminati, not the United Nations, will rule the New World Order. The Illuminati will be working closely with Freemasonry, she added.



Svali explained that the Illuminati is involved in a Luciferian faith known as "enlightenment" ...

Amplifying Svali's bizarre story was the account of another anonymous whistleblower who in 2008 began posting his Illuminati experiences on the AboveTopSecret Forum. Using the code name "Hidden Hand," this person claimed to have come from a group called simply "The Family," thirteen inner-core bloodline families who can be traced back beyond antiquity and who are aligned with extraterrestrials alternately called Illuminati, Nephilim, Custodians, Watchers, and Advanced Beings.

Hidden Hand claimed many other bloodline-related individuals as well as families have branched off from the original thirteen families. Unlike some critics of the New World Order, Hidden Hand asserted that none of the members of his "Family" are "Reptilian" aliens. He said they are in reality a Luciferian "Group Soul" that decided to come to this lower-density Earth plane to help with the evolution of the human species by passing along their knowledge and wisdom. He explained the problems in the world come from the polarity (opposites derived from Free Will) experienced by humans. He added, without polarity (positive vs. negative) there would only be the Unity of Love and Light with no opportunity to experience anything else. This source also

predicted fearsome troubles for humanity in the near future but said the race has the option to choose between service to self or service to others, to live in fear and terror, or to live in love and freedom. He did say that his "Family" knows that there exists a Universal Creator of which we are all a part, but that the idea of a God-like entity outside ourselves has been made up by humans in the past and used as a control mechanism. Michael E. Salla is founder of the Exopolitics Institute, a nonprofit organization dedicated to the study of extraterrestrial life. After a study of Hidden Hand's testimony, Salla concluded Hidden Hand's story was "a genuine revelation by an insider." He added his account sounded uncannily like the plot of *Star Wars*, in which a group of dark spiritual entities called the Sith secretly infiltrate and take over political and spiritual organizations in the Galaxy. "If the Hidden Hand and his Luciferian peers belong to something similar to the Sith, is there a positive counterpart similar to the Jedi Knights?" asked Salla.



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Then there is Leo Lyon Zagami, a former grand master of the *Ordo Illuminatorum Universalis* [Universal Order of the Illuminati], headquartered in Florence, Italy. In his 2016 book entitled *Confessions of an Illuminati*, Zagami detailed Illuminati rituals, rites, and his perception of the Illuminati's "web of deceit and total world control." He too claimed secret societies have governed the world since before the dawn of human civilization. He described the Bavarian Illuminati as merely a short-lived organization of "illuminated" free thinkers carrying on the knowledge and traditions covertly handed down since before the time of the Atlantis. After naming a number of organizations said to be offshoots of the Illuminati, Zagami said the connections between these groups and the old Illuminati are unclear but that they appear to be intertwined with Illuminism doctrines, including occult practices. He added that while such groups are very much in the minority, their memberships often include wealthy and influential members of high society. He also links the origin of humankind to the space-faring Anunnaki described by the ancient Sumerians. Another person claiming insider knowledge of modern Illuminati activities is Katharine "Kay" Griggs, a devout Christian married eleven years to a U.S. Marine colonel, whom she said would describe illegal activities with a military group connected to both government and secret societies. He said this clique was called "The Firm" or "The Brotherhood" and was above the law and employs assassinations. She said her husband, in a drunken state, would tell of assassination squads, drug running, illegal weapons sales, and sexual perversions within both the military and federal government, conducted and condoned by a group of military and political elite operating on the same principles as the Illuminati.

Griggs characterized this group as "a very, very small group and a rather homogenized group of global top-down existentialist Zionists and socialists. In short Nazis who came to the U.S. when Hitler, their boy, turned on them in 1933."

In 2016, controversy continued on the Internet as to the truthfulness of Griggs's accounts and even whether she was still alive or not.

Yet another anonymous whistleblower, never identified but published on several websites, was a man who claimed to have been recruited by the Illuminati while still a student at Harvard in the early 1960s. This person said he faithfully served the Illuminati for years until it "became too much for me to bear" and he participated in a "Departure Ritual." His claims ran from the ridiculous to the sublime—secret space flights, nuclear missiles on the moon, how Abraham Lincoln lived on in Mexico after his assassination, how the Illuminati created Hurricane Katrina and the Gulf Oil Spill, how the Illuminati plans to shut off the sun, and how alternative media star Alex Jones is a secret Illuminati member. Other whistleblowers who claim to have been Illuminati insiders include John Todd, Arizona Wilder, Bill Schnoebelen, Joseph "Doc" Marquis, Mark Cleminson, and Carolyn Hamlett. Though usually lacking in documentation or hard evidence, their stories are generally and remarkably consistent. One recent incarnation of the Illuminati said to be beneficial is an ideology called Congressional Illuminism, detailed in a trilogy entitled *Spirit Builders* by Tau Palamas, a nom de plume taken from the Eastern Orthodox fourteenth-century monk Gregory Palamas. Sounding eerily similar to the description of Hidden Hand, Palamas wrote that Congressional Illuminism is composed of individuals with the common goal of facilitating the spiritual development of others.

Benjamin Fulford, a former Asian Bureau chief for *Forbes* magazine, is not a whistleblower but a journalist who claims to be in contact with a Chinese secret society called the White Dragon Society. He said he is bringing a message of hope by reporting indications that what he described as "the Khazariaan crime syndicate," or "Nazionists," who have seized power in the United States and many European nations, is today being systematically dismantled. As proof of this claim, Fulford pointed to indications of a take-down of the Illuminati conspiracy, which included a recent New York court ruling that members of the George W. Bush administration may be sued and face criminal charges in regard to the 9/11 attacks, that a senior member of the Rothschild family was questioned about fraud by French police, and the premature death of more than a dozen JP Morgan bankers, along with the sudden resignations of several hundred corporate CEOs over the past few years.

He said the creation of an Asian Infrastructure Investment Bank along with the recent formation of a BRICS-nation [Brazil, Russia, India, China, and South Africa] development bank will provide an alternative to the current



If there is one modern group that can be linked directly to the old Bavarian Illuminati it is Yale University's fraternity, Skull and Bones....

Rothschild-led Illuminati financial system, although it has prompted major cyber warfare between nations. Recent declines in stock markets and commodity prices along with the move to negative interest rates are seen by Fulford as signs the Western economic and financial systems are slowly imploding.

"The British, the Swiss, the Germans, the French and the Vatican have already abandoned the Khazarians and allied with the WDS [White Dragon Society] and BRICS alliance. The collapse of their global debt slavery regime is accelerating and their immunity from prosecution for mass murder is evaporating along with their funny money," Fulford said.

Such optimism was echoed by "New Age" author and lecturer David Wilcock, who stated the economic, political, and social concerns of today are the result of a plan that was systematically put into practice as of 1776, with the founding of the Order of the Illuminati in Bavaria. Wilcock said in hundreds of dreams he has envisioned "a massive, unprecedented exposure and arrest of this cabal on a worldwide level [which] will indeed be of tremendous, unprecedented, positive benefit to humanity." He added that public outrage over this plan is now sufficiently high enough to permit overt action against those trying to control the world.

If there is one modern group that may be linked directly to the old Bavarian Illuminati it is Yale University's fraternity, Skull and Bones, whose active membership of Yale students originate from a core of twenty to thirty wealthy families, mostly from the East Coast, America's "Old Money." Known variously as Chapter 322, the "Brotherhood of Death," "The Order," or more popularly as "Skull & Bones" or simply "Bones," the Order was brought from Germany to Yale in 1832 by General William Huntington Russell and Alphonso Taft. It has been reported that Russell was granted the authority of a German secret society to form a chapter at Yale.

Ron Rosenbaum, in an investigative article for *Esquire* magazine, wrote he discovered "definite, if skeletal, links between the origins of Bones rituals and those of the notorious Bavarian Illuminists." Even books on their reading list, German slogans on the walls, and music played in their headquarters, known as the "Tomb," are identical to those found in the old Illuminati.

Rosenbaum's article outlined bizarre initiation rites of Skull and Bones, such as members given mud baths and being placed in coffins where they are ordered to reveal every intimate detail of their sex lives, a device thought to provide future blackmail material.

Author Fritz Springmeier wrote that along with some other groups, such as Rhodes Scholars, Wolf's Head, and Scroll & Key, "Skull & Bones is an

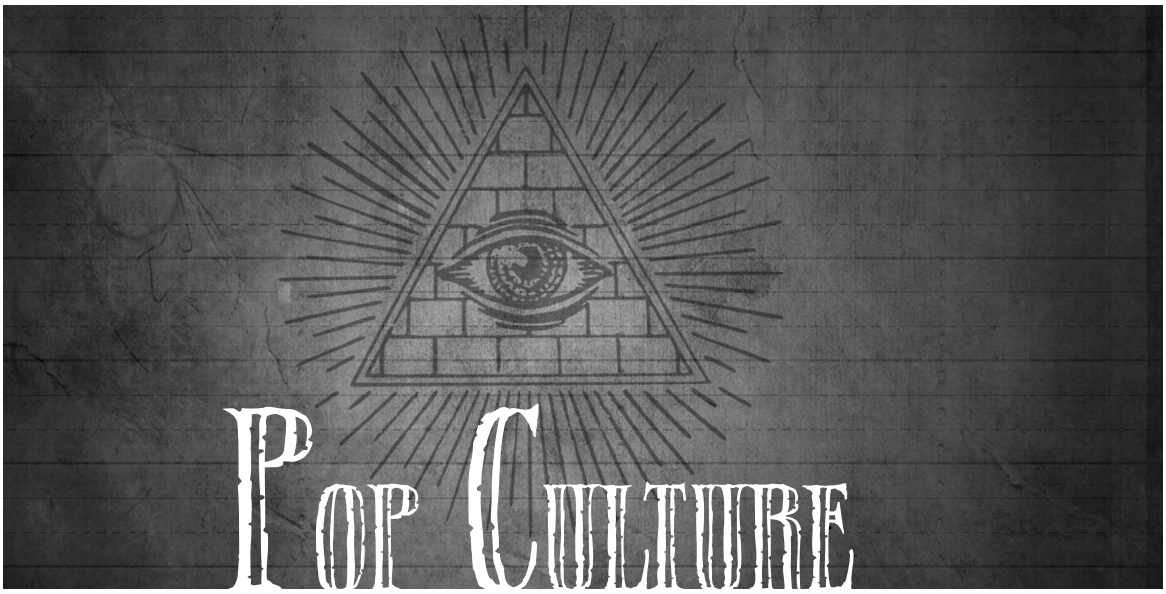
entry point into the Illuminati." It is true that both Presidents George H. W. Bush and his son, George W. Bush, were Bonesmen and that an inordinate number of order members have achieved ranking positions within government agencies, particularly the CIA.

The Knights of Malta is another modern society composed of prominent and wealthy members who hold some of the highest positions within governments and intelligence agencies. The Knights, once linked to the Knights Templar, survived persecution by becoming allies with the Vatican, and many former Templars simply disappeared into the ranks of the Knights of Saint John, established in 1099 as an order in the recently-captured city of Jerusalem. Although not founded as a military order, the Knights of St. John, popularly known as Hospitallers, grew as militant as the Templars. Expelled from the Middle East by the Muslims, the Knights of Malta finally set up their headquarters in Rome under the direct supervision of the pope. Prominent Americans connected to the Knights of Malta include the late CIA directors William Casey and John McCone, former Chrysler chairman Lee Iacocca, columnist William F. Buckley, Joseph P. Kennedy, U.S. ambassador to the Vatican William Wilson, Clare Boothe Luce, and former U.S. Secretary of State Alexander Haig. Dr. Luigi Gedda, the head of Catholic Action, was decorated by the Knights of Malta for his liaison work between the Vatican, the CIA, and the European Movement of Joseph Retinger, the "Father of the Bilderbergers."Scandals have plagued the Knights of Malta, including exposure of the P-2 Freemason Lodge of Italy found to be plotting treason against the Italian government during the Reagan years. Illuminati whistleblower Zagami claims the Knights of Malta are "the most powerful group known to man," comprised of "your CIA, your politicians, your lobbyists, your previous, present and future presidents."

According to many theorists today, while the Bavarian Illuminati may have faded away, its goals and doctrines continue on through various individuals and groups seeking to control the world.

Prominent banker David Rockefeller apparently admitted this when he wrote in his 2003 *Memoirs*, "Some even believe we are part of a secret cabal working against the best interests of the United States, characterizing my family and me as 'internationalists' and of conspiring with others around the world to build a more integrated global political and economic structure—one world, if you will. If that's the charge, I stand guilty, and I am proud of it."

With comments such as this from knowledgeable people coupled with the research now available, it is little wonder the name of the Illuminati crops up quite frequently in popular culture.



Pop Culture

Considering the ongoing controversies and extensive literature surrounding the Illuminati, it's no surprise this infamous Order continuously pops up in popular fiction, whether in books, comics, or even as a plot devise in TV shows and films.

As in the real world, the Illuminati in the media is incongruously portrayed as a serious and sinister organization bent on world conquest on the one hand, but as a spoof playing on paranoid conspiracy notions on the other.

One of the earliest, and still best, examples of the Order in fiction is *The Illuminatus!*, a tongue-in-cheek, yet largely truthful and highly entertaining trilogy written by Robert Shea and Robert Anton Wilson in 1975. It has rightly been termed required reading for any conspiracy buff.

The series is humorously surreal and takes the reader on a wild ride into the world of the Illuminati. The story begins in *The Eye in Pyramid*, continues in *The Golden Apple*, and finally concludes in *Leviathan*. The literate reader knows he or she has stepped off the deep end from the first sentence of the first book: "It was the year when they finally immanentized the Eschaton." *Eschaton* merely means attempting to bring about the end of the world as we know it and was popularized by conservative William F. Buckley and used by rebellious anti-war demonstrators in the 1960s.

From this perplexing beginning, the storyline continues to be steeped in mystery and conspiracy—very apropos for a book on the Illuminati. The reader is introduced to a pair of New York City-based police detectives, Barney Muldoon and Saul Goodman. They are assigned to get to the bottom of a terrorist-like attack on the offices of a left-wing magazine called *Confrontation*. Finding the editor of the magazine—a man named Joe Malik, who has myste-

riously vanished—is a central part of the mystery. As Muldoon and Goodman dig further into the murky case, they quickly learn that *Confrontation*'s staff had been seriously researching some of the most hotly-debated assassinations of the twentieth century, including the killings of President John F. Kennedy and civil rights leader Martin Luther King Jr. The trail led not to lone and unhinged gunmen, but to the Illuminati.

This conclusion has reached into the real world. Kris Milligan, the son of a CIA official and publisher of TrineDay books, has written, "A four-tiered network of power interests was responsible for the Killing of the King of Camelot, with the all-seeing eye of the Illuminati at the top of the pyramid. Hanging from the Illuminati puppet strings are the Masons, Mafia and other secret societies, followed by the national security state apparatus/subculture. A rogue's gallery of various commercial, ideological, political and bureaucratic partners fills out the foundation of this conspiracy."

The reader is soon introduced to the world of the Discordians, a group that worships Eris, or Discordia, the Greek goddess of strife and chaos. In the real world, Discordianism came into being in 1963, thanks to two young 1960s radicals, Kerry Thornley and his childhood friend Greg Hill.

The pair created Discordianism as a counterculture religion. Using the pen names of Malaclypse the Younger and Omar Khayyam Ravenhurst, Thornley and Hill in 1963 published their "holy" book entitled *Principia Discordia,* which proposed three primary principles—the Aneristic Principle, interpreted as apparent order; the Eristic Principle, apparent disorder; and the idea that both are manmade concepts to mask sheer chaos. As if such arcane notions were not mind-boggling enough, all copies of the original edition were made on a Xerox machine in the office of Jim Garrison, the New Orleans district attorney who, in 1968, sought to bring the assassins of President John F. Kennedy to justice. In a further twist, Thornley, in 1962, had written a manuscript called *The Idle Warriors* based on the life of one of his fellow Marines—Lee Harvey Oswald.



The Lovecraftian monster Yog-Sothoth makes an appearance in *The Illuminatus!,* a tongue-in-cheek fictional tale of the Illuminati

In the Shea-Wilson storyline, the Discordians are led by Freeman Hagbard Celine, a man who travels the planet in a submarine made of gold. His goal? To bring to an end the world-manipulating activities of the Illuminati. Add in an anthrax scare in Las Vegas (shades of the post-9/11 anthrax attacks),

the appearance of H. P. Lovecraft's legendary fictional monster Yog-Sothoth, human sacrifice, and a surprising twist ending, and you have one of the most mind-bending examples of the intermixing of Illuminati fact and fiction in popular culture. The *Illuminatus!* trilogy has greatly influenced many modern authors, musicians, and even game makers. In 1982, Steve Jackson Games introduced *Illuminati,* a card game that paid homage to the trilogy. This was followed by other games based on the Order, a series of trading cards called *Illuminati: New World Order,* and a stand-alone game entitled *Illuminati: Crime Lords*.

As if Steve Jackson had some sort of prior knowledge of Illuminati plans, his 1995 game *Illuminati: New World Order* contained cards clearly depicting explosions at New York's World Trade Center and the Pentagon on fire. Indicating this was not simply a wild guess made six years in advance, in the background of the twin-towers card is a building displaying the Illuminati's all-seeing eye in a pyramid symbol. The card's title refers to a "Terrorist Nuke," and while officially, no nuclear devices were involved in the Trade Center attacks, a growing number of researchers now believe that a small nuclear device in the basements may have disintegrated the forty-seven steel core beams of the towers. In 1983, Robert Shea wrote an introduction to one game, stating, "Maybe the Illuminati are behind this game. They must be—they are, by definition, behind everything."

One particularly entertaining and thought-provoking Illuminati novel is Italian philosopher Umberto Eco's *Foucault's Pendulum*, published in 1988. The noteworthy storyline revolves around the activities of three friends, Diotallevi, Casaubon, and Belbo. Not only friends, they all work in the fields of writing and publishing. After digesting far too many conspiracy-themed manuscripts penned by would-be authors, they decide to lighten things up by creating their very own fictional conspiracy known simply as The Plan. Like *Illuminatus!,* they combine historical events with concocted tales in a distinctly satirical fashion.

But The Plan attracts more than a few conspiracy theorists and soon, even the inventors begin to believe their creation is all too real. The Plan also attracts powerful and ruthless secret society members who see Diotallevi, Casaubon, and Belbo as a threat. Suddenly, the three are faced with death, occult rites, sinister rituals, and dangerous characters, including the legendary Comte de Saint-Germain. A gripping tale, *Foucault's Pendulum* demonstrates what may happen if one gets too close to certain dark truths of history.

More recently, author Dan Brown's 2003 novel *The Da Vinci Code*, which was made into a major film starring Tom Hanks in 2006, has probably done more to bring the Illuminati to public attention than any other endeavor. Brown's story of Professor Robert Langdon, who uncovers insidious plots connecting the Vatican, the Templars, and the Order, reached millions around the world, eclipsing the work of Eco, Shea, and Wilson. It also focused public attention on



Author Dan Brown made it big in 2003 with his bestselling novel *The Da Vinci Code,* a tale about a devastating secret involving a blood line tracing back to Jesus Christ.

Brown's novel of 2000, *Angels and Demons*, which was made into a movie in 2009, again with Hanks in the starring role.

The intriguing plot of *Angels and Demons*, as in the earlier works on the Illuminati, combined historical fact with a fanciful story of conspiracy, murder, and even a mystery of science. In Dan Brown's story, the Illuminati is in possession of a stolen canister of anti-matter, a canister that will detonate—with a force close to that of an atomic weapon—within twenty-four hours. Worse still, the canister is somewhere in Vatican City. It's up to Langdon and Vittoria Vetra, an expert on anti-matter and an employee of CERN, the European Organization for Nuclear Research, to save the day. Rich with symbolism, Vatican secrets, and cold-blooded murder, *Angels and Demons*, both as a book and a movie, exposed millions of readers and viewers to the shadowy world of the Illuminati.

Horror-writer Michael Romkey is the author of numerous vampire-themed novels, including *I, Vampire*; *The Vampire Virus*; *The London Vampire Panic*; and *American Gothic*. Romkey placed a new spin on the Illuminati when he presented them as key figures in the secret existence of the vampire. In Romkey's world, there are both malevolent and benevolent vampires, such as those within the Illuminati, whose membership includes both Beethoven and Mozart. It is truly an alternative take on the Illuminati.

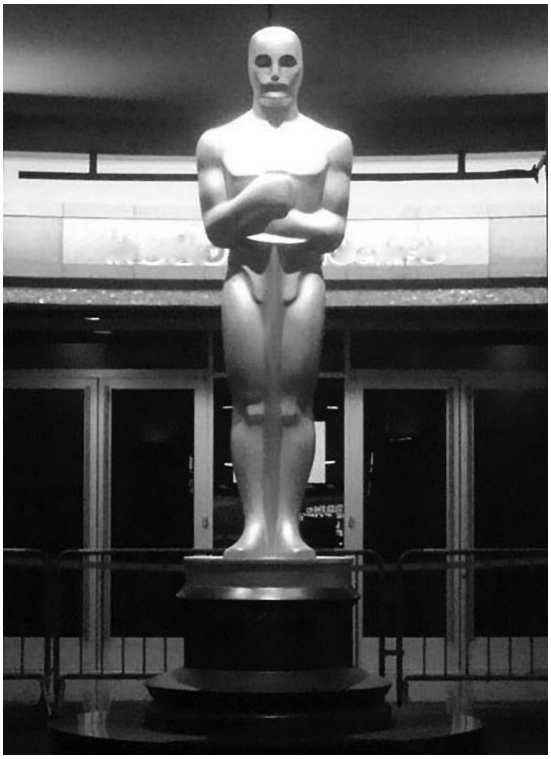
Even comic books have turned to the Illuminati, at least by name, as a plot device and even connected it to the realm of the superheroes. The Order first surfaced in Marvel Comics' *New Avengers* in July 2005, and to a far greater degree in *New Avengers: Illuminati* in May 2006. This updated Illuminati membership includes Thunderball, the Mad Thinker, and the Enchantress, while previous members of Marvel's Order included Captain America, Iron Man, and Professor X, of X-Men fame. The Marvel Illuminati, like its real-life counterpart, operates strictly in secret, in stealth, and behind the scenes.

A comic version of Adam Weishaupt as George Washington appeared in Dave Sim's allegorical graphic novel *Cerebus the Aardvark*. In 2014, Tom A. Hidell published both in print and online *Adam Weishaupt and the Secrets of the Bavarian Illuminati* and an ambitious illustrated history of the Order simply titled *Illuminati*. More details on conspiracy and the Illuminati are found on Hidell's website, www. illuminatirex.com/.

Blue Exorcist is a Japanese graphic novel that debuted in 2009 in the pages of Japan's *Jump SQ* magazine. The story tells of the True Cross Order, a group overseen by the Vatican, whose role it is to wipe out deadly demons terrorizing the Earth. Members of the True Cross Order must not only battle supernatural but also the Illuminati, which is attempting to bring demons to the Earth to create a single nightmarish world ruled by the Devil himself. The Illuminati has also appeared in major films. Celebrity actress Angelina Jolie crossed paths with the Order in her role as Lara Croft in the 2001 movie *Lara Croft: Tomb Raider*. In this story, Croft thwarts an Illuminati plot to harness awesome and mysterious powers at the height of a planetary alignment, which occurs only every 5,000 years during a solar eclipse. Naturally, she saves the day from the overtly named Illuminati.

Other films, while not specifically naming the Order, nevertheless have definite Illuminati overtones. Some of these include *V for Vendetta*, *The X-Files: Fight for the Future*, *Dark City*, George Orwell's classic *Nineteen Eighty-Four*, *The Matrix*, *The Devil's Advocate*, *They Live*, and even the *Star Wars* saga, in which an unscrupulous politician lays secret plans to overthrow the Old Republic and install an imperial dictatorship.

The Illuminati has even become the subject of comedy, such as in the February 2007, episode of FOX's hit cartoon comedy show *American Dad!* Entitled "Black Mystery Month," the animated program focuses not on the Illuminati, but on the "Illuminutty." In this screwy scenario Steve Smith and his dad Stan (the American dad) are studying the life of botanist George Washington Carver, when Steve stumbles upon the "most dangerous secret in American history"—that peanut butter actually was the brainchild of Abraham Lincoln, not Carver.



The Oscar statuette presented for Academy Awards is said to get its name from the Egyptian god Osiris.

Whether in comedy, drama, or fiction, the name of the Illuminati continues to surface in the popular media, in some instances with serious implications. Many people, especially conservative Christians, see Illuminati influence in just about everything, especially in the entertainment world. Movies that some claim to have incorporated Illuminati symbols include the Harry Potter series (which involves magic and witchcraft anyway), *The Wizard of Oz*,

the aforementioned Stanley Kubrick film *Eyes Wide Shut*, and such early Walt Disney classics as *Fantasia*, *The Sorcerer's Apprentice*, and *Alice in Wonderland*.

Author and lecturer Jordan Maxwell viewed nearly the entire film industry as a means of offering a platform for Illuminati symbolism. "Magic wands were always made out of the wood of a Holly tree. It's made out of Holly wood. Hollywood is a Druidic establishment and the symbols, the words, the terms, the stories, are designed," he charged. Others claim the Oscar statue of the Academy Awards derived its name from Ausar or Osiris, the Egyptian god, always pictured as a golden standing figure with arms folded across the chest and holding a scepter.

Andrew Dilks, a contributor to the whatculture.com website, listed several popular recent movies believed to contain Illuminati symbolism. These include *Captain America: The Winter Soldier*, *The Cabin in the Woods*, *The Imaginarium of Doctor Parnassus*, *Hide and Seek*, *Now You See Me*, and the Kubrick classic *A Clockwork Orange*. Dilks wrote:

> The Illuminati. It's a name that strikes fear and dread in the hearts of some and laughter and mirth in others, but whatever your opinion of the reality of this decidedly sinister organization, there's no denying that it has become a part of the cultural landscape.
>
> While there's no denying the historical existence of the Order of the Illuminati as established by Adam Weishaupt in Bavaria in 1776, the evidence for their continued existence to this day is rather more difficult to come by. It's perhaps immaterial whether or not they exist under that title—it's become a convenient term for many relating to the perceived shadowy group of powerful individuals at the heart of banking, politics and corporate interests which exert their control over much of the world.
>
> The existence or otherwise of the Illuminati hasn't stopped plenty of people from seeing their presence in Hollywood movies. When judging the "Illuminati stamp" in films often all it takes is for something vaguely occult or esoteric to be featured—a pyramid here, an all-seeing eye there—and conspiracy theorists will declare it the work of this shadowy organization. Of course, it's just as likely to be production designers including this imagery because it fits the film, or even to wind up those who see signs of the Illuminati in every movie.

Yet viewers continually see Illuminati signs and symbols in entertainment. Geoffrey Grider, writing on the religious website *Nowtheendbegins*, pointed to the statement on the inevitability of world government by James Paul Warburg, the German-born "father" of the Federal Reserve System. Warburg said: "We shall have World Government, whether or not we like it. The only question is whether World Government will be achieved by conquest or con-

sent. Grider wrote, "Whatever you call them—New World Order, the Illuminati, Bilderbergs, CFR—they are all the same and all seek to achieve the same purpose. The above quote by James Warburg illustrates this perfectly. A One World Government led by a single individual is exactly what the Bible said would take place in the end of time. Our time. What all these groups are doing is setting the stage for the coming Antichrist who will deceive the whole world and force them to take his mark. Their favorite medium of communication for broadcasting clues about their plans is the Hollywood media industrial complex which has been producing Predictive Programming 'entertainment' for the past 50 years, laced with more clues than you could shake a stick at."

Predictive programming has been defined as a subtle form of psychological conditioning provided by the media to condition the public to events and societal changes planned by the globalists and often ascribed to the Illuminati. In this manner, when such events or changes take place, the public will have been familiarized with the prospect and will offer less public resistance. Such programming should be considered as a veiled form of preemptive mass manipulation or mind control.



Numerous corporate logos said to contain Illuminati symbols.

"An excellent example of Hollywood predictive programming [is] making the truth seekers look like insane conspiracy nuts, and painting the New World Order masters as the good guys," said Grider. He added, "In Hitler's Nazi Germany, they loved to taunt their victims in a Satanic game of cat and mouse, it gave them great pleasure to let them know what was in store for them before it actually happened. In much the same way, the NWO—Illuminati—CFR people are doing the same thing.…"

Some especially suspicious researchers see Illuminati symbolism even in corporate logos. Such ideas are prevalent among those who see the Order behind global corporatism, what they term the New World Order.

In the music world, *The Vigilant Citizen* website staff on February 23, 2016, noted how the Jackson singing family reflects Illuminati influence within the music industry. They wrote, "The Jacksons' 1984 video 'Torture' is a nightmarish ordeal laced with a whole lot of Illuminati mind-control symbolism. Does the video symbolically reveal the secret life of the Jacksons, particularly the family's most famous member, Michael?"

Another site describes Justin Bieber in a Comedy Central skit falling to the ground with angel wings as a "Satanic Illuminati" reference to Satan's fall from Heaven. Bieber is even accused of causing young girls to harm themselves for his attention. This and other such allegations prompted Bieber in a YouTube video to give the Illuminati two-handed triangle sign but declare, "I'm not in the Illuminati."

Other celebrities, such as Rihanna, Madonna, Lady Gaga, Katy Perry, and Beyoncé, have added to the clamor over Illuminati infiltration of the entertainment industry by being pictured with Illuminati symbols and words. Whenever a celebrity dies unexpectedly, such as Heath Ledger and Michael Jackson, the elusive Illuminati is blamed. Others drop hints of their lives being controlled by the Order.

Beyoncé has admitted in interviews to being guided by a separate personality named Sasha Fierce. In one interview she explained that her hands in the shape of a pyramid was the "Roc-A-Fella sign." This was explained by Shawn "Jay Z" Carter, a hip-hop artist and Rihanna's producer, as the sign of his Roc-A-Fella Records. Many believed Jay Z was connected to the Illuminati when he was pictured wearing a black sweatshirt with the words "Do what thou wilt," the Assassin maxim that passed through the Illuminati to Crowley's OTO.

Some have actually claimed (perhaps facetiously) to being a member or having intimate knowledge of the Illuminati. Madonna, for example, has frequently been accused of being a member of the Order. In an interview with *Rolling Stone* magazine, Madonna, who released a record entitled "Illuminati," said, "People often accuse me of being a member of the Illuminati, but the thing is, I know who the real Illuminati are."

Singer Katy Perry told *Rolling Stone* she was flattered to be named among the Order's membership. "I guess you've kind of made it when they think you're in the Illuminati!" she said, adding she was tolerant of people who wanted to believe her Illuminati connection because "I believe in aliens."



Ancient Levite priests using the pyramidal handsign as prayer to God. This same gesture has been seen being made by various celebrities and world leaders.

Various hand signs used by the old Illuminati are mimicked frequently not only by entertainment celebrities but by sports figures and politicians. Such signs include the thumb and forefingers of both hands placed in the shape of a triangle or pyramid and a close fist with the index and little fingers extended (a Satanic symbol for horns or in Texas the sign for "Hook'em, Horns," reflecting support for the University of Texas Longhorns). By crooking the thumb and holding up two fingers, one has made the familiar sign for "Victory," as popularized by the Master Mason Winston Churchill during World War II. Or, as claimed by some, did Churchill learn this sign, which is said to make the shadow of the devil or a horned god, during his initiation into the Ancient Order of Druids of Ox in 1908? Another sign is produced by touching your thumb with your index finger, making a circle. The other fingers follow the index's shape thus forming the tail of two 6s, or the biblical number of the anti-Christ Beast—666. Or again, this sign might just symbolize "A-Okay."

It is difficult for the average person to know when a hand gesture is innocent, a coincidence, or the use of an Illuminati hand sign. Song lyrics and occult symbols occasionally just crop up unintentionally, such as the University of Texas's "Hook'em, Horns" hand sign misread as a similar Satanic salute.

Sometimes a pyramid is just a pyramid. Like seeing animals in the clouds. What some might consider Illuminati symbols may be simply in the eye of the beholder. And, sometimes, symbols seen in the mass media are simply intentional jokes. Such was the case of one graphic artist who until recently worked developing standardized graphics for use by affiliates of NBC, ABC, CBS, FOX, and local news segments. Speaking anonymously to writer Gabriella Garcia, the artist explained how he intentionally injected occult symbols in some graphics.

> When I was working for a major broadcasting conglomerate, I passed the time sneaking cult symbols into its affiliates' news graphics. I don't really know why I did it. Maybe because I'm just easily amused.… I'd find a way to incorporate something in the

graphics, usually small and out of the way—maybe a reference to the Illuminati or Freemasonry—just to fuck with anyone who noticed it. I also liked using symbols created by John Dee, who was a 16th century alchemist and occultist, like the esoteric Monas Hieroglyphica, or just simple, but well-known things like the pentagram or the eye in the pyramid. I wasn't doing it because the news was so obviously right-wing, but doing it made me feel a little bit better about myself at the end of the day, because I was working for a company that was diametrically opposed to the generally lefty, generally pro-human rights views that I cared about.

I had to do a graphic for this "Our news travels the world" promo that had three red comets flying across the globe, and, well, I just had to make them draw a giant Anarchy "A." When I had to make a Halloween promo, I just couldn't help myself from throwing a Masonic pyramid eye on one of the tombstones, you know just to keep people who were looking for that kind of thing on their toes. There were a couple of Discordian references like the Sacred Chao's apple and pentagon that I'd throw in, which would really only be obvious to anyone who knew about Robert Anton Wilson's *Illuminatus!* trilogy.



Comedian John Oliver once took the phenomenon of seeing Illuminati symbols everywhere to an absurd level by showing how Cadburgy Creme Eggs were a tool of the Illuminati.

Although the artist never was called out for his graphic insertions, someone (within the Illuminati?) must have noticed because he was eventually fired. "Apparently someone complained about picking my nose at a meeting. That's really all the information I was given at my termination; by the time I got back to my desk my computer had already been removed, and then I had to awkwardly ask the person who fired me for bus fare because I had carpooled to work that morning," he recalled.

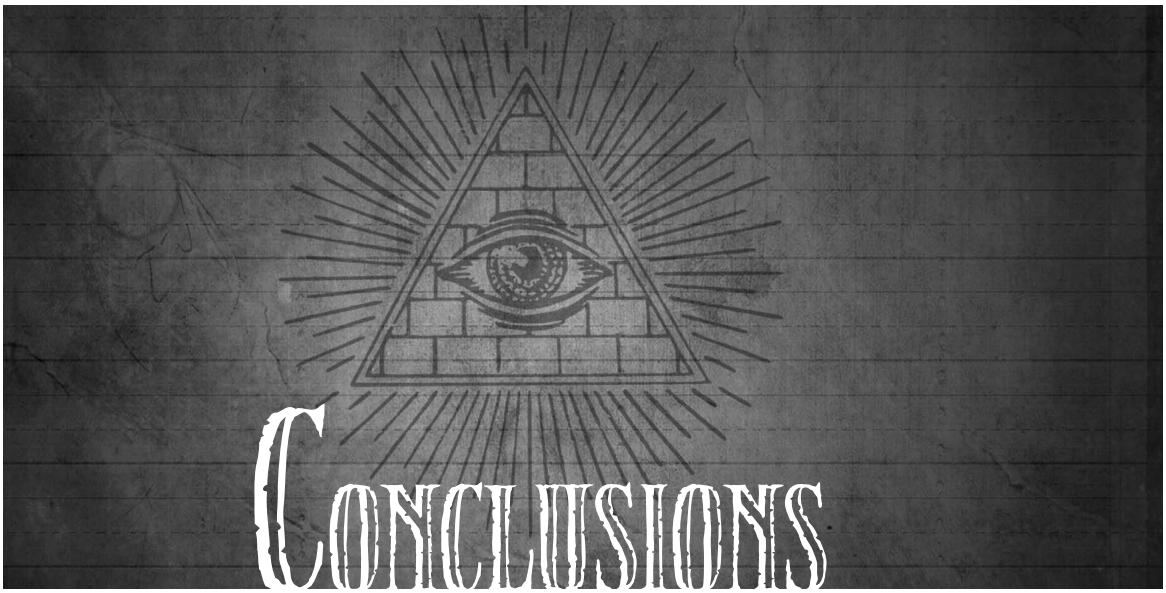
Over and above misinterpretations and practical jokes, one sure-fire method of deflecting public attention from a serious subject is to make it the object of ridicule. For example, during Easter 2016, British Emmy Award-winning comedian John Oliv-

er delivered an amusing, but condescending and belittling, soliloquy regarding YouTube conspiracy videos. He presented, of all things, Cadbury Creme Eggs as a dark Illuminati conspiracy. With great gusto, Oliver explained:

> The average Cadbury Creme Egg weighs 34 grams, the same number of streets as *Miracle on 34th Street*. That's one of the most beloved Christmas movies of all time; coincidentally, the Christmas carol "12 Days of Christmas" talks about "five golden rings" as one of the ideal holiday gifts. Germany has Europe's largest supply of gold, and Cadbury Creme Eggs are made in the United Kingdom—in other words, only a quick, affordable flight apart. That connection is actually more of a distraction, however; the "truth" lies in the fact that Cadbury Creme Eggs were originally called Fry Creme Eggs. Why change the name? Perhaps because "Fry" is a word with three letters—the same number as the sides of a triangle. And if you cut a Creme Egg in half and put it at the top of a triangle, it greatly resembles the Illuminati pyramid. There: Cadbury Creme Eggs are a tool of the Illuminati.

But, as has been demonstrated in the preceding pages, the Illuminati—and especially Illuminati theology—is nothing to laugh about.

As the controversies and allegations continue to fly in the public over celebrity involvement with the Illuminati and the claims of both accusers and defenders clash in the social media, the philosophies of the Order quietly continue to spread.



Conclusions

First, it must be acknowledged that the Perfectibilists, or the Order of the Bavarian Illuminati, as a cohesive German organization no longer exists.

But, secondly, it should be understood that the doctrines and philosophies expounded by the Order predate the Bavarian Illuminati by millennia. These traditions and beliefs can be traced back through the Freemasons, Rosicrucians, Knights Templar, Mystery Schools of Greece and Egypt, to ancient Sumer and their accounts of the possibly extraterrestrial Anunnaki.

These theologies carry on today as the doctrine of Illuminism, which is simply another "ism," similar to capitalism, socialism, communism, Zionism, liberalism, feminism, and Nazism. It is a philosophy, a mindset.

A thorough search of the pockets of Hillary Clinton and Dick Cheney will not produce a membership card in the Illuminati. They might not even recognize the name. But both practice Illuminism. They both have exhibited acceptance of the Illuminati maxim "the end justifies the means." And we saw how that doctrine turned out when the Nazis carried it to its logical extreme. Also know that Clinton has attended meetings of the secretive Bilderberg group as far back as 1997.

Like many historical organizations, the German National Socialists (Nazis) started out with plans to make their nation a better place. Under Hitler, a national highway system was built (the *Autobahn*), the first pollution control laws were put into effect, and there was national healthcare and gun registration. Hitler, himself, was the epitome of many liberals today—he was a vegetarian, an animal lover, an environmentalist, a teetotaler, and nonsmoker.

But with the concentrated centralized power Hitler gained as *fuehrer* (leader) of his country came corruption, cronyism, and the overthrow of basic



A growing number of the public today are waking up to the fact that a virtual handful of international bankers and financiers … control the global economy and, hence, most governments.

human rights. In their zeal to force their ideology unto whole populations, the Nazis brought on World War II with its unimaginable death and destruction. It was a classic example of altruism being corrupted by the inhuman Illuminati creed of the "end justifies the means" and the quest for total power and control.

We have seen the same process displace other promising movements—from the crumbling of the Roman and British Empires to Russian socialism right on to the ongoing loss of individual freedom in American democracy.

Through the ages, there have always been those who consider themselves "enlightened." They have sought to extricate themselves from the restrictions of other people. Since such activity does not sit well with the established religious and political elite, such free thinking by necessity has been forced to become secretive, to go underground.

Today, the term "Illuminati" has become ambiguous. It means different things to different people. "There is a multitude of different versions of what exactly the Illuminati is, but most researchers agree that the group consist mainly of the upper crust of the world's financial and political elite. Generally, it's used as a catch-all term to describe the One Percenters, the oligarchs, the plutocrats, or the ruling class whose combined wealth and power influence every aspect of our daily lives," wrote Tom Hidell of Illuminatirex.com.

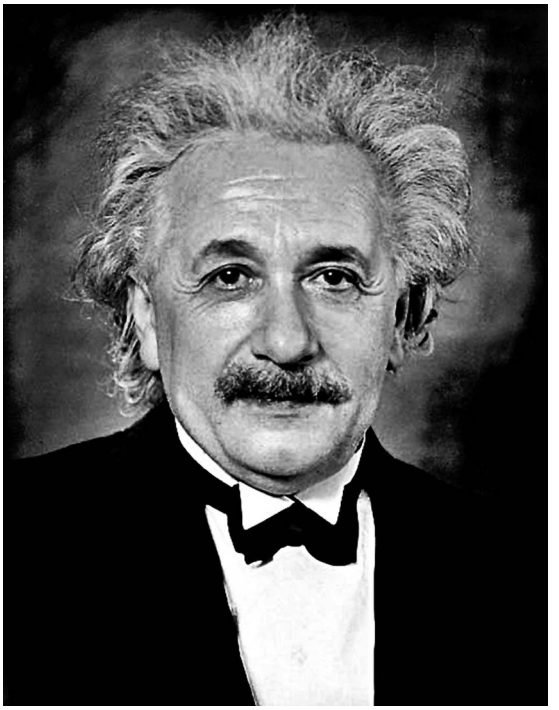
A growing number of the public today are waking up to the fact that a virtual handful of international bankers and financiers, the ones who set the rules for the world's financial institutions and interest rates, control the global economy and, hence, most governments. But it was as the Bavarian Illuminati that, for the first time in modern history, "enlightened" men, who believed themselves superior to the masses, created a unified movement against church and state to overthrow the old order and establish control over entire nations.

Though the Bavarian Illuminati was crushed, Illuminism subsequently expanded its influence worldwide. This was accomplished without much difficulty because long before the Illuminati arrived, a few wealthy and powerful bloodline families, whose greed, ingenuity, and ruthlessness gave them indescribable economic control, had managed to manipulate world events since the time of the Mesopotamian sky gods, the Anunnaki. For further details on the Anunnaki, see this author's 2013 book *Our Occulted History*. Then there is a matter of interpretation. Beginning with the anti-Illuminati screeds of the eighteenth-century Christian writers Augustin Barruel and John Robison right up to Nesta Webster and Texe Marrs, a number of authors clearly viewed Illuminism as a Satanic attack on Christianity and the state.

Others held a more sympathetic view. Founding Father Thomas Jefferson perhaps echoed the earliest and truest intentions of the Freemasons and even the Illuminati when he wrote in the Declaration of Independence, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with inherent and inalienable Rights; that among these, are Life, Liberty, and the pursuit of Happiness; that to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed; that whenever any Form of Government becomes destructive of these ends, it is the Right of the people to alter or abolish it, and to institute new Government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

But as in so many instances in the past, basic truths such as these are manipulated and twisted by power-hungry individuals, members of secret societies, and hypocrites who speak the language but practice something entirely different.

Just as the United States today seems to have lost its earlier belief in individual freedom as well as the egalitarian spirit of its Founding Fathers, so did the Illuminati lose sight of its original purposes to its more narrow-minded and manipulative members. The Order towards the end was ruled by an inner elite, which some believe originated it in the first place, that twisted its activities to their benefit, just as the United States today is ruled by a shadowy and unelected elite of extremely wealthy persons, many from bloodline families.



The famous mathematician and physicist Albert Einstein came to conclude, too, that the world was ruled by a small group of people.

And it is not just odd-ball conspiracy theorists who hold such views. In a 1932 letter to Sigmund Freud, Albert Einstein indicated he too understood the world was ruled by a small but powerful clique. He wrote, "… the ruling class at present, has the schools and press, usually the Church as well, under its thumb. This enables it to organize and sway the emotions of the masses, and make its tool of them."

But Einstein failed to acknowledge the evil in such rulers by blaming the victims. He wrote, "Yet even this answer does not provide a complete solution. Another question arises from it: How is it these

devices succeed so well in rousing people to such wild enthusiasm, even to sacrifice their lives [in wars]? Only one answer is possible; because people have within them a lust for hatred and destruction. In normal times this passion exists in a latent state, it emerges only in unusual circumstances; but it is a comparatively easy task to call it into play and raise it to the power of a collective psychosis."

Einstein in 1932 could not have imagined that by the second decade of the twenty-first century virtually all news and information delivered to the American public, including publishing, movies, music, TV, and networks, would be controlled by a few owners of only six multinational corporations. These six conglomerates are General Electric (NBC), Time Warner, Disney, News Corporation, Bertelsmann of Germany, and Viacom (former owner of CBS). This media monopoly may not tell the public how to think, but it certainly sets the agenda for what to think about. The monopoly creates an electronic "matrix" all around us.

Topics such as climate change, gender identity ambiguity, anti-gun legislation, harmful prescription drugs and vaccines, and genetically modified organisms (GMOs) continually fill the media owned by these corporate giants only because such issues keep society divided and in conflict, which serves to divert public attention from the true rulers of the world.

In the words of Internet commentator Rich Scheck, "Whether you label it the New World Order, the Deep State, the Military-Industrial Complex, or The Huxwellian World of 2016 as I do, a careful review of the current landscape demonstrates clearly that we are governed by a 'power elite' of corporate oligarchs and global bankers who dominate the decision making process through their lobbyists, control of elected officials irrespective of party affiliation and ownership of the means of communication."

Researchers have encountered too many connections and coincidences, along with statements from world leaders, to simply write off the notion of an attempt at global control by a small but dedicated group. "When one takes an honest look at the machinations currently taking place on this sphere we refer to as planet Earth, it becomes obvious that such trickery is the result of a carefully planned and coordinated effort being practiced by top-level leaders in many key governments worldwide," noted Dr. John Reizer, founder of the *NoFakeNews* website, adding that the majority of citizens cannot comprehend the idea of powerful central control over the Earth, "not because they are stupid individuals [but] mostly due to the fact that most people, and their understanding of life and societal structure, are far removed from what is actually taking place in the world.… Once you control and directly influence the perspective of reality that a civilization has embraced through strategically delivered media content, you control everything for all intents and purposes."

Commentator Henry Makow mused, "We are reminded of a soldier marching out-of-step in a parade who has the chutzpah, money and media to convince the other marchers that it is they who are out-of-step. Extrapolate this image to a cosmic level and you will understand the New World Order."



While secrecy is a vital part of Illuminati theology, it is not the ultimate goal, which is keeping the whole plan "unbelievable" to the public.

Anyone from a small town understands the concept of a "pecking order," that one man or a few can set the agenda for the whole community. This may be the newspaper editor, leading banker, or most prosperous business owner. And such leaders need not give orders. Just by letting their will be known, subordinates tend to fall into line. This same structure can be applied to whole nations. But while most people can relate to or understand this structure on a small scale, they balk at the idea of it occurring on a large scale. While secrecy is a vital part of Illuminati theology, it is not the ultimate goal, which is keeping the whole plan "unbelievable" to the public. Control over the mass media plays a huge role in this. To evaluate the success of this objective, just ask friends and neighbors their thoughts on the Illuminati. Chances are they won't know what you are talking about, much less have any particular views on the subject. It must also be acknowledged that the scheming of secret societies, whether "illuminized" or not, is not the product of some Jewish conspiracy. While Zionism, as has been demonstrated, has played a large role in secret society manipulation, devout Jews more often have been the victims of such machinations.

There appears to be something darker behind the effort to subjugate humanity and wreck the environment than simple corporate greediness or political power grabs. Even animals know not to dirty their own nests. Why would corporate leaders want to kill the Golden Goose that provides golden eggs by poisoning the Earth and killing its inhabitants?

Authors Gardiner and Osborn noted it all seems to go back to knowledge of the ancient Sky gods. From the Illuminati, Knights of Malta, Opus Dei, and today's Bilderberg group back through the Freemasons, Rosicrucians, Knights Templar, and the ancient Mysteries of Greece, Egypt, and Sumer, "they have all essentially arisen from the same hub or stem: The Catholic Church, which in turn, in our view, can be traced back to ancient Sumer and the Shining Ones," they noted.

"We have found the Shining Ones in every culture of the world over a period that reaches back into the days of ancient Sumer and Egypt.… We had discovered that down [through] the ages many organizations, however seemingly diverse and contradictory, had all been various fronts or derivatives of the Shining Ones," they added.

After years of study, Dr. Reizer said he has come to the same "uncomfortable conclusion" as Gardiner and Osborn, namely that control over the Earth is being carried out by persons not of the planet. He said the answer to the Big Question of who or what really controls this Planet is "quite honestly *out of this world!"* [Emphasis in the original].

By the 1920s, Charles Fort had spent twenty-seven years at the British Museum and the New York Public Library researching old scientific journals, periodicals, and newspaper clippings. In 1919, Fort published *The Book of the Damned* (meaning those who were excluded from true knowledge). Here he presented this startling conclusion:

> I think we are property.
>
> I should say we belong to something:
>
> That once upon a time, this earth was No-man's Land, that other worlds explored and colonized here, and fought among themselves for possession, but now it's owned by something. That something owns this earth—all others warned off … that all this has been known, perhaps for ages, to certain ones upon this earth, a cult or order, members of which function like bellwethers to the rest of us, or as superior slaves or overseers, directing us in accordance with instructions received—from Somewhere else—in our mysterious usefulness.

This astounding conclusion is supported by the recent work of Chris Hardy, who holds a doctorate degree in psychological anthropology and is a former researcher at Princeton's Psychological Research Laboratories. After closely studying Sumerian lore through many sources, Hardy was persuaded that the ancient Anunnaki, or Sky gods, or Shining Ones, are the very "forces that wanted to keep us as working donkeys—producing riches and metals that they would dispose of, without even paying for those or for the work—these shadow powers took all possible actions to impede us from reaching this understanding, and when a few insightful individuals did, they were quick to silence them in the name of reason and good sense, of statistics and laws of 19th-century physics, or of religious incompatibility with their dogmas and worldviews."

Interest in aliens visiting the Earth is not limited to *Star Trek* fans and fantasists. Many knowledgeable and credible persons are on the public record. Paul T. Hellyer, an aeronautical engineer who served as Canada's defense minister from 1963 to 1967, has stated, "They've been visiting our planet for thousands of years." He said they have given us advanced technology such as the microchip, night vision, and Kevlar body armor, although "much of the media won't touch [this subject]."

The late Edgar Mitchell, the sixth man to walk on the moon, was convinced that extraterrestrials have visited the Earth. Mitchell, who founded the Institute of Noetic Sciences in 1973, also said we have gained technology from

the crashed ships of aliens but that governments, particularly the U.S. government, have been covering up this fact for many years.

If the accounts of the Anunnaki sky gods are in any way truthful, then early humans were ruled over by extraterrestrial astronauts. If this is so, what happened to them, since they do not appear in evidence today? Did they all depart the Earth at some point or are at least some still here?

The answer may be found by simply reviewing human history. We are taught that humans slowly evolved from hunter-gatherers to farmers who gathered in city-states, which became nations and empires. Yet, a close scrutiny of history also tells of legends of marvelous lost civilizations, amazing artifacts, and reports from around the world of gods flying in ancient times—the flying dragons of the Chinese, the *vimanas* of the Hindus, the soaring boats of the Egyptians, the flying shields of the Romans, the airships of the 1800s, and the UFOs of today. Someone has been with us all through recorded history. It has been demonstrated that a mere handful of bloodline-fixated individuals hiding behind corporate fronts, foundations, and government bureaucrats are seeking to control the wealth and knowledge of the planet. Here there seem to be but three possibilities: the ruling elite are using modern technology in an effort to contact the ancient gods; they already have contacted the ancient gods and are being guided, or controlled, by them; or they *are* the ancient gods, the Anunnaki, the Advanced Beings, the Shining Ones of antiquity.

The current condition of our world may well have been outlined in a website claiming channeled information from an entity named "Matthew," whose words rang true when he declared:

> Freedom burns in the heart of humankind, yet rarely have Earth's peoples lived freely. For long ages strongmen [from "off-planet sources"] increased their landholdings and power by brutal conquest—troops were forced into battle; untold numbers were killed, captured, or sold into slavery; and all except the privileged few lived at bare subsistence level. After governing systems were labeled, the Illuminati made a mockery of democracy by putting ones within their ranks as candidates; rigging elections; and bribing, blackmailing, threatening or assassinating members of governments. They declared what country must be fought to keep *us* safe from *that* kind of government or *that* ideology [emphasis in the original], and they started civil and international wars.
>
> Like their forbearers, they thrived on war. By producing and selling weapons, ammunitions and other war machinery to both sides, they profited hand-



It has been demonstrated that a mere handful of bloodline-fixated individuals hiding behind corporate fronts, foundations, and government bureaucrats are seeking to control the wealth and knowledge of the planet.

somely. By setting new national borders or simply taking over a country and subjugating its populace, they kept expanding their empire. By infiltrating governments, military forces, intelligence agencies, judicial and economic systems, religions, education, media, commerce, multinational corporations, the medical field, film industry and entertainment venues, eventually they controlled everything that impacts life in your world. By relentlessly creating fear, grief, unjustness and poverty, conditions that produce the energy that fuels them, they have kept your world in their clutches.

Today, the attempt at global control comes more from financial manipulation rather than religion, at least in the Western nations. In the Third World, despotism and religious fanaticism still reign. Such financial control is centered in less than two dozen multinational banks owned by a mere handful of individuals. These persons must be identified and addressed. Fortunately for humankind, consciousness is rising around the world. More and more people are becoming more knowledgeable as to the realities of life on Earth today. Much of the credit for this goes to the ever-expanding Internet. With communication between the populations, traditional thinking is breaking down in a wide range of fields—from party politics and centralized government to dogmatic religiosity and our views of human origins. Considering the previously described connections between certain wealthy families—particularly the Rockefellers and the Rothschilds, who have shown such interest in Sumerian lore and artifacts—the idea that at least some among the ruling elite may not be entirely human should not be summarily dismissed. After all, it can be clearly demonstrated that the policies and practices of such families and their corporations do not appear to be in the best interests of this world's citizens or environment. The evidence of ancient nonhuman visitation is compelling, almost overwhelming. Cave drawings, cuneiform tablets of stone, biblical descriptions, ancient writings, and anomalous artifacts around the world attest to the reality of such a presence down through history. Since it has been shown that a mere handful of bloodline-fixated individuals hiding behind corporate fronts are seeking to control the wealth and power of the planet, it may be time we ask in all seriousness: Are they even us?

Whatever the answer may be, it is Illuminism, the theology of deceit and the power-seeking, that is the thread connecting the ancient astronauts and their knowledge to the Bavarian Illuminati and the illuminized organizations of today. And it is this Illuminism philosophy, not just the attendant societies and orders, that must be resisted for the sake of peace, harmony, and true individual freedom.

The old Illuminati is no more, but Illuminism still casts its shadow across the world.

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INDEX

Note: (ill.) indicates photos and illustrations.

Numbers

10 Percent Solution, 284
"12 Days of Christmas," 339
1666: Redemption through Sin (Sepehr), 125
9/11, 80, 293, 293 (ill.), 304–5, 307, 325, 330–31

A

A. V. Roe Ltd. (AVRO), 41–42
Aachen Cathedral, 176
ABC, 337
ABC News, 27
Abednego, 32
Abiff, Hiram, 93, 159, 160 (ill.)
AboveTopSecret Forum, 298, 301, 323
Abraham
  Assassins, 71
  Cabala, 46–47
  Freemasonry, 87, 151
  Mystery Schools, 52–53
  origins and history of secret societies, 5, 9, 99
  Zionism, 127, 140
Abram. See Abraham
Academy Awards, 333–34
Acton, Lord, 202
Adam, 5, 46, 71, 86, 99, 193, 193 (ill.)
Adam Weishaupt and the Secrets of the Bavarian Illuminati, 332
Adam WeishauptóA Human Devil (Winrod), 117
Adams, John, 177, 179, 267
Adams, John Quincy, 239, 265
Adams Chronicles, 239
Adams family, 310
Adepts
  Freemasonry, 152–53
  methodology, 164, 173, 197
  modern Illuminati, 279
  suppression, 206–7, 209, 215
  world revolutions, 228, 263
ADL (Anti-Defamation League), 138
Adonay, 158, 160–62
Adonis, 165
Advanced Beings, 10, 298, 323, 347
Aeropagus, 118
Afghanistan, 31, 57, 100, 286
Africa and Africans, 11, 129, 142
Agape, 170
Age of Enlightenment
  Freemasonry, 154
  Germany, 105–6, 108, 110, 114, 120
  methodology, 197
  origin of Illuminati name, 96
  origins and history of secret societies, 103
  world revolutions, 250
Ahriman, 159
Ahura Mazda, 49
A.I.C. (American International Corporation), 258
AIDS, 14, 20, 27
Air Force, U.S., 41–43, 83
Akhenaten (King Amenhotep IV), 22–24, 23 (ill.), 98
Akkad and Akkadians, 4, 6, 8–9, 51, 97
Akkadian Empire, 6
Alamagordo, New Mexico, 37
Alamut, 72
Al-Aqsa Mosque, 61
Albigensian Crusade, 46
Albigensian Gnostic Rite of Haiti, 303
"The Alchemist in Search of the Philosopher's Stone," 20 (ill.)
Alexander, 165
Alexander, Col. John, 43
Alexander II, Czar, 248, 269
Alexandria, Egypt, 52, 297, 302
Alexandria, Virginia, 297
Alexandrian Cult, 45
Alford, Alan, 4–5
Alice in Wonderland, 334
Allah, 52
Allen, Gary, 253, 258, 271
Allen family, 310
Allevijah, Kadya, 184
Allies, 35, 39–40, 134, 143, 281
All-Seeing Eye of Horus
  illustrations, 175 (ill.), 176 (ill.), 200 (ill.)
  methodology, 174–77, 179–81, 199–200
  pop culture, 330–31, 334, 338
  world revolutions, 234
Alsace, France, 237
Altotas, 95

Alumbrados, 73, 87, 94
Ambrosini, Giuseppe, 210
Amenhotep III, King, 22, 26
Amenhotep IV, King (Akhenaten), 22–24, 23 (ill.), 98
Amen-Ra, 8
American Council for Capital Formation, 80
American Dad! 333
American Expeditionary Force, 134, 143
American Federation of Musicians, 283
American Free Press, 30
American Freemasonry, 89, 91, 286
American Gothic (Romkey), 332
American Intelligence, 182
American International Corporation (A.I.C.), 258
American Order of the Knights of Malta, 315
American Republic, 239, 266, 269
American Revolution
  Freemasonry, 91
  Germany, 122
  the Illuminati's role in the, 235–49
  methodology, 181–82, 203
  modern Illuminati, 273
  origins and history of secret societies, 103
  world revolutions, 228, 231, 263, 265
American Synod of Gnostic Bishops, 303
American University, 32, 301
America's Secret Establishment: An Introduction to the Order of Skull & Bones (Sutton), 310
Aminadab, 22
Amis Réunis, 229
Amsterdam, the Netherlands, 138, 290
Amtsgruppe D, 33
Amun Ra. See Ra
Anacharsis, 198
Anatolia, 124
The Ancient Alien Question: A New Inquiry into the Existence, Evidence, and Influence of Ancient Visitors (Coppens), 24
Ancient Arabic Order of the Nobles of the Mystic Shrine. See Shriners
Ancient Egypt, 88–89
Ancient Mysteries
  the Church, 155
  Essenes, 56
  Freemasonry, 150, 153
  Knights Templar, 67
  methodology, 186, 189
  origins and history of secret societies, 12, 101
  world revolutions, 236
Ancient Order of Druids (AOD), 76
Ancient Order of Druids of Ox, 337
Ancient Order of Hibernians, 75
ancient technology, 14–44
Anderson, Linda, 290, 322
Anderson, Maxwell, 30
Andhakas, 25
Andreae, Johann Valentin, 74
Andrew W. Mellon Foundation, 79
Aneristic Principle, 330
Angels and Demons (Brown), 332
Anglicans, 75
Anglo-Palestine Bank, 137
Annamalai University, 282
Annuit Coeptis, 179, 181, 200
Ansar, 58
Ansari, Bayazid, 57
Antarctica, 33
Antebi, R. Josef, 138
Antelman, Rabbi Marvin, 126–28, 149–50
Anthroposophical Society, 278
Antichrist, 156, 335, 337
The Anti-Christ Is Near at Hand, 184
Anti-Defamation League (ADL), 138
Anti-Masonic Movement, 244, 268, 302
Anti-Masonic Party, 92, 102, 238, 266
anti-Semitism
  Germany, 114, 116
  methodology, 184–85, 189–90, 201–2
  suppression, 220, 226
  world revolutions, 250–51
  Zionism, 123, 127, 135, 140
Antoinette, Marie, 234, 264
Antu, 8
Anu, 8
Anunnaki
  ancient technology, 14, 23–24, 26–27
  Cabala, 46
  the Church, 159, 161–62
  conclusions, 341–42, 346–47
  Essenes, 54
  Knights Templar, 62
  methodology, 165, 174, 193, 199
  modern Illuminati, 304, 324
  Mystery Schools, 49–53
  origins and history of secret societies, 6–8, 10–11, 13–14, 97–99, 102
Anunnaki Assemblies, 193
Anunnaki Return, Star Nations and the Days to Come (Gilliland), 127
AOD (The Ancient Order of Druids), 76
Aphrodite, 8
Apocalypse Culture (Parfrey), 2
Apollo, 8
Appalachian Mountains, 267
Apprentice, 169, 196
Arabian Sea, 3
Arabs, 54, 99–100, 123, 140
Ararat, Mount, 51
Arch of Triumph, 293, 323
Archeology, 30
Areopagites, 118, 165, 198, 209–10
Ares, 8
Argentium Astrum, 304
Argonne National Laboratory, 18
Arizona, 14–16, 21, 134
Ark of the Covenant, 63
Arkansas, 295
Armistice of 1918, 134, 143
Army, Continental, 243
Army, U.S., 39, 304
Arnold, Kenneth, 43
Arouet, François-Marie (Voltaire), 91, 105, 108, 116, 218, 229
Arthur, Chester A., 311
Articles of Confederation, 247–49
Aryans, 127, 262
Asherah, 8
Ashkenazi Judaism, 124, 126–27, 140–41, 297
Ashmole, Elias, 75, 93
Ashtarte, 292, 322
Asia, 52, 221, 262, 307
Asia Minor, 45, 124
Asian Bureau, 307, 325
Asian Infrastructure Investment Bank, 307, 325

Assassins
about, 71–73
Germany, 109
Knights Templar, 65, 67
methodology, 174, 199
modern Illuminati, 279, 320
origin of Illuminati name, 95
origins and history of secret societies, 100, 103
pop culture, 336
Roshaniya, 59
suppression, 216, 220
world revolutions, 242
Associated Press, 30
Association of Art Museum Directors, 30
Assyria and Assyrians, 6, 9, 97, 102, 140
Assyrian Empire, 6, 9
Asteroid Belt, 97
Astor, John Jacob, 129
Astor family, 290, 322
Astrological Magic, 279
Aten, 22
Atheism
the Church, 157, 160, 162
methodology, 191
modern Illuminati, 273, 276
Roshaniya, 59
suppression, 209, 215
world revolutions, 250, 260, 262, 272
Athena, 8, 176
Athens, Greece, 49, 118, 165
The Atlantean Conspiracy (Dubay), 248
Atlantic Ocean, 38, 131, 133, 246, 265, 269, 305
Atlantis, 7, 299, 302, 302 (ill.), 324
August, Karl, 96
August Belmont & Company, 244
Augusta at the Three Crowns, 208
Augustus, Duke, 96
Aurelius, Marcus, 168
Ausar, 334
Auschwitz-Birkenau Concentration Camp, 34
Austin, Texas, 18, 83
Australia and Australians, 11, 32
Australian National University, 32
Austria and Austrians
Germany, 115, 119
methodology, 165
modern Illuminati, 77, 274, 279–80, 320
origin of Illuminati name, 95
origins and history of secret societies, 103
suppression, 207, 218
world revolutions, 234, 237, 264
Zionism, 127
Austria-Hungary, 131–32, 256, 274, 311
Austro-Hungarian Empire, 214
Autobahn, 341
Aviation Ministry, 33
Axis, 284
Aziz Mehmed Effendi. See Sabbatai Zevi
Aztecs, 11

B

Baal, 174, 292–93, 322–23
Babylon and Babylonians
ancient technology, 24, 26, 31–32
Cabala, 46
the Church, 160
Freemasonry, 93, 151
Gnostics, 45
Knights Templar, 62
methodology, 174, 199
modern Illuminati, 292, 322
Mystery Schools, 49–50
origins and history of secret societies, 4, 6, 9, 14, 97–98, 102
suppression, 221
Zionism, 140
Babylonian Empire, 6, 9
Bacon, Sir Francis, 94, 268
Baghdad, Iraq, 27–32, 58, 58 (ill.), 99
Baghdad National Museum, 30
Bahrdt, Karl, 236
Baigent, Michael, 55, 185
Bakunin, Mikhail, 91
Balaguer, Saint Josemaría Escrivá de, 75
Baldwin, King, 61, 64
Baldwin II, King, 72
Balfour, Arthur, 115, 130, 135, 142–43
Balfour Declaration, 130, 143
Balkans, the, 274
Balls family, 78
Balsamo, Giuseppe, 228, 228 (ill.)
Baltic, 68
Baltimore, Maryland, 76
Bamiyan, Afghanistan, 31
Bangalore, 25
Banim, John, 76
Bank of Cleveland, 116
Bank of England
Germany, 115
modern Illuminati, 281
world revolutions, 235, 247, 267
Zionism, 130, 135, 143
Bank of International Settlements, 318
Bank of North America, 247
Bank of the United States, 244, 269
Bank War, 267
Banksters, the, 127
Barclays Bank, 219
Barrett, David V., 1–2
Barruel, Abbé Augustin
conclusions, 342
illustration, 215 (ill.)
methodology, 166, 168, 198
suppression, 214–16, 218–19, 225
world revolutions, 230, 240–41, 266
Baruch, Bernard, 78–79
Basel, Switzerland, 184, 201
Basilides, 45
Basmyiah, Iraq, 27
Bassus, Baron Dominikus de, 173, 191
Bassus, Thomas Maria Baron de, 165, 210 (ill.), 210–11
Bastille, the, 227, 232, 232 (ill.), 264
Bataille, Dr., 277
Batavia, New York, 92
Battle of Bannockburn, 69
Battle of New Orleans, 268
Battles of Lexington and Concord, 181
Bauer, Mayer. See Rothschild, Mayer
Bauhof, Mr., 109
Bavaria, Duke of. See Karl Theodor, Duke
Bavaria, Germany
ancient technology, 39
the Church, 156, 161
conclusions, 341–42, 348
Germany, 105–11, 119–20, 122
Gnostics, 46
methodology, 164–65, 176, 180

modern Illuminati, 84, 273, 278–79, 286–87, 294, 302–3, 308–9, 311–12, 318–19, 324, 326–27
origin of Illuminati name, 95–96
origins and history of secret societies, 100, 103
pamphlet, 167 (ill.)
pop culture, 334
Roshaniya, 59
suppression, 205–8, 210–11, 213, 215, 217, 219–20, 222, 224–25
world revolutions, 236, 242–43, 246, 253, 256, 264
Bavarian Department of Historical Monuments, 27
Bavarian National Lottery, 111
BBC, 40
the Beast, 337
Bechtel, 83
Bedfordshire, England, 40
Bedlamites, 240, 266
Bedouins, 54
Beehive (*Bienenstock*), 36
Beehive [Masonic Lodge], 111
Beethoven, Ludwig van, 283, 332
Beirut, Lebanon, 313
Belbo, 331
Belgium, 82, 113, 234, 237, 264, 302
Bell, Lawrence D., 41
Bell Aerosystems Company, 34
Bell Aircraft Company, 34
Belmont, August, 244–46, 269
Benjamin, Judah, 246, 269, 288, 321
Bergsten, C. Fred, 84
Berlin, Germany, 39, 119, 134, 136, 229, 263
Bernanke, Ben, 84
Bernard of Clairvaux. See St. Bernard
Bernays, Edward, 284
Bertelsmann, 344
Bertiaux, Michael P., 303
Berzelius, 313
Better Than Horus, 209
Between Two Ages: America's Role in the Technetronic Era (Brzezinski), 82
Beyoncé, 336
Bialystok, Poland, 189
Bible
ancient technology, 22–23, 26, 31–32
Cabala, 46–48
the Church, 160, 162
Essenes, 53–54
Freemasonry, 94, 154
Knights Templar, 62
methodology, 168, 175, 177, 193
modern Illuminati, 292
Mystery Schools, 50–52
origins and history of secret societies, 5, 12–13, 98–100
pop culture, 335
world revolutions, 268
Zionism, 140
Biblestudy.org, 177
Biblioteca Pleyades, 173
Bickley, George W. L., 245, 269
Biddle, Nicholas, 267–68
Biden, Joe, 85
Bieber, Justin, 336
Bienenstock (Beehive), 36
Bierce, Ambrose, 86
Bilderberg Club (Group/Conference/Meetings)
ancient technology, 27
conclusions, 341, 345
modern Illuminati, 78, 82–85, 315–17, 327
origins and history of secret societies, 101
pop culture, 335
Bilderberg Hotel, 78
Billington, James H., 286
Bird, Christopher, 283
Birdsall, Mark, 40
Bismarck, Otto von, 245, 269, 288, 321
Black, Edwin, 136
Black Guard, 189
Black Hand, 274
Black Magic, 279
"Black Mystery Month," 333
Black Nobility, 314
Black Obelisk, 30
Black Pope, 316
Black Sea, 123, 141
Blair family, 78
Blank, Moshko, 259
Blanqui, Louis Auguste, 256
Blavatsky, Madame Helena Petrovna, 278
Bleicherode, Germany, 35
Blix, Hans, 28
Blizna, Poland, 35
Bloodlines of the Illuminati (Springmeier), 290, 313, 322
Blue Degrees, 152–53
Blue Exorcist, 333
Blue Lodge Freemasonry, 110, 166, 195
Boaz, 67
Bode, Johann Joachim Christoph, 229
Bogdanos, Col. Matthew, 30
Bohemia, 96
Bohemian Club, 77, 101, 176–77, 199–200, 302
Bohemian Grove, 77, 101, 176–77, 199–200, 305
Bolivár, Simón, 91
Bollyn, Christopher, 30
Bolshevik Revolution, 137, 139, 249, 257–58
Bolshevism and Bolsheviks
methodology, 173, 189, 191, 203
modern Illuminati, 279, 286
world revolutions, 249, 255, 257–59, 261–62, 271
Zionism, 136
Bomber Command, 34
Bones. See Skull & Bones Society
Bonn, Germany, 237
Bonneville, Nicolas de, 252
Bon'pa, 303
Book and Snake, 313
Book of Creation (*Sefer Yetzirah*), 5, 46
Book of Light (*Sefer HaZohar*), 5, 46–47, 47 (ill.)
The Book of the Damned (Fort), 346
Book of the Dead, 22
Booth, John Wilkes, 246, 269, 269 (ill.)
Bormann, Martin, 36, 40
Bosnia and Bosnians, 274, 319
Boston, Massachusetts, 238, 266
Boston Massacre, 181
Boston Tea Party, 236, 266
Botta, Paul-Émile, 3
Bouillon, Godfrey de, 57, 60, 88
Bowie, Jim, 91
Brahms, Johannes, 283
Braun, Wernher von, 34–35, 39–40
Braunau, Austria, 280
Brave New World (Huxley), 202
Brazil, 307, 325
Brethren [Templar class], 61, 61 (ill.)
Brethren of Minerva, 168, 176
BRICS nation, 307–8, 325–26
A Brief History of Secret Societies (Barrett), 2

Brief Symptom Inventory (BSI), 285
Brigido, Count Joseph, 96
Bristol-Meyer Squibb, 79
British. See England and the British
British Empire, 276, 342
British Freemasonry, 286
British Imperialism, 222
British Intelligence, 182, 279, 317
British Isles, 133
British Museum, 255, 346
British New Imperialism, 286
British Parliament, 130, 143
British Police, 219
British Standards Institute, 284, 320
Bronstein, David, 259
Bronstein, Lev Davidovich. See Trotsky, Leon
Brookings Institution, 80
Brooklyn Museum, 23
Brother Insinuators, 166–67, 169
the Brotherhood, 59, 86, 304–5, 324
Brotherhood of Death. See Skull & Bones Society
Brothers in Unity, 311
Brown, Dan, 57, 331–32, 332 (ill.)
Brown Brothers, 314
Brown Brothers, Harriman & Company, 314
Bruderheist, 295
Brunswick, Duke of, 74, 96, 113, 214, 225
Brunswick, Germany, 147
Brunswick-Lüneburg, Duke of, 119
Brunswick-Wolfenbüttel, Duke of, 96
Brussels, Belgium, 237
Brutus, 165
Brzezinski, Zbigniew, 82
BSI (Brief Symptom Inventory), 285
Buchanan, James, 91, 287, 321
Buckley, James, 313
Buckley Jr., William F., 314–15, 327, 329
Buddha, 86
Buddhism and Buddhists, 158
Bundism and Bundists, 150
Bundy, McGeorge, 313
Bundy, William, 313
Bundy family, 290, 310, 322
Buonarroti, Filippo Michele, 256
Burke, Edmund, 216
Burke's Peerage, 127, 142
Busche, Axel von dem, 229
Bush, George H. W.
  methodology, 199
  modern Illuminati, 77, 312–14, 327
  origins and history of secret societies, 101
  photograph, 313 (ill.)
  Zionism, 135, 143
Bush, George W., 28–29, 84, 307, 313 (ill.), 313–14, 325, 327
Bush, Prescott, 135, 143, 258, 314
Bush family, 127, 314
Business Enterprise Trust, 80
Business Roundtable, 80
Business-Higher Education Forum, 80
BusinessWeek, 30
Butler, Maj. Gen. Smedley, 315
Byrom, John, 48

C

Cabala
  about, 46–48
  Assassins, 71
  the Church, 160
  Essenes, 53, 56
  Freemasonry, 89–90, 93, 151
  Germany, 107, 114, 117
  illustration, 47 (ill.)
  Knights Templar, 60
  modern Illuminati, 303
  origins and history of secret societies, 14, 99, 102
  Rosicrucians, 75
  suppression, 216
  world revolutions, 228, 250, 259, 270
  Zionism, 124–25, 128, 137–38, 141
Cabala Club, 48
The Cabin in the Woods, 334
Cabinet, U.S., 180
Cadbury, 338–39
Caduceus, 174, 199
Caesar, Julius, 86
CAFTA (Central America Free Trade Agreement), 321
Cagliostro, Count Alessandro di, 95, 228, 263
Cain, 190
Cairo, Egypt, 71, 95
California
  ancient technology, 37
  methodology, 176, 199
  modern Illuminati, 77, 294, 302
  origins and history of secret societies, 101
  world revolutions, 248, 270
California State Senate, 253
Calliopean Society, 311
Calvi, Roberto, 316
Cambodia, 138, 203
Camelot, King of, 330
Cameron family, 78
Canaan, 127
Canada and Canadians
  ancient technology, 38, 41–43
  conclusions, 346
  modern Illuminati, 274, 277, 292, 320
  world revolutions, 257
The Canadian (Jiang and Li), 14
Canberra, Australia, 32
Cantrell, M. Asher, 220
Cap and Gown, 305
Capital Research Center, 80
Capitol, U.S., 176, 242, 266
Captain America, 332
Captain America: The Winter Soldier, 334
Carbonism and the Carbonari, 246, 249–50, 270
Caribbean, 306
Carnegie, Andrew, 310
Carnegie family, 310
Carr, William Guy, 117, 157, 190, 255, 262, 274, 276–77
Carranza, Venustiano, 134
Carter, Jimmy, 84–85
Carter, Shawn "Jay Z," 336
Carver, George Washington, 333
Casanova, Giovanni Giacomo, 95
Casaubon, 331
Casey, William, 315–16, 327
Caspian Sea, 72, 123, 141
Cassiodorus, 198
Castro, Fidel, 317
Catacombs, 86
Cathars, 46, 60, 74, 158, 160
Catholic Action, 315, 327
Catholic Church
  the Church, 155, 158
  conclusions, 345
  Freemasonry, 88
  Germany, 107

Gnostics, 45
methodology, 179, 190–91
modern Illuminati, 76, 275
origin of Illuminati name, 94
origins and history of secret societies, 7, 100
Rosicrucians, 74
Catholicism and Catholics
the Church, 156–57, 162
Essenes, 55
Freemasonry, 88
Germany, 106–8, 119
Gnostics, 45
Knights Templar, 64, 66
methodology, 164, 180, 183, 202
modern Illuminati, 75–77, 277, 303, 314
origin of Illuminati name, 94
origins and history of secret societies, 7, 100
Rosicrucians, 74
suppression, 218
world revolutions, 228
Zionism, 123, 126, 130–31
Cato. See Zwack, Franz Xaver Carl Wolfgang von
Caucasus, the, 127
Cayce, Edgar, 308
CBS, 337, 344
Celine, Freeman Hagbard, 330
Celtic Church, 70
Celtics, 67, 70, 76, 292, 322
Center for Global Peace, 301
Center for Strategic and International Studies, 80
Central America, 11, 246
Central America Free Trade Agreement (CAFTA), 321
Central Committee of the Communist Party, 259, 262
Central Executive Committee, 257
Central Intelligence Agency (CIA). See CIA (Central Intelligence Agency)
CentrExNews.com, 292
Century Association, 79
Cerebus the Aardvark, 332
Ceres, 49
CERN (European Organization for Nuclear Research), 332
CFR (Council on Foreign Relations). See Council on Foreign Relations (CFR)
Chaldea, 3, 5, 9
Chamber of Commerce, U.S., 80, 89
Chamberlain, Joseph, 115
Chamish, Barry, 128–29, 135–36
Champagne, France, 62
Chance-Vought Corp., 42
Chaos, 86
Chaplains, 61, 61 (ill.)
Chapter 322. See Skull & Bones Society
Chariots of the Gods (Daniken), 13
Charlemagne, 86
Charles II, King, 86
Charleston, South Carolina, 277
Charleston, the, 220
Charlestown, Massachusetts, 242
Chase Bank, 81
Chase Manhattan Corporation, 316–17
Chatham House, 138–39
Cheka, 173
The Chemical Wedding, 74
Cheney, Dick, 341
Chester, England, 160
Chicago, Illinois, 242
Childress, David Hatcher, 40–41
China and Chinese
conclusions, 347
Freemasonry, 87
modern Illuminati, 86, 307, 311, 325
origins and history of secret societies, 11
world revolutions, 260
Zionism, 138
Chivalric Military Order of the Temple of Jerusalem. See Knights Templar
Christian Church, 87
Christian Templars, 174
Christianity and Christians
Assassins, 71
Cabala, 48
the Church, 155–57, 160, 162
conclusions, 342
Essenes, 54–57
Freemasonry, 87, 94, 147, 150, 152
Germany, 106–7, 115, 117, 119
Gnostics, 45
Knights Templar, 60–61, 63–65, 67–68, 70
methodology, 163–64, 174, 182, 184, 187, 194, 197
modern Illuminati, 75, 83, 276, 290, 293, 297–98, 304, 318, 324
Mystery Schools, 49, 52
origin of Illuminati name, 95
origins and history of secret societies, 3, 11–12, 100
pop culture, 333
Roshaniya, 58–59
suppression, 218–19
world revolutions, 227, 234–35, 241, 250–52
Zionism, 125, 128, 139–42
Christmas, 339
Christopher, Warren, 199
Chrysler, 315, 327
Church, the Illuminati's relationship to the, 155–62
Church of Mandala of Giordano Bruno, 303
Churchill, Samuel Todd, 287, 321
Churchill, Sir Randolph, 115
Churchill, Winston
Freemasonry, 91
Germany, 115
modern Illuminati, 277
photograph, 221 (ill.)
pop culture, 337
suppression, 220, 226
world revolutions, 259, 271
Zionism, 132–33, 136
CIA (Central Intelligence Agency)
ancient technology, 35, 42
modern Illuminati, 81, 281, 286, 290, 293, 298, 301, 305, 313, 315–16, 327
pop culture, 330
Ciganovic, Milan, 274
Cincinnati, Ohio, 245, 269
Cistercian Order, 62, 64, 67
Citigroup, 135, 143
City National Bank, 135, 143
Civil War. See War between the States
Clement V, Pope, 68
Clement XII, Pope, 156, 162
Clement XIV, Pope, 70, 108
Cleminson, Mark, 309, 325
Clinton, Bill, 221, 295
Clinton, Hillary, 138 (ill.), 182, 341
A Clockwork Orange, 334
Club of Rome, 318
CNN, 29, 43
Code of Canon Law, 162
Code of Hammurabi, 4
Cognitive Neuropsychiatry, 285
Cold War, 99, 252, 255, 272, 286

Coleman, John, 317–18
Collins family, 290, 322
Colorado State University, 9
Columbia, 32
Columbia University, 109
Columbus, Christopher, 66, 100
Comedy Central, 336
Comintern, 262
Committee for a Responsible Federal Budget, 80
Committee for Economic Development, 80
Committee on Education, 253
Committee on Foreign Relations, 79
Common Core, 318
Communism
  the Church, 157
  conclusions, 341
  Freemasonry, 150
  Germany, 107, 120
  methodology, 163, 165, 178, 180, 184, 195, 197, 202–3
  modern Illuminati, 273, 276–79, 286–87, 307, 314, 320
  origin of Illuminati name, 95
  origins and history of secret societies, 103
  suppression, 221–22
  world revolutions, 249–60, 262, 270–72
  Zionism, 129, 137–38, 141–42, 144
Communist League, 255–56
The Communist Manifesto (Marx), 140, 251, 254–57, 271
Communist Party, 254, 259, 271
Companions of the Old Man of the Mountain, 95
Complete History of the Persecution of the Illuminati in Bavaria, 210
conclusions drawn from the Illuminati's history, 341–48
Confederacy, the, 245–46, 269, 274, 288, 296, 319, 321
Confessions of an Illuminati (Zagami), 302, 324
Confrontation, 329–30
Confucius, 86, 151, 165, 168
Congress, Continental, 179, 181, 247–48
Congress, U.S.
  methodology, 177, 179, 181
  modern Illuminati, 76, 86
  world revolutions, 268
  Zionism, 132, 134, 143
Congress of the World Synod of Bishops of Gnostic Succession and Communion, 302
Congress of Wilhelmsbad, 89, 118, 122, 146–49, 152–53, 229–30
Congressional Illuminism, 306, 325
Congressional Record, 258
"Connubial Bliss," 312
Consort Albert, Prince, 115
Conspirators' Hierarchy: The Story of the Committee of 300 (Coleman), 317
Constant, Alphonse Louis, 46
Constantine, Emperor, 49, 54–55, 55 (ill.), 124, 141, 162
Constantinople, 60
Constanzo, Constantine Marquis de, 112
Constituent Assembly, 145
Constitution, Serbian, 274
Constitution, U.S., 236, 247, 253, 290, 309, 322
Continental Army, 243
Continental Congress, 179, 181, 247–48
Continental Marines, 248
The Controversy of Zion (Reed), 124, 140
Convent of Christ Castle, 66 (ill.)
Cook, Nick, 39
Coors, Joseph, 199
Coppens, Philip, 24
Copper Scroll, 63, 63 (ill.)
Corporation Planet Earth, 289
Cosandey, Johann Sulpitius Marquis de, 171, 207
Cossacks, 129, 142
Council of Arles, 54
Council of Nicaea, 55
Council of People's Commissars, 184
Council of Troyes, 64
Council on Competitiveness, U.S., 80
Council on Foreign Relations (CFR)
  ancient technology, 27
  connections to the, 81 (ill.)
  Freemasonry, 149–50
  modern Illuminati, 78–85
  origins and history of secret societies, 101
  pop culture, 335–36
  world revolutions, 258, 271
  Zionism, 128–29, 139
Coup of 1963, 309
Courland, Latvia, 237
Covert Action Information Bulletin, 316
Cowbellion de' Rakin Society, 287, 321
Cracked, 220
Creation, 86
Cremation of Care, 176
Crétineau-Joly, Jacques, 183
Crick, Francis, 13
The Crisis of Democracy, 83
Crockett, Davy, 91
Croft, Lara, 333
Cronos, 8
Crowley, Aleister, 72, 101, 303–4, 304 (ill.), 336
Crucifixion, 62, 67, 69
Crusades, 47, 60–61, 70, 73, 88, 314
Cuba, 246
Cuddy, Dennis L., 229
Culture Wars, 164
Cunningham, Hugh, 313
Custodians, 298, 323
Cymatics, 285
Cyprus, 315
Cyrus, 86
Czechoslovakia, 36, 40, 77, 101, 281

D

The Da Vinci Code (Brown), 57, 331–32
Dalberg, Karl Theodor Anton Maria von, 223
Dallas, Texas, 15, 20
Damascus, Syria, 72
Damon, 76
Dana, Charles, 255
Daniel, 31–32
Daniken, Erich von, 13, 13 (ill.)
Danton, Georges Jacques, 231
Danzig, 33
Daraul, Arkon (Idries Shah), 58, 211, 250
Dark City, 333
Das Kapital (Marx and Engels), 253–54
David, King, 21, 62, 189
Davis, Jefferson, 246
Davison, F. Trubee, 313
Davison, Henry P., 310
Davison family, 310
Dead Sea, 24, 53, 63
Dead Sea Scrolls, 54, 63, 63 (ill.), 100

Deagan, John Calhoun, 283, 320
Decanus, 170
Declaration of Independence
  conclusions, 343
  Germany, 105
  methodology, 178–79, 181, 199–200
  world revolutions, 236, 240, 247, 249, 266
Declaration of the Rights of Man and of the Citizen, 233, 264
Dee, John, 338
Deep State, 344
The Defender, 117
Deism, 156–57, 162, 180
Delhi, India, 52
Demeter, 49, 50 (ill.)
Democratic Club, 239
Democratic Party, 143, 244, 248
Democratic-Republican Party, 241–42, 244
Demon, 159, 176
Denmark, 18, 65, 113
Department of Defense, U.S., 30, 286, 320
Department of Education, U.S., 229
Department of Energy, U.S., 84
Department of Homeland Security, U.S., 36, 297
Department of Justice, U.S., 309
Department of State, U.S., 30, 80, 133
Departure Ritual, 306, 325
Der Judenstaadt (Herzl), 129–30, 142
Des Moines Register, 133
Desmoulins, Camille, 231
Deuteronomy, 140
Deutschland über Alles, 91, 312
Devil, 160, 162, 299, 333, 337
The Devil in the 19th-century (Bataille), 277
The Devil's Advocate, 333
The Devil's Dictionary (Bierce), 86
Dialogue in Hell Between Machiavelli and Montesquieu, 183
Dickinson, John, 179
Diderot, Denis, 108
Dilks, Andrew, 334
Dillon, Msgr. George, 250
Dillon Fund, 79
Dilworth, J. Richardson, 314
Diotallevi, 331
Disciple of Minerva, 169
Discordia, 330
Discordianism and Discordians, 330, 338
Disney, Walt, 334, 344
Disney family, 290
Disraeli, Benjamin, 115
Ditfurth, Baron Franz Dietrich von, 147–48
Djugashvili, Joseph David. See Stalin, Joseph
Doctor Club, 250
Dogons, 11
Dome of the Rock, 62, 150, 150 (ill.)
Dominicans, 70
Domitian, 95
Donovan, William, 313
Dora Concentration Camp, 40
Dornberger, Maj. Gen. Walter, 34–35, 39–40
Dorr, Robert, 42
Douglas, Stephen, 245
Douri, Riyadh al-, 27
Dr. Slop, 312
Druidism and Druids, 2, 47, 76, 292, 322, 334
Du Pont family, 260
Dubay, Eric, 248
Dulles, Allen, 286
Dunkirk, France, 281
Duplessis-Bertaux, Jean, 172
DuPont family, 290, 322

E

Earth
  ancient technology, 18, 26
  the Church, 161
  conclusions, 344–48
  Gnostics, 45
  methodology, 175, 193, 199
  modern Illuminati, 289, 299, 301, 306, 321, 323
  Mystery Schools, 50
  origins and history of secret societies, 5–8, 10–11, 13–14, 97–98
  pop culture, 333
  Zionism, 127
Easen, Nick, 43–44
East Africa, 129, 142
East Coast, 42, 133, 310, 326
East Germany, 39
Easter, 338
Eastern Establishment, 81, 310
Eastern Europe, 126–27, 131, 140
Eastern Front, 262
Eastern Orthodox Church, 306, 325
Ecclesia Gnostica Ophitica, 302
Ecclesia Gnostica Spiritualis, 302
Ecclesiastes, 14
Eckart, Dietrich, 189–90, 202, 278–79, 319
Eclogues (Virgil), 182
Eco, Umberto, 331
The Economist, 78
Eddy, Patricia, 54
Edinburgh, Scotland, 64, 67
Edison, Thomas, 283
Edmond de Rothschild Masada Dig, 127
Edward II, King, 69
Edwards, Lt. Col. George, 42
Egypt and Egyptians
  ancient technology, 22, 24, 26–27, 33
  Assassins, 71
  Cabala, 46–47
  the Church, 159, 161
  conclusions, 341, 345, 347
  Essenes, 54, 57
  Freemasonry, 86–89, 93
  Germany, 109
  Gnostics, 45
  Knights Templar, 67
  methodology, 165, 170, 174–76, 183, 199
  modern Illuminati, 292, 297, 302, 309, 322
  Mystery Schools, 49, 52–53
  origin of Illuminati name, 94–95
  origins and history of secret societies, 3, 5, 7–11, 14, 98–99, 102
  pop culture, 333–34
  Rosicrucians, 73, 75
  Zionism, 140
Egyptian Empire, 9, 53, 99
Eichstätt, Germany, 108, 111
Einstein, Albert, 72, 161, 343 (ill.), 343–44
Eisenhower, Dwight, 41
El, 292, 322
Elders, 3
Eleusinian Mysteries
  Freemasonry, 151
  Germany, 108, 112, 121
  methodology, 170
  modern Illuminati, 282
  Mystery Schools, 49–50
  world revolutions, 234
Eleusis, Greece, 49

Elijah, 124
Elks Club, 2
Emerald Table of Thoth-Hermes, 47
Emmy Awards, 338
Enchantress, 332
Encyclopedia Britannica, 20, 80, 243
Energy: Managing the Transition, 84
Engels, Frederich, 129, 142, 253 (ill.), 253–55, 257, 270–71
England and the British. See also Great Britain
  ancient technology, 16–17, 33, 39–42
  Cabala, 48
  the Church, 160
  Freemasonry, 86, 88–89, 91, 93, 147
  Germany, 105–6, 113, 115–16, 122
  Knights Templar, 62, 65–66, 68–70
  methodology, 181–83, 202
  modern Illuminati, 76, 78–79, 273, 275, 277, 279, 281, 283–84, 290, 292, 295, 299, 304–5, 308, 311, 315, 320, 323, 326
  origin of Illuminati name, 96
  origins and history of secret societies, 103
  pop culture, 338
  Rosicrucians, 75
  suppression, 211, 213, 216, 218–20, 222, 225
  world revolutions, 227, 230, 233, 235, 237, 240, 244–50, 254–56, 264, 268–71
  Zionism, 127, 129–36, 138–39, 142–44
English Freemasonry, 216
Enki, 8, 50–51, 54, 97, 159, 161–62
Enlightenment
  Freemasonry, 145, 154
  Germany, 105–8, 110, 114, 119–20
  methodology, 164, 197
  modern Illuminati, 292–93, 322
  origin of Illuminati name, 96
  origins and history of secret societies, 103
  suppression, 216
  world revolutions, 235, 250, 265
Enlil, 8, 26, 62, 99, 161–62
Enoch, 46, 151, 175
Enola Gay, 37
epic of Gilgamesh, 28 (ill.)
Episcopalianism and Episcopalians, 303
Epopt, 196
Epperson, A. Ralph
  the Church, 157, 159
  Freemasonry, 90
  methodology, 183
  modern Illuminati, 280
  suppression, 221, 226
  world revolutions, 234
Equitable Office Building, 258
Eringer, Robert, 82
Eris, 330
Eristic Principle, 330
Ernest II, Duke, 96, 113, 206, 208–9, 223–24, 228
Eschaton, 329
Esoteric Rite of the Rose-Croix, 303
Esquire, 311, 326
Essenes, 53–57, 63, 99–100
Establishment, 81, 306
Estates-General, 231–33, 263
Estonia and Estonians, 189, 256
Ethics and Public Policy Center, 80
Euclid, 87
Eudaimonia, 213
Euphrates River, 3, 27, 51, 53
Euphrates Valley, 25
Euriphon, 118
Europe and Europeans
  Cabala, 47
  the Church, 161
  Freemasonry, 86, 88, 91–93, 148, 151, 153
  Germany, 106–7, 110, 113, 115–16, 122
  Knights Templar, 60–62, 64–67, 71
  methodology, 176–78, 181, 200–201
  modern Illuminati, 77, 82, 274–75, 278–80, 284, 286–87, 293, 295–96, 305, 307, 314, 320, 323, 325
  Mystery Schools, 52
  origin of Illuminati name, 96
  origins and history of secret societies, 100–102
  pop culture, 339
  Rosicrucians, 73–74
  suppression, 217–18, 220–21, 224
  world revolutions, 228, 234–35, 237–38, 241, 244–48, 253, 256–57, 259–60, 265–69
  Zionism, 124, 126–27, 131, 135–37, 139–41, 143
European Council of Princes, 70
European Freemasonry, 248, 286, 318
European Movement, 315, 327
European Organization for Nuclear Research (CERN), 332
European Union, 320
Eustis, Mimi L., 287–88, 321–22
Evangelical Established Church, 250
Eve, 193
Ewige Blumenkraft, 109, 121
Exodus, 26, 47, 193
Exopolitics Institute, 301, 324
Exxon, 83
The Eye in Pyramid (Shea and Wilson), 329
Eyes Wide Shut, 334
Ezekiel, 49, 62, 98

F

Fabian Socialism, 286
Family, the, 298, 301, 323–24
Fantasia, 334
Farben, I. G., 281
Farley, James, 180
Fascism, 99, 137, 256, 262, 276, 301
Fassbinder, Jorg, 27
Feder, Gottfried, 135 (ill.), 135–36
Federal Emergency Management Agency (FEMA), 84, 297 (ill.)
Federal Reserve, 84–85, 221, 258, 261
Federal Reserve Bank of New York, 258
Federal Reserve Board, 307
Federal Reserve System, 258, 268, 271, 334
Federalist Party, 238, 241–42, 244, 247, 266
Fellow Craft, 169, 196
FEMA (Federal Emergency Management Agency), 84, 297 (ill.)
Feral House, 2
Ferdinand, Duke Franz
  Freemasonry, 148
  Germany, 113, 119

modern Illuminati, 274, 318–19
origin of Illuminati name, 96
suppression, 214, 225
Ferdinand, Sophie, 274
Ferguson, Niall, 115–16, 280
Fichte, Johann, 114, 256
Fierce, Sasha, 336
File and Claw, 312
Final Warning: A History of the New World Order (Rivera), 239
Fire in the Minds of Men: Origins of the Revolutionary Faith (Billington), 286
Firm, the, 304, 324
First Bank of the United States, 247, 267
First Continental Congress, 181
First Crusade, 60–61, 88, 314
First International, 250, 256, 262, 270
Fisk, Robert, 31
Florence, Italy, 275, 301, 324
Foo-Fighters, 35, 40
Foote, Shelby, 246, 269
Footprints on the Sands of Time: The Truth about the Super Race from the Stars (Lewis), 24
Forbes, 307, 325
Ford, Brian, 34
Ford, Gerald, 91, 313
Ford, Henry, 189, 201, 220
Ford family, 310
Ford Foundation, 79, 82, 310
Ford Motor Co., 135, 143
Foreign Affairs, 80, 82
Formless Void, 86
Fort, Charles, 346
Foucault's Pendulum (Eco), 331
Founding Fathers, 236, 240, 247, 265–67, 343
FOX, 333, 337
France and the French
ancient technology, 28, 38
the Church, 158
Freemasonry, 86, 92–93, 145–49, 153
Germany, 106, 108, 113, 115
Gnostics, 46
Knights Templar, 60–62, 64, 66, 68–70
methodology, 165, 183, 185, 190, 195, 201
modern Illuminati, 78–79, 273, 275, 281, 295, 307–8, 320, 323, 325–26
origin of Illuminati name, 95–96
origins and history of secret societies, 101, 103
suppression, 205, 211, 213–14, 218, 221, 225
world revolutions, 227–35, 237–39, 245–46, 248, 250, 252–53, 256–58, 260, 262–66, 268–70, 272
Zionism, 127, 129, 131, 134, 141, 143–44
Francis, David R., 259
Francis I, Emperor, 107
Franco, Francisco, 281
Frank, Eva, 126
Frank, Hans, 279
Frank, Jacob, 125–26, 126 (ill.), 128, 137, 141–42
Frankfurt, Germany
Cabala, 48
Freemasonry, 145, 148, 153
Germany, 114
methodology, 165, 202
modern Illuminati, 281
suppression, 207
world revolutions, 258, 271
Zionism, 126–28
Frankfurt, Grand Duke of, 96
Frankfurt Lodge, 89, 148–49, 213
Frankfurt University, 255
Frankism, 125–26, 128–30, 135–39, 142, 144
Franklin, Benjamin
Freemasonry, 91
illustration, 182 (ill.)
methodology, 177, 179, 182, 201
world revolutions, 231, 235, 242, 247, 266
Zionism, 136
Franklin case, 298
Franks, Gen. Tommy, 30
Fraternitas Hermetica, 303
Frederick the Great, 106, 107 (ill.)
Frederick William III, 237
Free Enquirer, 273
Free Will, 160, 299–300, 323
Freedman, Benjamin Harrison, 130
Freeman family, 290, 322
Freemason Convention of Wilhelmsbad, 74
Freemason Strict Observance Lodge, 74
Freemasonry and Freemasons
about, 86–94
ancient technology, 27
Assassins, 71–72
Cabala, 48
the Church, 155–62
conclusions, 341, 343, 345
Essenes, 56
Germany, 106–7, 109–14, 116, 118–19, 121
Gnostics, 45
the Illuminati's relationship to, 145–54
Knights Templar, 60–61, 64, 67–71
logo, 88 (ill.)
methodology, 165–66, 171, 174–75, 177–78, 180, 183–87, 190, 192–93, 195–96, 200–201
modern Illuminati, 75–77, 83, 273–75, 277–79, 281, 286, 288–89, 293, 297, 301–2, 304, 311–13, 315–19, 321, 323, 327
Mystery Schools, 49, 52
origin of Illuminati name, 95–97
origins and history of secret societies, 1–2, 7, 11–12, 14, 100–103
pop culture, 330, 337–38
Roshaniya, 59
Rosicrucians, 73–75
suppression, 205–8, 211–18, 220, 222–23, 225
world revolutions, 227–30, 231, 233–42, 245, 248–51, 254, 256, 263–71
Zionism, 129–30, 137–39, 142, 144
Freising, Bishop of, 208, 224
Freising, Germany, 111, 208
French Freemasonry, 227–29, 231, 233, 263
French Illuminist Freemasonry, 92
French Intelligence, 316
French Revolution
Freemasonry, 91, 145, 147, 151
the Illuminati's role in the, 227–34
methodology, 173, 179, 203
modern Illuminati, 273
origins and history of secret societies, 103
painting, 172 (ill.)

Rosicrucians, 74
suppression, 210, 213–18, 220–21
world revolutions, 235, 237–38, 252, 259–60, 263–65, 272
Zionism, 137
Freud, Sigmund, 284, 320, 343
Friday the Thirteenth, 68, 101, 205
Frost, John, 42
Fulford, Benjamin, 306–9, 325–26

G

Gabriel, 12 (ill.)
Galicia, 96
G.A.O.T.U. (Great Architect of the Universe), 159–60, 162, 177, 180, 200
Garat, Dominique Joseph, 231
Garcia, Gabriella, 337
Garden of Eden, 5, 46, 299 (ill.)
Gardiner, Philip, 7–8, 345–46
Gardner, Laurence
ancient technology, 22–24
Cabala, 47
the Church, 156, 161
Essenes, 53–54, 56
Freemasonry, 93, 151
Knights Templar, 63, 67, 70–71
world revolutions, 268
Garfield, James, 91
Garibaldi, Giuseppe, 91, 275
Garmisch-Partenkirchen, Germany, 35
Garrison, Jim, 330
Gaza Strip, 24
Gedda, Luigi, 315, 327
Gehlen, Gen. Reinhard, 316
Geisenheimer, Seligmann, 116, 122
Geisenheimer, Sigismund, 148
Gelli, Licio, 316
General Electric, 344
General Motors, 79, 83
General Plan 1945, 36–37
Genesis, 46, 52, 175, 177, 193
Genêt, Edmond-Charles, 239, 266
Geneva, Switzerland, 218
George, David Lloyd, 130, 142
George, Donny, 30
George, King, 181
George I, King, 93, 268
George III, King, 235, 235 (ill.), 237
George IV, King (Prince Regent), 115
George V, King, 113
George Washington University, 32
Georgia, 123, 141
Gergen, David, 199
German Freemasonry
Freemasonry, 89, 145, 148, 151
Germany, 119, 121
modern Illuminati, 311
suppression, 214, 225
German Imperialism, 286
German Marshall Fund, 79, 83
German Nationalism, 286
German Union, 236–37
German Workers Party, 278, 319
Germanenorden, 189, 202, 278, 319
Germanic Empire, 276
Germany and Germans
ancient technology, 27–28, 33–40, 42, 44
Cabala, 48
the Church, 155–56, 161
conclusions, 341–42, 344, 348
Freemasonry, 89, 93, 145–48, 152–53
Gnostics, 46
the Illuminati's relationship to, 105–22
methodology, 163–65, 173, 176, 180, 189, 191, 202
modern Illuminati, 77, 84, 273, 275, 277–79, 281–84, 286–88, 291, 293–95, 302–3, 305, 308–9, 311–13, 316, 318–21, 324, 326–27
origin of Illuminati name, 95–96
origins and history of secret societies, 99–100, 103
pamphlet, 167 (ill.)
pop culture, 334, 336, 339
Roshaniya, 59
Rosicrucians, 73
suppression, 205–11, 213, 215, 217–20, 222–25
world revolutions, 227–29, 234, 236–37, 242–46, 249–56, 258–66, 268–72
Zionism, 126–29, 131–37, 141–44
Gerry, Elbridge, 179
Gestapo, 179, 197
Ghost Rockets, 40
Gibraltar, 281
Gibson, McGuire, 28, 30
Gilgamesh, King, 27–28, 50
Gilliland, James, 127
Gisors, Jean de, 73, 101
Gladstone, Lord William, 115
Glancy, Josh, 130
Global 2000, 318
Gnostic and Magic Christians, 303
Gnostic and Theurgic Ontology, 303
Gnosticism and Gnostics
about, 44–46
Cabala, 46
the Church, 158, 160
Essenes, 53–54, 56
Freemasonry, 87, 151, 153
Germany, 109
Knights Templar, 63
modern Illuminati, 290, 303, 307
origin of Illuminati name, 94–95
origins and history of secret societies, 99, 102
suppression, 220
Zionism, 125, 142
God and gods
ancient technology, 21–22, 26–27, 31–32
Assassins, 72
Cabala, 46
the Church, 157–62
conclusions, 342, 345–47
Essenes, 54–55
Freemasonry, 94, 146, 154
Germany, 106, 120–21
Gnostics, 45
Knights Templar, 62, 67
methodology, 164–65, 167–68, 170, 174–77, 181, 183, 190, 193, 200
modern Illuminati, 290, 293, 300, 309, 324
Mystery Schools, 49–50, 52
origin of Illuminati name, 94
origins and history of secret societies, 3, 5–14, 98–100, 102–3
pop culture, 330, 333–34, 337
world revolutions, 236, 241–42, 249
Zionism, 124–28, 142

Godfrey of Bouillon. See Bouillon, Godfrey de
Gods of the New Millennium: Scientific Proof of Flesh & Blood Gods (Alford), 4–5
Goebbels, Joseph, 284, 284 (ill.)
Goethe, Johann Wolfgang von, 91, 96, 96 (ill.), 113, 210
Golden Age of Islam, 58
The Golden Apple (Shea and Wilson), 329
Golden Dawn, 76
Golden Tree of Life, 21
Goldman, Emma, 259
Goldman, Sachs & Co., 126
Goldman family, 126
Goldwater, Barry, 82, 84
Gomorrah, 24
Goodman, Saul, 329–30
The Gospel of Mary, 56
The Gospel of Thomas, 56
The Gospel of Truth, 56
Gospels, 63, 250
Gotha, Duke of, 96, 113
Gotha, Germany, 209
Gothic style, 66–67, 100
Goths, 1, 67
Goyim, 117, 157, 186
Graham, Rev. Billy, 118
Grammy Awards, 2016, 309
Grand Lodge, 89, 93, 264
Grand Lodge Lacorne, 233
Grand Lodge of British Columbia and Yukon, 230
Grand Lodge of Cairo, 71
Grand Lodge of France, 70, 233
Grand Lodge of London, 93, 268
Grand Master
  Assassins, 72
  Cabala, 48
  Freemasonry, 146
  Germany, 110
  Knights Templar, 64, 67, 69
  modern Illuminati, 77, 291, 301, 314, 322, 324
  origin of Illuminati name, 96
  origins and history of secret societies, 100
  Roshaniya, 57
  suppression, 214
  world revolutions, 228, 241–42, 250
Grand Mother Lodge of Freemasonry, 75
Grand Orient Freemasonry, 71, 228–29, 238, 263, 286
Grand Orient Lodge, 233, 262–63
Grange, the, 101
Grant, Ulysses, 290, 311
GRASP (Gravity Research for Advanced Space Propulsion), 43
Gravity Research for Advanced Space Propulsion (GRASP), 43
Great Architect of the Universe (G.A.O.T.U.), 159–60, 162, 177, 180, 200
Great Bracelet, 97
Great Britain. See also England and the British
  ancient technology, 34, 41
  Freemasonry, 149
  modern Illuminati, 78, 277, 284
  suppression, 217, 219, 221
  world revolutions, 237, 248–49, 254, 269–71
  Zionism, 129–33, 142–43
Great Charter, 68
Great Depression, 137, 178, 295
Great Fear, 232
Great Flood, 50–52, 51 (ill.), 87, 97–98, 161, 177
Great Harvest, 299–300
Great Merger, 253
Great Seal, 177–83, 200
Great Wall of China, 87
Great War. See World War I
Great White Brotherhood of Therapy, 53
Greater Mysteries, 170, 196
Greece and Greeks
  Cabala, 47
  the Church, 161
  conclusions, 341, 345
  Essenes, 55
  Freemasonry, 86–88
  Germany, 108–9, 112, 118, 120–21
  Gnostics, 45
  methodology, 165, 170, 174, 176, 182, 198–99
  modern Illuminati, 282
  Mystery Schools, 49–50
  origin of Illuminati name, 95
  origins and history of secret societies, 3, 5–9, 11, 14, 102
  pop culture, 330
  Rosicrucians, 75
  world revolutions, 234
Greeley, Horace, 255
Greenspan, Alan, 84, 85 (ill.), 221
Greer, John Michael, 76
Gregory XVI, Pope, 183
Grider, Geoffrey, 334–36
Griffin, G. Edward, 245, 249
Griggs, Col. George Raymond, 304
Griggs, Katharine "Kay," 304–5, 324–25
Grolman, Ludwig Adolph Christian von, 213
Grotto, the. See Mystic Order of Veiled Prophets of the Enchanted Realm (M.O.V.P.E.R.)
Group Souls, 299, 323
Grünberger, Georg, 171, 207
Guide to Nonprofit Advocacy and Policy Groups, 80
Guise, Charles de, 21
Guise, Christopher de, 21
Guise, Claude de, 21
Guise, Hanna de, 21
Gulags, 137
Gulf of Aqaba, 24
Gulf of Finland, 68
Gulf Oil Spill, 306, 306 (ill.), 325
Gulf War, 28
Gurdjieff, Georgi Ivanovich, 55, 278

H

Ha'avara, 137
Habsburg, Otto von, 316
Habsburg-Lothringen, Istvan von, 77
Hades, 49
Haig, Gen. Alexander, 315–16, 327
Haiti, 303
Hall, Manly Palmer
  the Church, 155–56, 162
  Essenes, 56
  Freemasonry, 89
  Gnostics, 45
  methodology, 177–78, 200
  Mystery Schools, 52
  origins and history of secret societies, 12
  world revolutions, 236
Hallett, Greg, 279, 281
Halloween, 338
Ham, 47, 177
Hamburg, Germany, 126, 305
Hamilton, Alexander, 239, 241, 247, 266–67
Hamlett, Carolyn, 309, 325

Hammurabi, King, 4
Hancock, John, 91
Hanging Gardens of Babylon, 31
Hanks, Tom, 331–32
Hannibal. See also Bassus, Thomas Maria Baron de
Hanover, Germany, 93, 268, 295
Hanoverian Freemasonry, 93
Harappa, 25
Harbinson, W. A., 42
Harding, Warren G., 91
Hardy, Chris H., 7, 346
Hargis, Rev. Billy James, 118
Harriman, Edward H., 314
Harriman, Edward Roland, 314
Harriman, W. Averell, 311–12, 314
Harriman family, 258, 310
Harrison, William Henry, 287, 321
Harry Potter, 333
Harvard University, 83, 305, 325
Harwell Laboratories, 16
Hasan bin Sabah, 71–73, 72 (ill.), 95, 109, 279
Hashanah, 114
Hathor, 8, 26
Hattusa and Hittites, 9
Haupt, Michael, 275–76
Haute Vente Romaine, 184
Hayden, Briton, 311
Haydn, Franz Joseph, 91, 283
Hearst, 134
Heatley, Brian, 2
Heaven, 336
Hebrew University, 54, 126, 128
Hebrews [book], 53
Hebrews [people]. See also Judaism and Jews
  ancient technology, 22, 26, 31
  Cabala, 46
  Essenes, 54
  Freemasonry, 87
  methodology, 175
  origins and history of secret societies, 5, 99
  Zionism, 123–24, 129, 140–42
Hegel, Georg Wilhelm Friedrich, 91–92, 250, 252, 256–57, 270
Hegelian Dialectic, 260, 272
Heiden, Konrad, 189, 279
Hell Fire Club, 182
Hell's Angels, 242
Hellyer, Paul T., 346
Helmholtz, Hermann von, 283
Henry II, King, 73, 101
Henry VIII, King, 88
Hera, 8
Hercules, 165
Herder, Johann Gottfried, 96
Hermes, 47, 161
Hermes Trismegistus, 161
Hermetic Order of the Golden Dawn. See Golden Dawn
Herod the Great, King, 62, 100
Hertel, Jakob Anton, 111
Herzl, Theodor, 129–30, 130 (ill.), 142
Hess, Michael, 48, 117
Hess, R. Moritz Moses, 254, 270–71
Hesse, Germany, 237
Hesse-Kassel, Germany, 112, 114–15, 118, 122, 146–47
Hessians, 115, 122, 147, 213, 237, 265
Hidden Hand, 298–301, 323–25
Hide and Seek, 334
Hidell, Tom A., 332, 342
Hiedler, Johann Georg, 280
Hiedler, Johann Nepomuk, 280
Higgins, R. J., 287
High Enlightenment, 105
High Lodge, 250
Hill, Greg, 330
Himalayas, 3
Himmler, Heinrich, 34–35, 39
Hindenburg, Paul von, 316
Hinduism and Hindus, 8, 25, 175, 347
Hiroshima, Japan, 24–25, 38, 286
Historical Technical Museum, 36
A History of Jews in America, 181
history of secret societies, 1–103
Hitler, Adolf
  ancient technology, 34–36, 39
  conclusions, 341
  Germany, 114
  Knights Templar, 68
  methodology, 189–91, 197, 201–2
  modern Illuminati, 277–81, 284, 305, 316, 320, 325
  origins and history of secret societies, 103
  photograph, 280 (ill.)
  pop culture, 336
  world revolutions, 231, 234, 251–52, 260, 270
  Zionism, 135–37, 139, 143–44
Hitler, Alois, 280
Hitler, Bridget, 279
Hitler, William Patrick, 279, 320
Hitler Was a British Agent (Hallett), 279
Hittite Empire, 9
Hoene-Wronski, Józef Maria, 94
Hoffmann, Leopold Alois, 213
Holland, 78, 113, 207, 237
Holland Lodge No. 8, 180
Hollywood, 334–36
Holman Bible Dictionary, 24
Holocaust, 127, 144, 203, 280–81, 320
Holy Blood, Holy Grail (Baigent et al.), 21, 55, 57, 185
Holy Land
  Cabala, 47
  Knights Templar, 60–62, 64–66, 71
  modern Illuminati, 315
  origins and history of secret societies, 100, 102
  Rosicrucians, 73
  Zionism, 140
Holy Roman Empire, 112, 114, 145
Holy Roman Universal Church, 88
Homer, 47
Honorius II, Pope, 64
"Hook'em, Horns," 337
Hoover, J. Edgar, 91
Hoover Institution, 80
Hopkins, Marilyn, 66
Horeb, Mount, 24, 26
Horn, Arthur David, 9
Horus, 8, 174, 176
Hospitallers, 62, 69, 86, 314–15, 327
House, Col. Edward Mandell, 78 (ill.), 78–79
House of Commons, 41
House of Gold, 24
House of Hapsburg, 110, 112, 137, 295, 323
House of Knowledge, 71
House of Representatives, U.S., 267
House of Rothschild, 117, 138, 182, 246, 275, 287–88, 321
House of Wisdom, 58, 58 (ill.), 95
Houston, Sam, 91, 246
Howe, C. D., 41

Hudson, David, 15–21, 26, 44
Humanity's Extraterrestrial Origins (Horn), 10
Hume, David, 105
Humphrey, Hubert, 91
Hun, 127
Hund und Altengrotkau, Baron Karl Gotthelf von, 89, 110, 121, 145–48, 146 (ill.)
Hungary, 95–96, 113, 259
The Hunt for Zero Point (Cook), 43
Huntington, Samuel P., 83–84
Hurricane Katrina, 306, 325
Hussein, Saddam, 28–29, 31 (ill.), 31–32
Huxley, Aldous, 202
Huxwellian World of 2016, 344

I

I, Vampire (Romkey), 332
Iacocca, Lee, 315, 327
IBM, 135, 143
Icke, David, 222, 299
Ickstatt, Baron Johann Adam Freiherr von, 107–8, 121
IDF (Israeli Defense Force), 128
The Idle Warriors (Thornley), 330
Ignatius of Loyola, 70, 94
Illinois, 242
Illuminated Franks. See Frankism
Illuminati [card game], 331
Illuminati [graphic novel], 332
The Illuminati 666 (Sutton), 254
Illuminati Conspiracy Archive, 106
Illuminati: Crime Lords, 331
The Illuminati Formula Used to Create an Undetectable Mind Controlled Slave (Springmeier and Wheeler), 290, 322
Illuminati: New World Order, 331
Illuminati Rex, 170–71, 196–97
The Illuminati Unmasked, 119
illuminatirex.com, 332, 342
Illuminatiwatcher.com, 174
Illuminatus! (Shea and Wilson), 242, 329–31, 338
Illuminatus *Dirigens*, 169–70, 196
Illuminatus Major, 168–69, 196
Illuminatus Master, 169
Illuminatus Minor, 166, 168–69, 196
Illumines, 95, 145, 319
Illuminist Freemasonry
  Assassins, 72
  Freemasonry, 86, 90, 92, 145, 147–48, 150, 152–53
  Germany, 110, 113, 117–18, 122
  Knights Templar, 60
  methodology, 169
  modern Illuminati, 77, 83, 273–74, 278, 318
  origins and history of secret societies, 100, 102
  world revolutions, 228, 231, 233, 236–37, 242, 246, 248, 250, 256, 263, 265–66
  Zionism, 129, 142
Illustrated Sunday Herald, 259
Illustrations of Masonry: by One of the Fraternity Who Has Devoted Thirty Years to the Subject (Morgan), 166
Illyria, 165
The Imaginarium of Doctor Parnassus, 334
Imperial Court, 147
Imperial German Embassy, 133
Imperial Mogul, 58
Imperialism, 222, 286
In Eminenti, 156
Incas, 11
Independence Day, 179
India and Indians
  ancient technology, 25
  Assassins, 72
  Cabala, 47
  methodology, 198
  modern Illuminati, 282, 284, 307, 325
  Mystery Schools, 51–52
  suppression, 219
  world revolutions, 250
Indiana, 254
Indiana Jones, 33
Indus River, 3, 5
Indus River Valley, 24
Industrial Revolution, 116
Ingolstadt, Germany, 107, 111, 116–17, 206, 208, 210, 223–24
Inman, Bobby Ray, 199
Innocent II, Pope, 64
Inquisition, 60, 70, 94, 107
I-N-R-I, 170
Insanity Fair (Reed), 124
Insinuating Brethren, 179
Insinuators, 166, 196–97
Institute for Advanced Studies, 18
Institute of International Affairs, 79
Institute of Noetic Sciences, 346
Interior Synuary of the Elus Cohens, 303
International Atomic Energy Agency, 28
International Financing Review, 306
International Monetary Fund, 44, 318
International Order of St. Hubertus, 77
International Police, 157
International Workers' Day, 120
International Working Men's Association, 250, 256, 262, 270
International Zionism, 222
Internet
  conclusions, 344, 348
  Germany, 120
  modern Illuminati, 277, 292, 305–7, 322, 325
  suppression, 212
The Interpretation of Knowledge, 56
Iowa State University, 16–17
Iran, 45, 72, 198
Iran-Contra conspiracy, 316
Iraq
  ancient technology, 14, 27–33, 44
  Assassins, 72
  modern Illuminati, 304
  origins and history of secret societies, 3, 5, 99
  Roshaniya, 58
  Zionism, 138
Iraq National Museum, 28, 29 (ill.), 30, 99
Iraqi News Agency, 27
Ireland and the Irish, 75, 233, 264
Irish Nationalism, 286
Iron Age, 76
Iron Man, 332
Isaac, 127
Isaiah, 21
Isis, 8, 159, 176, 282, 292, 309, 322
Islam and Muslims
  Assassins, 71–72
  Freemasonry, 149
  Germany, 109
  Gnostics, 45
  Knights Templar, 60, 62, 65, 71

methodology, 184, 198
modern Illuminati, 276, 281, 292–93, 327
Mystery Schools, 52
origin of Illuminati name, 95
origins and history of secret societies, 3
suppression, 220, 222
Zionism, 124–26, 128, 141
Islamic State, 86
Ismaili Muslims, 52, 72, 95, 220
Israel and Israelites. See also Judaism and Jews
ancient technology, 22, 24, 26, 32
Essenes, 53–54
Freemasonry, 151
Gnostics, 45
Knights Templar, 62–63
modern Illuminati, 276, 281, 299, 305–6, 320
Mystery Schools, 52
origins and history of secret societies, 98–99
suppression, 221, 226
Zionism, 123, 125, 127, 130, 138, 140, 143
Israel General Bank, 130, 143
Israeli Defense Force (IDF), 128
Italian Ministry of Aeronautics, 40
Italian Nationalism, 286
Italy and Italians
ancient technology, 27
Cabala, 47
the Church, 161
conclusions, 347
Essenes, 54–56
Freemasonry, 86–88, 93
Germany, 108, 113, 115, 120–21
Knights Templar, 60–63, 65, 67–70
methodology, 167–68, 174, 176, 182, 184–85, 198, 201
modern Illuminati, 275, 281, 290, 301, 314–16, 320, 324, 327
Mystery Schools, 49
origin of Illuminati name, 95
origins and history of secret societies, 3, 6–9, 11, 99–100, 102
pop culture, 331
Rosicrucians, 74
suppression, 207, 210, 213, 218, 225
world revolutions, 234, 246, 249–50, 263–64
Zionism, 124, 127, 131, 141

J

Jachin, 67
Jackson, Andrew, 91–92, 247–48, 248 (ill.), 267–68
Jackson, Michael, 336
Jackson, Steve, 331
Jackson family, 336
Jacob, 125, 127, 141
Jacobin Club, 214, 228–29, 231, 254, 263
Jacobin Society, 238
Jacobinism and Jacobins, 214, 231, 234, 238–39, 246, 264–65, 269
Jacobins Convent of Catholic Dominican Friars, 231
Jacobites, 48, 93, 146, 250, 268
James, 53–54
James, Jesse, 246
James II, King, 93, 146, 268
Jane's Defence Weekly, 39, 43
Japan, 24–25, 38, 82, 134, 281, 286, 306, 320
Japan and the Japanese, 333
Jedi Knights, 301, 324
Jefferson, Thomas
conclusions, 343
Germany, 105
illustration, 240 (ill.)
methodology, 177, 179–80, 182, 191, 203
origins and history of secret societies, 103
suppression, 219
world revolutions, 239–42, 244, 247, 265–66
Zionism, 136
Jeffersonian Republicans, 244
Jehovah, 140
Jekyll Island, 258
Jeremiah, 292
Jericho, 320
Jerusalem
ancient technology, 31
Assassins, 72
Cabala, 46
Essenes, 53–54, 57
Freemasonry, 88, 151
Knights Templar, 61–62, 67, 70
modern Illuminati, 314–15, 327
origins and history of secret societies, 12, 100
Zionism, 124–26, 128–29, 141–42
Jesuits and the Society of Jesus. See also Society of Jesus and Jesuits
Jesus Christ
Cabala, 46
the Church, 160
Essenes, 53–57
Gnostics, 45
Knights Templar, 60, 62–63, 68–69
methodology, 182
modern Illuminati, 274, 298
Mystery Schools, 50, 52
origins and history of secret societies, 5, 12, 99–100
pop culture, 332
Rosicrucians, 74–75
suppression, 216, 218
world revolutions, 241
Jew Watch, 184
Jewish Agency, 135
The Jewish Chronicle Online, 130
Jewish Museum and Tolerance Center, 184
Jewish Revolt, 54
Jewish Telegraphic Agency (JTA), 138
Jews and Freemasonry in Europe (Katz), 148
Jiang, Peter, 14
Jogand-Pagès, Gabriel, 277
John, King, 68
John Birch Society, 312
John Paul II, Pope, 76, 162
John the Baptist, 69
Johnson, Andrew, 91
Joint Interagency Coordination Group, 30
Jolie, Angelina, 333
Joly, Maurice, 183–85, 190, 201
Jones, Alex, 306, 325
Jones, E. Michael, 164, 216, 230
Jordan, 54, 127
Joseph, 53, 157
Joseph, Maximilian, 108
Joseph Wright of Derby, 20
Josephson, Emanuel, 178–79
Joshua, 320
J.P. Morgan, 307, 325
JTA (Jewish Telegraphic Agency), 138
Juárez, Benito, 91
Judah, 140, 216

Judaism and Jews
ancient technology, 22, 24, 26, 31–32
Cabala, 46, 48
the Church, 157–58
conclusions, 345
Essenes, 53–54, 56
Freemasonry, 87, 89, 94, 146, 148–50, 153
Germany, 107, 114–15, 117, 121
Gnostics, 45
Knights Templar, 60, 62–63, 65, 67
methodology, 183–86, 189–90, 201–2
modern Illuminati, 279–81, 296–97, 303, 320
Mystery Schools, 49, 52
origins and history of secret societies, 4–5, 8, 11–12, 98–99
Roshaniya, 58–59
Rosicrucians, 75
suppression, 216, 220
world revolutions, 228, 249–51, 253, 257–60, 270–72
Zionism, 123–30, 135–44
The Judeo-Masonic Conspiracy, 139, 228
Jump SQ, 333
Juno, 8
Jupiter, 8, 54, 99

K

Kabbalah. See Cabala
Kabul, Afghanistan, 31
Kaganovich, Rosa, 184
Kahn, Otto, 79, 126
Kalischer, R. Zvi Hirsch, 148
Kammler, Gen. Hans, 33–36, 34 (ill.), 39–40, 43, 99
Kansas, 117
Kant, Immanuel, 106, 114
Karl August, Duke, 113
Karl of Hesse, Prince, 119
Karl Theodor, Duke
Germany, 119–20, 122
illustration, 119 (ill.)
methodology, 171
suppression, 205–9, 211, 222–25
world revolutions, 234, 265
Karnak, 87
Katz, Jacob, 148
Kennedy, John F., 247, 255, 309, 330
Kennedy, Joseph P., 315, 327
Kennedy family, 290, 322
Kenworthy, Joseph, 133
Kerensky, Alexander, 91, 261
KGC (Knights of the Golden Circle), 245–46, 246 (ill.), 248, 269, 321
Khan, Abdul Qadeer, 305
Khayyam, Omar, 67, 71
Khazaria and the Khazars, 123–24, 126–27, 137, 141, 307–8, 325–26
Khazarian Empire, 124, 127, 140
Khorsabad, Iraq, 3
King, 170–71, 185, 196–97
King James Version (KJV) of the Bible, 32, 94, 162, 268
King Jr., Martin Luther, 330
Kingdom of Jerusalem, 57
Kissinger, Henry, 199
Kissinger family, 78
Kiwanis International, 2
KJV (King James Version of the Bible), 32, 94, 162, 268
KKK (Ku Klux Klan), 76, 101, 248, 270
Knigge, Adolph Franz Friedrich Ludwig
Freemasonry, 148, 152–53
Germany, 112–13, 117–20, 122
illustration, 112 (ill.)
methodology, 184
origin of Illuminati name, 94
suppression, 213, 218
Knigge, Baron von, 230, 236
Knight, Christopher, 87
Knight Ridder, 306
Knights [Knights Templar], 61, 61 (ill.), 63
Knights [Skull & Bones], 310
Knights of Christ, 86, 314
Knights of Columbus, 75
Knights of Malta
coat of arms, 315 (ill.)
conclusions, 345
Freemasonry, 86
Knights Templar, 69
modern Illuminati, 289, 310, 314–18, 327
origins and history of secret societies, 7, 100
Knights of Pythias, 76, 101
Knights of St. John, 70, 86, 100, 310, 315, 327
Knights of the Golden Circle (KGC), 245–46, 246 (ill.), 248, 269, 321
Knights of the Golden Eagle, 76
Knights of the Hospital of St. John of Jerusalem. See Hospitallers
Knights of the Temple. See Knights Templar
Knights Templar
about, 60–71
Assassins, 72–73
Cabala, 47–48
the Church, 156
conclusions, 341, 345
Essenes, 57
Freemasonry, 86–89, 93–94, 145–47, 151–53
Germany, 112, 121
illustration, 69 (ill.)
methodology, 174, 199
modern Illuminati, 76–77, 279, 293, 310–11, 314–15, 323, 327
Mystery Schools, 52
origin of Illuminati name, 95
origins and history of secret societies, 5, 7, 12, 100–103
pop culture, 331
Roshaniya, 60
Rosicrucians, 73–75
suppression, 205, 216, 220
world revolutions, 229, 233, 250, 268
Knokke, Belgium, 82
Koblenz, 96
Kochel, Germany, 35
Koestler, Arthur, 124, 127
Kolchak, Alexander, 257
Kolmer, 95
Kolowrat, Count Leopold, 96
Kook, R. Abraham Isaac, 135
Koran, 150
Korean War, 286
Kreisling, Anna, 38
Kressel, Baron Franz Karl Sales, 96
Krupp family, 290
Ku Klux Klan (KKK), 76, 101, 248, 270
Kubrick, Stanley, 334
Kuhn, Abraham, 126
Kuhn, Loeb & Co., 126, 258, 271
Kun, Bela, 259

L

La Rochelle, France, 66
Labor Zionism, 135–36, 144
Lady Gaga, 336

Lafayette, Marquis de, 228–29, 231, 263
Lake Timsah, 23
Landshut, Germany, 209
Langdon, Robert, 331–32
Langer, Walter C., 280, 320
Languedoc, France, 62
Lanz, Friar Johann Jakob, 165, 208, 224
Lara Croft: Tomb Raider, 333
Las Vegas, Nevada, 330
Lateran Palace, 55
Latin America, 135
Latvia, 237
Law of Thelema, 72, 77, 303
Lawrence, Richard, 247, 267
Le Socialiste, 256
League of Communists, 254
League of Nations, 78, 83, 130, 143, 189
League of the Just, 237, 254, 256, 271
League of Virtue, 237, 266
Lear, Bill, 42
Lear Jet, 42
Lebanon, 6, 313
Lebanon War, 128
Ledger, Heath, 336
Lee, Richard Henry, 179
Leigh, Richard, 55, 185
Lemmi, Adriano, 275
L'Enfante, Pierre Charles, 242
Lenin, Vladimir
  methodology, 184
  modern Illuminati, 275
  photograph, 257 (ill.)
  world revolutions, 231, 256–57, 259, 261–63, 271
Leninism, 255, 286
Leon, Moses de, 47
Leonardo da Vinci, 12, 57
Lesser Mysteries, 170, 196
Levenda, Peter, 278
Levi, 22
Levi, Eliphas, 46
Leviathan (Shea and Wilson), 329
Levites, 140, 337 (ill.)
Lewis, L. M., 24
Lhasa, Tibet, 52
Li, Jenny, 14
Li family, 290, 322
Library of Congress, 286
Liege, Belgium, 302
The Life and Opinions of Tristram Shandy (Sterne), 312
Life Histories, 312
Life Itself (Crick), 13
Light Bringers, 157, 160, 162, 299, 319
Lilly Endowment, 83
Lina, Juri, 256–57
Lincoln, Abraham, 245–47, 269, 288, 306, 325, 333
Lincoln, Henry, 55, 185
Links Club, 79
Linonia, 311
Lions Club, 1–2, 89
Lissner, Rebecca Friedman, 86
"Little Boy," 38, 38 (ill.)
Liverpool, England, 133
Livingston, Robert R., 179, 242
Livingstone, David, 116, 129, 137, 235, 242
Livonia, 237
Locke, John, 105
Lodge Prudence, 110
Loeb, Nina, 126
Loeb, Solomon, 126
Lomas, Robert, 87
London, England
  ancient technology, 16, 33
  Freemasonry, 86, 89, 93, 147
  Germany, 115–16
  methodology, 182
  modern Illuminati, 76, 281, 283, 290, 292, 304, 315, 320
  origin of Illuminati name, 96
  Rosicrucians, 75
  suppression, 218–19
  world revolutions, 237, 240, 249–50, 254–56, 270–71
  Zionism, 129, 131, 138–39, 142
London Temple, 68
The London Vampire Panic (Romkey), 332
Longhorns, 337
Lord family, 310
Losoncz, Count George Bánffy von, 96
Lost Secrets of the Sacred Ark (Gardner), 22
Louis Philippe II, Duke of Orléans, 228–31, 233, 263–64, 264 (ill.)
Louis XIV, King, 228
Louis XVI, King, 231–34, 263–64
Louisiana, 246, 287–88, 321, 330
Lovecraft, H. P., 331
Lovett family, 258
Lower Silesia, 36
Loyal Order of Moose, 76
Luce, Clare Boothe, 315, 327
Luce, Henry Robinson, 311, 313
Lucifer, 157–58, 160–62, 239, 276, 296, 299, 319
Luciferian Doctrine, 158–59
Luciferian Society, 275
Luciferianism and Luciferians
  the Church, 157–58, 162
  Germany, 117
  methodology, 190
  modern Illuminati, 274–75, 290, 292, 299, 301, 309, 318, 322–24
Luckert, Steven, 218
Ludwigsdorf, Poland, 36
Ludwikowice Klodzkie, Poland, 36
Luftwaffe, 38
Lukas, J. Anthony, 80–81
Lullubi, 9 (ill.)
Luria, R. Isaac, 124
Lurianic Kabbalah, 124–25
Lusignan family, 137
Luther, Martin, 106, 136, 155
Luxemburg, Rosa, 255, 259
Lwów, Poland, 126
Lyons, France, 149

M

MacArthur, Douglas, 91
Machiavelli, NiccolÚ, 183, 220
Machiavelli [code name]. See also Seymour, Charles
Mackey, Albert
  Assassins, 72
  the Church, 161
  Freemasonry, 87, 90, 147
  Germany, 117
  Knights Templar, 68
  methodology, 175, 192
  Rosicrucians, 73
  suppression, 218
MacLeish, Archibald, 313
Mad Thinker, 332
Madison, James, 182, 219, 240, 247
Madonna, 336
Madrid, Spain, 218
MAFIA (*Mazzini Autorizza Furti, Incendi e Attentati*), 275, 330
Magick, 76
Magism, 151
Magna Carta, 68
Magnum Opus (Pike), 159
Magog. See Bush, George H. W.
Magus, 170, 196

Magyar, 127
Mahabharata, 25
Majestic Hotel, 79
Majestic-12 (MJ-12), 43
Makow, Henry, 14, 137–38, 222, 257, 281, 345
Malaclypse the Younger, 330
Malik, Joe, 329
Malta, 95, 315
Maltese Cross, 77, 174, 199
Malton, Canada, 41
Manchester, England, 130, 244, 268
Manchester University, 63
Mandaeanism, 95
Manhattan, 38
Manhattan Project, 37
Manicheism, 95, 220
Manu, 51 (ill.)
Marat, Jean-Paul, 231
Mardi Gras, 287–88, 321
Marduk, 8, 128 (ill.)
Marenches, Alexandre de, 316
Marianum Academy, 119
Marines, Continental, 248
Marines, U.S., 31, 304, 315, 324, 330
Marius. See Hertel, Jakob Anton
Mark, 50
Marotti, Abbé, 110
Marquis, Joseph "Doc," 152, 252, 309, 325
Marrs, Texe
  conclusions, 342
  Freemasonry, 92
  methodology, 181
  modern Illuminati, 83
  suppression, 221, 226
  world revolutions, 237, 260
Mars, 8
Marseilles, France, 62
Martin, Joseph, 206
Martin Aircraft, 42
Martinist Order of the Rose-Croix and Adelph-Initiates, 303
Marvel Comics, 332
Marx, Heinrich, 250
Marx, Henrietta, 250
Marx, Karl (Moses Levy Mordechai)
  photograph, 251 (ill.)
  suppression, 221, 226
  world revolutions, 250–57, 259–60, 270–71
  Zionism, 129, 142
Marx and Satan (Wurmbrand), 251
Marxism, 79, 270, 286–87
Mary, 50, 53
Mary Magdalene, 57, 60, 62, 69
Maryland, 76
Masada, 127
Mason-Dixon Line, 244, 268
Masonic Dictionary, 167, 218, 222
Masonic Executive Committee, 301
Masonic Templars, 71, 73
Masonry [Illuminati class], 166, 169, 196
Masons. See Freemasonry and Freemasons
Masons' Hall, 75, 93
Massachusetts, 92, 238, 242, 266
Massenhausen, Franz Anton von, 109–11
Master Mason, 169, 196, 274, 337
The Matrix, 333
Matthey, Johnson, 17
Maximilian I, Emperor, 112
Maxwell, Jordan, 334
Mayans, 11
Mayer, Edgar, 38
Mazzini, Giuseppe, 91, 275, 275 (ill.), 277
Mazzini Autorizza Furti, Incendi e Attentati (MAFIA), 275, 330
McCarthy, Sen. Joe, 238, 253
McClendon, Sarah, 304
McCloy, John J., 81, 286
McCone, John, 315, 327
McDonald family, 290
McIlhany, William H., 163, 170, 192, 256, 286
McKean, Thomas, 179
McKeown, Trevor W., 218, 222
McKnight Foundation, 79
The Meaning of Masonry (Wilmshurst), 88
Mecca, Saudi Arabia, 52, 58, 62
Medici family, 65, 316
Medieval Europe, 47
Medieval Masons, 87
Medina, Saudi Arabia, 62
Mediterranean Sea, 4–5, 73, 130, 143, 281
Mehner, Thomas, 38
Mein Kampf (Hitler), 136
Melanson, Terry
  Essenes, 57
  Freemasonry, 148
  Germany, 106, 112, 118
  methodology, 168, 198
  modern Illuminati, 277, 312
  suppression, 206, 209–10
Melchizedek, 53–54
membership certificate, Illuminati, 288 (ill.)
Memoirs (Rockefeller), 317, 327
Memoirs Illustrating the History of Jacobinism, 214
Memphis Misraim Rite, 302
Mendelssohn, Moses, 48, 117
Mengele, Josef, 40, 291, 291 (ill.), 322
Merovingian family, 57, 68, 137, 290, 314, 316
Merz, Max Edler von, 109
Meshach, 32
Mesopotamia
  ancient technology, 14, 31
  Cabala, 46–47
  conclusions, 342
  Essenes, 57
  Gnostics, 45
  Mystery Schools, 49, 51–52
  origin of Illuminati name, 95
  origins and history of secret societies, 3, 9–10, 97
  Zionism, 127–28
Messiah, 56, 124–25, 135, 138, 141, 143
Messianism, 124–25
methodology, the Illuminati's, 163–203
Methuselah, 27
Metropolitan Club, 79
Metternich, Count Franz Georg Karl von, 96
Mexico, 133–34, 143, 246, 262, 306, 321, 325
MI6, 305
Michael, 54
Michel, Jean, 40
Mid-Atlantic, 92
Middle Ages, 65, 87–88, 99
Middle East
  Assassins, 73
  Knights Templar, 60, 65
  modern Illuminati, 290, 327
  origins and history of secret societies, 8, 100
  world revolutions, 242
  Zionism, 127, 130, 135, 137, 140, 143–44
Military-Industrial Complex, 344
Milligan, Kris, 330
Milner family, 258
Minerva, 8, 167–68, 176

Minerval, 166–69, 196, 237
Minerval Assemblies, 176, 181
Ministry of Oil, 31
Mirabeau, Honoré Gabriel Riqueti, comte de, 74, 145, 229, 230 (ill.), 231, 263
Miracle on 34th Street, 339
Mississippi Delta, 306
Mitchell, Edgar, 346
Mithra, 49
Mithraic Mysteries, 108, 121
Mithraism, 49
MJ-12 (Majestic-12), 43
MKUltra, 286, 298
modern Illuminati, 75–86, 273–327
Mohammed, 58
Mohenjo Daro (Mound of the Dead), 25
Molay, Jacques de, 69
Monas Hieroglyphica (Dee), 338
Monastery of the Seven Rays, 302–3
Mongols, 58, 58 (ill.), 73
Monroe, James, 91, 182
Montbard, André de, 62
Monte Carlo, 301
Montjoie, Galart de, 230
moon, 5–6, 26, 159, 168, 306, 325, 346
Moore, Sir John, 91
Moose Lodge, 76
Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry (Pike), 150, 152–53, 159, 274–75
Morgan, Capt. William, 92, 166, 266, 267 (ill.)
Morgan, J. P., 79
Morgan family, 129, 133, 149, 258, 260, 310
Moriah, Mount, 62
Morin, Stephen, 237
Mormon Church, 21
Mormonism and Mormons, 21
Morning Post, 219
Morning Star, 160
Morris, Lewis, 179
Morris, Robert, 247, 267
Morse, Rev. Jedidiah, 238, 238 (ill.), 241–42
Morse, Samuel, 238
Moscow, Alvin, 80
Moscow, Russia, 184, 189
Moses
  ancient technology, 22–24, 26
  Assassins, 71
  Cabala, 46
  Freemasonry, 151
  Knights Templar, 63
  Mystery Schools, 52
  origins and history of secret societies, 98
  Zionism, 140
Moses, Mount of, 24, 26
Motier, Marie-Joseph Paul Yves Roch Gilbert du, 228
Mound of the Dead (Mohenjo Daro), 25
Mount Ararat, 51
Mount Horeb, 24, 26
Mount Moriah, 62
Mount of Moses, 24, 26
Mount Sinai, 24, 26
Mount Zion, 57, 129, 142, 190
M.O.V.P.E.R. (Mystic Order of Veiled Prophets of the Enchanted Realm), 76
Mozart, Wolfgang Amadeus, 91, 285, 332
Muhammad, 52
Mujahidin, 139
Muldoon, Barney, 329–30
Munich, Germany
  ancient technology, 27, 35
  Freemasonry, 145, 152
  Germany, 107, 110–12, 121
  methodology, 165, 189, 202
  modern Illuminati, 77, 278–79
  suppression, 209, 217
Muslims and Islam. See Islam and Muslims
Mut, 8
Myers, Gustavus, 247
myjewishlearning.com, 259
Mysteries, 166, 170, 177, 196
Mystery Schools
  about, 49–53
  conclusions, 341, 345
  Essenes, 53
  Freemasonry, 86, 88, 94
  Knights Templar, 60, 65, 67
  methodology, 170, 174, 199
  modern Illuminati, 282, 302
  origin of Illuminati name, 95
  origins and history of secret societies, 12, 14, 98, 102
  Rosicrucians, 75
  suppression, 221
Mystic Christianity, 100
Mystic Order of Veiled Prophets of the Enchanted Realm (M.O.V.P.E.R.), 76
Mystick Krewe of Comus, 288
The Myth of Cattle and Grain, 98
MythBusters, 283

N

Naasenian Gnostic Brotherhood of Initiates and Adepts, 303
NAFTA (North American Free Trade Agreement), 83, 321
Nag Hammadi, Egypt, 45, 54
Nagasaki, Japan, 25, 286
name, origin of, 94–97
Nannar, 26
Napoleon Bonaparte, 124, 234, 237, 254, 264
Napoleon III, 183
Narâm-Són, King, 9 (ill.)
NASA (National Aeronautics and Space Administration), 34, 306
Nataf, Andre, 45
National Alliance of Business, 80
National Assembly, 263
National Constituent Assembly, 231–32
National Debt, 188
National Grange, the, 76
National Institutes of Health, 127
National Republican Party, 244
National Science Foundation, 127
National Security Act, 43
National Security Agency (NSA), U.S., 2, 162
National Security Council, 43, 84
National Socialism
  conclusions, 341
  methodology, 163, 190–91, 195, 203
  modern Illuminati, 277, 287, 319
  world revolutions, 251
  Zionism, 141, 144
National Socialist German Workers Party. See Nazism and Nazis
Native Americans, 11
Nature Conservancy, 84
Navy, U.S., 42, 80
Nazionism and Nazionists, 307, 325
Nazism and Nazis
  ancient technology, 33, 35–40, 42–44
  the Church, 157
  conclusions, 341–42

methodology, 163, 174, 184, 189–90, 195, 197, 202–3
modern Illuminati, 77, 276–78, 281–82, 284, 286, 291, 305, 307, 311, 319–20, 322, 325
origins and history of secret societies, 99
pop culture, 336
suppression, 220, 226
world revolutions, 251–52, 256, 262, 270
Zionism, 135–37, 139, 144
NBC, 337, 344
Neanderthals, 282
Near East, 10, 12, 52
Neave, Airey, 278
Nebraska, 298
Nebuchadnezzar II, King, 31–32, 98
Nefertiti, 22–23, 23 (ill.)
Negative Harvest, 300
Nelson, Horatio, 91
Neophytes, 310
Nephilim, 23, 175, 298, 323
Neptune, 54
Netherlands, 124, 138, 290
Neturei Karta, 138
Nevada, 330
New Age, 2, 157, 308, 326
New Avengers, 332
New Avengers: Illuminati, 332
New Deal, 178–80
The New Encyclopedia Britannica, 6, 115, 227, 263
New England, 92, 239, 287
New England and the Bavarian Illuminati (Stauffer), 113
New Harmony, Indiana, 254
New International bible, 26, 50
New International Economic Order, 82
New Mexico, 25, 37, 134
New North Church, 238
New Orleans, Louisiana, 287–88, 321, 330
New Testament, 45, 53–55, 99
New World, 66, 237, 246–48, 267
The New World [newspaper], 258
New World Order (NWO)
conclusions, 344–45
Essenes, 56
Freemasonry, 92, 151
Germany, 116, 120
methodology, 182, 201
modern Illuminati, 281, 288, 295–96, 305, 307–8, 317, 321, 323
origins and history of secret societies, 102
pop culture, 335–36
suppression, 208, 222
world revolutions, 248, 251–52, 270
Zionism, 128, 137, 139, 144
New York
ancient technology, 38–39
Freemasonry, 92
methodology, 179–80
modern Illuminati, 79, 81–82, 273, 292–93, 307, 320, 322, 325
pop culture, 329, 331
world revolutions, 238, 255, 257–58, 261, 271
Zionism, 132–33, 139
New York Grand Lodge, 242
New York Herald Tribune, 25, 255
New York Journal-American, 258
New York, New York, 38, 180, 258, 293, 329
New York Public Library, 346
New York Times, 29, 317
News Corporation, 344
Newton, Sir Isaac, 57, 93
Nibiru, 50, 97
Nicholas II, Czar, 189
Niels Bohr Institute, 18, 18 (ill.)
Nietzsche, Friedrich Wilhelm, 255
Nietzscheism, 255–56
Nihon Keizai Shimbun, 306
Nile River, 3, 22
Nilus, Sergei, 184–85, 201
Nimrod, King, 127, 142, 177
Nineteen Eighty-Four, 333
Ninety-five Theses, 155
Ninhursag, 8, 97, 176
Ninki, 97
Ninlil, 26
Ninnion Tablet, 50 (ill.)
Ninurta, 62, 161
Nixon, Richard, 77, 101, 221, 316
No Child Left Behind, 318
Noah
Assassins, 71
Cabala, 46
the Church, 161
Germany, 113
methodology, 177
Mystery Schools, 50–51
origins and history of secret societies, 5, 98–99
Zionism, 127, 142
Nobel Prize, 13
NoFakeNews, 344
None Dare Call It Conspiracy (Allen), 253, 258, 271
Nordhausen, Germany, 35
North America
Germany, 105, 116
Knights Templar, 66
origins and history of secret societies, 100
world revolutions, 237, 244–45, 248, 265, 268
Zionism, 135
North American Free Trade Agreement (NAFTA), 83, 321
North American Union, 320
North Pole, 5
Northern Europe, 137
Norway, 38–39
Nosce te ipsum, 168–69
Nostradamus, 21
Novice, 166–68, 196
Novus Ordo Seclorum, 179–80, 182, 200
Now You See Me, 334
Nowtheendbegins, 334
NSA (U.S. National Security Agency), 2, 162
Nuremberg Trials, 277–78
Nuremburg, Germany, 206
Nursery, 166, 169, 196
NWO (New World Order). See New World Order (NWO)
Nye, Sen. Gerald, 134
Nye Committee, 134

0

Oak Ridge National Laboratory, 18
Oath of Enlistment, 309
Obama, Barack, 85, 307
Occam, 222
Occult Science of the Ancient Magi, 150, 153
Ochrana, 184, 189, 201
ODAN (Opus Dei Awareness Network), 76
Oder River, 34
Odin, 165
Office of Strategic Services (OSS), 313
Ogpu, 179
Ohio, 245, 269
Old Hickory, 268
Old Republic, 333
Old Testament
the Church, 162
Essenes, 54
Knights Templar, 62

methodology, 193
Mystery Schools, 52
origins and history of secret societies, 10–11, 98
Zionism, 125–26, 142
Old World, 182, 246
Old World Order, 246, 269
Oliver, John, 338 (ill.), 338–39
Olympics, 1936, 136
On Human Relations, 114
On the Sensations of Tone as a Physiological Basis for the Theory of Music (Helmholtz), 283
Onassis family, 290, 322
One World Government
methodology, 179, 184
modern Illuminati, 78–79, 83, 273, 296, 317
pop culture, 334–35
world revolutions, 253
Zionism, 128
Ontario, Canada, 41
Operative Freemasonry, 89
Opium Wars, 311
Oppenheimer, J. Robert, 38
Optimists, 89
Opus Dei, 7, 75–76, 345
Opus Dei Awareness Network (ODAN), 76
Orbitally Rearranged Monatomic Elements (ORMEs), 17, 21, 98
Ordenstaat, 68
the Order. See Skull & Bones Society
Order of DeMolay, 91
Order of Oriental Templars. See Ordo Templi Orientis (OTO)
Order of Perfectibilists, 110, 120
Order of the Bavarian Illuminati, 110, 120, 181, 273, 341
Order of the Builders, 91
Order of the Eastern Star, 91
Order of the Gold and Rosy Cross, 74, 145–46
Order of the Golden Dawn, 278
Order of the Moose, 101
Order of the Poor Knights of Christ and of the Temple of Solomon. See Knights Templar
Order of the Rainbow, 91
Order of the Rosy Cross, 73, 101
Order of the Strict Observance
Freemasonry, 89, 145–49, 153
Germany, 110, 112–13, 118, 121–22
origin of Illuminati name, 96
suppression, 213
Order of the Temple of the East, 77, 101
Ordo ab Chao, 92
Ordo Illuminatorum Universalis, 324
Ordo Templi Orientis Antiqua, 303
Ordo Templi Orientis (OTO), 72, 77, 101, 278, 301, 304, 336
Oriental Institute, 28
origins of secret societies, 1–103
Orléans, Duke of (Louis Philippe II), 228–31, 233, 263–64, 264 (ill.)
ORMEs (Orbitally Rearranged Monatomic Elements), 17, 21, 98
Ormuzd, 159
Orpheus, 151
Orthodox Judaism, 135, 138, 144, 297
Orwell, George, 333
Osborn, Gary, 7–8, 345–46
Osborne family, 78
Osiris
the Church, 159
methodology, 165, 174
modern Illuminati, 292, 322
origins and history of secret societies, 8
Oscar statuette's depiction of, 333 (ill.)
pop culture, 334
OSS (Office of Strategic Services), 313
Oswald, Lee Harvey, 330
OTO (Ordo Templi Orientis), 72, 77, 101, 278, 301, 304, 336
Ottoman Empire, 125, 130–31, 142
Ottoman Turks, 135
Our Occulted History (Marrs), 342
Outcome Based Education, 318
Ovid, 47
Owen, Robert, 254, 270–71, 273
Owen, Robert Dale [son of Robert Owen], 273
Owl of Minerva, 77, 101, 167–68, 176–77, 199–200

P

P2 Conspiracy, 316
P2 Lodge, 301, 315–16, 327
Pacific Ocean, 37
Paine, Thomas, 105
Pakistan, 3, 305
Palamas, Gregory, 306, 325
Palamas, Tau, 306, 325
Palestine
Cabala, 47
Essenes, 54, 57
Gnostics, 45
Knights Templar, 60, 65
modern Illuminati, 276
Mystery Schools, 52
origins and history of secret societies, 5, 99
Zionism, 123–24, 127–30, 132, 135–38, 140–44
Palladian Society, 277
Palmyra, Syria, 87, 292–93, 323
Pan Slavism, 286
Papen, Franz von, 316
Parfrey, Adam, 2, 2 (ill.)
Paris, France
ancient technology, 38
Freemasonry, 86, 146, 149
Knights Templar, 64, 69
modern Illuminati, 78–79, 320
origin of Illuminati name, 96
suppression, 218
world revolutions, 229, 231–33, 237, 253, 257, 263–64, 268
Zionism, 129
Paris Commune, 286
Paris Peace Conference of 1919, 78
Paris Temple, 68–69
Parsi, 198
Parthenon, 86
Patet Exitus, 207, 224
Patriarch, 310
Paul, 54, 118
Pawns in the Game (Carr), 262
Payens, Hugh de, 62, 64, 67, 72
Payne family, 310
Peenemünde, Germany, 34, 36
Pennsylvania, 179, 239–40, 247
Pensum, 169
Pentagon, 30, 42, 307, 331
Pentateuch, 140
Perfectibilists, 110, 120, 341
Perfectionism, 190
Pericles, 198
Perkins, John, 310
Perry, Katy, 309 (ill.), 336–37
Persephone, 49, 50 (ill.)
Pershing, Brig. Gen. John "Black Jack," 134

Persia and Persians
Assassins, 71–72
the Church, 159
Essenes, 55
Germany, 109
methodology, 198
Mystery Schools, 49
origin of Illuminati name, 95
suppression, 209
Persian Gulf, 3–4, 53, 97
Peru, 23
Pestalozzi, Johann Heinrich, 254, 271
Peter, 175
Peter the Hermit, 60
Petersburg, Russia, 218
Peterson Institute for International Economics, 80
Petrie, Sir William Flinders, 26
Petrograd, Russia, 256
Pew Charitable Trusts, 79
Pharisees, 53, 99
Phelps family, 310
Philadelphia, Pennsylvania, 179, 239–40, 247
Philalèthes, 229
Philalethes, Eirenaeus, 20
Philanthropist School, 48
Philip Drew: Administrator (House), 79
Philip IV, King, 68–69
Philo. See Knigge, Adolph Franz Friedrich Ludwig
Philosopher's Stone, 20–21
Philosophes, 105
Phoenicia and Phoenicians, 5–6, 97
Phoenician Empire, 6
Phoenix, Arizona, 14–15, 21
Phoenix [bird], 182, 201
Phrygian Mysteries, 234
Picknett, Lynn, 62, 149
Pietro della Valle, 3
Pike, Albert
Cabala, 48
the Church, 157–59, 162
Freemasonry, 90, 150, 152–53
modern Illuminati, 274–88, 319, 321
photograph, 159 (ill.)
Pius VI, Pope, 208, 208 (ill.), 224
Pius VII, Pope, 70
the Plan, 331
Plantard, Pierre, 57
Plato, 5, 47, 56, 67, 75, 93, 161
Platonian Year, 5
Plaut, R. Gunther, 137
Pocantico Hills, New York, 82
Poelzl, Klara, 280
pogroms, 189 (ill.)
Poisuo, Pauli, 220
Pol Pot, 203
Poland and the Polish
ancient technology, 34–37, 43
Germany, 113
methodology, 189
modern Illuminati, 284, 320
origin of Illuminati name, 96
world revolutions, 237, 250
Zionism, 126
Political Zionism, 129
Polk, James K., 91
Ponzi schemes, 308
pop culture, the Illuminati in, 329–39
Portsmouth, Virginia, 238
Portugal, 66, 69
Poschiavo, Switzerland, 210
Prague, Czechoslovakia, 40, 77, 101, 281
Pratt House, 139
Predictive Programming, 335–36
Prelature of the Holy Cross and Opus Dei. See Opus Dei
Preparation, 166, 196
Presbyter, 196
Presidential Review Memorandum 32, 84
Priest, 170, 196
Prince, 170, 196, 207, 215
Prince, Clive, 62, 149
Princes, 152–53
Princeton University, 305, 346
Princip, Gavrilo, 274
Principia Discordia (Hill and Thornley), 330
Priory of Sion, 57, 146, 289
Privy Council, 209
Professor X, 332
Project Camelot, 289, 321
Project Monarch, 286, 290
Project Paperclip, 286
Proofs of a Conspiracy against all the Religions and Governments of Europe, Carried on in the Secret Meetings of Freemasons, Illuminati and Reading Societies (Robison), 216–17, 234, 236, 312
Propaganda Masonica Due (2). See P2 Lodge
Protestant Church, 88
Protestantism and Protestants
the Church, 155
Freemasonry, 88
Germany, 106–8, 121
Knights Templar, 69–70
modern Illuminati, 315
Rosicrucians, 74
suppression, 218
Zionism, 123
The Protocols of the Learned Elders of Zion
cover from, 185 (ill.)
methodology, 183–90, 201–2
modern Illuminati, 278–79, 317, 319
suppression, 219
world revolutions, 256, 270
Provence, Count of, 62
Provence, France, 62
Proverbs, 175
Providence, 177, 200
Prussia and Prussians, 68, 106–7, 230, 234, 237, 256, 264
Psalms, 94, 268
Psychological Research Laboratories, 346
Psyops, 305
Pulitzer Prize, 80
Punch and Judy, 281
Pushkin, Alexander, 91
Puthoff, Hal, 18–19
Putin, Vladimir, 184, 221
pyramids
Cabala, 47
Freemasonry, 87
illustrations, 178 (ill.), 181 (ill.)
methodology, 164–65, 175, 177–82, 197, 199–200
origin of Illuminati name, 94
origins and history of secret societies, 4
pop culture, 330–31, 334, 337–39
world revolutions, 242
Pythagoras
Cabala, 47–48
the Church, 161
Essenes, 53, 56
Freemasonry, 89, 93
Germany, 109, 121
Knights Templar, 67
methodology, 165
origin of Illuminati name, 94
origins and history of secret societies, 4
Rosicrucians, 75
Pythias, 76

Q

Qabbalah. See Cabala
QBLH [Cabalistic] Alchemist Church, 303
Quarles, Donald, 41, 41 (ill.)
Qumran, Israel, 45, 53–54, 63
Quran, 52

R

Ra, 99, 174, 183
Rabaud de Saint Etienne, Jean Paul, 231
Ragon, J. M., 75, 93
Raiders of the Lost Ark, 33
Raizel, Book of, 46
Ram, 47
Ramesses, 23
Ramesses II, 23
Ramsay, Andrew Michael, 156
Ramsey, Chevalier, 70
Raskob, John J., 315
Rathbone, Justus H., 76
Ravenhurst, Omar Khayyam, 330
Ravensberg, Germany, 111
Ravenscroft, Trevor, 277, 279
Reading Societies, 237
Reagan, Ronald, 77, 84, 101, 315–16, 327
Reconstruction, 248, 270
Rectified Scottish Rite, 147–49
Red Sea, 24, 130, 143
Redemptio, 170
Reed, Douglas, 124, 140–41, 190, 216, 249, 257
The Reform of International Institutions, 84
Reformation, 106, 155
The Reformation Online, 258
Regensburg, Germany, 206, 208–9, 223–24
Regent, 196, 214
Regent, Prince (King George IV), 115
Reich Central Security Office, 36
Reign of Terror, 179, 234, 264
Reizer, John, 344, 346
Religion Events, 217
Rennes-le-Château, France, 146
Report of the Rosicrucian Brotherhood, 73, 74 (ill.)
Republican Party, 238, 244, 247–48, 270
Restif, Nicolas-Edme, 252
Resurrection, 50, 63, 69
Retallack, Dorothy, 282
Retinger, Joseph, 315, 327
Revelations, 298
Revere, Paul, 91
Revolutionary Club, 233, 264
Revolutionary War, 115, 147, 237, 248
revolutions, the Illuminati's role in world, 227–72
Reynolds, John Lawrence, 70
Reynolds family, 290
Rhine River, 207
Rhodes, 315
Rhodes, Cecil, 5, 91, 149, 213, 248, 252
Rhodes Scholars, 286, 295, 313, 326
Rich, Tracey, 158
Rihanna, 336
riots, anti-Serbian, 319 (ill.)
Rite of Strict Observance. See Order of the Strict Observance
Rites of the Highest Masonry, 151, 153
Rittenburg Square Library, 239
Ritter, Karl, 255
Ritter, Scott, 28
A Ritual and Illustrations of Freemasonry, 228
River Somme, 131
Rivera, David Allen, 239, 273
RMS *Lusitania*, 132 (ill.), 132–33, 143
Robert the Bruce, King, 69, 101
Robespierre, Maximilien, 229, 231
Robison, John
  conclusions, 342
  methodology, 194
  modern Illuminati, 312
  painting, 218 (ill.)
  suppression, 216–19, 225
  world revolutions, 229, 231, 234, 236–39, 241, 265
Roc-A-Fella Records, 336
Rockefeller, David, 82, 84–85, 316 (ill.), 317, 327
Rockefeller, John D., 79, 116, 116 (ill.), 314
Rockefeller Archaeological Museum, 54
Rockefeller Brothers Fund, 79, 82
Rockefeller family
  conclusions, 348
  Freemasonry, 149
  modern Illuminati, 80, 82–83, 85, 284, 290, 295, 310, 314, 316–17, 322–23
  world revolutions, 258, 260
  Zionism, 129, 133, 135, 143
Rockefeller Foundation, 284–85
Rolling Stone, 336–37
Roman Catholic Church, 88, 156, 161, 233, 250, 275
Roman Catholicism and Roman Catholics, 88, 130–31, 157, 180
Roman Church
  Essenes, 55
  Gnostics, 46
  Knights Templar, 60–61, 63, 68–70
  methodology, 192
  origins and history of secret societies, 99
  Rosicrucians, 74–75
Roman Empire, 49, 56, 67, 93, 190, 342
Roman Inquisition, 60, 70
Romania, 251
Rome and Romans
  Cabala, 47
  the Church, 161
  conclusions, 347
  Essenes, 54–56
  Freemasonry, 86–88, 93
  Germany, 108, 120–21
  Gnostics, 46
  Knights Templar, 60–63, 67–70
  methodology, 165, 167–68, 174, 176, 182, 198
  modern Illuminati, 315–16, 327
  Mystery Schools, 49
  origin of Illuminati name, 95
  origins and history of secret societies, 3, 6–9, 11, 99–100, 102
  Rosicrucians, 74
  suppression, 218
  Zionism, 124, 141
Romkey, Michael, 332
Roosevelt, Clinton, 255
Roosevelt, Eleanor, 316 (ill.)
Roosevelt, Franklin, 91, 178–80, 221, 304, 313, 315
Roosevelt, Theodore, 91
Roosevelt's Communist Manifesto (Josephson), 178
Root, Elihu, 258, 271
Rose-Croix, 95
Rosenbaum, Ron, 311–13, 326

Rosenberg, Alfred, 189
Rosenkreutz, Christian, 73–74
Roshaniya, 57–60, 100
Rosicrucian Manifestos, 74
Rosicrucianism and Rosicrucians
about, 73–75
Cabala, 47–48
the Church, 161
conclusions, 341, 345
Essenes, 53
Freemasonry, 93, 145
Germany, 106, 112, 119, 122
Knights Templar, 60, 70
methodology, 183
modern Illuminati, 76, 289, 315
Mystery Schools, 49
origin of Illuminati name, 95, 97
origins and history of secret societies, 7, 14, 101, 103
Roshaniya, 59
suppression, 209, 213, 220
world revolutions, 228, 230, 234, 242, 266
Roslin, Scotland, 66–67
Ross, Gaylon, 287
Rosslyn Chapel, 67, 69
Rotary Club, 1–2
Rothschild, Albert Anselm Salomon Nimrod, 127, 142
Rothschild, Amschel Mayer, 115
Rothschild, Baron Edmond de, 130, 143
Rothschild, Jacob, 48, 117, 268
Rothschild, James Mayer, 115
Rothschild, Karl Mayer, 115
Rothschild, Lionel Walter, 130, 143
Rothschild, Mayer Amschel Bauer, 48, 114–16, 122, 126–27, 146–47
Rothschild, Nathan Mayer
Freemasonry, 147
Germany, 115–16
world revolutions, 235, 244, 255, 268–69
Zionism, 130, 143
Rothschild, Philippe, 280
Rothschild, Solomon Mayer, 115–16, 245, 269, 280, 320
Rothschild Empire, 128
Rothschild family
coat of arms, 115 (ill.)
conclusions, 348
Freemasonry, 147–48, 153
Germany, 112, 114, 116–17, 122
Knights Templar, 65
methodology, 174, 181, 202
modern Illuminati, 279–81, 284, 290, 295–96, 307, 320–23, 325–26
Rosicrucians, 74
suppression, 213, 222
world revolutions, 237, 244–48, 255, 258, 267–69, 271
Zionism, 126–30, 137, 142
Round Tables, 5, 149, 213, 248, 252
Rousseau, Jean-Jacques, 105, 108, 229, 252, 263
Royal Canadian Air Force, 41
Royal Canadian Navy, 262
Royal Institute of International Affairs, 78–79, 138–39
Royal Society, 48
Rule by Secrecy (Marrs), 27
Ruling Bloodline Family, 298–99
Run on the Tuileries, 172 (ill.)
Rus, 124, 141
Ruskin, John, 256
Russell, Bertrand, 137
Russell, Gen. William Huntington, 288, 311, 326
Russell, Lord John, 115
Russell, Samuel, 311
Russell family, 290, 322
Russia and Russians
ancient technology, 17, 39
conclusions, 342
methodology, 184–86, 189, 191, 195, 201–3
modern Illuminati, 276, 278, 286, 290, 307, 311, 314, 316, 320, 325
suppression, 211, 216, 218, 221, 225
world revolutions, 248–63, 269–72
Zionism, 124, 129, 131, 140–42
Russian Empire, 248, 270
Russian Navy, 248, 270
Russian Orthodox Christianity, 184
Russian Revolution, 103, 189, 203, 249–63, 271–72
Ryan, Bill, 289, 321

S

Sabbatai Zevi, 124 (ill.), 124–25, 141
Sabbatean Franks. See Frankism
Sabbateans, 125–26, 129–30, 135, 137, 141–42, 144
Sachar, Howard M., 126
Sachs family, 126
Sacred Chao, 338
Sadducees, 53, 99
Saint-Germain, Count of, 95, 331
Sakharov, Andrei, 19
Salla, Michael E., 32, 301, 324
Salomon, Haym, 181–82, 237
San Diego, California, 294
San Francisco, California, 37, 77, 101, 176, 199, 248, 270
San Martin, José de, 91
Sancho Panza, 312
Sandersdorf Castle, 173, 210
Sanhedrin, 148, 153
Sarajevo, Bosnia, 274, 319
Sargon II, King, 3
Sargon the Great, King, 4
Satan
the Church, 156, 159–60, 162
methodology, 177
modern Illuminati, 299
origin of Illuminati name, 95
origins and history of secret societies, 10
pop culture, 336
suppression, 211
Satanism
the Church, 157–58, 162
conclusions, 342
methodology, 193
modern Illuminati, 277–79, 281, 293, 298, 322–23
pop culture, 336–37
Rosicrucians, 74
suppression, 222
world revolutions, 250, 252
Zionism, 137, 139
Saturn, 8
Saudi Arabia, 52, 58, 62
Sausenhofer, Afra, 108, 112, 122
Sawhill, John, 84
Saxe-Gotha-Altenburg, Duke of, 96, 206, 223
Saxe-Gothe, 229
Saxe-Weimar-Eisenach, Grand Duke of, 96, 113
Saxony, Germany, 207
Scalia, Antonin, 77
Scheck, Rich, 344
Schicklgruber, Alois, 280
Schicklgruber, Maria Anna, 280, 320

Schidlof, Leo, 146
Schiff, Frieda, 126
Schiff, Jacob, 79, 126, 129, 257–58, 271, 314
Schiff, John, 258, 271
Schiff family, 258, 260
Schlicke, Heinz, 37
Schnoebelen, Bill, 309, 325
Schoenberg, August. See Belmont, August
Schoenman, Ralph, 137
Scholem, Gershom, 125
School of the Right Eye of Horus, 302
Schubert, Franz, 283
Schuster, Rudolf, 36
Schwartz, Johann Friedrich von, 96
Scotland and the Scottish
  Freemasonry, 89, 93
  Germany, 121
  Knights Templar, 63–64, 66–67, 69–71
  methodology, 169, 196
  modern Illuminati, 273, 302, 312
  origins and history of secret societies, 101
  world revolutions, 237, 250, 268
  Zionism, 129
Scottish Freemasonry, 230
Scottish Knights, 169
Scottish Rite Freemasonry
  Freemasonry, 89, 145
  Germany, 110, 121
  Knights Templar, 70
  methodology, 166, 195
  origins and history of secret societies, 12
Scroll and Key, 310, 313, 326
Scrutators, 166, 169, 197
Seasons, the, 245, 256, 269
Seattle, Washington, 303
Sebottendorff, Baron Rudolf Freiherr von, 189–90
Second Bank of the United States, 267
Second Continental Congress, 179, 181
The Secret Life of Plants (Tompkins and Bird), 283
secret societies, origins and history of, 1–103
Secret Societies: Their Mysteries Revealed (Reynolds), 70
The Secret Teachings of All Ages (Hall), 12, 236
secretsofthefed.com, 308
Security and Prosperity Partnership (SPP), 83, 321
Sefer HaZohar (Book of Light), 5, 46–47, 47 (ill.)
Sefer Yetzirah (Book of Creation), 5, 46
Semenkhkare, 22
Semitism and Semites. See also Judaism and Jews
  Cabala, 46
  origins and history of secret societies, 4–5, 8, 99
  Zionism, 123, 129, 140, 142
Senate, California State, 253
Senate, U.S., 78–79, 267–68
Seneca, 168
Sepehr, Robert, 125
Sephardic Judaism, 124
Serabit el Khadim, 24
Serbia and Serbians, 274, 319
Servants of Truth, 3
Set, 8, 292, 322
Seventh Density Ascension, 299
Seymour, Charles, 312
Shadow Government of the West, 82, 84
Shadrach, 32
Shah, Idries (Arkon Daraul), 58, 211, 250
Shahada, 52
Shakespeare, William, 94, 268
Shea, Robert, 242–43, 329–31
Shearer, S. R., 234
Shia Ismaili Muslims. See Assassins
Shinar, 3
Shining Ones, 7–8, 26, 157, 162, 345–47
The Shining Ones: The World's Most Powerful Secret Society Revealed (Gardiner and Osborn), 7
Shriners, 91
Shriners Burn Center Hospital, 102
Shriners Orthopaedic Hospital, 102
Shultz, George, 199
Sicily, 302
Silentio, 166
Silesia, 208
Silk Road, 127, 141
The Silver Bear Café, 116
Silver Bear, Johnny, 116, 182
Silver Star of Sirius, 304
Sim, Dave, 332
Simon the Magician, 45
Sinai, Mount, 24, 26
Sinai Desert, 23
Sinai Peninsula, 24
Sinclair, Oliver, 67
Sinclair, William, 67
Sinclair family, 137
Sindona, Michele, 316
Singh, T. C., 282
Sirius, 151
Sitamun, 22
Sitchin, Zecharia, 6 (ill.), 6–7, 13
Sith, the, 301, 324
Six-Day War, 54
Sklar, Ethel K. "Dusty," 278
Skull & Bones Society
  methodology, 167
  modern Illuminati, 287–88, 289, 302, 305, 309–14, 316, 321, 326–27
  program, 311 (ill.)
Slidell, John, 246, 288, 321
Smith, Gaddis, 313
Smith, Stan, 333
Smith, Steve, 333
Smithsonian Institution, 42
Snowden, Edward, 44, 44 (ill.)
Snyder, Michael T., 293
Snyder, Rev. G. W., 239
Sobekhotep, 27
Social Memory Complex, 299
Social Register, 79
Socialism. See also National Socialism
  conclusions, 341–42
  Freemasonry, 150
  Germany, 107, 120
  methodology, 163, 180, 184, 195, 203
  modern Illuminati, 79, 273, 286–87, 305, 320, 325
  origins and history of secret societies, 102
  world revolutions, 250, 253–54, 256, 270–72
  Zionism, 129, 137, 142, 144
societies, origins and history of secret, 1–103
Society of Bees, 111
Society of Jesus and Jesuits
  Freemasonry, 145, 147, 152
  Germany, 106–10, 120–22
  Knights Templar, 70
  methodology, 165, 173, 190, 195
  modern Illuminati, 76
  origin of Illuminati name, 94, 96

origins and history of secret societies, 100, 103
suppression, 209, 214–15, 220, 223
Zionism, 128–29, 136, 142
Society of the Friends of the Constitution, 231
Society of the Seasons, 245, 256, 269
Socrates [code name]. See Lanz, Friar Johann Jakob
Socrates [philosopher], 45, 48
Sodom, 24
Sokolov, Nikolai, 257
Solomon, King
ancient technology, 21, 31
Cabala, 46
the Church, 159–60
Freemasonry, 86, 88, 93, 149–50
Knights Templar, 61–63, 67
modern Illuminati, 315
origins and history of secret societies, 100
Solomon ben Duji, 124
Solomon's Treasure, 62
Some Original Writings of Illuminati Order (Bassus), 210, 225
Sons of Marduk, 127–28
The Sorcerer's Apprentice, 334
The Sorrows of Young Werther (Goethe), 210
South Africa, 305, 307, 325
South America, 11
South Carolina, 277
South China Morning Post, 307
Sovereign and Military Order of Malta. See Knights of Malta
Soviet Academy of Sciences, 17
Soviet Union and Soviets
methodology, 165, 179, 184, 197
modern Illuminati, 279
origins and history of secret societies, 99
world revolutions, 256, 259
Zionism, 139
Spain and the Spanish
Freemasonry, 87
Knights Templar, 66
modern Illuminati, 75, 281, 303
origin of Illuminati name, 94
Rosicrucians, 73
suppression, 218
Spanish Civil War, 281
Spanish Flu of 1918, 306
Spanish Inquisition, 94
Sparta, 282
Spartacist League, 255
Spartacist Uprising, 255
Spartacists, 254
Spartacus. See Weishaupt, Johann Adam
The Spear of Destiny (Ravenscroft), 279
Spear of Longinus, 63
Special Committee on Investigation of the Munitions Industry, 134
Speculative Freemasonry, 75, 88–89, 93
Speer, Albert, 34–35, 39–40
Sphinx, 152
Spirit Builders (Palamas), 306, 325
Spock, 285
Sporck, Count Franz Anton von, 77
Sporrenberg, Gen. Jakob, 37
SPP (Security and Prosperity Partnership), 83, 321
Springer, H. L., 292
Springmeier, Fritz, 290, 313, 322, 326
SS, 33–37, 39–40, 43, 99, 311
St. Andrew's Lodge, 236, 266
St. Augustine, 164
St. Bernard, 60, 62, 64, 67
St. Clair, Catherine de, 64
St. Clair family, 67
St. Clair, Henry, 66
St. John, 314
St. John's Church, 160
St. John's Day, 69
St. John's Lodge, 236, 266
St. Mary's College of Notre Dame, 164
St. Petersburg, Russia, 256
Sta Bene, 166
Stadion-Warthausen, Count Johann Philipp Karl Joseph von, 96
Stalin, Joseph, 184, 262, 275
Stalin, Svetlana, 184
Stalinism, 255, 262
Standard Oil, 135, 143
Star of David, 87, 126
Star of Initiation, 151
Star Trek, 285, 346
Star Wars, 301, 324, 333
Starck, Johann August von, 213, 213 (ill.)
Starr Foundation, 79
Stauffer, Vernon L., 109, 113, 167–68, 209, 218, 229–30
Stein, Walter Johannes, 277, 277 (ill.)
Steiner, Rudolf, 278
Sterne, Laurence, 312
Stettin, Germany, 33
Steve Jackson Games, 331
Stewart, Rory, 78
Still, William T.
the Church, 156–57, 162
Freemasonry, 148
modern Illuminati, 274, 317
world revolutions, 233, 256, 258
Stillman family, 258
Stimson, Henry, 313
Stockholm, Sweden, 218
Stone, Col. William C., 239
Strasburg, Germany, 237
Strict Observance Freemasonry. See Order of the Strict Observance
structure, the Illuminati's, 164–73, 165 (ill.), 196 (ill.)
Stuart family, 137, 146
Stuart Royal Society of Britain, 47–48
Sublime Perfect Masters, 256
Sufism, 250
Sulla, 165
Sullivan, Martin E., 31
Sumer and Sumerians
ancient technology, 27–28, 32–33
Cabala, 46–47
the Church, 159–61
conclusions, 341, 345–46, 348
Essenes, 54
Knights Templar, 62
map, 4 (ill.)
methodology, 165, 174, 176
modern Illuminati, 324
Mystery Schools, 49–50, 52–53
origins and history of secret societies, 3–11, 13–14, 97–99, 102
Zionism, 127, 140, 142
Sumerian Empire, 6, 9
Sun
ancient technology, 14
the Church, 159–61
Essenes, 55
methodology, 174, 183, 199
modern Illuminati, 306, 325
origins and history of secret societies, 5, 97

The Sun Also Rises (Hemingway), 220
Sun Club, 48
Superbowl XLIV, 309
suppression, the Illuminati's, 205–26
Supreme Being, 59, 175, 199, 300
Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States, 147
Supreme Court, U.S., 77
Supreme Rabbinic Court of America, 126
Supreme World Council, 295, 323
Suto, Andreas, 109
Sutton, Anthony, 310
Sutton, William Josiah, 254
Svali, 175, 292–98, 322–23
Svanidze, Ekaterina, 184
Sverdlov, Yakov, 257
Sweden, 113, 218
Swieten, Baron Gottfried von, 96
Switzerland and the Swiss
  methodology, 184, 201
  modern Illuminati, 274, 290, 308, 326
  origin of Illuminati name, 95
  suppression, 210, 218
  world revolutions, 234, 237, 261, 264, 271
Sword of Damocles, 188
Symbolic, 169
symbology, the Illuminati's, 174 (ill.), 174–83, 177 (ill.), 178 (ill.), 181 (ill.), 335 (ill.)
Synagogue of Satan, 117, 274
Synod, 170
Syria and Syrians, 45, 55, 72, 87, 151, 292–93, 323

T

Table of Destiny, 46–47
Tables of Testimony, 47, 63
Taft, Alphonso, 311, 326
Taft, William Howard, 91, 311
Taliban, 31
Talmud, 5, 46, 140–41, 216, 249, 257
Tamerlane, 198
Tantric, 303
Tarrytown, New York, 82
Task Force Reports, 82–83
The Tavistock Institute of Human Relations: Shaping the Moral, Spiritual, Cultural, Political and Economic Decline of the United States of America (Coleman), 317
Taylor, Gen. Maxwell Davenport, 186, 186 (ill.)
Taylor, Zachary, 287, 321
Technische Hochschule, 33
technology, ancient, 14–44
Tell al-Lahm, Sumer, 28
Templar Order, 57
Templars. See Knights Templar
Templars in America (Wallace-Murphy and Hopkins), 66
Temple, Herod's, 62, 100
Temple, London, 68
Temple, Paris, 68–69
Temple, Solomon's
  ancient technology, 21, 31
  the Church, 159–60
  Freemasonry, 88, 93, 149–50
  Knights Templar, 61–63, 67
  modern Illuminati, 315
  origins and history of secret societies, 100
Temple of Baal, 292, 322
Ten Commandments, 47
Terrorism and the Illuminati: A Three-Thousand-Year History (Livingstone), 129
The Testimony of Truth, 56
Teutonic Knights
  Freemasonry, 86
  Germany, 110
  Knights Templar, 68
  modern Illuminati, 76–77, 278, 314, 319
  origins and history of secret societies, 100
Texaco, 79
Texas
  ancient technology, 15, 18, 20
  modern Illuminati, 77, 83, 287, 304
  pop culture, 337
  Zionism, 134
Texas Instruments, 83
Thailand, 248
Theban Mysteries, 151
Thebes, 165
Theodore, Regent, 153
Theodore of Good Counsel, 110–11, 121, 145
Theodosius, 49
theology, the Illuminati's, 191–95
Theosophical Society, 278
Theseus, 198
They Live, 333
Third Eye, 175, 199
Third International, 262
Third Reich, 35–37, 39–40, 103, 143, 285, 320
Third World, 348
The Thirteenth Tribe (Koestler), 124
Thor. See also Harriman, W. Averell
Thoreau, Henry David, 202
Thornley, Kerry, 330
Thornton, Matthew, 179
Thoth, 161
Thothmes, 86
threeworldwars.com, 275
Thugs, 72
Thule Society
  Germany, 114
  methodology, 171, 189–90, 193, 202
  modern Illuminati, 76–77, 77 (ill.), 279, 281, 320
  world revolutions, 248
Thunderball, 332
Thurn und Taxis, Count Thaddäus von, 112, 114, 279
Tibet, 33, 47, 52, 303
Tigris River, 3, 51
Tigris-Euphrates Valley, 4, 4 (ill.)
Time, 83
Time Magazine, 311, 317
Time Warner, 344
Times, 249
Times Square, 292, 322
Timsah, Lake, 23
Tinian, 37
Tiye, 22
To Eliminate the Opiate (Antelman), 128
Todd, John, 309, 325
Tomar, Portugal, 66
Tomb, the, 311–12, 326
Tompkins, Peter, 283
Torah, 5, 46, 129, 140, 158, 250, 270
Toronto, Canada, 41
Toronto Star, 41
"Torture," 336
Tower of Babel, 14, 88, 102
Trafalgar Square, 292
Transfer Agreement, 136, 144

The Transfer Agreement: The Dramatic Story of the Pact between the Third Reich and Jewish Palestine (Black), 136
Trans-Pacific Partnership (TPP), 83, 321
Transylvania, 96
Treasury for International Affairs, 84
Treaty of Versailles, 77, 143
Tree of Knowledge, 193, 299
Trialogue, 82–83
Triangle Papers, 82–83
Trier, Germany, 250
Trilateral Commission, 27, 78, 82–85, 101, 149, 222
Trimble, George S., 42
TrineDay Books, 330
Trinity, 50
Trinity site, 25
Trismegistus, Hermes, 87, 151
Trotsky, Leon, 184, 256, 258–62, 259 (ill.), 271, 275
Troyes, France, 64
True Cross Order, 333
True Power Bloodlines, 299
Truman, Harry, 43, 91
Trump, Donald, 85
Tsarion, Michael, 2
Tugendbund, 237, 266
Turkey, 52, 124, 131–32, 315
Tutankhaten, 22
Tuthmosis III, 22, 75
Tuthmosis IV, 26
Twin Towers, 331
Typhon, 159

U

UFOs, 40, 42–43
Uigur, 127
Ukraine, 259
ul-Mulk, Nizam, 71
Ulyanov, Vladimir Ilyich. See Lenin, Vladimir
Uncle Toby, 312
Underworld, 49
Unified Field Theory, 72, 161
Union, the, 244–45, 268–69
Union Banking Corp., 135, 143
Union Lodge No. 14, 238
Union Pacific, 314
Union Tribune, 294
United Grand Lodge of England, 89, 93
United Kingdom, 76, 86, 102, 134, 295, 339
United Nations
  ancient technology, 28–29
  the Church, 157
  methodology, 179
  modern Illuminati, 83, 281, 296, 318, 320, 323
  world revolutions, 253
United States of America Corporation, 307
United Technologies, 17
Unity of Love and Light, 299, 323
Universal Christian Church, 179
Universal Martinist Federation of Initiates, 303
University Club, 79
University of Berlin, 250
University of Bonn, 250
University of Chicago, 28
University of Copenhagen, 18
University of Edinburgh, 216, 218
University of Gottingen, 223
University of Ingolstadt, 107–9, 111, 120–21, 206, 217, 223, 243
University of Oxford, 295, 313
University of Texas, 83, 337
The Unseen Hand (Epperson), 220
Ur, Sumer, 5, 28, 52–53
Urban Institute, 80
Ur-Nammu, King, 4
Uruk, Sumer, 3, 27
U.S. News & World Report, 312
USS Indianapolis, 37
USS Sutton, 37
Utnapishtim, 50–51, 98
Utzschneider, Joseph von, 171, 207

V

V for Vendetta, 333
V-2 rocket, 33–35, 36 (ill.), 39–40
Valence, Jean-Baptiste Cyrus de Timbrune de Thiembronne, Comte de, 231
The Vampire Virus (Romkey), 332
Van Duyn family, 290, 322
Vanderlip, Frank, 258
Varennes, France, 233
Vatican
  Essenes, 55
  Germany, 106
  Knights Templar, 60, 64, 70
  modern Illuminati, 301, 303, 308, 314–16, 326–27
  pop culture, 331–33
  suppression, 222
Vatican City, 332
Vatican Library, 289, 321–22
Vaughn, Thomas, 20
Venice, Italy, 27, 95, 207, 290
Venturi, Franco, 210
Venus, 8
Verdun, France, 131
Versailles, 232–34, 263–64
Versailles Treaty, 134–35
Vesco, Renato, 40–41
Vetra, Vittoria, 332
Vey, Gary, 282, 284
Viacom, 344
Victoria, Queen, 115
Victorian style, 67
"Victory" sign, 221 (ill.), 337
Vienna, Austria, 165, 218, 274, 279–80, 320
Vietnam, 186
Vietnam War, 234, 286, 291
Viewzone, 282
The Vigilant Citizen, 336
Villa, Pancho, 134
vimanas, 25, 25 (ill.), 347
Virgil, 47, 182
Virgin Birth, 63
Virginia, 238, 248, 270, 297
Virieu, Comte de, 149, 153
Vishnu, 51 (ill.)
Volcker, Paul, 84, 85 (ill.)
Volga, the, 127
Vologda, Russia, 257
Voltaire (François-Marie Arouet), 91, 105, 108, 116, 218, 229
Von Ward, Paul, 10
Voodoo, 303
Vrishnis, 25
Vulcan, 8, 285

W

W.A. Harriman & Company, 314
Wadsworth family, 310
Waite, Arthur Edward, 149, 151
Walden Pond, 202
Wales, 65
Walker, George Herbert, 258
Wall Street, 258, 260–61, 271
Wallace, Henry A., 180
Wallace-Murphy, Tim, 66

War between the States, 244–45, 248, 269, 287–88, 296, 321
War Loan Act, 134
War of 1812, 244, 267
War on Terror, 222, 281
Warburg, Felix, 126
Warburg, James Paul, 78–79, 126, 258, 261, 271, 334–35
Warburg, Max, 261, 271
Warburg family, 258, 260
Ward, Adm. Chester, 80
Wars of the Annunaki: Nuclear Self-Destruction in Ancient Sumer (Hardy), 7
Warsaw, Poland, 36, 96, 237
Warsaw Ghetto, 34, 39
Washington, D.C.
  ancient technology, 32
  methodology, 201
  modern Illuminati, 76, 79, 292, 297, 301, 322
  world revolutions, 242, 244, 259
  Zionism, 131, 133–34
Washington, George
  Freemasonry, 91
  origins and history of secret societies, 103
  painting, 91 (ill.)
  pop culture, 332
  suppression, 219, 223
  world revolutions, 228, 239–40, 242–44, 249, 265–66
Washington [state], 303
Washington Institute for Near East Policy, 80
Washington Monument, 242
Washington Post, 317
Wasserbau Versuchsanstalt Kochelsee, 35
Watchers, 23, 175, 298, 323
Watt, James, 216
WDS (White Dragon Society), 307–8, 325–26
Webster, Capt. Arthur Templer, 219
Webster, Nesta
  the Church, 156–57
  conclusions, 342
  Essenes, 56
  Freemasonry, 89, 149
  methodology, 163–64, 194
  Rosicrucians, 75
  suppression, 219–21, 225–26
  world revolutions, 228, 233, 259
Weimar, Duke of, 96
Weimar, Germany, 112, 122
Weinberger, Caspar, 199
Weishaupt, Isaac, 174
Weishaupt, Johann Adam
  Assassins, 71
  Cabala, 48
  the Church, 157
  Freemasonry, 91, 145–46, 148–49, 151–53
  Germany, 107–14, 116–22
  illustrations, 109 (ill.), 243 (ill.)
  Knights Templar, 70
  methodology, 163–65, 168, 170–71, 173, 178–80, 184, 190–95, 197–98, 202–3
  modern Illuminati, 84, 86, 273–75, 278, 293, 302, 312, 317, 323
  origin of Illuminati name, 94–95
  origins and history of secret societies, 103
  pop culture, 332, 334
  Roshaniya, 59
  suppression, 205–6, 208–10, 212, 214–15, 217–20, 222–26
  world revolutions, 228–31, 236–37, 240–43, 249–50, 252, 254–55, 259–60, 263, 265–66
  Zionism, 128, 139
Weishaupt, Johann Georg, 107
Weizmann, Chaim, 130, 135, 142
Wellington, Duke Arthur, 91
Wells Fargo, 83
Wenzeslaus Mine, 36–37
West Indies, 237, 246
Western Europe, 65, 82, 124, 126
Western Front, 261–62, 271
Western Hemisphere, 52
Westfield College, 219
whatculture.com, 334
Wheeler, Cisco, 290–91, 322
Wheeler, Gen. Earl Grant, 290
Whig Party, 230
Whistleblowers, 287–309
White Dragon Society (WDS), 307–8, 325–26
White House Cultural Property Advisory Committee, 31
White House Press Corps, 304
White Papers, 136
White Russians, 257, 262
Whitehall, 130
Whitney family, 310
Widow's Son, 93, 159
Widsom, 299
Wilbour Plaque, 23 (ill.)
Wilcock, David, 160, 308–9, 326
Wilder, Arizona, 309, 325
Wilderness Society, 80
Wildie, Rev, Duane L., 238
Wilhelm II, Kaiser, 189
Willard Hotel, 131
Willermoz, Jean-Baptiste, 147, 148 (ill.)
William I of Hanau (William IX). See William IX
William IX, 114–16, 122, 146–47
William of Hesse, 74
Willing and Morris, 247
Wilmshurst, Walter Leslie, 11, 48, 88–90, 155, 157
Wilson, Derek, 114–15, 147
Wilson, Lt. Charles, 62
Wilson, Robert Anton, 195, 242–44, 316, 329–31, 338
Wilson, William, 315, 327
Wilson, Woodrow, 78, 81, 133–34, 143, 189, 221, 260
Windsor family, 113, 137, 222
Winning the War (Alexander), 43
Winrod, Gerald Burton, 117–18
Wisdom Lodge No. 2660, 238
Wisse, Ruth, 259
Witkowski, Igor, 37
Wittenberg, Germany, 155
The Wizard of Oz, 333
Wolcott, Oliver, 179
Wolf, Lucien, 183
Wolff, Adelaide, 126
Wolfowitz, Paul, 305
Wolf's Head, 310, 313, 326
Women's Auxiliary of the Illuminati, 273
Woodbury Soap Company, 130
World Bank, 85, 305
World Congress of Jewry, 184, 201
World Court, 318
The World Crisis (Churchill), 132
World Revolution: The Plot against Civilization (Webster), 219, 226
World Revolutionary Movement (W.R.M.), 157, 262, 274
World Trade Center, 138, 331
World War I
  Germany, 113

methodology, 186, 202
modern Illuminati, 77–78, 274, 276, 278–79, 286, 318–19
photograph, 261 (ill.)
world revolutions, 248–49, 256–57, 261, 263, 270–71
Zionism, 130–31, 133, 142–43
World War II
ancient technology, 31, 33, 40, 42
conclusions, 342
modern Illuminati, 76, 78, 80, 276–77, 281, 284, 290, 311, 314, 319–20, 322
origins and history of secret societies, 101
pop culture, 337
world revolutions, 256, 272
Zionism, 126, 136, 143
World War III, 276
World Zionist Organization (WZO), 137
Wren, Sir Christopher, 75, 93
Wright, Frances "Fanny," 273, 274 (ill.)
W.R.M. (World Revolutionary Movement), 157, 262, 274
Wurmbrand, Richard, 251
WZO (World Zionist Organization), 137

X, Y

Xerox, 79, 330
The X-Files: Fight for the Future, 333
X-Men, 332
Yadin, Yigael, 54
Yahweh, 98, 160, 299
Yale University, 288, 302, 305, 309–11, 313–14, 321, 326
Yazdegerd III, King, 198
Yekaterinburg, Russia, 257
Yellen, Janet, 84
Yog-Sothoth, 330 (ill.), 331
Yorick, 312
York Rite Freemasonry, 166, 195
YouTube, 336, 339
Yurovsky, Yakov, 257

Z

Zadok, 54
Zagami, Leo Lyon, 301–4, 316, 324, 327
Zenko, Micah, 86
Zeno, 198
Zerubabbel, King, 62
Zeus, 8, 49, 99
Zimmerman, Charles H., 42
Zimmermann, Arthur, 133–34, 143
Zion, Mount, 57, 129, 142, 190
Zionism and Zionists
conclusions, 341, 345
Freemasonry, 151
the Illuminati's relationship to, 123–44
methodology, 184, 201
modern Illuminati, 83, 276–77, 297, 305, 307, 320, 325
suppression, 216, 221–22, 226
world revolutions, 259–60, 271
Ziusudra, 50
Zoroaster, 45, 49, 86, 151, 159, 198
Zoroasterianism and Zoroasterians, 45, 49
Zwack, Franz Xaver Carl Wolfgang von
Freemasonry, 152
Germany, 110–11, 121
methodology, 165, 168
photograph, 111 (ill.)
suppression, 209, 211, 215, 224
world revolutions, 237, 265