

MYSTERY, BABYLON THE GREAT

Volume 2

by

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Published by the author: Chippenham, England.

Distributed in Zambia by Free Grace Evangelistic Association

Kingdom Life Tabernacle

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Previous editions printed and published in England

First Edition	1999
Reprinted	2000
Second Edition	2001
Revised and reprinted	2003
Reprinted	2006
Reprinted in 3 volumes	2009, 2010 and 2013 (Zimbabwe)
Telugu Edition	2011 (India)
Dutch Edition	2013 (Netherlands)

This edition is printed in Zambia by El-Roi General Dealers,
PO Box 80203, Kabwe.

Other Books by Dr I A Sadler

"Jesus, the Way" – Walking in the way of salvation, turning neither to the right hand nor to the left. (81 pages)

"The Love of God" – As displayed in the life, death and resurrection of the Lord Jesus Christ. (84 pages)

"The Authority of God" – Where the Word of a King is, there is Power. (32 pages)

CHAPTER 9

**TEMPORAL POWER AND
THE HOLY ROMAN EMPIRE**

Rome is the Babylon of Revelation

In the previous chapters we saw how the Church of Rome became the true heir to the Babylonian Mysteries. Not only did the Bishop of Rome take the office of Pontifex Maximus from the pagan Roman Emperors, but the Church of Rome incorporated the worship and rites of the Mysteries into professed Christianity. This fulfilled the vision given to the Apostle John of the woman riding upon a scarlet coloured beast. "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." (Revelation 17. 5) Concerning the beast with seven heads which she rode, the scripture says, "The seven heads are seven mountains, on which the woman sitteth.... And the woman which thou sawest is that great city, which reigneth over the kings of the earth." (Revelation 17. 9 and 18) That great city is none other than Rome, known through the ages for its seven hills [1, page 2].

We shall now show step by step in the remaining chapters of this book how other parts of the vision in Revelation 17 and the Apostle Paul's prophecy of the "man of sin" (2 Thessalonians 2) are fulfilled by the papacy. As this is such a weighty and important subject, we will not rush into unsupported claims at this stage. First, we will examine the main features of the development of the papacy from the 5th century up to the present day. Then at the end of the book, we will look back and summarise how the prophecies of scripture have been fulfilled.

The Dark Ages

The period of history before us in this chapter is known as the "Dark Ages," which was noted for the great falling away from the pattern of learning and civilization set by the Greeks and Romans. It is no coincidence that the growth of darkness and superstition matched the growing influence of the Church of Rome. The Bible was forbidden to the common people and was locked away in Latin, which soon became a dead language. This darkness was only finally dispelled at the Reformation, when the Reformers brought the truths of the Gospel to the people and translated the Bible into modern languages, and there was a great outpouring of the Holy Spirit upon the word of God.

From this spiritual blessing stemmed the temporal blessings of education, industry and freedom of conscience.

As the power of the papacy once more grows in Britain today, we see these national blessings being removed and a great spiritual darkness coming over the nation. Let us then begin to look at the origin of the current troubles, that threaten both the very existence of Britain as a nation and the freedom of those who fear God's name.

The Rise of the Little Horn

In Chapter 5 we considered the decline and fall of the Roman Empire, which was accompanied by the rise of apostasy in the Church of Rome. Out of the ruins of the Roman Empire there arose ten kingdoms, as prophesied many centuries before by Daniel [2] [3] [4] [5, Chapter 4].

Of the four beasts in Daniel 7, the fourth and most terrible represented the Roman Empire. Daniel records that the fourth beast was "dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." (Daniel 7. 7-8) The significance of the ten horns and the little horn is explained thus. "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most high, and shall wear out the saints of the most High." (Daniel 7. 23-25)

Therefore, in the midst of these ten kingdoms there arose another kingdom, the "little horn" that was "diverse" from the other ten. The papacy in the 5th century fits this description, for it was an ecclesiastical authority which was "diverse" from the temporal authority of the other kingdoms [2]. From being just a pastor over the Church at Rome, the Bishop of Rome rose to an authority and dignity above any that was known before in the Church.

The Claim to Apostolic Succession

It was at this time that the Church of Rome established the doctrine of apostolic succession [6, page 9] [7, page 206], in which it was claimed that the Bishops of Rome were the successors to Peter and that they had divine authority for their supremacy over other bishops. Thus a form of ecclesiastical kingdom was set up, in which the Popes were monarchs. They primarily based their claim on the words of Jesus to Peter, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16. 18) However, the name Peter ("Petros" in Greek) means "a stone;" this is distinct from the "rock" ("petra" in Greek) [8]. This rock, on which the Church is built, is none other than Jesus Christ the son of God (1 Corinthians 10. 4).

Furthermore, an examination of the scriptural account of Peter shows that he was quite unlike any Pope [9, page 66]. He was married (Matthew 8. 14 and 1 Corinthians 9. 5); he would not permit men to bow down to him (Acts 10. 25-26); he wore no crown, but taught that a crown would be given to the Church at Christ's second coming (1 Peter 5. 4); he was reproved by the Apostle Paul (Galatians 2. 11); and his teaching was filled with the word of God, not the traditions of men (1 Peter 1. 18).

The Pope becomes Universal Bishop

Progressively from the end of the 4th century, the Bishop of Rome extended his ecclesiastical powers beyond the city of Rome, as the Western Empire of Rome decayed and finally fell in 476 AD [5, page 113]. In 445 AD the Emperor Valentinian officially recognised the Bishop of Rome as supreme over the Western Church [6, page 9]. In 533 AD the Eastern Emperor Justinian decreed that the Bishop of Rome (by this stage known as the Pope) was the head of all churches [5, page 116]. This then culminated in 606 AD with the edict of Phocas, the Eastern Emperor in Constantinople. Phocas decreed that the Bishop of Rome was the "Universal Bishop" and supreme ruler over the whole Church [4, page xxi] [7, page 255]. Thus the Church of Rome calls itself the "Catholic Church," as the word "catholic" means "universal" or "all-embracing."

The effect of this is clear. The Church of Rome claims that it is the one true Church of Christ, outside of which there is no salvation. Despite all the outward impressions given by its involvement in the modern Ecumenical Movement, the "Catholic Truth

Society" catechism states this universality as follows. "The Church is Catholic or universal because she subsists in all ages, teaches all nations, and is the one Ark of Salvation for all." [10, page 17] The context of this statement makes it very plain that the "Catholic Church" is the Church of Rome, for it says [10, page 15], "The Pope is the Spiritual Father of all Christians." A careful examination of Rome's current policy shows it to end in all churches uniting under the Pope and the Mass on Rome's terms [11].

Throughout this book we have avoided referring to the Church of Rome as the "Catholic Church." The title itself is one which is offensive, for it implies supremacy and universality. No denomination should ever claim that. Salvation is not through membership of any particular earthly church, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Ephesians 2. 8) It is through faith in Jesus Christ, his finished work of redemption upon the cross of Calvary, his glorious resurrection and his ascension into heaven, there to intercede for his chosen elect people; these know that they are totally unworthy and undeserving of so great a salvation (Ephesians 1 and 2).

Temporal Power

The period of the Dark Ages saw the Church of Rome sending out missionaries to the new nations of Europe; one of these missionaries was Augustine, who brought Romanism to England in 597 AD. However, the first great conversion to the Church of Rome was Clovis, king of the Franks, in 496 AD. The Pope styled him "the eldest son of the Church," which was a title thereafter adopted by the kings of France [6, page 10]. During the 6th and 7th centuries the influence of the Church of Rome spread through the nations of Western Europe. The Pope encouraged the rulers of these nations to refer any disputes to him.

However, a period of supreme danger came upon the Bishop of Rome in the 8th century, when the very existence of the Church of Rome was threatened. On the one hand, the Muslim Saracens had invaded Spain and Portugal, and were now moving into France. On the other hand, the Lombards in central Italy were threatening the very city of Rome [6, page 10] [12, page 11]. Having broken from the Eastern Emperor in Constantinople, the Pope could expect no help from that direction. Thus he turned to the Franks for help.

In 732 AD Charles Martel defeated the Saracens and drove them from France. Subsequently, the Frankish throne was seized by Pepin, the son of Martel. In response to a call for help from the Pope, Pepin sent an army to Italy and defeated the Lombards in 754 AD [12, page 12]. Pepin gave the surrounding land around Rome to the Pope, thereby laying the foundation for his temporal sovereignty [6, page 11] [13, page 29]. In return for all this, the Pope recognised Pepin as king of the Franks, despite his unlawful seizure of the throne.

Charlemagne, the son of Pepin, again came to the aid of the Bishop of Rome in 774 AD and defeated the Lombards. After his successful campaign, Charlemagne visited Rome and was received by the Pope. Charlemagne gave the crown of Lombardy to the Pope. This was not simply generosity on the part of Charlemagne, for the Church of Rome had devised forged documents, which claimed that the Roman Emperor Constantine had given to the Bishop of Rome over 400 years before "all the dignity, all the glory, all the authority of the imperial power the city of Rome, and all the western cities of Italy." [6, page 11] Pepin, Charlemagne and many later European monarchs were prevailed upon by such falsehoods to give temporal power to the Pope and a pre-eminence over the affairs of Europe [13, page 32][14, page 10].

The Triple Crown

Now let us see the fulfilment of Daniel's prophecy about the "little horn" of the papacy. We read that Daniel considered the ten horns, "and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." (Daniel 7. 8) This is explained as follows: "And the ten horns out of this kingdom [the Roman Empire] are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws." (Daniel 7. 24-25) This is fulfilled by the papacy, for the Pope received from Pepin and Charlemagne three of the ten "kingdoms;" namely, Rome, Ravenna and Lombardy [2] [3] [4], which came to be known as "The Papal States." Daniel 7. 25 refers to the Pope's persecution of true Christians, his claim to infallibility and his claim to be in the place of God.

Another remarkable fulfilment of this prophecy is the headdress worn by the Pope called the "Tiara" [15], which is symbolic of his power and authority. The Tiara was originally a kind of white Phrygian cap, being first mentioned about 700 AD.

Subsequently, a crown was added around its lower rim in the 11th century. Later Popes added two more crowns and altered its shape into that resembling a beehive. Thus the Tiara became known as the "Triple Crown." Just as the "little horn" subdued "three kings" (Daniel 7. 24), so the Pope has a Triple Crown as his symbol of authority.

Remembering that in the Mysteries the bee symbolised Nimrod as the "word" (see Chapter 7), the wearing of a beehive headdress identifies the Pope as the "word." This is consistent with the papal claim to speak infallibly the words of God; in doing so the Pope attempts to take the place of Jesus Christ, who is the true "Word of God." Indeed, the Pope was not the first to wear this shape of headdress. Woodrow [9, page 75] states that the Tiara "is identical in shape to that worn by the "gods" or angels that are shown on ancient pagan Assyrian tablets." It is also remarkably similar to one form of headdress worn by Dagon; the other form of Dagon's headdress is the bishop's mitre !

By the assumption of temporal, as well as ecclesiastical sovereignty, the Pope attained the full dignity of the title of "Pontifex Maximus." He was now as the Babylonian monarchs, who were both king and supreme high priest or pontiff. This concept is embodied in the two great pillars upon which the papacy is built; apostolic succession and temporal power [12, page 18]. Therefore, the Church of Rome can pursue its ends by either religious or political means, appearing like the two-faced god Janus, whose high priest the Pope really is. It is therefore a fundamental mistake for Protestants to think that political events today have no bearing on the Church of Christ. Likewise, politicians err when they think the religious actions of the Church of Rome have no bearing on the future of nations and democracy. The Church of Rome can pursue its policies by which ever means, either political or religious, that are most effective and least suspected by its enemies. This was clearly recognised by Philpot in 1869, when he wrote his book "The Advance of Popery in this Country, viewed under both its Religious and Political Aspect," [16] warning of the dire consequences of growing papal influence in Britain.

Holy Roman Empire

After Charlemagne's first visit to Rome in 774 AD, he conquered the territory of France and Germany, thereby becoming the master of Western Europe. In 800 AD Charlemagne again visited Rome; this time it was the Pope who gave Charlemagne a crown. On the 25th December 800 AD Charlemagne was crowned "Emperor of the Romans" by Pope Leo III at Rome [17, page 11]. Hilton speaks of the significance of

this event [18, page 28]: Charlemagne "became Western Europe's "Christian" Caesar - a Roman emperor born of a Germanic race. The West once again had an emperor, and his coronation was to become the central event of the Middle Ages. He was proclaimed "Rex Pater Europae" (King Father of Europe) and espoused the ideal of a unified Christian Empire - albeit christianised at sword-point - in close alliance with the Pope. The fact that Charlemagne received his crown from the Pope was seen by the populace as equal to a divine bestowal. It confirmed the perception that the imperial crown was a papal gift, and that the kingdoms of this earth belonged to the Bishop of Rome; they were his to give, and his to take away. ... By this, there had been a formal linking of the Pope's spiritual power with the Emperor's temporal power, and the two had become joint sovereigns on earth, in a Holy Roman Empire which was the political foundation of the Middle Ages. ... The entire future of the Continent was bound up in this coronation, and the alliance between the Papacy and Germany has been of great significance ever since."

Despite such a start, the Holy Roman Empire saw successive cycles of unity under a powerful emperor or Pope, followed by disintegration and terrible wars. After each such period of strife and disunity a fresh attempt was made to mould Europe into a single empire. Charlemagne's empire was short-lived; for after his death it quickly descended into chaos. Western Europe was partitioned amongst Charlemagne's grandsons in 843 AD [18, page 28].

However, the word of God had spoken of the futility of trying to rebuild the Roman Empire. More than a thousand years before, Daniel prophesied concerning the great image shown to Nebuchadnezzar in a vision; "And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." (Daniel 2. 42-43) As we saw in Chapter 4, the fourth kingdom of iron, which represented the Roman Empire, divided into ten toes or kingdoms of iron and clay, "partly strong, and partly broken." Some of these kingdoms were strong and some were weak, and did not stand long [2]. Concerning all the attempts to unite the nations of Europe, these have always come to nothing and the nations have parted, "even as iron is not mixed with clay."

First Reich

The next great attempt to unify Europe occurred in 962 AD, the implications of which are still being seen in European history today. Hilton explains this as follows [18, page 29]: "In 962, Otto the Great revived Charlemagne's Empire as the first German Reich (Empire) and was crowned Holy Roman Emperor by Pope John XII. This Reich became known as the "Sacrum Romanum Imperium Nationis Germanicae" (Holy Roman Empire of the German Nation) and Otto's octagonal crown became the symbol of the concept of European unity. Germany became the power centre of the Empire. Throughout the Middle Ages it was to be the kings of the Germans, crowned by the Pope, who would be named Holy Roman Emperor." Such concepts and the symbolism of the Reich Crown of Otto will appear again later in the book, when we consider Hitler's National Socialism (Nazism) and the European Union.

After the death of Otto the Great, there was again a period of instability. For centuries there were successive struggles for power between the Pope and the Emperor. This ultimately led to the demise of Germany as a nation and a period with no Emperor [18, page 29].

Eventually the Empire was revived with the Austrian Hapsburg family holding the crown. The greatest of these Emperors was Charles V, who was also king of Spain. Charles had immense power and wealth, with an empire that stretched across Europe and included the newly conquered territories of South America. When as a young man Charles became Emperor in 1519, his power was unrivalled and a new era seemed to have dawned [6, page 219]. However, in 1556 he went into an ignominious exile in a monastery; his great Empire had disintegrated [19, page 122]. A seemingly insignificant monk from Wittenburg, called Martin Luther, had been raised up by God to set Europe ablaze with the preaching of the Gospel. The Church of Rome and the Holy Roman Empire were shaken to the core.

D'Aubigné wrote in 1846 the following in his "History of the Reformation" [17, page 607]. "This Reform was necessary. When Christianity in the fourth century had seen the favour of princes succeed to persecution, a crowd of heathens rushing into the church had brought with them the images, pomps, statues, and demigods of paganism, and a likeness of the mysteries of Greece and Asia, and above all of Egypt, had banished the Word of Jesus Christ from the Christian oratories [i.e. pulpits]. The Word returning in the sixteenth century, a purification must necessarily take place; but it could not be done without grievous rents."

Papal Immorality and Persecution

Otto the Great received the Reich Crown from a Pope who led a most immoral and depraved life. This was not an isolated instance, but was an awful characteristic of the 10th century. Having gained so much power, as so often happens with those who are not graciously restrained and delivered by the Holy Spirit, the Popes fell prey to immoral lusts and temptations [5, page 154]. Having obtained the position of Pope by murder in 904 AD, the rule of Sergius III was such that the Romanist historian Cardinal Baronius called Sergius a "monster" and another historian referred to him as a "terrorizing criminal." [9, page 83] There then began what is known as the "rule of the harlots" [9, page 84], so called on account of the great influence of the Popes' concubines over the papacy for a period of 60 years. The depravity of the Vatican court at that period is too vile to describe further.

Nor were matters any better in the 14th and 15th centuries. The crimes of Boniface VIII (1294 - 1303), the deposed John XXIII (1410 - 1415) and Alexander VI (1492 - 1503) surpassed all in their wicked indecency and violence [9, page 87] [5, page 155]. Yet it was Boniface VIII that made the following official pronouncement; "We, therefore, assert, define and pronounce that it is necessary to salvation to believe that every human being is subject to the Pontiff of Rome." [9, page 87] Not satisfied with this Boniface VIII went on to declare, "That which was spoken of Christ... "Thou hast subdued all things under His feet," may well seem verified in me. I have the authority of the King of kings. I am all in all and above all, so that God, Himself and I, the Vicar of God, have but one consistory, and I am able to do almost all that God can do. What therefore, can you make of me but God ?" [20, page 32] Is it then surprising that the Popes of this period bitterly persecuted and massacred true Christians, who sought salvation by faith in Jesus Christ and who worshipped God in truth ? Untold numbers of true believers died terrible and cruel deaths in the Inquisition, which was started by Pope Innocent III (1198 - 1216) [9, page 97].

The testimony of scripture is most clearly fulfilled by the papacy. Let the reader compare the previous statements with the warning of Paul, that there shall "come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped." (2 Thessalonians 2. 3-4) Furthermore, the words of Daniel about the "little horn" exactly fit the papacy; "And he shall speak great words against the most High, and shall wear out the saints of the most High." (Daniel 7. 25)

Truly, the words of the Apostle John testify of the Church of Rome. "I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." (Revelation 17. 3-6)

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CHAPTER 10**ISLAM AND THE ROMAN CONNECTION*****Introduction***

In the previous chapter we looked at the rise of the papacy during the Dark Ages. However, another great religious movement emerged at the beginning of the 7th century in the East. This was Islam, which was founded by Muhammad and first established in Mecca. Many godly commentators consider that the latter part of Daniel 11 refers to the rise and pretensions of the papacy, followed in verses 40 to 43 by the great Muslim conquests by the Saracens, and later by the Turks, of the Middle East, North Africa and much of Europe [1] [2] [3]. These, as we saw previously, posed a significant threat to the papacy, but we will see that this threat was partly of Rome's own making.

Readers will be forgiven for wondering why the subject of Islam has been brought into this book. However, there is a subtle connection linking Islam and the Church of Rome. It is claimed by Muslims that the god Allah, whom they worship, is the same as the God of Israel and the Bible. We will show that this is not the case, and that Islam, like the Church of Rome, is ultimately derived from Babylon. Unlike the Church of Rome, Islam has not adopted the full array of Babylonish doctrines and abominations; nevertheless, the similarities between Rome and Islam are still discernible.

The Moon God

The main branch of Babylonian religions represented Nimrod as the sun god and Semiramis as the moon goddess. The goddesses Astarte and Isis were frequently symbolised by the crescent moon, and this has been carried forward by the Church of Rome in the symbolism of the Virgin Mary [4, page 13]. However, there was a variant of this in which the symbolism of the sun and moon was reversed, the moon representing the male divinity. In this Cush, the father of Nimrod, was worshipped under the name "Meni" or "Manai," which signifies in Chaldee "The Numberer." [5, page 94] Given that astronomy and the calculation of the motion of the stars was an essential feature of the Babylonian religious system, it is natural that its gods were accredited with having invented arithmetic. Let us note the first words of the writing

on the wall before Belshazzar. "MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it." (Daniel 5. 25-26) The Lord God pronounced the doom of Belshazzar and Babylon according to the manner of their own religion.

The pagan Saxons and Norsemen worshipped the moon under a very similar name. Hence, we still have the Scottish festival of "Hogmanay;" this name comes from the Chaldee "Hog-Manai," which means "The feast of the Numberer." [5, page 95] Likewise, the Sabeans in Arabia worshipped the moon as the male divinity [6, page 42]. They celebrated the birth of the moon god on the 24th December, which was almost identical to the Anglo-Saxon date of the 25th December for the festival of Yule [5, page 94].

Allah

Despite the widely held view that Allah, whom Muslims worship, is simply another name for the God of Israel, the historical and archeological evidence about ancient Arabia contradicts this. Long before the birth of Muhammad, tribes in Arabia worshipped the moon god under the name of "Allah." [6, page 50] [7, page 17] The symbol of the crescent moon was used as a symbol of the pagan Allah; likewise, the same crescent moon is an Islamic symbol. Allah also corresponds to the Babylonian god Bel [6, page 48], who Hislop shows to be Cush or Meni the moon god [5, pages 26 and 94].

Other important features of the Islamic religion are almost identical to the pagan rites of ancient Arabia [6, page 40]. Just as Mecca is the holy city of Islam, so Mecca was the centre for the pagan religions of pre-Islamic Arabia. Mecca was under the control of the Quraysh tribe into which Muhammad was born; this tribe was particularly devoted to the worship of the moon god Allah [6, page 51]. It was believed that Allah had three daughters, who were worshipped as goddesses. In keeping with the Babylonish concept of a goddess that interceded for mankind, the pagans believed that the daughters of Allah were intercessors between him and the people.

At the centre of the pagan worship in Mecca was the square stone temple called the Kabah (which is Arabic for "a cube"); the original building was rebuilt in the 6th century. Following the widespread belief in the powers of magic stones, the famous "black stone" was embedded in the wall of the Kabah [6, page 41]. Such black stones

were elsewhere to be found in the pagan Middle East [8, page 162]. The pagans of pre-Islamic Arabia believed that one should bow and pray towards Mecca at set times in the day [6, page 52]. Furthermore, they believed that one should make a pilgrimage to worship at the Kabah once in one's lifetime, and when there to process round the Kabah seven times and to kiss the black stone. There was a certain month in the lunar calendar at which a period of fasting was to be observed. All these rites have been carried forward into the religion of Islam.

Muhammad and the Cleansing of the Kabah

Prior to the time of Muhammad, the Quraysh tribe had seen to it that all manner of different idols were allowed in the Kabah, so as to extend the influence of Mecca as a centre for many religions. There were about 360 different idols in the Kabah in addition to an idol of Allah [6, page 40]; there was even an image of Mary and Jesus [7, page 14].

Muhammad was born in 570 AD in Mecca. He came from a family background that practised pagan occult arts [6, page 69] [7, page 14]. It was about 610 AD when Muhammad claimed to have had visions and revelations; this began his career as a prophet [6, page 75] [7, page 16]. We need not go through the events of his life in any detail, but Muhammad in the subsequent years drew to him an increasingly large band of followers. This grew into a large army which eventually conquered Mecca and much of the surrounding country. Muhammad purged the Kabah of its idols, and formed from the pagan worship of the moon god Allah the new religion of Islam [6, page 84] [7, page 17]. However, what is currently inside the Kabah, which is the holiest place of Islam, is a mystery. Does a statue of the moon god Allah remain, or is the Kabah simply an empty building? These are questions which would be sacrilege for a Muslim to ask. Like Romanism, Islam is not a religion which encourages freedom of enquiry or conscience [6, page 26]. However, we have to conclude that worshipping towards the Kabah, whose interior is a mystery and hidden, has remarkable connotations with the Mysteries.

The Doctrines of Islam, Babylon and Rome

Despite the denial of all images and idols, which cuts against Romanism and other Babylonish religions, Islam has some remarkable similarities to the Mysteries. These

are to be expected because of the pagan origin of the worship of Allah. However, we shall see that certain features cannot be explained in terms of the fairly distant link between the moon god Allah and the mainstream Babylonian Mysteries.

The teaching of Islam is a mixture of a variety of sources, which were widely available in Arabia around 620 AD. Scholars have shown the Quran (or Koran) to have drawn on not only Sabean, Jewish and supposedly Christian sources, but also from the eastern mysticism of Hinduism and Zoroastrianism [6, page 147]. These supposedly Christian sources were heretical works of Gnostics, who we saw in a previous chapter were deeply infected by the false religion of the Mysteries. Therefore, it is not surprising to find that Islam denies the Trinity and proclaims that Jesus was only a man, though a great prophet. The denial of the Trinity was a feature of the Gnostics. However, it is strange to find that the Quran teaches that Christians believe the Trinity to consist of the "Father, the Mother (Mary) and the Son (Jesus)." [6, page 152] A further peculiar teaching of the Quran is that Mary gave birth to Jesus under a palm tree [6, page 142]. It should be noted that in the Mysteries the palm tree (the original form of the Christmas tree) symbolised Nimrod reborn. These things show that the form of professed Christianity, which Muhammad had contact with, was distinctly Babylonish in nature.

The Islamic system of salvation is essentially one of justification by works, which is similar to the teaching of the Mysteries and the Church of Rome. The Quran teaches that on the day of judgement, good and bad works will be weighed up in a balance to decide whether one goes to heaven or hell [6, page 150]. This is just like the scales of Anubis or of "St. Michael the Archangel," which was discussed in Chapter 6. In fact the Islamic concept of heaven is a place full of fleshly indulgences [6, page 155]. Such a carnal view of eternity is in stark contrast to that of the Bible.

The teaching of Islam has a special place for Mary the mother of Jesus. It is important to note that this is well known to leaders of the Church of Rome. The teaching of the Quran about Mary has distinct similarities to that of the papacy, and this is being exploited by the Church of Rome to attract Muslims [9, page 458].

In a pure Islamic state there is no division between religion and politics [6, page 20]. The merger of secular and sacred is an exact parallel to the Church of Rome, where the Sovereign Pontiff is both head of religion and a reigning monarch.

A common feature of Romanist and Islamic theology lies with the ancient Greek

philosopher Aristotle, who was a pupil of Plato. The Encyclopaedia Britannica states, "Aristotle was the author of an intellectual system that, through the centuries, became the support and vehicle for both medieval Christian [i.e. Romanist] and Islamic scholastic philosophy." [10] It was the system of Aristotle that Luther and the other Reformers withstood, upholding the word of truth in the Bible.

The final similarity between the Church of Rome and Islam is the persecution, firstly of Jews, and secondly of Christians who profess to believe the Bible. We previously noted in Chapter 5 how the Roman Emperor Constantine started the process of uniting Paganism with Christianity, and which initiated the persecution of true Christians by the Church of Rome. What we must also observe, is that the Jews were granted full Roman citizenship in 212 AD. However, when the Empire became nominally Christian under Constantine a hundred years later, this toleration of the Jews declined and persecution began [9, page 22]. This was the start of the long history of terrible persecution of the Jews by the Church of Rome. Likewise, early in his career Muhammad started attacking and massacring Jews [6, page 81] [7, page 17]. Muslim armies also greatly reduced the power of Rome's great rival the Orthodox Church, which was the official church of the Eastern Empire based in Constantinople.

Islam and the Vatican

Having spoken about the implicit connections and similarities between Islam and the Church of Rome, we will now consider the testimony of Rivera that there is a direct link. Rivera claims that, whilst he was a Jesuit, he was briefed in the Vatican on many of the deepest secrets of the Church of Rome. This included the Vatican's involvement in creating a new religious movement amongst the Arabs with the aim of capturing Jerusalem, over which the Eastern Empire and the Persians had fought bitterly. The Jews were also a major impediment to the Vatican's designs on Jerusalem [7, page 18]. Rivera then recounts that the Vatican decided to make use of the Arabs to form a new movement, which although not Romanist, could be used to achieve Rome's ends and would lead the Arabs ultimately to Rome.

It is widely known that at the age of 25 Muhammad married a rich widow called Khadijah, who was nearly 15 years older than himself. It was through her that Muhammad gained wealth and influence [6, page 75]. When at the age of about 40 Muhammad received visions (it is interesting to note that these were received in a cave [7, page 20]), Khadijah supported and encouraged him to share them with his family,

who became his first converts [6, page 78]. However, Rivera states that Khadijah was a devout Romanist, who had given her wealth to the Church and dwelt in a Convent. Subsequently, she was sent back into the world with her wealth to find a young man, who could be used by the Vatican as the Arab messiah. Rivera also notes that Khadijah's cousin Waraquah was also a devout Romanist; together they had a profound influence on Muhammad [7, page 19]. The followers of Muhammad were also supported by the Romanist king of Abyssinia on account of Muhammad's views on the Virgin Mary [7, page 16].

Following Muhammad's death the Muslim armies made astonishing military advances outside of Arabia. Rivera claims that the Pope supported the Muslim generals, giving them permission to invade North Africa on condition that they eliminated Jews and Christians, protected Romanists and their shrines, and conquered Jerusalem for the Vatican [7, page 21]. However, Rome's plans miscarried; the Muslims, buoyed up with their victories, turned against Rome. The Muslims eventually built the Mosque of the Dome of the Rock on the site of the Jewish Temple in Jerusalem [7, page 22]. Rivera puts the responsibility for the formation of Islam and its great hatred of true Christianity with the Church of Rome.

The Crusades

In the immediate centuries following the great invasions of the Muslim armies, the Muslim rulers allowed pilgrims safe passage to visit Jerusalem and other parts of the Land of Israel. The Holy Roman Emperor Charlemagne negotiated directly with Caliph Haroun al Raschid, who as a result gave protection and assistance to Romanist pilgrims [11, page 15]. However, this situation changed in the latter part of the 11th century with the invasions of the Turks from the steppes of Central Asia, which resulted in chaotic and dangerous conditions throughout what had been the Eastern Empire. It was then in 1095 that Pope Urban II instigated the Crusades to recover Jerusalem and the "Holy Shrines" for the Church of Rome [11, page 22]. This move was also calculated to extend further the territorial power of the Vatican [12, page 39].

This gave rise to many bloody wars over the next 200 years, which are known as the Crusades. Such actions were in total variance to the teachings of Christ. The very concept of having "Holy Shrines" for Christians to worship at, let alone fight wars over, is alien to the true Church of Christ.

As well as the mutual slaughter of multitudes of Muslims and Romanists, there were less well known victims of the Crusades. The Crusaders, following the anti-semitic teaching of the Vatican, massacred Jews in huge numbers [13, page 5] [9, page 269]. The Crusaders also sacked Constantinople in 1204, pillaging and destroying the Eastern Orthodox churches [13, page 8] [11, page 209]. However, the Muslim armies finally drove the Crusaders from the Middle East at the end of the 13th century.

Rivera records that secret negotiations took place between the Vatican and Muslim leaders [7, page 24]. It was agreed that the Muslims could occupy Turkey (this legitimized the destruction of the Eastern Empire in Constantinople) and the professed Christians in Lebanon could remain. Rivera states that Rome and the Muslims mutually agreed to attack their common enemy, those who believed and preached the Gospel according to the Bible. This rather tenuous alliance between Rome and Islam explains certain seemingly inexplicable events of the 20th century, about which we will have more to say in later chapters.

Knights Templar

Another aspect of the Crusades which we must observe, is that of the monastic order of warriors. Of particular interest is the order of the Knights Templar founded in 1118; their official name was the "Poor Knights of Christ and of the Temple of Solomon." Their headquarters in Jerusalem was known as the "Temple of Solomon," said to have been built on the foundations of the Temple. They elected their own "Grand Master" and their sole superior was the Pope. The Knights Templar were founded to protect the Holy Sepulchre and the visiting pilgrims [11, page 94] [14, page 112].

However, the Knights Templar adopted many practices of Eastern Mysticism, drawing upon secret societies based on the Mysteries [15, page 38]. They were also influenced by Muslim sects, in particular the "Assassins," who killed victims as part of their religion (a form of human sacrifice) [14, page 112]. When the Knights Templar were expelled from the Middle East, along with other Crusaders, they settled in Europe. However, their secret activities quickly attracted the attention of the authorities, resulting in their suppression in the early 14th century. Despite this their secret organisations continued to spread the secrets of the Mysteries, as they understood them. These occult organisations eventually developed into Freemasonry in later centuries [14, page 113] [15, page 40] [16, page 115].

Fatimah

Before we leave the subject of Islam, there is one final aspect which has had a great bearing on later events in the 20th century. Muhammad and his first wife Khadijah had four daughters, the most famous of these was Fatimah who was the favourite daughter of Muhammad [7, page 16]. Muhammad considered her most blessed of women after Mary the mother of Jesus [7, page 27] [9, page 458].

In the 8th century Muslim armies conquered parts of Europe including Spain and Portugal. It was following this that a small mountain village in Portugal was named "Fatima," in honour of Muhammad's favourite daughter [7, page 24]. Many centuries later in 1917 the village of Fatima was the scene of a supposed vision of the Virgin Mary. The words of the vision related to the future conversion of Russia to the Church of Rome. Since the overthrow of the Eastern Empire by Muslim forces in 1453, Rome's great rival the Orthodox Church had come under the protection of the Czars of Russia [13, page 8]. This supposed prophecy was used with devastating effect across Europe, the consequences of which have been far reaching.

Rivera claims that this vision of "Our Lady of Fatima" was carefully planned by the Jesuits, not only to destroy the Orthodox Church in Russia and Eastern Europe, but also to draw Muslims to the Church of Rome with the name of the favourite daughter of Muhammad [7, page 26]. It was no coincidence that "Our Lady of Fatima" appeared in 1917, the year of the Bolshevik Revolution, speaking of the conversion of Russia to the Church of Rome.

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CHAPTER 11

THE JESUITS AND THEIR DOCTRINE

Introduction

Following the powerful preaching of the Gospel by Luther, Zwingli and other men of God in the period 1517 to 1530, the Church of Rome saw millions of its former subjects depart from it. Nations renounced the yoke of the Pope of Rome, after their leaders and many of the people were graciously enlightened by the Holy Spirit. This was also a time in which the Bible was being translated into the languages of Europe and widely distributed. However, it was at this period that one of the most infamous organisations in history was raised up by Satan, who as ever sought to withstand and oppose the Gospel of Jesus Christ. As if to crown the evil and blasphemy of this organisation, it was the very name of Jesus that Satan used. Thus was born "The Society of Jesus," which is commonly known as "The Jesuits." The Jesuits quickly became a powerful force in the Vatican's fight against the Reformation.

Countless books have been written about the Jesuits over the centuries, as their influence has shaped and destroyed whole nations. The subject is a vast one and a whole book could be written on this subject alone. However, we shall try to confine our main consideration of the Jesuits to this and the following two chapters, whilst at the same time describing some of the events in Europe following the Reformation.

Readers might wonder what is the profit in writing about the Jesuits, rather than the godly Reformers. The work of the Reformers is widely known in Protestant churches; but how many know the profoundly devastating effect that the work and doctrine of the Jesuits have wrought upon Protestant denominations ? We write these things to warn fellow Christians of the severe danger from not only the Jesuit organisation, but also from its pernicious doctrines which have permeated most of our modern society and churches.

Before we can properly examine the effect of the Jesuits and their Babylonish teaching upon our society today, it is crucial that we understand the origin, doctrines and history of Jesuits. The author confesses that the sources of information quoted in this book contain some of the most profoundly disturbing details that he has ever read, though in the seemingly benign name of "The Society of Jesus." Truly, it is a false Christ and a

false Gospel that the Jesuits represent. The Jesuits are the main force behind the Vatican and the dynasty of Popes, who not only take the place and name of Jesus Christ, but oppose the Gospel. As we shall show, the papacy is the kingdom of Antichrist, the Pope having all the credentials of the "the man of sin."

Ignatius Loyola

The founder of the Jesuits, Don Inigo Lopez de Recalde, was born in 1491 in the castle of Loyola in the Basque region of Spain. He later Latinized his name to "Ignatius;" it is by the title Ignatius Loyola, that the founder of the Jesuits is known. We will draw from the accounts of three historians, each from different European nations, namely Wylie (Britain) [1], Nicolini (Italy) [2] and Paris (France) [3]. They all tell the same story.

Ignatius Loyola began his career as a soldier. However, he was seriously wounded in the leg, which left him with a permanent disability such that he could not continue as a soldier. Nevertheless, the Order that he was to found was based upon the principles of military discipline learnt as a soldier. The leader was to be the "General" who demanded total and unquestioning obedience from his inferiors; they in turn demanded the same total obedience from their own subordinates. The Order itself was to be at the complete disposal of the Pope as an army of the most zealous and dedicated spiritual warriors for the Vatican. They did not appear as the Crusaders had done in the form of a literal army, but they specialised in warfare by stealth and deception, undermining the enemy (that is, Protestants and true Christianity) and turning it to serve the Pope.

After Loyola's injury in 1521 he had a period of convalescence, during which he was deeply taken up with Romanist accounts of the exploits of various "Saints." On his recovery he was fired with a great zeal to emulate them with some great exploit for the Church of Rome. He rapidly became a fanatic, who made use of extreme penances and self-torture of his own body in an attempt to gain acceptance with God. It was during this time that he resorted to a cave in Manresa. Here he received visions and revelations, which led him into the deepest Babylonish errors of the Church of Rome, namely the Mass and worship of the Virgin Mary.

Loyola set about trying to teach and draw followers to him. However, on more than one occasion he attracted the attention of the Spanish Inquisition, who arrested and questioned him on a charge of heresy about his strange and mysterious activities,

including the extraordinary power he possessed over his followers. Each time he was released and cautioned not to continue with his teaching. After this Loyola resolved upon gaining a formal education and religious training, which led him eventually to Paris in 1528. It was here that he gathered around him a small band of highly intelligent young men, who were to be the nucleus of the Jesuits in subsequent years.

This group of ten men formed itself into a Society on the 15th August 1534 in the underground chapel of the church of Montmartre in Paris at a secret Mass. The date was chosen because it was the day of the Assumption of the Virgin Mary; the place was also chosen because it was specially consecrated to Mary. The ten made vows of chastity and poverty, followed by a solemn oath to dedicate their lives to the conversion of Muslims, or if that should not be practical, to lay themselves and their services unreservedly at the feet of the Pope.

It soon became apparent that their first course of action, the conversion of Muslims, was not practical. They therefore turned their immediate attention to the Western world and progressively made their way to Rome. They built up a reputation for their great zeal in preaching the doctrines of Rome and for labouring in hospitals. However, their preaching was not from the word of God in the Bible. On the contrary, they upheld the grossest doctrines of the Church of Rome.

When in Rome they were received favourably by Pope Paul III. He welcomed the offer of assistance from Loyola and his companions. The old monastic orders had proved quite incapable of standing up to the preaching of the Reformers. A constitution for the new Society was drafted and agreed with the Pope, who in 1540 officially established "The Society of Jesus," with Ignatius Loyola as its first General. These new soldiers of the papacy quickly demonstrated both their intellectual capabilities and unswerving zeal for Romanism. They spread rapidly through Europe, increasing in numbers and influence. It was not long before the gains of the early part of the Reformation were reversed through murderous campaigns of persecution instigated by the Jesuits; we will speak more of this in the next chapter.

Loyola and the Occult

There are a couple of features about the previous account which we should observe. Firstly, Loyola received revelations in a cave and the Jesuits were originally instituted in a Mass celebrated underground. This follows the example of the rites of the Mysteries, which were frequently celebrated underground in honour of the Beast from

out of the earth (Revelation 13. 11). Let us notice the similarity with Muhammad, who likewise received revelations in a cave.

The second rather strange aspect is the interest of the Inquisition in Loyola's activities. How is it that he was released, when so many others for even the suspicion of departure from the practice of the Church of Rome were put to death? As we saw in previous chapters, the worship of the Church of Rome was largely that of Babylon, but with a facade of Christianity. The teaching of Loyola and his Jesuits bore all the hallmarks of the religion of Babylon, but it was a more deeply occult form than that officially accepted by the Church of Rome at the time. Nevertheless, sections of the Church of Rome believed the extremes of the worship of Mary, the sacred heart and papal infallibility. Thus there was an underlying affinity between many deeply immersed in the Church of Rome and Loyola's teaching; unity lay in the principles of the Mysteries of Babylon.

Rivera states that Loyola was also more than just a zealous fanatic of the Church of Rome; he was involved in the occult group called in Spanish the "Alumbrados," or in English the "Enlightened" [4, page 23]. The Latin rendering of the title is the infamous "Illuminati."

Tupper Saussy provides completely independent evidence in support of Rivera's claim [5, page 40]. Tupper Saussy explains that when Pope Clement V dissolved the Knights Templar in 1312, the dissolution was a mere formality, permitting "the Templars, in other manifestations, to continue enriching the papacy. For Grand Master Jacques de Molay, just prior to his execution in 1313, sent the surviving thirteen French Templars to establish four new Metropolitan lodges.... Thus, the Knights *remained* the militant arm of the papacy. Except that their wealth, their secrecy, their gnostic cabalism, and their oath of papal obedience were obscurely dispersed under a variety of corporate names." In Spain and Portugal the Knights Templar became the Illuminati. It was this successor to the Templars that Loyola came to lead.

Let us consider solemnly, that those who seek such "enlightenment" or "illumination" are worshipping Lucifer, the supposed light giver and illuminator of mankind. As we saw in previous chapters, Lucifer is not just the sun god of Babylon, but is in reality Satan appearing as an angel of light (2 Corinthians 11. 14).

The Spiritual Exercises

The form of teaching that Loyola claimed was revealed to him was called the "Spiritual Exercises." These were intended to bring one to spiritual perfection. Rivera states, "through systematic meditation, prayer, contemplation, visualization, and illumination, Loyola would go into a trance and ecstasy. He was even seen to levitate off the floor, as have many Jesuits completely under satanic power, including myself. This was to build his elite Jesuit Order to follow him in blind obedience. Loyola built his concepts from Ancient Greece, from the occult, and from sciences. He wanted his priests to become the intelligentsia of the Roman Catholic religious orders." [4, page 24]

The basic teaching and initiation for a man who wished to join the Jesuits was that of Loyola's "Spiritual Exercises." Wylie speaks of the "Spiritual Exercises" as follows [1, page 384]: "This is a body of rules for teaching men how to conduct the work of their "conversion." It consists of four grand meditations, and the penitent, retiring into solitude, is to occupy absorbingly his mind on each in succession.... It may be fitly styled a journey from the gates of destruction to the gates of Paradise, mapped out in stages so that it might be gone in the short period of four weeks.... The method prescribed was an adroit imitation of that process of conviction, of alarm, of enlightenment, and of peace, through which the Holy Spirit leads the soul that undergoes that change in very deed. This Divine transformation was at that hour taking place in thousands of instances in the Protestant world. Loyola, like the magicians of old who strove to rival Moses, wrought with his enchantments to produce the same miracle."

The candidate who went through the "Exercises" was guided by a "director." All the senses were to be employed in these meditations, until finally the mind of the candidate is broken like that of horse to obey its master in all things. Paris quotes an old French writer on the Jesuits [3, page 21]: "Not only visions are prearranged, but also sighs, inhalings, breathing are noted down; the pauses and intervals of silence are written down like on a music sheet... which means that the man, being inspired or not, becomes just a machine which must sigh, sob, groan, cry, shout or catch one's breath at the exact moment and in the order which experience shows to be the most profitable.... He [Loyola] only needed just thirty days to break, with this method, the will and reasoning.... While the inquisition dislocated the body, the spiritual Exercises broke up the thoughts under Loyola's machine."

These methods of Loyola are just like those of other occult and Babylonish religions, that also use methods of transcendental meditation, trances and visions. In later years the Jesuits became involved with witchcraft, Voodoo and the Eastern religions of Hinduism and Buddhism; all these have a common root in Babylon [4, page 24].

In the Place of God

The Jesuits, once moulded by the "Spiritual Exercises" and further training, were to obey their superiors absolutely. Let us consider the following extraordinary quotations from the Constitutions of the Jesuits provided by Wylie [1, page 392]. The Jesuit "must give instant compliance;" they are taught to "immolate [sacrifice] their will as a sheep is sacrificed;" they are "directed under Divine Providence by their superiors just as if they were a corpse, which allows itself to be moved and handled in any way." Similar quotations are given by Paris [3, page 26].

The Constitutions justify this absolute obedience, because they claim that the General of the Jesuits is in the place of God and Jesus Christ [1, page 392]. In more than 500 places in the Constitutions it is taught that the Jesuit is to see Jesus Christ in the General ! This claim to be in the place of God follows that claimed by the Pope, to whom the Constitutions give ultimate obedience. However, the General of the Jesuits eventually came to wield so much power in the Vatican, that he became known as the "Black Pope," on account of the black clothes worn by Jesuits and the General's enormous power.

This supposed divine authority is also transmitted through the chain of command. The Constitutions teach a Jesuit that his superiors are "over him in the place of the Divine Majesty." [1, page 392] The claim of divine authority of a superior over an inferior has been carried through to the wider priesthood of the Church of Rome [6, page 43]. If this were not enough, let us consider the following quotation in Nicolini from the Constitutions [2, page 34]. "No constitution, declaration, or any order of living, can involve an obligation to commit sin, mortal or venial, unless the superior command it in the name of our Lord Jesus Christ, or in virtue of holy obedience; which shall be done in those cases or persons wherein it shall be judged that it will greatly conduce to the particular good of each, or to the general advantage; and, instead of the fear of offence, let the love and desire of all perfection succeed, that the greater glory and praise of Christ, our Creator and Lord, may follow."

What awful blasphemy ! The superior can command a Jesuit to commit sin for the "greater glory of God" and in the "name of Jesus Christ." This masterpiece of the Devil has wrought countless atrocities over the centuries. Let us now consider the effect of this on the system of "morality" taught by the Jesuits. This study is of great relevance today, for the Jesuit system has deeply influenced modern 20th century thinking, including the professed Protestant churches.

Jesuit Morality

In the Bible the standard of what constitutes right or wrong is the commandment of God. That which is contrary to God's commandments is sin, and is hated by a holy and sovereign God. If it were not for the perfect sacrifice of the Lord Jesus upon the cross for his chosen elect people (not on account of any goodness in them, but because of God's free grace and mercy), there would be no salvation and no deliverance from eternal punishment for sin in hell. The standard of justice in Britain and other nations has for centuries been based upon the foundation of God's commandments, which in recent years has been overthrown. (We refrain from using the term "morality" in respect of God, for the Bible uses no such word; morality has connotations with the customs and relative values of men.)

In the Jesuit system the standard of morality is now the Jesuit superior, through the chain of command to the General and ultimately the Pope, since the superior is in the place of God to the inferior. We can see how this undermines personal responsibility in the sight of God from the following account by Chiniquy, whilst he was training to become a Romish priest [6, page 43]. He asked one of his professors, "When I shall have completely bound myself to obey my superior, if he abuses his authority over me to deceive me by false doctrines, or if he commands me to do things which I consider wrong and dishonest, shall I not be lost if I obey him ?" To this the professor answered, "You will never have to give an account to God for the actions that you do by the order of your legitimate superiors. If they were to deceive you, being themselves deceived, they alone would be responsible for the error, which you would have committed. Your sin would not be imputed to you as long as you follow the golden rule which is the base of all Christian philosophy and perfection: humility and obedience."

Therefore, the Jesuit (or indeed in more recent centuries, any member of the Church of Rome) can claim as a defence before God and man, that he was only following orders,

no matter what the word of God or his conscience might say. It is no coincidence that those involved in the Nazi holocaust said in their defence after the war, they were simply following orders ! As we shall see later, the Nazi SS and Gestapo were modelled on and connected with the Jesuits [3].

The next great principle of the Jesuit system is that "the end sanctifies the means." [1, page 394] Wylie states, "Before that maxim the eternal distinction of right and wrong vanishes... There are no conceivable crime, villainy, and atrocity which this maxim will not justify. Nay, such become dutiful and holy, provided they be done for "the greater glory of God," by which the Jesuit means the honour, interest, and advancement of his society. In short, the Jesuit may do whatever he has a mind to do, all human and Divine laws notwithstanding." Are not the maxims of "the ends justifies the means" heard everywhere today ?

A further twisted doctrine of the Jesuits is that of "probablism." Wylie again explains [1, page 395]: "We shall suppose that a man has a great mind to do a certain act, of the lawfulness of which he is in doubt. He finds that there are two opinions upon the point: the one *probably* true, to the effect that the act is lawful; the other *more probably* true, to the effect that the act is sinful. Under the Jesuit regimen [system] the man is at liberty to act upon the *probable* opinion.... To make an opinion probable a Jesuit finds easy indeed. If a single doctor [teacher] has pronounced in its favour, though a score of doctors may have condemned it, or if the man can imagine in his own mind something like a tolerable reason for doing the act, the opinion that it is lawful becomes probable." This is uncomfortably like the present day maxims of the world that have invaded the professed churches: "If Mr. X does this, why can't I ?" May the Lord deliver us from this devilish teaching of the Jesuits, and turn our eyes to the pure word of God in the Bible as our infallible guide.

Following on from the doctrine of "probablism," is that of "directing the intention." This means that if the soul can abstract itself from whatever action the body is committing, at the same time meditating on some holy theme or on some advantage that the act of the body may perform, then the soul contracts no guilt or stain. Therefore, the Jesuit can kill somebody or tell a lie with impunity, provided he does so with a "holy" intention. On the contrary, the Bible teaches that "sin is the transgression of the law," (1 John 3. 4) and that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2. 10) When king David was moving the Ark of God on a cart to Jerusalem (but not according to God's chosen method) the oxen shook it (2 Samuel 6). Then Uzzah put out his hand to steady the Ark, which would

seem to have been done with a "good" motive. However, this was contrary to God's commandments, which required the Ark to be carried on staves by Levites (Exodus 25. 14, Numbers 3. 31). The Lord smote Uzzah for his error and he died.

Let us finally consider the doctrine of equivocation or "mental reservation." This allows for the Jesuits to follow a secret policy, whilst openly stating something quite different in front of the world. This is the same as the system of the Mysteries, in which the secret doctrines and purposes of the initiated could be hidden under double meanings and secret symbols, which seemed quite innocent to the unlearned. Nicolini gives the following quotation from a Jesuit writer [2, page 244]; "it is permitted to use ambiguous terms, leading people to understand them in a different sense from that in which we understand them... A man may swear that he never did such a thing (though he actually did it), meaning within himself that he did not do so on such a day, or before he was born, or understanding any other such circumstances, while the words which he employs have no such sense as would discover his meaning."

Using this principle, another Jesuit writer also explains how one might commit perjury and yet be supposedly blameless [2, page 244]. "It is the intention that determines the quality of the action; and one may avoid falsehood if, after saying aloud *I swear that I have not done that*, he add in a low voice, *today*; or after saying aloud, *I swear*, he interpose in a whisper, *that I say*, and then continue aloud, *that I have done that*, and this is telling the truth." Thus the Jesuit supposes that so long as God knows the "truth," he may deceive everyone else without sinning ! Even the most solemn oath, be it for the Christian ministry, a position in government or that of a monarch, may be sworn, whilst the person swearing has no intention of following what he has just sworn to do. This form of Jesuit inspired deception has become widespread and generally accepted within modern society.

The Confessional and Penances

Early in his career, Loyola claimed to have received the gift of healing the troubled consciences of others [2, page 13]. In the Church of Rome such supposed healing of consciences took place by the confession of sins to a priest, who would then give absolution and set certain penances to be performed (for example, repetition of prayers or physical self-punishment). Therefore, the confessional became a speciality of the Jesuits. By contrast the teaching of the scripture is that God only can forgive sins (Luke 5. 20-25); the New Testament is full of examples of sinners coming to Jesus

Christ and being forgiven, since he is the eternal Son of God, the second person in the Trinity. The idea of a priest absolving sins is a further demonstration of the Romish teaching that the priest is in the place of God.

As we have seen earlier in the book, confessions formed a part of initiation ceremonies into the Mysteries. The Church of Rome took the idea of the confessional from the pagan religions of Babylon [7, page 9]. Despite the rite supposedly cleansing from guilt, the purpose was often to obtain incriminating information with which to blackmail, if necessary, those received into the Mysteries from revealing its secrets. The questions put in the confessional included those of an obscene nature [7, page 10]. The abominably immoral priests of Bacchus used to take confessions; just like the priests in the Church of Rome, they had to swear to be celibate (to remain unmarried) [8, pages 86 and 132]. It is therefore apparent that the confessional is yet another example of the rites of the Mysteries within the Church of Rome.

The Jesuits took the confessional to an extreme, going beyond anything that had gone before. They specialised in being able to soothe all manner of consciences by saying that crimes were not really sinful, or required only the lightest of penances [2, page 236]. Use was made of all the devilish ideas of the Jesuits' system of morality, which we briefly discussed above. Through this they became very popular as confessors, attracting the rich and powerful by flatteries.

The Jesuits carefully manipulated the rich to gain money and lands in bequests. They did this by implying that the person would spend less time in purgatory, if they gave their wealth to the Jesuits. They were also able secretly to direct the affairs of state and destinies of nations [1, page 404] [3, page 63]. If a monarch or government minister went to confession, there was no limit to what the Jesuit confessor might ultimately ask. Once he was ensnared with flattering absolutions, then later more onerous demands could be placed. The secrets of the state could be winkled out and then passed on by the confessor to an enemy; policies of state might also be required from the minister or monarch that would serve the interests of the Vatican or the Jesuits. Furthermore, subtle pressure could be brought to bear via a ruler's wife, who herself was ensnared in the confessional.

One of the most evil aspects of the confessional in the Church of Rome is the nature of some of the questions that may be put by the priest; Jesuit theologians have been the foremost in promoting this abomination. The intention of the questions is claimed to be to gain the fullest possible confession for sins, extracting even those of a most intimate

nature [7, page 10]. Chiniquy reveals that he was asked the most shocking and obscene questions by the priest at his first confession, whilst he was still a boy [6, page 22]. Subsequently, when Chiniquy was training to be a priest and had taken the vow of celibacy, he and the other trainee priests were taught about all the immorality that they might have to hear in the confessional [6, page 83]. For young bachelors, who had just taken a vow of celibacy, to be required to study all manner of sexual sins put the greatest of temptations and snares before them. Furthermore, they were instructed on the awful questions they were to ask penitents, including girls and unmarried women.

What can be more disgusting than a young girl or married woman being asked questions a father or husband would not even dare to mention? Chiniquy [9, page 141] gives a selection of the confessional questions taught by various theologians of the Church of Rome (with full references), but he retains them in the original Latin because of their terrible and disgusting nature.

Chiniquy [6] [9] gives numerous examples where the confessional has led both priest and penitent into the most terrible snares and illicit unions. There are still today constant examples coming to the public attention of immorality between priests and their penitents or parishioners. Although the open immorality of the Church of Rome in the Dark Ages and Medieval times has been largely suppressed, it is nevertheless a real feature under the surface today [10, page 170].

Hislop concludes that the immoral questions of the Romish confessional are simply derived from their counterparts in the Mysteries [7, page 10]. How appropriate then are the words written on the forehead of the great whore, who symbolises in the book of Revelation the Church of Rome: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." (Revelation 17. 5)

Mariolatry and the Sacred Heart

Another feature of the Jesuits has been their influence within the Church of Rome to increase the worship of Mary [3, page 59]. In recent centuries they have brought influence to bear to make Mary the mother of Jesus into a virtual goddess in the worship of Rome, with her supposed immaculate conception, sinless life and assumption into heaven to reign as "Queen of Heaven." Although these doctrines had been held by elements within the Church of Rome, they were not officially proclaimed

as infallible truth until 1854 and 1951, respectively [11, page 16]. Mariolatry started appearing in the 4th century, when the worship of Isis or Diana (names given to Nimrod's wife) was converted into that of Mary; even the portraits of Mary were copied from those of Isis [11, page 13]. It is very telling that it was at Ephesus in 431 AD, the great centre of the worship of Diana, that the worship of Mary was officially sanctioned by the Church. The teaching of the Jesuits led the Church of Rome ultimately to accept almost all of the Babylonish doctrines concerning the "Queen of Heaven," the deified licentious wife of Nimrod, and blasphemously apply them to Mary the mother of Jesus [7, page 264].

Closely associated with Mariolatry is the rosary, which is a necklace with beads that are for counting prayers; these prayers are mostly to Mary and are repeated many times over. The rosary is of Babylonish origin and was widely used in pagan religions; it is still used by Buddhists and some Muslims today in their devotions [11, page 21]. Hislop states that the word "rosary" comes from the Chaldee "Ro Shareh," which means in English "thought director." [7, page 188]

A further aspect of the Jesuits is their obsession with the worship of the Sacred Heart [3, page 89]. This is most clearly symbolised by the "Sacre Coeur" (Sacred Heart) church at Montmartre in Paris (the place in which the Jesuit order was first initiated in 1534 by Loyola), which the Jesuits obtained permission to build by prevailing upon the French government in 1873 [3, page 89]. The worship is not just that of the "Sacred Heart" of Jesus, but also of the "Sacred Heart" of Mary [7, page 266]. It goes without saying, that the veneration of the "Sacred Heart" has no justification from the scriptures. Its origin is from one of the Mystery symbols of Babylon, which is revealed by considering that the English word "heart" is rendered "Bel" in Chaldee [7, page 190]. However, "Bel" is also the name of the god of Babylon. Therefore, the worship of the "Sacred Heart" is none other than a mystery symbol for the worship of the "Sacred Bel," the Babylonian false messiah and antichrist ! The heart signified the re-born Babylonian messiah. In pagan Rome there was Venus and her son Cupid, who was represented as a boy with a bow and arrow shooting his shafts at the hearts of mankind [7, page 189]. Not only the heart symbolises Nimrod, but the implements of hunting show that Cupid is Nimrod "the mighty hunter." (Genesis 10. 9) How remarkable it is then to see Cupid and its Babylonish symbolism used today under the cover of the Romish "Saint Valentine."

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CHAPTER 12***THE RISE AND FALL OF THE JESUITS******Introduction***

In the previous chapter we looked at the origin of the Jesuit Order and gave a summary of the doctrines of the Jesuits. We are now in a position to trace out briefly the meteoric rise of the Jesuits and the profound effect they had in the 200 years after their foundation. Two main aspects will be considered: firstly, how the Jesuits operated in Western Europe; and secondly, how the Jesuits conducted their foreign missions in America, India and the Far East. The actions of the Jesuits in these two spheres are of great significance.

Finally in this chapter, we shall look at the fall of the Jesuits in the 18th century. Many today would recognise the role of the Jesuits in the time of the Reformation, but would think that the Jesuits as a force ended with their ruin in the 1770's. However, the Society was maintained outside Western Europe, until it could re-establish itself again. The Jesuits' revenge against their enemies was terrible; the history of Europe and the state of Protestant churches have been greatly influenced by the actions of the Jesuits ever since their re-establishment. To gain a better understanding of the threats to the Christian Church today, we must consider the historical events surrounding the Jesuits.

Jesuit Policies in Europe

One of the first things that followed the establishment of the Jesuit Order in 1540 was the re-establishment of the Inquisition, with all its terrible tortures and atrocities. Loyola petitioned the Vatican to re-invigorate the Inquisition, following a long period in which many of its terrible edicts had not been implemented [1, page 422] [2, page 60]. Its re-establishment in 1542 saw its powers extended and used as a terrible instrument to persecute the Church. In Italy the Inquisition was crucial in halting the preaching of the Gospel, which had only begun to bear fruit a few years previously.

Three years later saw the commencement of the great Counter-Reformation Council of Trent in 1545, which continued with several long breaks until 1563. The Jesuits played a leading role in influencing the extreme Romanist pronouncements of the Council. Foremost of these Jesuits was Lainez, who succeeded Loyola as the second General of

the Jesuits [2, page 144]. The Council of Trent was the great theological counter-offensive of the Church of Rome against the Reformers. However, it was also the vehicle by which the great persecution and attempted annihilation of Protestants around Europe was planned. These plans were implemented in the massacres of Protestants in France and the Netherlands, which followed the end of the Council [4, page 40]. The Lord, in his sovereign wisdom, permitted these tribulations to come upon the Church.

Another very effective policy of the Jesuits was the founding of schools, seminaries and other places of learning [2, page 213]. Their abilities as teachers, their outward generosity, dedication and zeal drew many people to study with them. Unlike previous Romanist institutions, the new Jesuit schools encouraged the children of Protestants to attend. However, this education also included the indoctrination of their pupils into the rites, symbols and ceremonies of the Church of Rome. In Germany, where the preaching of the Gospel had such a great effect in the days of Luther, the Jesuits were able to undermine Protestant families, especially those that were influential and rich [1, page 415]. This was done by attracting parents, who desired their children to have a good education, to send their children to a Jesuit school or college. Once there, the children would be steadily led to follow Romish observances and to accept the Romanist faith. The firm and rigid discipline of the Jesuit education did not encourage pupils to have freedom of thought and expression, but rather to be drilled into the doctrines and superstitions of the Church of Rome, leading pupils to accept them without question [2, page 221].

Jesuit Infiltration

Jesuits also pursued their aims (and indeed still do so today) by undermining Protestant nations and churches with the use of infiltration and sabotage [3, introduction]. The Jesuits had in their armoury all the doctrines we examined in the previous chapter, by which they could deceive, commit crimes, swear falsely and murder opponents, yet they supposed that they were serving God. The justification given was that these acts were "for the greater glory of God;" in other words, they advanced the cause of the Church of Rome, or even more crudely they advanced the cause of the Jesuits.

In order to demonstrate the depths, that few today would suspect anyone professing the name of Christ would ever go to, we quote from Chiniquy the text of a Jesuit oath [5,

page 375]. This oath was made public after the suppression of the Jesuits in 1773.

"I, A.B., now in the presence of Almighty God, the Blessed Virgin Mary, ... , do declare from my heart, without mental reservation, that Pope Gregory is Christ's Vicar-general, and is the only true and only head of the Universal Church throughout the earth; and that by virtue of the keys of binding and loosing, given to His Holiness by Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed; therefore, to the utmost of my power, I will defend this doctrine and His Holiness, rights and customs against all usurpers of the heretical, or Protestant authority whatsoever, especially against the now pretended authority and Church of England, and all adherents in regard that they be usurped and heretical, opposing the sacred Mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king or prince, or state named Protestant, or to any of their inferior magistrates or officers. I do further declare that I will help, assist, and advise all or any of His Holiness' agents in any place wherever I shall be, and do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended power, legal or otherwise. I do further promise and declare, notwithstanding that I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interests, to keep secret and private all her agents, counsels, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me..."

Jesuit Activity in Britain

This policy of subversion of Protestant churches soon became apparent after the end of the Council of Trent. Wylie records that as soon as the Jesuits started entering England, discoveries were made in the 1560's of men preaching as ministers of the Church of England, but who were in reality Jesuit agents sent to sow discord amongst Protestants [4, page 442]. In 1568 a Jesuit priest posing as a Church of England minister, after having preached in Rochester Cathedral, unintentionally dropped a copy of secret instructions on how to undermine and destroy the Church of England. These were discovered by the Cathedral authorities, who instigated a search of the minister's lodgings, where "a licence from the Jesuits and a Bull from Pope Pius V were found concealed in his boots, authorising him to preach whatever he might judge best fitted to inflame the animosities and widen the divisions of the Protestants." [6, page 156]

The secret instructions to this Jesuit also stated, "there being ... no better way to demolish that Church (the Church of England) of heresy, but by mixture of doctrines, and by adding of ceremonies more than at present permitted." The ultimate goal of these secret instructions was to bring the Church of England and other Protestant churches on their knees back to the Church of Rome [6, page 157]. This was the aim of the Jesuits in the 1560's; but when we look at the much weakened state of the professed Christian Church in Britain today and the tendency of the Ecumenical Movement towards union with Rome, we see how successful the policy of the Jesuits has been.

Throughout the reign of Elizabeth I the Jesuits were involved in plots to kill the queen and to re-impose Romanism on England by means of rebellions or foreign invasion, such as the Spanish Armada of 1588 [2, page 151] [4]. This continued after the death of Elizabeth, with the Jesuit inspired Gunpowder plot of 1605, in which King James I and parliament were to be blown up. Their intrigues under Charles II and James II led to great commotion and persecution in Britain. Mercifully, the country was spared the horror of the St. Bartholemew's day massacre in Paris of 1572, or the wholesale destruction of the French Protestants that followed the revocation of the Edict of Nantes in 1685. The Lord spared Britain and raised up the Glorious Revolution under William of Orange in 1688, from which Britain's Protestant constitution and liberties of the next 300 years flowed.

The involvement of the Pope and the Jesuits in the plots against Britain are well documented in the book by Close [6]. In this he makes use of original documents and state papers held in the British Museum, Spanish state archives and even the Vatican archives themselves. These uphold the accounts of old historians, that the Jesuits and the Church of Rome were behind the plots against this country in the 16th and 17th centuries.

In the last 150 years, there have been many attempts made by the Church of Rome to have these historical accounts rewritten, so as to make heroes out of the Jesuits and to persuade people that the Church of Rome did not try to overthrow Protestant nations. Close, who wrote in 1935, proves these revisionist histories to be bogus and to be the work of the Jesuits and carefully placed Romanists. He exposed how the Church of Rome was infiltrating the Public Record Office and seeking to place Romanists in prominent places in the field of history, and also in the media. In 1935 there were still many who withstood this falsification of British history. However, we fear 60 years later, that the Church of Rome has almost achieved its objective of removing anything

damaging to its image from history text books. The true nature of the Reformation and the Church of Rome is almost unknown to a whole generation of Britons today. Once more we see that the Jesuit policies have succeeded in undermining the cause of the Gospel in Britain.

Jesuit Expansion in Europe

From a small beginning, the Jesuits rapidly expanded in continental Europe after the sanctioning of the Order by the Pope in 1540. This was facilitated by the fact that the Jesuits were not under the jurisdiction of any bishop, but were free to pursue their policies wherever and however they pleased. From Italy they established themselves progressively in Spain, Portugal and Austria, from where they gained a foot hold in Germany, the birthplace of the Reformation [1, page 412]. The Jesuits gained great influence with the rulers of these nations. Once this was achieved, persecution was raised against Protestants.

The policy of Jesuits in Germany ultimately led the country to disaster [1, page 416]. The Jesuits hated the toleration that existed in Germany between Protestants and Romanists, which followed the settlement of Augsburg in 1555 [4, page 249]. The Jesuits were instrumental in re-igniting persecution in Germany, which ultimately led to the terrible 30 Years War in Germany that started in 1618. Although the plans of the papacy to rid Germany of Protestants failed, owing to the military intervention of Protestant Sweden, the war left much of Germany in ruins.

In the neighbouring Austro-Hungarian Empire ruled by the Hapsburgs, who held the title of Holy Roman Emperor, the influence of the Jesuits became immense [4, page 229]. During the 17th century there were times in which the Jesuits virtually controlled the Emperor. Those who dared to preach the Gospel in the Austrian Empire suffered terrible persecution; the policy of the Jesuits left the true Church almost desolate in this part of Central and Eastern Europe.

As in Austria, the influence of the Jesuits in Poland was enormous [2, page 202]. Until the mid 16th century the Protestant cause flourished in Poland, which at that time was a major power in Eastern Europe. Again the entrance of the Jesuits into Poland after the Council of Trent in the 1560's was crucial in turning the country back into papal darkness. The familiar tactics of influencing the monarchy, controlling education and inciting persecution were practised by the Jesuits [4, page 185]. The consequences of

this were not only the progressive destruction of Protestant churches and schools, but a suppression of learning and freedom of thought generally. The Jesuits, even by the confession of Romish authors, deliberately introduced forms of learning that were very hard and lengthy, so as to keep pupils under their influence for as long a time as possible; this gave maximum opportunity to shape pupils in the Jesuit mould [4, page 190]. The standard of education, literature and industry declined, as did the national well being, which led ultimately to disastrous policies towards its neighbours. This insidious influence of the Jesuits led finally to Poland's annihilation [3, page 40].

The Jesuits found their entry into France to be initially slow, owing to opposition from Parliament and clergy who were jealous of their enormous privileges [1, page 413]. However, in 1561 they were able to open a college in Paris, from which numerous schools and seminaries were planted around France. The Jesuits inflamed the civil wars raging between the supporters of the papacy and the Huguenots (French Protestants). They were even implicated in the murder of the French king Henry III in 1589 [2, page 182]. For this and other plots against the well being of France, the Jesuits were expelled from France in 1594 [3, page 47]. However, this was not for long; by 1605 they again wielded considerable power [2, page 191].

The French monarch who succeeded Henry III was Henry of Navarre (Henry IV). As heir to the throne he was a Protestant, but when he took the French throne he renounced the Protestant faith and became a Romanist [1, page 621]. However, he was still sympathetic to the Huguenots and wished to see an end to the religious conflicts. This led to the Edict of Nantes in 1598 [1, page 622], which granted toleration to the Huguenots throughout France. After surviving attempts and plots on his life, for which the Jesuits were implicated [2, page 187], Henry IV was finally murdered by the monk Ravaillac in 1610. He confessed that the books of the Jesuits had inspired him to kill the king [3, page 47]. Nicolini gives numerous quotations from Jesuit writers, who taught that it was right to kill "heretics" and to assassinate monarchs who incurred the displeasure of the Pope, or whose policies did not favour Rome [2, page 191]. Whether the Jesuits explicitly planned the murder of Henry IV is disputed, but it is clear that the Jesuits hated his toleration of Protestants, for which they considered he had departed from the cause of the papacy. This undoubtedly led Ravaillac to think that murdering Henry IV was a righteous act.

Despite all this the Jesuits managed to extend their influence in France during the 17th century, in spite of much opposition. Their great tactic was to control the French king by having a Jesuit as his father confessor. This was used to great effect during the very

long reign of Louis XIV [2, page 267]. From a child Louis had a Jesuit confessor, whose influence turned him into a fanatical bigot that unleashed terrible persecution against Protestants. Louis led an immoral life, which his Jesuit confessor made careful use of to have Louis trembling at his feet for forgiveness [4, page 327]. This influence led to the great acts of violence that erupted against the Huguenots; these came to a climax when all Protestant worship, both public and private, was outlawed by the revocation of the Edict of Nantes in 1685 [4, page 332]. Hundreds of thousands of France's finest citizens were forced to flee for their lives. Those Huguenots that remained were forced to accept Romanism or face terrible punishments; the Jesuits were always at the fore in these acts of persecution [7]. By the destruction of the Huguenots, France suffered a terrible blow and slipped into national decline [3, page 48].

Jesuit Persecution of Fellow Romanists

As we have seen, Jesuits not only persecuted Protestants, but also murdered kings who were members of the Church of Rome, on the basis that they did not follow the extreme policies approved of by the Jesuits. Furthermore, the Jesuits bitterly hated their opponents within the Church of Rome. Foremost amongst these in France were the Jansenists, who considered the Jesuits to be in serious error. Although the Jansenists remained within the Church of Rome, their views had a number of points in common with those of Luther. They made public ridicule of the Jesuits with powerful exposures of the gross ungodliness which the Jesuits endorsed [1, page 396] [2, page 240]. Consequently, the wrath of the Jesuits was kindled, and the Jansenists were singled out with the Huguenots for persecution [2, page 268].

It is a very important point for readers to appreciate, that the Jesuits not only persecuted Protestants, but also Romanists that opposed the cause of the Society of Jesus. This was the logical conclusion of the doctrine that "the ends justify the means." If the Society of Jesus was opposed by a Romanist king, bishop or even the Pope himself, then it was considered lawful to kill that person "for the greater glory of God." Since the General of the Jesuits was supposedly in the place of God and his Son Jesus Christ, then the Jesuits reasoned that any who opposed the General opposed God and could be legitimately killed !

Missions to India and the Far East

In addition to expansion in Europe, the Jesuits sought to gain converts in parts of the world that had barely seen the Gospel or any form of professed Christianity. This work was begun by Francis Xavier, who was one of Loyola's original disciples from Paris. In 1542 Xavier set out for Goa, the Portuguese colony in India [3, page 50]; from India he subsequently went to Japan and China. This started a long history of Jesuit missions in India and the Far East. Through these the Jesuits gained considerable influence with the powerful East India Company [8, page 167].

In these countries the Jesuits method of attracting converts was to allow conversion on the flimsiest of evidences and a simple outward ceremony [2, page 110] [3, page 50]. The Jesuits also merged Hindu rites into those of the Church of Rome, so as to attract the native Hindus [2, page 108]. Much the same approach was used in China and Japan, where the Eastern religions were readily mixed with Romanism [3, page 54]. However, the same insidious methods were used in the Far East as those used in Europe: namely, they gained converts in the royal households of these nations, who could then be influenced in the confessional [9, page 133]. The promotion of education and the sciences were also a cover for the Jesuits' activities.

When the Jesuits exerted a sufficient degree of influence, then the persecution of those who held to the Eastern religions began, especially Buddhists in Indo-China [9, page 141]. By means of their converts in high places, the Jesuits and the Church of Rome sought to convert China, Indo-China and Japan to Romanism; this was helped by means of an indigenous Romanist minority which they had drawn to the Church of Rome. As a result of the Jesuits' revolutionary and subversive tactics, they were expelled from many of the nations in the Far East [3, page 51]. Their actions in the name of Jesus Christ in Japan were so odious and deceitful to the Japanese, that all Christians were banned from Japan for over two hundred years [9, page 155]. However, the Jesuits left behind them a legacy of Romanist minorities in Indo-China, which were used by the papacy in Vietnam during the 1950's and 1960's to attempt the forcible conversion the majority population to Romanism [9]. As with most places the Jesuits touch, disaster later follows; this can be seen in the terrible legacy of the Vietnam War.

It is interesting to note the way in which the Jesuits mixed the Eastern religions with Romanism. Both Hislop [10] and Woodrow [11] give abundant proofs of the Babylonish origin of Hinduism, Buddhism and other Eastern religions. This is also confirmed by Chiniquy [5, page 462]. Thus we see that they have a link with the

Church of Rome in their common ancestry from the Mysteries of Babylon. It is not surprising then to see such mixing of Romanism with the religions of the East.

Jesuit State of Paraguay

The Jesuits were also very active in the Spanish and Portuguese territories of Central and Southern America, in which the native peoples were converted (often at gun or sword point) to Romanism by the conquering Europeans. However, the Jesuits eventually gained a special status and were granted their own territory of Paraguay in the 17th century; this was more extensive than the present borders of the nation of Paraguay [3, page 55]. As the Jesuits were absolute rulers, Paraguay became a model of the type of society that the Jesuits sought to create. Wylie explains as follows [1, page 417]; the Jesuits "treated the natives at first with kindness, and taught them several useful arts, but by-and-by they changed their policy, and, reducing them to slavery, compelled them to labour for their benefit." Effectively all forms of liberty were denied under a rigidly disciplinarian regime. No private property was permitted as all possessions were "God's property," which meant it was the property of the Jesuit state [3, page 56]. A system of total equality was also imposed, so that there was no distinction between anyone, with the exception of the Jesuit rulers.

Nicolini, writing in 1854, draws a comparison between the form of Jesuit rule in 17th century Paraguay with the principles of Communism, which were then starting to take root in the 19th century [3, page 303]. Nicolini states, "When once the Jesuits had raised up a generation so devoted and obedient, they then brought into operation their system of government, and made a successful attempt to realise that republic preconceived of old by Plato, and which, with perhaps more interested views, is held out to us by the Socialists of our own day. In fact, their form of a republic was nothing else than that Communism which the famous Cabet is now trying to establish in nearly the same regions; the only difference being, that the Jesuits substituted themselves for the state or community."

It is no coincidence that the Jesuits promoted a very similar form of government to the Communism proposed by Marx and Lenin. The following chapters will show the shocking truth, that both Communism and National Socialism (Nazism) derived their evil policies from the Jesuits. The origins of these systems can also be traced back to Babylon via the ancient secret societies of the Occult. We will see how the Occult and the Jesuits are kindred agents to advance the ancient system of the Babylonian Mysteries.

Suppression of the Jesuits

The Jesuits attained to great power and influence in many of the nations of Europe. This was also attended with a vast accumulation of wealth and property. Paris sums up this state of affairs [3, page 68]: "The scandalous greediness of the Order, its loose morals, its ceaseless political intrigues and also its encroachings upon the prerogatives of the secular and regular clergy had stirred up mortal enmity and hatred everywhere. Amongst the higher classes, it had been brought into complete disrepute." Lord MacAulay also refers to the threat the Jesuits posed to the fabric of society [12, page 51]: "In truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what the Order of Jesus assured them that they might with a safe conscience do."

Finally, in the middle of the 18th century the Jesuits' power appeared to collapse; for a time the eyes of Romanist Europe were opened to see the evil threat that the Jesuits posed. Their intrigues were seen by the rulers of Europe as a great threat to the stability of the monarchy and the traditional establishment [13, page 76]. During the period of 1760 to 1770 the Jesuits were progressively driven from previously friendly Romanist countries [1, page 418] [2, page 326]. Although Pope Clement XIII still supported the Jesuits, the Romanist nations of Europe petitioned him to take drastic action. Reluctantly he called a secret conclave in 1769 to bring into effect the suppression of the Jesuits. However, the Pope died mysteriously the evening before the conclave was due to meet [1, page 418] [2, page 360]. The evidence pointed to murder as the cause of death; there was a strong suspicion that the Jesuits had been involved [3, page 70] [13, page 74].

Clement XIV, who succeeded Clement XIII, was a man of outwardly clean morals, well educated and hard working. He strove for several years to bring about reform of the Jesuits, but this was to no avail [1, page 418]. The monarchs of Europe put extreme pressure on the Pope to abolish the Jesuits, which eventually Clement did on 23rd July 1773. Nicolini gives in full the papal decree suppressing the Jesuits. It provides a damning indictment of the Order by the Pope himself [2, page 387]. However, when he signed the document, Clement said, "We sign our death!" A year later the Pope died, having shown all the signs of being poisoned [2, page 412]. Although no proof of guilt could be given, the Jesuits were universally considered to have been the perpetrators of the murder of the Pope [13, page 75].

So runs the standard account of the Jesuits' fall. However, the detailed study of Tupper

Saussy proposes that the Jesuit General Ricci contrived the demise of the Jesuits in the 18th century through his control of Freemasonry [8]. Tupper Saussy concludes that the grand purpose of Ricci was to confuse the Jesuits' enemies and to establish the New World Order in America; but this is a subject we will return to later in Chapter 15.

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CHAPTER 13***RETURN OF THE JESUITS AND
LOSS OF TEMPORAL POWER******Introduction***

The history of the Jesuits and their influence on the world and the Church, following their suppression in 1773, are not widely known. After an ostentatious show of power and wealth helped to bring about their downfall, the activities of the Jesuits since 1773 have been more secretive and less obvious to the public at large. This secretive activity is consistent with the principles of the Mysteries, from which the Jesuits' teaching is derived. However, the Bible is very clear about such secret dealings; "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3. 20)

In this chapter we will begin by looking at two historical aspects in Europe: firstly, the return of the Jesuit society to a position of influence in the Church of Rome; and secondly, the Pope's loss of temporal power. Jesuit involvement in the formation of the USA, with the links to Freemasonry and New World Order, will be covered in the following chapters.

In the 100 years following the suppression of the Jesuits, the Church of Rome appeared to suffer defeat after defeat, culminating in the seizure of the Papal States by the newly formed kingdom of Italy. However, during this period the leaven of the Jesuits was starting to spread once more through Europe. Romanism was making great gains in Protestant Britain; at the same time, previously sound Protestant denominations were wavering in their belief in the Bible as the infallible word of God.

The Jesuits During Their Suppression

As a result of the action taken by France and other Romanist nations to expel the Jesuits, followed by their official suppression by Pope Clement XIV, much of the wealth of the Jesuits was confiscated, and Jesuit institutions were taken over for use by other religious orders. Although they lost much of their wealth, the Jesuits were still able to salvage a considerable amount for future use [1, page 407]. Despite the terrible blow dealt against the Jesuits, they were still a dangerous power, as seen in the murder of Clement XIV a year after their suppression.

Although suppressed in the Romanist nations of Europe, the Jesuits were granted sanctuary by Protestant Prussia (the kingdom in Eastern Germany that was to form the German nation a hundred years later) and Orthodox Russia [1, page 424] [2, page 71]. This act helped to sustain the Jesuits over the crucial early years of their suppression, whilst they regrouped and gradually regained favour in Romanist Europe.

At first sight it is seemingly inexplicable why Prussia and Russia should favour the Jesuits, who were bitter enemies of both the Protestant and the Orthodox churches. However, the reason lay in a common aim of these two nations, which was to use the Jesuits to help subdue the Polish people. Just prior to the suppression of the Jesuits, Russia and Prussia had divided Poland between themselves. The Jesuits, who had great influence over the Poles, were allowed refuge in Silesia by Prussia and in Byelorussia by Russia, as both were formerly part of Poland. In return for refuge, the Jesuits were to guide the Poles into submitting to their conquerors [1, page 429]. After having corrupted the Polish nation and led it to disaster, the Jesuits were then the agents to help the conquerors of the Poles absorb and subdue Poland. Above all other nations, Poland is perhaps the one which should most rue the day a Jesuit ever set foot within its borders.

Another reason for the Jesuits' welcome in Prussia and Russia was their reputation as educators [2, page 71]. However, both nations were later forced to act against the Jesuits, as they did not confine their activities to the pure cause of teaching the ignorant. Yet again the Jesuits abused their refuge to undermine the stability and religion of the nations that sheltered them. Prussia expelled them in 1786 [2, page 71]; Russia was forced to restrict the Jesuits in 1815, and then finally expel them in 1820, as they were trying to subvert the nation to Romanism [1, page 433].

Nevertheless, the Jesuits' period of exile in Russia was sufficient to tide them over until they were allowed back into Western Europe. During this period they regrouped, elected new Generals [1, page 431] and used Russia as a base for their re-entry into Western Europe, where many of the Jesuits had mingled with the ordinary clergy. In Western Europe new organisations were formed by Jesuit priests after their suppression; these were later to rejoin the Jesuits, once conditions in Europe became more favourable [2, page 73].

However, Nicolini records that following their suppression, many of the Jesuits "declared war against Rome, against religion, and surpassed even the school of Voltaire." [1, page 422]. This is a telling statement, given that the French Revolution

was to erupt only a few years later. The revolution overthrew the French monarchy and Roman Church that had expelled the Jesuits from France in 1762. However, we will leave the sinister connection between the Jesuits, Freemasonry and the revolutionary forces of Communism to a later chapter.

Napoleon - The New Emperor

Out of the chaos, anarchy and violence of the French Revolution arose the famous French leader Napoleon Bonaparte. Hilton says of him [3, page 31], that he "dreamed of a resurrected Roman-European civilisation, dominated by France. He considered himself the heir and successor to Caesar and Charlemagne and, borrowing a title from ancient Rome, called himself First Consul. ... Being completely aware of the influence of the papacy, he concluded a concordat (an agreement between a pope and a secular government) in 1801, and restored its official status in France. In 1804, he summoned Pope Pius VII to give the highest religious significance to the anointing and crowning of the first Emperor of the French. ... As the Pope waited with his cardinals on the high altar of Notre Dame Cathedral, Napoleon approached. All expected him to kneel before the Pontiff and, like Charlemagne, accept a blessing from the superior party. To the amazement of the congregation, he seized the crown from the Pope's hands, turned his back on the Pope and the altar, and crowned himself. In so doing, Napoleon had made it clear that the Church was in the hands of the State, though the coronation went on to be consecrated by the Pope. Napoleon crowned himself with the "iron crown" of Lombardy, the great historic symbol of Europe which had previously been worn by Charlemagne, Otto the Great and other European sovereigns."

Napoleon sought to bring about a united Europe by force: a Europe that would recognize him as Emperor. To that end the Hapsburg Emperor of Austria, having been defeated by the armies of Napoleon, resigned his title of "Holy Roman Emperor" in 1806 [3, page 32]. However, Napoleon was careful to keep the Pope as his servant. Latterly during Napoleon's reign, the Pope was even held a prisoner by Napoleon [1, page 438].

Another act that incurred the displeasure of the papacy, was that Napoleon suppressed the Spanish Inquisition [4, page 161]. The most terrible account is given of what Napoleon's troops found upon entering the Palace of the Inquisition in Madrid [4, page 162] [5, page 451]. Initially the French troops could find no sign of any torture chambers; they were chided by the monks and priests that the place was one of piety,

and that the troops were profaning a holy place of God. However, one soldier discovered a secret passage into the cellars of the Palace. It was there that the most horrific scenes of torture were discovered; there were many mutilated victims, some dead and some alive. The enraged French troops released the victims that were still alive, put the inquisitors to death on their own instruments of torture and then blew up the building.

Despite Napoleon's grand schemes for a united Europe and his mighty army, the words of the prophet Daniel yet again proved true: the nations of Europe would not cleave together after the fall of the Roman Empire. Napoleon's disastrous invasion of Russia was a turning point, which led in 1814 to the defeat of France and Napoleon's overthrow. Despite escaping from exile and raising an army again, Napoleon was finally defeated at Waterloo in 1815. However, the defeat of Napoleon was of great significance to the Jesuits.

Re-establishment of the Jesuits

During the period of their ban, the Jesuits were gradually received back into favour in Western Europe. The election of Pope Pius VII in 1800 saw a Pontiff who was willingly to relax the absolute ban on the Jesuits [1, page 432]. In 1801 they were authorised to establish themselves officially within Byelorussia; several years later they were permitted to re-enter some of the small kingdoms that then existed in Italy.

The Jesuits proclaimed that the disasters, which had befallen Europe and the Church of Rome as a result of the terrible French Revolution and the wars that followed, were a direct result of the ban placed on the Jesuits. They claimed to be the defenders of the Church, sound morals and the royal thrones of Europe, whose removal led to the unleashing of terrible forces in Europe [1, page 437]. However, a later chapter will present evidence that the Jesuits, either directly or indirectly, helped to bring these very same events about, thereby displaying their cynical hypocrisy !

The Jesuits were able to prevail upon Romanist monarchs, who had been deposed by either revolutions or the Emperor Napoleon. These bigoted monarchs were persuaded that the Jesuits would help to re-establish their thrones, defending them against the threatening new ideas of liberty, freedom of expression and democracy. These monarchs believed that they had the divine right to rule without any regard to the rights or opinions of their subjects, persecuting any who dared to oppose them [1, page 438].

Another absolute monarch who returned to his throne after the fall of Napoleon in 1814 was Pope Pius VII, who Napoleon had imprisoned in France. Whilst Napoleon was considered in France as the restorer of religion, in Italy he was seen as a great heretic and an enemy of religion on account of his treatment of the Pope. By contrast, the Pope was received back in Italy in triumph; Nicolini states that "Pius VII was actually worshipped as God." [1, page 447]

Whereas Napoleon considered the Jesuits to be very dangerous and not to be permitted within his Empire [2, page 73], Pius VII, within three months of his return to Rome, officially re-established the Jesuits. Pius was requested to do so by the Romanist monarchs of Europe, who saw the Jesuits as their bastion against the advocates of political and social reform [1, page 439]. Let us note that one of the first things to follow the fall of Napoleon was the re-establishment of the Spanish Inquisition [4, page 163]; this was a sure sign of the terrifying policies that were to follow the re-establishment of the Jesuits.

Although Pius VII re-established the Jesuits, he placed additional controls upon their activities in an attempt to avoid abuse of power in the future. However, the Jesuits acted according to the words of the Apostle Peter: "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (2 Peter 2. 22) Nicolini records that the Jesuits quickly returned to their old ways [1, page 441]. Paris provides the following evidence of the Jesuits interference in the affairs of numerous countries around the world following their re-establishment [2, page 74]. "Wherever liberal-minded people gained victories, the Jesuits were expelled. On the other hand, when the other side triumphed, they re-established themselves to defend the throne and the altar. So, they were banished from Portugal in 1834, Spain in 1820, 1835 and 1868, from Switzerland in 1848, Germany in 1872 and France in 1880 and 1901. ... The Order was suppressed in Guatemala in 1872, Mexico in 1873, Brazil in 1874, Ecuador and Colombia in 1875 and Costa-Rica in 1884."

Rise of Italian Nationalism

After the fall of Napoleon in 1814, the small kingdoms and dukedoms that formed Italy were returned to their former rulers; this included the Pope, who ruled over the Papal States. It was only in Piedmont, whose territories covered Northwest Italy and the French Alps, that constitutional government and elementary political freedom began to flourish. Although the House of Savoy that ruled Piedmont had in previous

centuries been a brutal persecutor of the Protestants in the Waldensian valleys, it was Piedmont that led the struggle for social and political reform in Italy [6].

Throughout the 19th century the Liberals, who were pushing for constitutional and social reforms, gained ground. However, most of Italy was ruled by Romanist kings, dukes or the Pope himself; they opposed all forms of democracy and allowed no political opposition or religious freedom. They were aided by the Jesuits, who were implacable opponents of the Liberals [1, page 438]. Under such repressive conditions, these territories became fertile grounds for revolution, the forces of which we shall consider later.

After several unsuccessful revolutions, the states that made up Italy were shaken to their core in 1848 [6]. 1848 was a year of revolution throughout Europe, in which the Austrian Empire only just survived by a great show of military force and repression. In Rome there was a popular uprising that set up a Republic and overthrew absolute rule by the Pope, who then fled into exile. However, the Roman Republic of 1848 was quickly crushed by an alliance of France, Austria, Spain and Naples. The Jesuits were instrumental in raising up this foreign force, principally a French army, that brutally reinstated absolute papal rule in Rome [1, page 474] [6].

The reason for the involvement of France was that Louis Napoleon (a relative of Napoleon Bonaparte) sought absolute power in France by gaining the support of the Church of Rome and the Jesuits [1, page 475] [2, page 77]. Although he was at first a Republican, he gained great favour with the papacy by sending a French army to reinstate the Pope. After becoming President of the French Republic in 1848, he favoured the Jesuits in many ways [1, page 489] [2, page 77]. They helped him in 1851 to perform the ultimate act of hypocrisy, when he claimed the Imperial crown, declaring himself to be Emperor Napoleon III. Throughout his 19 year reign as Emperor the Jesuits had undue influence over French policy. He was never able to withdraw his army from Rome, as the Church insisted that the French army uphold the Pope. His reign also gave opportunity for the Jesuits to instigate various appearances of the Virgin Mary in France, the most famous of which was at Lourdes [2, page 83]. This followed the Popes pronouncement in 1854 of the Immaculate Conception (sinlessness) of the Virgin Mary. One means of effecting the growth of these cults of Mariolatry in France was through the public support of the wife of Napoleon III, the Empress Eugenie, who was a devout Romanist and greatly influenced by her father confessor [7, page 114]. Pressure from the Empress Eugenie was also used to guide Napoleon III into policies that favoured the Vatican [6].

After the events of 1848, Pope Pius IX, who previously had fallen under the influence of the Jesuits via his confessor [1, page 472], was persuaded to cast in his lot with the Jesuits and those who proposed absolute papal power [6, vol. 1, page 365]. The Pope believed that they would defend the Church from the Liberals and revolutionaries. This led to repression and atrocities throughout the Papal States and the neighbouring Romanist kingdoms that had survived the revolutions of 1848 [1, page 481] [6, vol. 1, page 367] [8, page 130].

Fall of the Papal States

Despite this reverse, the forces of Italian Nationalism under the king of Piedmont regrouped; spurred on by Garibaldi, they effected the collapse in 1860 of the Romanist monarchs in Southern and Central Italy, who were under the influence of the Jesuits. The merger of these territories with those of Piedmont gave rise to the Kingdom of Italy. The acceptance by Emperor Napoleon III of the formation of the nation of Italy was gained by transferring the regions of Nice and Savoy from Piedmont to France. However, he would not permit the new Kingdom of Italy to touch the territory around Rome, which the French army still maintained under the rule of the Pope [6].

The end finally came for the Papal States and the Pope's temporal power in 1870, when France embarked on a disastrous war with Prussia. After crushing reverses for the French, the French army in Rome was withdrawn to defend France. Napoleon III was also deposed from his imperial throne. In the final stages of the French defeat, the Italian government sent in its army and captured Rome and the Papal States. The temporal power of the Pope was at an end. Although the Italian government guaranteed the freedom of the Pope to rule over the ecclesiastical affairs of the Church of Rome, the Pope raged from within the Vatican. However, Pius IX was powerless in the face of the jubilant Roman people, who had longed to regain their brief period of liberty enjoyed during the Republic of 1848 [6].

Complacency of Protestants

The calamities that befell the Vatican and the Papal States during the 19th century led many in Britain to believe that the Church of Rome was nearing its end. This was compounded by the prediction of some expositors of the Bible (including godly men [9]), that the demise of the Pope and the Church of Rome would occur in 1866, to be

followed by the Millennium or 1000 years reign of the saints with Christ (Revelation 20. 4). Such mistaken interpretations of scriptural prophecy led many into a sense of complacency regarding the threat from the Jesuits and the Church of Rome. Others rested on the greatness of the British Empire as a defender of the Protestant cause. However, the Bible warns; "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Corinthians 10. 12)

The early 19th century saw many Protestant nations sheltering the Jesuits refugees during their exile, little supposing the threat that they posed. Britain also sheltered a small number of Jesuits, but they were to set up institutions, which became the springboard for a dramatic Romanist and Jesuit expansion in the 19th century [1, page 459]. Trouble was soon to follow the re-establishment of the Jesuits in 1814. In Ireland there was much disturbance during the early 1820's, as a certain Romanist priest named Dr Warmsley had predicted in a commentary on the book of Revelation that Protestantism would end in 1825. It was proclaimed that God had supposedly appointed all Protestants, both in Ireland and elsewhere, to be put to death in 1825, unless they embraced the Church of Rome [10, page 14]. Despite a campaign of terrorism and murder, the year 1825 passed without the threatened massacre of Protestants in Ireland [10, page 20]. Shortly afterwards the British government tried to appease the Church of Rome by granting greater liberties and freedom to organise through the Emancipation Act of 1829. Nevertheless, throughout the 19th century Rome consistently denied the right of freedom of conscience or religion [2, page 82] [11, page 368]. The Church of Rome will push for liberty to operate freely herself, but this is with the aim of gaining supremacy and removing the liberties of her opponents.

The Oxford Movement and the Romanist Revival

Four years later in 1833 a small event occurred that was ultimately to have a momentous impact on the British nation. Newman, a Church of England minister and university academic at Oxford, commenced a series of short publications entitled "Tracts for the Times" [11]. These tracts were well written from a scholarly view-point, but they started to introduce the seeds of new doctrines into the Church of England. In 1833 Newman also published a scholarly work on 4th century followers of Arius, who had expressed heretical views on the person of Jesus Christ. In this book Newman recommended to 19th century Churchmen the ancient doctrine of "reserve" and "economy" concerning the truth [11, page 1]. This principle had been expounded by the Early Church writer Clement of Alexandria, teaching that secret doctrines could

legitimately be maintained within a select inner circle. Readers will immediately see the connection here with the principles of the Mysteries. Alexandria was the main centre of Gnostic teaching, and Clement was influenced by this [12, pages 37 and 89]. As we saw in Chapter 5, Gnosticism mixed the teachings of Christ with those of the Mystery religions.

Newman quickly drew a group of clergymen and academics around him, principally at Oxford; they gained the title of "Tractarians" and were also referred to as the "Oxford Movement." The Tracts, as they were published, gained greater circulation and support; but they steadily deviated further from the doctrines of the Church of England, as expressed in the 39 Articles of Faith. They had a strong bias towards the Church of Rome, though this was done in a subtle way, so as to avoid arousing the suspicions of too many people. The members of the Oxford Movement made much use of the doctrine of "reserve" to deceive most Churchmen about the Movement's aims and objectives. Newman and others later admitted that they were deliberately concealing their real intention, which was to subvert the Church of England [11].

Newman and his supporters started to re-introduce the customs, rituals and doctrines of the Church of Rome back into the Church of England. This led to the re-introduction of the Mass and all the Romanist ceremonies and titles associated with it, followed by convents, the confessional, penances (including self-inflicted injuries) and the supposed virtue of celibacy. Newman and his close associates first practised these Romanist rites secretly; the base for this was a monastery near Oxford founded by Newman [11, page 16]. Once sufficient support was gained, they started to practise more openly. They also began to write in glowing colours about various Romanist "Saints" and Orders, including the Jesuits and their founder Loyola [11, pages 34 and 289].

During the 1840's and 1850's the Oxford Movement increased its support considerably throughout the Church of England, though it was still at that time in a tiny minority. Despite the gross departures from the faith and practice of the Church of England, the Bishops did not take any effective disciplinary action to prevent this abuse within the midst of the Church. It was also about this period that the Church of Rome officially established parishes and dioceses throughout Britain. In 1845 Newman left the Church of England and eventually became a Cardinal in the Church of Rome. However, many others involved with the Oxford Movement remained inside the Church of England, but with the secret aim of bringing it back into union with the Church of Rome [11].

The rise of the ritualist Oxford Movement within the Church of England was mirrored by the growth of the Church of Rome. Crucially, the Church of Rome gained converts from amongst the rich and influential in British society. In 1869 Philpot [13] warned of the danger to Britain of the Rome-ward trend then pervading the country. Despite the imminent collapse of the Pope's temporal power in Italy, he considered the danger to be extreme for future generations in Britain. Yet there was a great complacency about the seriousness of the inroads then being made into the Protestant cause in Britain.

Jesuit Infiltration of the Church of England

To many who had studied Romanism, the activities of the Oxford Movement bore all the hallmarks of the Jesuits. Walsh in his history of the Oxford Movement [11] could not find any explicit evidence that the Oxford movement was the work of the Jesuits. However, Walsh quotes from the testimony of Desanctis (published in 1852), who was formerly a Romanist priest and a Professor of Theology in Rome, but subsequently became a Protestant minister in Geneva [11, page 32]. Desanctis learnt from his high-ranking Jesuit confessor that the Jesuits were behind the Oxford Movement. Its aim was to destroy the doctrinal stand of the Church of England and to drive its ministers away from their Bibles. Desanctis stated that there were many Jesuits in England, who had infiltrated all levels of society, posing as Protestant ministers and as members of Protestant churches.

The Italian writer Nicolini, who was then in exile in Britain following the failed Roman Republic of 1848, warned in 1854 of the increasing work of the Jesuits within Britain. Nicolini considered it highly likely that the Oxford Movement was the work of the Jesuits, and was aimed at destroying the Church of England [1, page 464]. However, a booklet written in the 1870's is quite definite about the work of the Jesuits at that time. It quotes a writer who speaks of the advance of the Church of Rome in Britain over the period from 1841 to 1871. "For this increase Romanism is indebted to members of the Society of Jesus, and especially to those members of that Order who officiate as clergymen in the Established Church of this land." [14, page 23].

By undermining the Protestant foundations of the Church of England, which has a special constitutional position within Britain, the whole Protestant constitution and monarchy has been weakened and now faces total overthrow. What was true of Israel of old, may also be said of the British people; "For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield,

the strangers shall swallow it up. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure." (Hosea 8. 7-8)

Today we are apparently looking at the final stages of the destruction of the British nation, brought about in large measure by the Jesuits' policies started through the Oxford Movement in 1833. Unless the Lord look in sovereign mercy on this guilty nation, Britain is set to be partitioned and to become a subservient dominion of the new Reich or Holy Roman Empire, more commonly known today as the European Union.

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CHAPTER 14**FREEMASONRY*****Introduction***

Thus far we have only made passing references to Freemasonry. However, there are two principal reasons why we must turn to look at Freemasonry in more detail. Firstly, Freemasonry is another branch of the Babylonian Mysteries, which has survived under different names from the time of the fall of open pagan worship in the 5th century. Secondly, the period which we have just considered in the previous chapter and the actions of the Jesuits cannot be separated from the subject of Freemasonry and the Occult. Therefore, in this chapter we will attempt to summarise the main features of Freemasonry in respect of the Mysteries. In the next chapter we will take a more historical perspective and link up with the events of the period 1770 to 1870, which we have just considered primarily in the context of the Church of Rome.

There are many Christian writers who see Freemasonry and the Occult as being central to the fulfilment of Scripture in respect of the "man of sin" and the Antichrist. They believe that the "man of sin" or the Antichrist will be the future head of a world religion, who will be worshipped as God and persecute true Christians. However, many of the books on Freemasonry and the secret plans for a single world government and religion give insufficient attention to the Babylonish nature of the Church of Rome. On the other hand many Protestant writers, in their zeal to condemn the Church of Rome, fail to notice Freemasonry and the Occult. The present author has endeavoured to weigh up the valuable evidence presented on both sides. Nevertheless, it is concluded that the classic Reformed position (that the Pope is the "man of sin") is scriptural. As we shall see in the remainder of the book, Freemasonry is just as ripe for manipulation by the Jesuits and the Church of Rome, that it may be used for the purposes of Rome, as any Protestant denomination. Some of the evidence presented in the following chapters is very disturbing, yet it brings glory to God by showing the remarkable fulfilment of scripture.

Lower Degrees of Freemasonry

Freemasonry is widely seen as a means to gain advancement in society or in employment. It also engages in much charitable work, especially helping fellow Masons or their dependants in severe hardship or trouble. However, the definition of

helping a fellow Mason in trouble can also extend to assisting a Mason to avoid justice, who has committed a crime [1, page 22] [2, page 105].

In Britain and the USA, Freemasonry appears as a Christian organisation. However, this is a most dangerous pretence, for the true god of Freemasonry is Lucifer, who is Satan appearing as an angel of light. Most English speaking Masons would deny this with the utmost honesty and integrity [2, page 62]. The reason for this lies in the principle that underpins Freemasonry; namely, there are many different degrees or levels within Freemasonry. A Mason in a lower degree will not know about the secrets of a higher degree, and most Masons only attain to the first three degrees. In these an emphasis is put upon the Bible and secret ceremonies re-enacting the events surrounding Hiram Abiff, the Master Mason who built the Temple of Solomon [1, page 147] [2, page 106]. These claim that he possessed a secret word, which was lost when he was killed. The search for the lost word is set forth as the Mason's quest for salvation [1, page 148].

Although these things seem quite innocent to most people, they contradict the Bible, which is a complete revelation of the way of salvation in Jesus Christ (2 Timothy 3. 16). Masonic ceremonies implicitly deny the sufficiency of scripture. The search for the lost word of Freemasonry is most solemn for a professed Christian to engage in, for the Bible teaches that Jesus Christ is the Word of God. An American Baptist minister who renounced Freemasonry, stated that the name of Jesus was not to be used in the Masonic hall in prayer or worship [1, page 110]. However, the scriptures teach of the name of Jesus Christ, that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4. 12)

Masons are also given a white lambskin apron containing various Masonic symbols. Still includes in his book a photograph of US President Truman wearing his Mason's apron [2, page 22]. This apron symbolises the Mason's covering before God [1, page 14]. However, this is a copy of pagan Babylonish practice, like much of Freemasonry. It is very solemn to compare this with the aprons which Adam and Eve made for themselves from fig leaves (Genesis 3. 7). Such a covering will not stand in the day of judgement. Unless found in the saviour Jesus Christ, there will only be condemnation and the awful judgement of hell (Revelation 20). Another disturbing feature is that a candidate joining a new degree of Freemasonry has to swear terrible blood oaths, which state awful penalties on those who betray the secrets of Freemasonry [1] [2, page 99]. Nevertheless, Freemasonry has been very active in recruiting professed Christians. It is particularly strong in many Baptist churches in the USA, where church

members, deacons and even pastors may belong to the local Freemasonry lodge [1, page 217].

Those in the lower levels of Freemasonry know nothing about the higher and even more secretive degrees. As one goes higher up the Masonic ladder, the further one is drawn away from the God of the Bible. One discovers that the highest levels of Freemasonry have a completely different agenda to the vast majority of ordinary Masons. These Masons are regarded by the secret leaders of Freemasonry as mere unwitting tools to carry forward their dark designs [1, page 125] [2, page 28]. This inner secret doctrine is largely known through those who attained high Masonic degrees and later renounced Freemasonry. Much can also be gleaned from a careful study of Masonic publications, including secret books which have fallen into the public domain.

Higher Degrees of Freemasonry

From a strong Christian impression given at the First Degree, the candidate is directed into Deism. Still [2, page 28] defines this as follows: "Deists believe in a God who existed merely to create the universe, but then withdrew to meddle no more in the affairs of man. Therefore, Jesus is considered to have been at best a prophet or wise man, and certainly not the Son of God. For in Deism, man needs no God and, in fact, through reason and secret initiated knowledge, or illumination, Deists believe that man can become as God." Other world religions are also seen as being equal with Christianity, being supposedly another expression of the worship of the true deity [1, page 23] [3, page 125]. This is exactly the same principle as that of the Gnostics; which is no coincidence, for Freemasonry is a descendant of Gnosticism [1, page 168] [3, page 100]. The Masonic authority Pike states admiration and affinity for the teachings of the school of Alexandria for bringing into Christianity elements of the Mystery religions [1, page 62]. As we saw earlier, Alexandria was the centre of the Gnostic heresy within the early Christian Church.

The blood oaths upon entering the higher degrees become more revolting and blood-curdling, the details of which we will omit. All we will give here is a brief summary of what is involved in these dark initiation ceremonies. Still states as follows [2, page 110]; "during the initiation into the Royal Arch degree, the candidate drinks wine from a cup made from the top half of a human skull." Kah also gives the testimony of a Christian minister who was formerly a 33rd degree Mason [3, page 140]; he describes celebrating the Black Mass, in which wine is drunk from out of a

human skull.

In the 32nd Degree (also known as the Knights Templar degree) the Mason may become a member of the "Ancient Arabic Order Nobles of the Mystic Shrine," otherwise known as "Shriners" [2, page 114]. Oaths to this Order take on a distinctly Islamic tendency, as they are made to Allah [1, page 24]. The Shriners' ritual states that the secret lost word or secret wisdom was brought to the Western world from Mecca [2, page 115]. The Shriners have also adopted Islamic symbols such as the scimitar and wear the red Fez hat [2, page 112]. This hat was adopted by Muslims following the massacre of Christians in the Moroccan city of Fez in the 8th century [1, page 25]. This confirms the connection between Freemasonry and the Knights Templars, who merged Islamic ideas and Eastern Mysticism into what was originally an Order of the Church of Rome.

The theme running through Freemasonry is that one attains salvation through good works, rather than by the redemptive work of Jesus Christ upon the cross. However, at the higher degrees the doctrine emerges that the Mason through initiation and illumination actually claims to become God himself [1, page 143] [2, page 27] [3, page 126]. This awful blasphemy we will not dwell upon further, other than to note its effect on morality. If one becomes God, then one can do what one may please without committing any sin, since each person's views are their own standard of morality. This principle of relative morality, with the standards set by the sincerity of each individual, is a cancer sweeping our society. As in the days of the Judges, "every man did that which was right in his own eyes." (Judges 17. 6)

Mystery Symbols of Freemasonry

We have already intimated the connection between Freemasonry and the Mysteries of Babylon. Outwardly, Masonic ritual relates to the Temple of Solomon, but in reality the ceremonies that the Masons enact are a version of the Babylonish Mystery plays involving Isis and Osiris [1, page 181]. A Masonic writer has stated (quoted in [1, page 51]), "Masonry is regarded as the direct descendant, or as a survival of the mysteries ... of Isis and Osiris in Egypt." Although they outwardly depict the events surrounding the Temple of Solomon, the highest Masonic authorities (such as Pike) make it clear that in the secret inner doctrine Freemasonry is a modern version of the Mysteries [1, pages 51 and 179] Dekker quotes from the Encyclopaedia of Freemasonry, that the old constitutions of Freemasonry refer to "Nimrod as one of the founders of Masonry." [1, page 177] This is a remarkable admission of Freemasonry's

connection with the religion of Nimrod.

The symbols used in Freemasonry are also copied from the Mysteries. The all seeing eye is very widely employed in Freemasonry. Still gives photographs of the Masonic apron of President Truman and a Masonic diploma [2, pages 22 and 32], both of which show the eye; the eye also appears with the radiance of the sun. The eye of Freemasonry is a copy of an ancient Egyptian symbol representing the sun god Osiris [1, page 184] [2, page 24].

Further identification of Freemasonry with the worship of Osiris and Isis is provided by Hislop in "The Two Babylons," who also explains the connection with building and architecture. It is evident that the great work of construction that the Masons honour is not the Temple of Solomon, but the building of Babylon and its fortifications. Hislop states [4, page 43]: "The secret system of Free Masonry was originally founded on the Mysteries of the Egyptian Isis, the goddess-mother, or wife of Osiris. But what could have led to the union of a Masonic body with these Mysteries, had they not had particular reference to architecture, and had the god who was worshipped in them not been celebrated for his success in perfecting the arts of fortification and building ? ... As the child of the Babylonian goddess-mother, he [Nimrod] was worshipped ... in the character of Ala mahozim, "The god of fortifications." Osiris, in like manner, the child of the Egyptian Madonna, was equally celebrated as "the strong chief of the buildings." This strong chief of the buildings was originally worshipped with every physical characteristic of Nimrod."

It should be noted that a version of "Ala mahozim" or "the god of fortifications" appears in Daniel 11. 38, which Protestant commentators consider to speak of the Church of Rome. This refers to the papacy honouring "the God of forces." The original Hebrew translated "God of forces" is a rendering of "Ala mahozim;" it could also be translated "God of fortifications," and therefore refers to the great Babylonian god Nimrod [4, page 254]. Both Freemasonry and the Church of Rome worship the same god; they have an underlying affinity and similarity that we will explore further in the following chapters.

In Chapter 10 we saw how the Crusading Order of the Knights Templar within the Church of Rome imbibed the mystery rites of the Occult. After its suppression, the Knights Templars kept these occult practices under various guises, one of which was the Rosicrucians [3, page 102] [5, page 40]. The name signifies the "Red Cross," which was the symbol of the Knights Templars. It is also highly symbolic of the

religion of Babylon, the cross being the sign of Tammuz and red the colour of blood and fire. In the 18th century the successors of the Templars, particularly the Rosicrucians, developed into what is known as Freemasonry. However, the ultimate god of Freemasonry, as revealed in the highest circles is the same secret god that the Knights Templars worshipped. This is the half-man, half-goat god called "Baphomet" [1, pages 71 and 207] [3, page 102]; the name is made up from the Greek words that mean in English "absorption into wisdom." [5, page 39] Baphomet was also worshipped in the Mysteries as Pan [4, page 311], as Capricorn in the Babylonian Zodiac, and in Egypt as the Goat of Mendes. Masonic and occult writings depict Baphomet in a horrific form, having a torch of fire coming out of his head, which symbolises his illuminating powers as Lucifer [1, page 208]. He also has the five pointed star in the form of the Pentagram on his forehead. Baphomet is clearly none other than Satan himself.

The Pentagram or five-pointed star is a common symbol of Freemasonry, as well as of witchcraft and satanism generally [1, page 71] [2, page 24] [6, page 44]. It symbolises the horned goat Baphomet or Lucifer. Let the reader consider how often the five-pointed star appears today. The flag of the European Union with twelve five-pointed stars in a circle is none other than the circle of Tammuz in the form of the 12 stars of the Zodiac; yet the flag was chosen as being symbolic of the Virgin Mary !

The reason for the identity with the Romanist Virgin Mary is that the pentagram was originally a symbol of the pagan goddess Venus. As we have previously seen, the Babylonish goddess was taken as a model for the Romanist Virgin. Tupper Saussy explains why the pentagram became symbolic of Venus. "A dedicated observer, from a fixed location over an eight-year period, will discern that the planet Venus travels a unique celestial pathway that exactly describes a pentagram." This characteristic in relation to the Zodiac is unique to the planet Venus [5, page 210]. The seemingly strange identity between the Babylonish god and goddess (the same symbol being used for each) will be explained in the final chapter, when we consider the "image of the beast."

The Pentagram is used as the symbol of the American Masonic group for women called "The Eastern Star." This organisation makes an outwardly Christian impression, which no doubt many of its members believe to be true. However, the symbol of "The Eastern Star" is the sign of Baphomet or Venus. Around the five sides of the pentagon inside the symbol are the initials "F.A.T.A.L.," which supposedly stand for the motto "Fairest Among Thousands, Altogether Lovely." [2, page 24] However, it shows the

fatal attraction of professing Christian women to an organisation of Satan [1, page 20].

There are other names for the god of Freemasonry, which have been revealed by ex-Masons. Firstly, there is "Jahbulon," which is has a three-fold significance following the perverted Babylonian concept of the Trinity. It stands for the blasphemous combination of "Jah" (supposedly the true God of Israel), "Bul" (or Baal) and "On" (another name for the sun god of Egypt) [1, page 198].

An even more astonishing name for the god of Freemasonry is "Abbadon" [1, page 20]. Let us read the book of Revelation to find the identity of this god. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." (Revelation 9. 1-4) After describing further these locusts from the bottomless pit, the Apostle John goes on to record: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." (Revelation 9. 11). Thus the god of Freemasonry is king over the demons of the bottomless pit, whose name is Abaddon, which means in English "destruction." [7]

The final name we shall consider is that of the light-giver Lucifer. The Occult and New Age writers openly worship Lucifer, reversing the identity of God and Satan in the Genesis account of the fall of man [1, page 69]. This is the Babylonish idea that the serpent or light-giver illuminated the minds of mankind and taught them knowledge [4, page 112]. Careful examination of Masonic writings show that the leading teachers and Masonic authorities, such as Pike, secretly teach that the god of Freemasonry is Lucifer [2, page 31] [3, page 124]. It is from Freemasonry that the current New Age movement and Occult societies have developed [1, pages 43 and 189]. These look to the mysterious "Force" of the supernatural.

A Warning to Christians

Lest readers doubt the relevance to Christians, or the propriety of the previous discussion of Freemasonry, we will state once again that many professedly Christian

churches are rife with Freemasonry [1]. The author knows of fellow Christians who have been approached to join at the lower levels of Freemasonry, on the pretence that it is a virtuous or Christian organisation. Mercifully, the individuals concerned were forewarned and refused. That which has been written in this chapter may appear very shocking to some, but the author has been burdened with the desire to warn readers of the hidden and satanic danger of Freemasonry.

Let us end the chapter by remembering the vision granted to Ezekiel of the idolatrous worship in the Temple at Jerusalem (Ezekiel 8). This included the secret worship of "creeping things, and abominable beasts, and all the idols of the house of Israel" in a secret room in the very Temple itself by the elders of the people. There is a striking parallel between what Ezekiel saw at Jerusalem and present-day members, deacons and pastors of churches secretly worshipping the god of Freemasonry in the Masonic lodge.

Let everyone who professes the name of Christ remember the words of the Apostle Paul to the Corinthians. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? And what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? And what agreement hath the temple of God with idols ? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Corinthians 6. 14-18).

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CHAPTER 15**THE OCCULT AND WORLD REVOLUTION*****Introduction***

Having briefly outlined features of Freemasonry in the previous chapter, we will now attempt to place Freemasonry within a more historical context and tie it in with the events of the period 1770 to 1870. Despite the links between the Church of Rome and Freemasonry, and their common ancestry from the Mysteries, there has been considerable mutual antipathy in public since the suppression of the Knights Templars. However, each has much in common with the other, and as this and later chapters proceed further evidence of mutual connections will be shown. In this chapter we will cover two main themes; firstly, the long-held concept of the New World and its connection with American Freemasonry and the Jesuits; secondly, the link between European Freemasonry and the principles of world revolution.

New World Order

In the previous chapter, we looked at the secret inner doctrine of Freemasonry as it relates to the dark spiritual teaching of Lucifer, the supposed illuminator of mankind. However, there is also a secret plan in the earthly sphere for world domination, which has been handed down through the centuries within the occult societies. Still states [1, page 41]: "According to Masonic sources, the most important mystery of secret societies is an ancient plan, passed down for thousands of years by oral tradition, for the establishment of a world government - a "universal democracy" - a "New Atlantis.""

This "New World Order," as it is commonly called, is the concept of a model society with an "enlightened" world government. This sees Christianity as an enemy; the model is one in which Christianity and even religion itself is subsumed into the philosophy and illumination of the Mysteries [1, page 44] [2, page 25]. There are different variants on this model for New World Order: one is the New Age Movement, which seeks a one-world religion and social order based on a revival of the Mysteries [3, page 43]; another is radical atheism, which seeks the destruction of all outward religion in a Communist society.

Many will have heard of the ancient legend of the lost continent of Atlantis, in which there existed a model society in complete harmony ruled over by seven kings; another three kings in the Atlantean league ruled over Europe, Asia and Africa [1, page 43]. The league was broken when the seven kings of Atlantis decided to conquer the other three continents. For this act the gods supposedly destroyed Atlantis in a flood. However, a closer examination of the legend shows it to be a corrupted version of the Genesis Flood. This is like accounts of many Babylonish gods, which are also based upon perverted versions of the Flood [4]. The legend of Atlantis also has a strange similarity to the description in Revelation of the beast with seven heads and ten horns that rose out of the sea (Revelation 13. 1) and to the ten horns of the vision of the prophet Daniel, which represent ten kings or kingdoms (Daniel 7. 24).

The Atlantean legend was recorded by the ancient Greek philosopher Plato. Plato took his information from an older writer Solon, who learnt of the legend of Atlantis from the priests of the Temple of Isis in Egypt. Further elements of the Atlantean Legend have also been preserved through the occult secret societies and Freemasonry [1, page 42]. It is versions of this Atlantean model of society which the occult societies and Freemasonry have sought to re-establish. Plato's principles of philosophy and his model Republic, based upon the Communist principles of common property, are also an expression of this model society.

In Chapter 4 we have already seen that a "New World Order" was expounded by Virgil, the pagan Roman poet [5, page 219]. This was manifested as the establishment of Augustus Caesar as Roman Emperor and Pontifex Maximus. This occult New World Order eventually decayed and fell; the place of the Roman emperors was then taken by the papacy.

The knowledge of a continent west of Europe and Africa appears to have been known to the occult societies long before Columbus landed in America. They saw the continent of America as a future New World for the establishment of their model society, a recreation of Atlantis. There is evidence of contact between high initiates of the Mysteries and religious leaders of Southern and Central America [1, page 45]. Further evidence is provided by remarkable similarities between the native American religions and the Mysteries, identifying their common origin as Babylon [4] [6].

The discovery of America in 1492 by Columbus was of profound significance. It was under the sign of the red cross, the sign of the Templars, that Columbus sailed [5, page 40]. After the discovery, the Pope of Rome laid claim to the Americas as his own, and

divided them between Spain and Portugal. The Church of Rome, and particularly the Jesuits, had enormous influence over Central and Southern America in the following 200 to 300 years. Apart from Tupper Saussy's [5] evidence for a direct link between the Jesuits and the occult societies derived from the Templars, there is a remarkable similarity between the action of the Church of Rome to establish a new Romanist society in America and the objectives of the occult societies. It was in America that the Jesuits founded their model society in Paraguay, based upon the Communist principles of Plato's Republic [7, page 303]. The parallels between the Jesuits' Communist state of Paraguay in the 17th century and the New World Order of the occult societies is very striking.

The superiority of Rome declined in Central and Southern America during the 18th and 19th century, with revolutions that gave birth to the countries which we know today. However, we now turn the struggles associated with the formation of that great nation, the United States of America, which is of such importance in today's world.

Freemasonry and the Formation of the USA

Although the Church of Rome in the 17th century had an iron grip upon Central and Southern America, most of North America was outside of its control. It was at this point in time that small groups of settlers from Britain were to land on the west coast of North America. These events were to prove of significance in the formation of the USA.

The first group of settlers that we shall note were inspired by the occult Masonic movement. They had the objective of establishing the model society based on the ancient occult plan, seeking to establish the "New Atlantis." Leading figures behind this movement were the explorer Sir Walter Raleigh and the writer Sir Francis Bacon; both were initiated into the Occult and were vigorous campaigners for the settlement of America; [1, page 46]. Bacon has been described by one writer, quoted by Still, as "the Founder of Free Masonry ... the guiding light of the Rosicrucian Order, the members of which kept the torch of true universal knowledge, the Secret Doctrine of the ages, alive during the dark night of the Middle-Ages." Still also says: "In the early 1600s Bacon authored a novel entitled "New Atlantis," which laid out the idea for a utopian society across the ocean from Europe ... based upon the principles ... of the legendary lost continent of Atlantis." [1, page 46] The Masonic colonists inspired by Bacon set up the colony of Jamestown in 1607. However, the mode of conduct and

communal principles proved a disaster and the colony barely survived [1, page 51].

Subsequently, another set of colonists were to land in New England; these were the Pilgrim Fathers, who were Protestants fleeing persecution. In their first winter they also nearly perished through the same mistakes as those made in the Jamestown colony. However, their young leader Bradford instituted an incentive based principle founded upon the Bible, in which each family had a plot of land that they were to work. This property based system proved to be blessed of God; the settlement flourished and was expanded by further Puritan refugees fleeing persecution in England. Bradford later severely criticized the Communist system of Plato, where all property was held in common, which had been foisted upon the Pilgrim Fathers by certain London merchants who had financed the voyage [1, page 58].

From these two colonies there developed in America two opposing types of philosophy and ideology. Firstly, the occult Masonic system of the Baconian settlers and secondly the Biblical principles of the Puritans. The presence of the Puritans was a great obstacle to the hopes of the Freemasons to form their New World. Likewise in the Britain of the 17th and 18th centuries, there was a large Christian population. It was for this reason that Freemasons and the occult societies of Britain and America adopted a facade of Christianity in order to attract Christians to their number [1, page 59]. Most Masons professing Christianity had no idea of the dark motives and aims underlying Freemasonry; they became the unwitting tools of the powers of evil and darkness.

These Masonic groups became very influential in the American colonies during the 18th century. They were the driving force behind the American Revolution, which led to the declaration of Independence in 1776 and the formation of the United States [1, page 60]. The vast majority of the early leaders and presidents of the USA were Masons, albeit mainly at a low level [3, page 21]. Despite this the leading Masons were frustrated by the strong Christian influence, when the US Constitution was written. It was this Christian character of the Americans which helped to shape the new nation, counteracting the Masonic influence [1, page 63]. However, Still warns against any complacency by Christians [1, page 68]; "It is this Christian character of America which has forced secret societies to constantly attenuate their plans to dominate the nation and bring it into their new world order."

However, Tupper Saussy [5, page 175] describes a third group of settlers, who arrived in America in 1634 and founded "Maryland," later to become one of the States of the

USA. This was led by the Romanist Lord Baltimore, and spiritually directed by a Jesuit priest; it became the nucleus for a subtle expansion of Romanist and Jesuit influence in the American colonies. Tupper Saussy shows that the Jesuits and a leading Romanist family, the Carroll family who supplied the first Romanist bishop of Baltimore, were inextricably allied with the Freemasonic revolutionary movement. Furthermore, Tupper Saussy concludes that the American Revolution was incited by the Jesuits, and that the Jesuit General Ricci engineered the demise of the Jesuit society in Europe as a ploy to divert attention away from the plan to create the New World Order in America. Thereby, the Jesuits were able to use Freemasonry as cover to deceive the Protestants in the American colonies. Tupper Saussy's claims [5], whilst extraordinary, are well supported by hundreds of pages of scholarly evidence.

It is widely documented that the Masonic founders of the USA ensured that many of the national symbols were blatantly Occult. The Pentagram, the symbol of the Goat of Mendes or Baphomet, is used widely (for example, in the Congressional Medal of Honour). The stars of the US flag are five-pointed and a variant on the Pentagram. Even the streets of Washington DC around the White House have been laid out in the form of the Pentagram and the square and compass of Freemasonry [3, page 21] [5, page 227]. The symbolism of the great seal of the USA is also chilling; since the days of President Roosevelt (a 33rd Degree Mason) this symbol appears on US dollar bills [2, page 34]. It consists of a pyramid with no cap to it; this a copy of the pyramid of Gizah, which was believed by the ancient Egyptians to be the the shrine tomb of the god Hermes [1, page 66]. Hislop shows that Hermes is another name for Cush, the father of Nimrod, and was one of the Babylonish gods of the Mysteries [4, page 25]. Above the top of the pyramid floats a Masonic triangle containing the all-seeing eye of Osiris surrounded by rays of light. Around this picture are the Latin words "Novus Ordo Seclorum," which mean in English "New World Order." [5, page 203] This symbol signifies that the New World Order is nearing completion [2, page 34].

Tupper Saussy, however, shows by detailed research that there is a deeper significance behind the symbols of the USA than simply Freemasonry; the symbolism is in fact derived from pagan Rome. We have already seen previously in Chapter 4 that the motto "Novus Ordo Seclorum," or New World Order, comes from the pagan Latin poet Virgil. Other mottos of the USA are also shown by Tupper Saussy to be from paganism [5, page 203]. Furthermore, the site for the new capital of the USA, Washington DC, was chosen from land owned by leading Romanists. The name of the area of land, prior to being renamed "District of Columbia," was called "Rome" ! Moreover, the Capitol in Washington DC was given plot number 666 [5, page 227].

Even the very word "Capitol" is derived from the Latin word for a temple of Jupiter. Washington DC also became the site for the famous Georgetown College (now University), where the USA's leading diplomats and politicians are educated; however, Georgetown was founded and is still controlled by the Jesuits [5, page 232].

During the early years of the USA there was a struggle by the higher initiates of Freemasonry to advance the occult revolutionary cause, including great figures such as Benjamin Franklin and Thomas Jefferson. These men had close contacts with European Freemasonry and the revolutionary movement that instigated the French Revolution [1, page 59]. The horrors of the French Revolution opened the eyes of many to the extreme elements of Freemasonry. However, a great blow was dealt to Freemasonry by the exposures in 1826 of Morgan, who openly published the secrets of Freemasonry. Morgan was then promptly murdered by fellow Masons [1, page 98] [3, page 103]. The ensuing scandal caused many to renounce Freemasonry in the USA. As a result an anti-Masonic movement strengthened the laws and constitutional position of the USA. However, the occult societies continued, and they were later to re-emerge as a great power once more in modern day America. Yet despite the varying position of Freemasonry, the Jesuits and Romanists steadily grew in strength and numbers.

Papal Ambition in North America

The converted Romanist priest Chiniquy revealed how the Church of Rome aimed to gain a dominant position in the USA during the 19th century by means of mass immigration from the large Romanist communities in Quebec and Ireland to the new territories of the USA. Chiniquy's role in this subversive plan was to set up a French speaking Romanist colony in Illinois that would ultimately dominate the Mid-West of the USA. However, the Lord remarkably opened his eyes and the eyes of many thousands of his community to see the light of the Gospel. His subsequent preaching around the USA and Canada to his fellow French speaking compatriots dealt a heavy blow to the cause of the Church of Rome in North America [8] [9].

Another ploy to gain Rome's dominance in North America was the military intervention in 1863 of the French Emperor Napoleon III, that overthrew the Mexican republic and transformed it into a Romanist empire ruled by an Austrian Archduke. This collapsed in a revolution in 1867 [10, page 80]. However, it is no coincidence that Napoleon's expedition in Mexico occurred at a critical period in the American Civil War [9, page 210]. It was linked with the great struggle then taking place in the USA, which we we will now briefly remark on.

The Jesuits and the Church of Rome were working to subvert the USA, and in particular its Constitution, which was largely based upon the principles of the Gospel, with its recognition of freedom of religion and conscience [8, page 381]. Rome also had a great adversary in President Abraham Lincoln. Lincoln was a originally a lawyer in Illinois, who ably defended Chiniquy in 1856 against the Jesuits and the corrupt Romanist Bishop of Chicago. On numerous occasions they had brought Chiniquy before the courts on false charges, even before Chiniquy left the Church of Rome. Lincoln publicly exposed the schemes of the priests and the Jesuits in open court. Chiniquy warned him that it may cost him his life one day [8, page 342].

A few years later Lincoln became President of the USA; this was at a time when the issues dividing the USA were coming to a head, including the great question of the abolition of slavery. The Church of Rome helped to stir up and encourage much of the division that led to the outbreak of civil war in 1861 [8, page 382]. The Pope was swift to recognise the rebel Confederate States. Following the Pope's public support of the Confederacy, multitudes of Romanist soldiers in the Unionist army of President Lincoln deserted to the Confederacy [9, page 209]. Despite this and the threatening presence of the French army in Mexico, the Unionist forces were finally victorious in 1865 after very heavy loss of life.

A few days after the end of the Civil War, Lincoln was assassinated. Chiniquy, who was a personal friend of Lincoln, had warned Lincoln during the Civil War that the Jesuits would try to murder him [8, page 385]. Lincoln, as a Christian, believed that his stand, especially against slavery and designs of the papacy to destroy liberty in the Americas, was a right one in God's sight. Lincoln lamented that he had not stood firmer against slavery in previous years; he confessed to Chiniquy, that he knew his leadership of the USA and his opposition to the plans of Rome in America would cost him his life [8, page 392]. Chiniquy presents compelling evidence that the murder of Lincoln was ordered and instigated by the Church of Rome, in particular by the Jesuits [8, page 394] [9, page 206]. Despite executing its revenge against Abraham Lincoln, the policies of the papacy towards North America lay in tatters by 1870, just as they did in Europe.

Loyola and the Illuminati

Let us now return to the situation in Europe. We have already seen how the Knights Templars secretly propagated occult rites under the authority of Pope, and that they

were suppressed in the early 14th century [2, page 104] [5, page 35]. After this they carried on their work under other names in great secrecy. One such that deserves special attention is the "Illuminati," also known as the "Alumbrados" in Spain. Tupper Saussy concludes that Loyola came to control the Illuminati before founding the Jesuit order [5, page 27].

What is confusing to many is that the Alumbrados were suppressed by the Inquisition in 1623 [1, page 39]; furthermore, Freemasonry was officially condemned by the Pope in 1728 and 1751 [5, page 119]. On the basis of this, many writers have concluded that the Church of Rome and the occult Masonic societies are permanent enemies. However, this is a wrong conclusion; for not only do they both have common spiritual roots in Babylon, but the Occult has been deeply rooted in sections of the Church of Rome. These two branches of the Mysteries may appear rivals, but are frequently inter-twined. However, Tupper Saussy goes further by concluding that the official condemnation by Rome was a deliberate ploy to hide its use of Freemasonry in attacking the Protestant cause [5, page 120]. This situation is often confusing, but we will endeavour to show that the dark plans of the Occult and the Church of Rome have very uncomfortable similarities.

In earlier chapters we considered the teaching of the Jesuits, observing how they have brought the Church of Rome into a remarkable conformity with the Mysteries. The explanation behind this lies in the inextricable link between the Jesuits and the Occult. This is confirmed by observing that the great Jesuit principle of "the ends justify the means" is one that is derived from the Gnostics [1, page 38], and is one which permeates the Occult. With this there is no absolute standard of morality.

Rivera provides independent corroboration of the claims of Tupper Saussy. Rivera states, "Once Ignatius de Loyola came into power in the Vatican, he placed his occult organisation, "The Illuminati" under the umbrella of the Roman Catholic Institution. The Illuminati secretly became the most important branch of the Jesuit order." [11, page 25]. Rivera also supports this claim with numerous examples of the connections between modern day Jesuits and the Occult.

We have previously looked at the overbearing power and wealth that preceded the Jesuits' downfall in the 18th century. However, Manhattan also speaks of another aspect of the Jesuits prior to their suppression in 1773; namely, that "the Jesuits were preaching revolution, sponsoring unrest and nurturing elements, dedicated to the overthrow of the monarchical establishment." [12, page 72] This is independently

confirmed by Nicolini, who notes that many of the great revolutionary campaigners and writers in France were students of the Jesuits [7, page 437]. The great revolutionaries and socialist philosophers of France (for example, Robespierre, Voltaire and Rousseau) were also prominent Freemasons [1, page 145] [2, page 28]. Nicolini confirms the conclusion that many of the Jesuits were linked to the Communist and revolutionary Freemasonry movement in Europe, when he notes that many Jesuits declared war against the Church of Rome and religion itself following the order's suppression [7, page 422]. Once the cover of the Society of Jesus was taken away, their Masonic and revolutionary colours were shown. The official suppression of the Jesuits left them free to enter all forms of society [5, page 187]. One such former Jesuit was Weishaupt, who we must consider now in more detail, as he is regarded as the father of revolutionary Communism [1, page 69].

Weishaupt was a professor at the Jesuit University of Ingolstadt (a Jesuit stronghold in Bavaria) [1, page 69] [2, page 107]. It is disputed by Still that he was actually a Jesuit; however, Tupper Saussy [5, page 170] and Rivera [11, page 25] are clear that Weishaupt was a true member of the Jesuits. Weishaupt followed the Communist teachings of Rousseau, and like Rousseau he was a Freemason. In 1771 he was also indoctrinated in the Egyptian occult [1, page 69].

In 1776 Weishaupt formed a group called the "Illuminati", which was an occult society linked to Freemasonry [1, page 69] [2, page 24]. Weishaupt's aim was to use a facade of Christianity, thereby attracting many well-intentioned and influential people into his ranks. Professing Christians within the lower levels of the Illuminati were taught that the Illuminati was working for Christian unity throughout the world [2, page 108]. However, Weishaupt and a select few were in reality hatching a satanic plot to bring in his own version of the occult New World Order, with a "return to nature" and the establishment of "reason" as man's religion. In practice, it meant a dictatorship led by Weishaupt and his brethren [1, page 72]. This was to be achieved by the total destruction of existing society, government, monarchies and religion by means of revolution and a state of anarchy. Only the highest initiates of the Illuminati knew these objectives.

Both Tupper Saussy and Rivera conclude that Weishaupt was a Jesuit all along, and that the apparent severing of connections with the Jesuits was a ploy. The name of Weishaupt's apparently new society, was the same as that which Loyola had belonged to and had placed under the cover of the Jesuits [5, page 170] [11, page 25]. However, further evidence is provided by noting some remarkable similarities between the

Illuminati and the Jesuits. Firstly, the underlying principle of Weishaupt's Illuminati was identical to the Jesuits; namely, that the ends justify the means [1, page 77]. They believed that violent revolution and destruction of lives, property and society itself was justified, if it brought in the new model society. Secondly, the Illuminati followed the Jesuit practice of infiltration. Weishaupt secretly placed members of the Illuminati within the highest levels of financial and government circles within Europe [1, page 82] [2, page 25]. It is important to note that the Illuminati was formed by Weishaupt shortly after the suppression of the Jesuits, and that Jesuits were amongst his recruits [2, page 108].

French Revolution

Weishaupt's Illuminati quickly gained ground after its formation in 1776. This is not surprising, given the connections with such powerful groups as the Jesuits and European Freemasonry. The Illuminati first gained the support of the German Freemasonry lodges, from which it then spread its influence wider, especially into France. The first target for Weishaupt's revolutionary strategy was the destruction of the French monarchy [1, page 84] [2, page 108]. Let us note, it was the French government that was largely instrumental in the suppression of the Jesuits. Once again, we see a connection between the revenge of the Jesuits and the actions of the Illuminati in plotting the French Revolution.

In 1782 the Illuminati and European Freemasonry were officially united. From this point illuminized Freemasonry moved to Frankfurt, which was a great financial centre in Germany, and became closely linked with leading financiers [1, page 82] [2, page 108]. Tupper Saussy reveals that these financiers also had links to the Vatican [5, page 160].

As some of these leading figures were Jewish, the wrong conclusion has often been drawn that the Jews were at the root of the Illuminati and subsequent revolutionary movements. It is abundantly clear from the Bible that many nations, including the Israelites, fell prey to the false religion of Babylon. Likewise, those from many public religious backgrounds or nations have been snared in the successors to the Mysteries. Erroneous claims about a Jewish conspiracy have been the focus for anti-semitic propaganda since the days of Weishaupt [13]. We will have cause to mention this further when dealing with the terrible abomination of National Socialism (Nazism).

The union of the Illuminati with Freemasonry was to prove crucial to the survival of the plot, because subsequently the state of Bavaria learnt of the true nature of Weishaupt's activities. In 1786 the Bavarian authorities raided the houses of leading Illuminati and captured many incriminating documents, although Weishaupt himself escaped [1, page 80]. They banned the order and sent out a warning about the revolutionary plot to the other nations of Europe. Tragically, the warning of Bavaria was ignored. The Illuminati had already merged with Freemasonry, and had spread its evil in financial circles and influential government positions throughout Europe. Within a few years the anarchy of the French Revolution was unleashed [1, page 84] [2, page 26].

Despite the aim of creating a new model society out of the ruins of France, which then would spread the revolution abroad, the devastating effect on French society and the economy meant that the revolution effectively burnt itself out. However, out of the ruins arose Napoleon (also a Freemason [2, page 28]), who led France and Europe towards a new order which followed the pattern of the Roman Empire. He permitted the re-building of the Church of Rome within France, although he would not allow it to exert power over the civil government.

Let us observe that the lasting motto of the French Revolution, "Liberty, Equality, Fraternity," is of Masonic origin [1, pages 76 and 86]. The occult notion of "liberty" is one of freedom from all moral constraints (this contrasts with the liberty spoken about in the Bible, which is a liberty in Christ Jesus from the condemnation of the Law). In the Mysteries the title given to Dionysus was "Eleuthereus," and to Bacchus was given the similar title "Liber." [4, pages 122 and 105] These come from the Greek and Latin respectively, but both words mean "Free" in English. As we have noted previously, the worship of Bacchus involved the grossest immorality.

Another symbol of the French revolution, which has been adopted ever since by Socialists and Communists, was the red flag [1, page 86]. As we have already seen, red is the colour of special significance in the Babylonian Mysteries, symbolising blood and fire.

The Occult and Socialist Revolution

We saw in a previous chapter, following the overthrow of Napoleon in 1814, how the Church of Rome and the surviving elements of the Jesuit order tried to bolster up the monarchies of Italy and the Papal States. The re-established Jesuits were now the

avowed enemies of the revolutionary movements, which in a previous generation many Jesuits had been involved in. Despite this antipathy, the links between revolutionary Freemasonry and the Jesuits re-appear with surprising and alarming regularity as we go into the 20th century. Both groups have that common connection to the Mysteries, which could either give rise to rivalry or to a mutual alliance.

In 19th century Italy, the Freemasonry groups known as the "Carbonari" were the back-bone behind the many revolutions and the struggle for Italian unity [1, page 118] [14]. Some of those involved in Freemasonry, such as Garibaldi [1, page 125], made a profession of Christianity, and wished to see the excessive power of the Vatican curtailed, rather than have the wanton destruction of the French revolution repeated in Italy. However, behind the Carbonari and Italian Freemasonry was the sinister figure of Mazzini. He is more widely known in history for his continual struggle for revolution in Italy [14]. However, it is less well known that he was the head of illuminized Freemasonry in Italy. Mazzini followed in the path of Weishaupt; on the one hand he attracted professing Christians by using a facade of Christianity, but in secret he was espousing what we would now call revolutionary Marxism [1, page 119]. The connection with Karl Marx is no coincidence, for both Marx and Mazzini were fellow Freemasons. They worked together to ensure the Socialist labour organisation "The Internationale" was controlled by illuminized Freemasonry [1, page 137] [2, page 116].

Strange Interconnections

There is evidence that Marx was led into Communism through being initiated into Satanism and illuminized Freemasonry. Like Weishaupt, he had a great hatred of God and all religion. Socialist revolution was only a means to that end. Here we see that atheism and satanism are found to be companions [1, page 132]. It is also most extraordinary to find Rivera claiming that, "Marx and Engels, who wrote the Communist Manifesto in the 1800's, were actually coached and directed by Jesuit priests." [15, page 10] On its own this statement is virtually unbelievable, but we will see further evidence of the mutual interconnections between the Jesuits, Communism and Freemasonry. However like most evil men, their alliances often break down and they try to devour each other to gain the supremacy.

An example of Jesuit connection with the revolutionary movement is the actions of Napoleon III in France. We noted in Chapter 13 how he greatly favoured Rome and

the Jesuits during his reign as Emperor between 1851 and 1870. However, he came to power as a Socialist in 1848, having been a Carbonari [10, page 76]. His revolutionary Masonry strangely turned towards the Jesuits and the Church of Rome, once he was at the head of the French government. It is not unreasonable to suppose that Jesuit infiltration had been at work.

Another peculiar coincidence is seen with the occult society called the "Ku Klux Klan," which was formed by Confederate Army officers after their defeat in the American Civil War. The Ku Klux Klan protested against the freeing of Black slaves by the victorious Unionist forces of Abraham Lincoln; ever since it has been involved in racist attacks and propaganda, being closely linked to Nazism. The Ku Klux Klan is also of Masonic origin and is an open opponent of the Church of Rome [1, page 148] [15, page 31]. However, Rivera states that the Ku Klux Klan was formed by Romanists and has been secretly directed by the Jesuits. Its main aim being to discredit Protestants, by preaching racial hatred and violence whilst calling itself a Protestant organisation [15, page 31]. The Ku Klux Klan has, in recent years, been involved in the movement to deny that the Holocaust happened [13].

It is curious to note that not only did the Vatican support the Confederacy, but so did Masonic elements, including the leading American occultist and Freemason, Albert Pike [1, pages 122 and 148]. The symbolism of the Ku Klux Klan is also striking. The group has the fire-cross as its symbol, but this, as we have seen, is a potent symbol of the god Tammuz, the supposed re-incarnation of Nimrod. It is most noteworthy that the Church of Rome at this time in the 19th century used the fire-cross in its Easter worship at St Peter's in Rome [4, page 155]. It was around Easter in 1865 that the Confederacy was defeated and Lincoln was murdered [8, page 397]. Therefore, the adoption of the fire-cross by the Ku Klux Klan is both a symbol of Romanism and Freemasonry. Even the name "Ku Klux Klan" is highly significant, for it is derived from the Greek word "kuklos," which means a "circle." [16] The circle is a Mystery symbol for the sun-god, which is widely used in the Church of Rome [4] [6], Freemasonry [1] [2] and witchcraft [3].

Many authors, in addition to those we have already quoted, have provided examples of occult activity within the Church of Rome (for example, [17] [18, page 10] [19, page 10]). However, the form of a special Jesuit oath has all the symbolism of the occult. This "extreme oath of obedience" is quoted from at length by Tupper Saussy [5]; parts of it are also provided by Rivera [20, page 12]. The preamble to the oath has been translated by Sherman as follows [5, page 48].

"When a Jesuit of the minor rank is to be elevated to command, he is conducted into the Chapel of the Convent of the Order, where there are only three others present, the principal or Superior standing in front of the altar. On either side stands a monk, one of whom holds a banner of yellow and white, which are the Papal colours, and the other a black banner with a dagger and red cross above a skull and cross bones, with the initials "I.N.R.I.," and below them the words "Icstum Nacar Reges Impios," the meaning of which is "It is just to annihilate impious rulers." [Biblically, these initials represent the Roman inscription above Christ's head on the cross: "Jesus of Nazareth King of the Jews."]"

"On the floor is a red cross upon which the postulant or candidate kneels. The Superior hands him a small black crucifix, which he takes in his left hand and presses to his heart and the Superior at the same time presents to him a dagger, which he grasps by the blade and holds the point against his heart,"

For the sake of propriety we will omit the awful and violent declarations that are made in the oath itself, which ends with a blood oath of the kind found in Freemasonry. Another scene, in which occult and Romish rites merge, is provided by photographs from a French Carmelite Convent, which include a nun praying in front of a cross and a number of human skulls [21, page 45]. This old Protestant Alliance publication also exposes unspeakable acts of cruelty carried out in Convents.

Union of American and European Freemasonry

Let us end by noting the union of the American and European branches of illumined Freemasonry, drawing together the two strands which we have traced through this chapter. This union was performed through collaboration between Pike and Mazzini [1, page 123] [2, page 111]. Still states, "In 1870, Mazzini and Pike reached an agreement for the creation of the new supreme rite, to be called the New and Reformed Palladian Rite. Pike was to be called the Sovereign Pontiff of Universal Freemasonry, and Mazzini was to be called Sovereign Chief of Political Action. ... Membership in the "Palladium" was very limited, and its deliberations were shrouded in the strictest secrecy." [1, page 123] Behold, how the great American Masonic writer Pike claimed the title of the head of the Babylonian Mysteries as the leader of world Freemasonry, with Mazzini, the arch-revolutionary and Communist, at the head of its political wing !

The terrible plan for revolution and world war was set out by Pike in a letter to Mazzini in 1871. This devilish plan to re-establish the Mysteries and the worship of Lucifer shows that the Occult does not only use a facade of Christianity, but also operates under the cover of atheism. Pike wrote the following to Mazzini [2, page 144].

"We shall unleash the nihilists and the atheists and we shall provoke a great social cataclysm which, in all its horror, will show clearly to all nations the effect of absolute atheism, the origin of savagery of most bloody turmoil. Then, everywhere, the people, forced to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilisation; and the multitudes, disillusioned with Christianity whose deistic spirits will be from that moment on without direction and leadership, anxious for an ideal but without knowledge where to send its adoration, will receive the true light through the universal manifestation of the pure doctrine of Lucifer, brought finally out into public view; a manifestation which will result from a general reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time."

Meanwhile in Rome, Pope Pius IX under the influence of the Jesuits put forward decrees in 1864 trampling on all freedom of religion and expression, restating the absolute power of the Church of Rome over the whole world [10, page 82] [22, page 120]. In 1870, following the loss of the Pope's temporal power to the Kingdom of Italy, the great decree of Papal Infallibility was made. This claim to infallibility by the Sovereign Pontiff was a copy of the dignity ascribed to Sovereign Pontiffs of the ancient Babylonian Mysteries [4, page 212].

Many Protestants in the 1870's thought that a new Christian era had dawned and that the power of the Church of Rome was finished. However, many forgot the Apostle Paul's exhortation: "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Corinthians 10. 12)

Although it would be wrong to conclude that all evil is part of some human conspiracy or controlled by one earthly organisation, the Church of Rome has a preeminence that no other organisation possesses. Nevertheless, the common link to all these evils is Satan, whom, along with Satan's servants, the Lord shall ultimately "destroy with the brightness of his coming." (2 Thessalonians 2. 8) As the Apostle Paul states: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Ephesians 6. 12 - 13)

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