

Occult History

(Collected Writings 1994-2008)

William H. Kennedy

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For Jacob Needleman

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Preface

The following essays constitute 14 years of research into occult history -- a neglected aspect of modern education and scholarship. Some explanation as to how I came to be involved in such a so-called “fringe” area of thought warrants some explanation. In 1972 when I was 8 years old a network television program premiered called *The Sixth Sense* starring Gary Collins. The great actor Collins depicted a psychical researcher whose job it was to investigate such phenomenon as ghosts, UFOs, demonic possession and other paranormal events. At that tender young age my life’s work was set and I knew what I wanted to be when I grew up.

Over the next few years I raided my local library which had a great collection of occult books. Such odd subjects as divination, ESP training, astral travel and werewolves became my companions in the free time I was allotted. On occasion I would stay up late and listen to the occult radio host Long John Nebel. In 1976 the paranormal documentary TV program *In Search of* hosted by Leonard Nimoy became the springboard for my autodidactic education in esoteric studies. Generally I would watch an episode on a paranormal subject and then read a book on the same topic over the next week. The Boston Public Library was a huge resource for all matters esoteric and mystical. This went on for 6 years until I graduated from the Newman Preparatory School in Boston in 1982. At 17 I was the best informed occult scholar I knew at the time as others interested in arcane subjects usually focused on a particular area like astrology, meditation or ritual magic.

The various universities I attended were quite frustrating in that few academics shared my interest in alternative subjects. It was not until I enrolled in the M.A. program in philosophy at San Francisco State University that my thirst for intellectual engagement with erudite occult scholars was satisfied. It was at SFSU that I began to work with Professor Jacob Needleman -- the first person I ever met who knew more about occult and mystical subjects than I did! My first foray into television came at this time when *The Learning Channel* came to tape several of Prof. Needleman’s classes for their philosopher’s series. Professor Needleman was, and is, my mentor in esoteric matters and I always respected his patient manner with students when I served as his teaching assistant until my graduation.

During these student years I met and consulted with the leading thinkers of the Human Potential Movement like Arthur M. Young, Michael Murphy, Eden Gray, Deepak Chopra, Huston Smith, Timothy Leary, Jess Stearn, Martin Ebon, Colin Wilson, Fritz Leiber and even had a chance meeting with Satanist Anton LaVey!

In 1994 at the age of 29 the occult scholar R. A. Gilbert requested I write an article on Freemasonry for the academic journal *AQC Transactions* – a British based publication which was founded over 100 years ago. The rise of the Internet caused me to reassess traditional outlets of academic research and I began writing for *Dagobert’s Revenge* edited by the mystical polymath Tracy R. Twyman. This webzine was an outstanding occult history journal which focused on what later became known as *The Da Vinci Code* material. In 2001 I guest hosted Ms. Twyman’s internet based radio program *The Underground Stream* which

launched my career in radio.

Despite the harsh warnings of such highly regarded Harvard academics as Prof. Dominic Sachensmeir and Prof. Mark Farha, writing for popular webzines did not adversely affect my standing in the scholarly community. In 2003 Huston Smith, S.H. Nasr and Rama P. Coomaraswamy requested that I write an article for the esteemed academic journal *Sophia*.

During that same year radio host and paranormal scholar Michael Corbin invited me to be a regular guest on his radio program *A Closer Look*. My interviews on Corbin's programs catapulted my career into the highest spheres of fame. I was soon appearing on other radio shows like *The Jeff Rense Program*, *The Alex Jones Show* and *Radio Liberty* and even broke ratings records on other shows. Owing to the success of these shows I later founded my own interview program called *Sphinx Radio* which focuses on paranormal themes.

In 2004 Reviviscumus Press -- an academic publishing house -- released my first book *Lucifer's Lodge: Satanic Ritual Abuse in the Catholic Church*. This tome met with huge critical acclaim from the likes of Emmy award winner Danny Schechter and Pulitzer Prize winner Michael D. Sallah.

In 2006 I founded *Mystic Valley Media* (MVM) a publishing and multimedia company. My friends in the academic world warned me against the perils of "self-publishing" and one leading scholar claimed it was a form of "intellectual masturbation". These Casandra Songs all fell on deaf ears.

Satanic Crime: A Threat in the New Millennium (2006) was published under the MVM imprint and was even more successful than my first book and won the accolades of the renowned paranormal scholar Brad Steiger who, after reading my book, requested I write a back cover review for the reissue of his occult masterpiece *Atlantis Rising* (2007).

The famous artist Matt Boa chose both of my book covers and produced a special sound recording of me speaking about Satanism for an art show called *Things Got Legs* which focused on society's obsession with the paranormal and conspiracies. The show ran in October of 2006 at the famous Derek Eller Gallery in Manhattan and also featured a specially made audio by none other than Uri Geller.

In 2008 I directed the documentary *Lucifer's Lodge* based on my book and plan to continue writing and film making for the rest of life.

Blessings,

William H. Kennedy

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Freemasonry: A Possible Origin

The inception of Freemasonry has long bewildered scholars, primarily because of the lack of documentary evidence which solidly places the origin of this brotherhood in an exact chronological setting. This situation is aggravated by the fact that the “myths” of the fraternity offer little insight into its actual beginning. Speculations as to how and where Masonry came into being have recently gained attention, owing to the popular books by Baigent and Leigh and John Robinson who offered the suggestion that Freemasonry may have had its origin in the Knights Templar. Masonry may have been influenced by this chivalric order but the ultimate source of this brotherhood is un-provable. Claims of such varied origins as ancient Egyptian monotheism, King Solomon’s court, and the assertion that Adam himself was the first freemason do little to encourage solid historical analysis. This statement is not intended to belittle those allegorical stories which Masons believe contain authentic spiritual import but it is meant to illustrate how shrouded the true history of the order is, and how hard piecing together the facts can be for the historian of ideas. The ultimate concern of this brief study is to examine the possible connections between the Roman Collegia Artificum who built the major edifices of the Caesarian Empire, and the guild of stone masons who constructed the Gothic Cathedrals of the Middle Ages. Conjecture -- as opposed to certain proof -- is called for as there exists no written records which link these two associations.

It is beyond the scope of this study, therefore, to prove definitively that such a connection existed. It is hoped that this essay will provoke and initiate debate concerning this neglected aspect of Masonic history. Karl Krause (1781-1832) was the first scholar to propose that Freemasonry had its origin in the construction organizations of ancient Rome. Freemasons with widely different views on the matter, such as Kenneth Machenzie and Harry Coil were later to reject Krause’s speculation, claiming that a lack of documentary evidence prevented them from accepting his thesis. More recent Masonic historians Fred L. Pick and G. Norman Knight also were skeptical concerning any such links between the Collegia and the builders of the Norman Cathedrals. They summed up their view in *A Pocket History of Freemasonry*:

...but as there is no evidence that the Collegia possessed any esoteric teaching, as there were a break of several centuries in stone building after the Romans and, as is no evidence even of craft organizations among masons...until the tenth century...the chance of an inheritance from the Collegia would appear highly remote.

There exists more information concerning late antiquity and the Middle Ages in ourtime than there was when this statement was first made in 1953. Much of this new knowledge is

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archaeological in nature and some is based on revised method for studying the way classical and Medieval minds operated. A great deal of modern Masonic scholarship is either highly speculative, as in the case of Manly P. Hall, or overly conservative, as with Pick and Knight. Perhaps in light of the new evidence which will be offered, it would be wise to travel down the middle of these two approaches - not being so speculative as to be unscholarly and not being overly conservative to the point of not offering any new theories pertaining to the subject matter. Pick and Knight's assertion that the Collegia did not possess any esoteric teaching does not hold true when considering the classical view of architecture. Unlike modern times, where utility and conservation of space are the primary concerns of architects, the ancient Romans believed that the very nature of architecture was spiritual. In fact they believed that divinity emanated from properly planned and constructed edifices. The rules of Roman architectural texts are filled with Pythagorean type axioms in which geometry was seen as a sacred science.



Janus

Consider Roman homes, Janus was the god of doorways and portals, Vesta was the goddess of the hearth, ergo, the very core of the Collegia must have been spiritual because the Romans did not divorce architectural considerations from religious concerns. The Roman Collegia consisted of designers and tradesman who formed 'clubs' in which they worked, socialized and initiated new members into their ranks. These organizations could not be called unions in the modern sense of the term as there was not collective bargaining as is the case with contemporary trades unions. Patrons supplied the funds for the building projects and slaves supplied the hard physical labor. This freed the workers to perfect their highly specialized crafts. For the most part the Collegia consisted of highly proficient artisans. Marcus Vitruvius Pollio (first century AD) led the Collegia (or Association of Architects) under the Emperor Augustus, and was responsible for the construction of temples, monuments, palaces and tombs. Little is known about his life, but his classic study *De Architectura*, which he dedicated to his imperial patron, survived and became a major influence on all subsequent design. From it we can appreciate the esoteric understanding of the Collegia:

Propriety is that perfection of style which comes when a work is authoritatively constructed on approved principles. It arises from usage or from nature. From prescriptions, in case hypaethereal edifices,

open to the sky in honor of Jupiter Lighting, the Sun, or the moon: for these are gods whose semblances and manifestations we behold before our eyes in the sky when it is cloudless and bright.

From this statement it is clear that Pick and Knight's assertion that there is no proof for any esoteric teaching in the Collegia proves false. The Christian Emperor Justinian closed all of the classical schools and the Association of Architects, along with the Platonic Academy, was officially shut down. But Justinian had neither the man power nor the full cooperation of his subordinates to enforce his Draconian edicts and the mystery schools, including the Collegia, may reasonably be presumed to have gone underground after the fifth century. Byzantine historian and philosopher Michael Psellus (1018-1096) noted that the Mysteries of Ceres were still being performed up until the mid-800s thus demonstrating that Justinian was unable to control all aspects of religious life in his empire. Edward Gibbon believed that the Collegia also must have survived at least until this time, although he had no evidence to substantiate this contention.



Magistri Comacini

However, some documentary sources confirm that the Collegia survived in some form up until the eighth century. In the law codes of the Lombard King Rotharis (636-652) can be found reference to the magistri Comacini - apparently a group of masons who referred to themselves as Collegium. Other sources which mention organized 'gild' masonry are the laws of Dagobert the First (630) the capitularies of Charlemagne (789) and the ordinances of Archbishop Hincmar of Reims (852).

The archaeological evidence which has come to light over the past few years confirm the theory that the Collegia survived up until at least the eighth century. In fact this might be a bit too conservative as the archeological record clearly illustrates that sophisticated building techniques existed well into the tenth century. I would contend that the quality of architecture during the so called "Dark Ages" was of such sophistication that it must have been undertaken by the Collegia or some surviving remnant of the fraternity. I would also

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suggest that the Association of Architects of Imperial Rome developed into the guild masons who constructed the Gothic Cathedrals of Medieval Europe and eventually became

the Freemasonry best known today for its charitable activities. The first piece of evidence I will offer comes from the founding of the city of Venice. During the Lombard invasion of 568 AD the communities of Herulea, Melmocco, Libo and Rivo Alto were forced to flee to the twelve islands occupied by the Veneti tribe in order to avoid the barbarian onslaught. After the initial foray some refugees remained, probably because they feared another savage incursion. But whatever motives they quickly built a secure and fortified series of canals which linked their new community into a single island city. In order to execute this task and avoid the swarming Lombards, they had rapidly to build extremely complicated dams, levees, retaining walls and other supportive structures. It should be born in mind that they turned a swampy marsh into a labyrinthine-like series of waterways in an extremely short period of time -- perhaps no more than two years. It could be argued that 'necessity is the mother of invention' and that the Venetians were compelled to construct such complex structures or face certain annihilation at the hands of the Lombards.

In this scenario, no surviving element of the Collegia would be needed. But consider that the Venetians were trading with other cities just nine months after they fled from the barbarians. It is my contention that the Collegia must have been active in Venice during this period of construction as no other body could have possessed the detailed knowledge to devise and construct such composite structures. One recent discovery which adds weight to my theory -- and which will be of special interest to English freemasons -- concerns Canterbury Cathedral. During the repaving of the nave in the cathedral in autumn of 1993, a discovery was made which archaeologists have described as 'astounding'. When the worn floor was removed for replacement, the remains of the old pre-Norman structure was exposed for the first time. To the shock and surprise of the excavators, the Anglo-Saxon Cathedral was just about the same size and design of its Norman successor. Therefore, to the astonishment of archaeologists, there had existed in England a building that was constructed between the eighth and tenth centuries which had all the trappings of later Gothic designs. It should also be noted that this is the site of the coliseum built for the Roman settlement in Canterbury during the second century.



Medieval Mason

Does this connote that the Anglo-Saxons may have retained a higher degree of Roman culture than is commonly believed? And could part of this continuity have been in the form of the surviving remnants of the Collegia? I believe that the answer to both these questions is yes and I also believe that the evidence I have offered at least points to this conclusion if it does not prove it outright. But there will always be those who will want documentary proof to support the claim that the Gothic masons evolved from the Roman Collegia Artificum. My response is that as archaeological excavations continue and more 'ironclad' information appertaining to the early Middle Ages come to light, then the need for written records will not be necessary to theorize about this period. Ultimately the archaeological record will support or disprove my thesis -- only time will tell.

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(Note: WHK does not endorse Freemasonry as having authentic spiritual merit)



The Mysterious Habsburg Castle

In Northwestern Switzerland at the confluence of the Reuss and Aare rivers in an area traditionally known as the Aargau rests the ruins of the Habsburg Castle. This structure is the original home of the oldest continually ruling dynasty in Europe. How this castle came into being sheds light on the origin of the Habsburg family – a dynasty which continues to hold monarchical power to this day.

Most scholars concur that the House of Habsburg emerged from the Eticho family who, by the seventh century AD, were landed gentry in what is now known as Switzerland and who eventually gained prestige by intermarriage with more powerful royal houses. It is speculated that female members of the Eticho clan married into the male line of an unnamed family of peasant farmers who began to gain more and more land around the Rhine. The wealth of this particular farming family grew owing to the trading of crops with Bavaria and northern Italy and their subsequent purchase of more land from these agricultural profits.



Clovis I

The Eticho family originated with Wago, Count of Montreuil (512-?) but only really came into prominence when scion (Adalric) Eticho (645-690) married the Merovingian princess Berswinde and assumed the more aristocratic title of Duke of Alsace. Berswinde was the daughter of Sigebert III, Frankish King of Austrasia (631-656) and sister of Dagobert II (652-679) who assumed the throne of his father after returning from exile in

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Ireland but was murdered in a bizarre plot involving factions of the Papacy. It was this connection that gave this emerging farming family its initial distinction.



Dagobert II

It is interesting to note that the Franks/Merovingian monarchs possessed the title “Holy Roman Emperor” centuries before the Habsburgs were to acquire this imperial designation for themselves. In 469, the Roman Church made a pact with King Clovis I, bestowing upon him the title “New Constantine” and with it “Holy Roman Emperor.” Dagobert II was the last known Merovingian monarch to hold this title. Centuries later his descendents the Habsburgs would reclaim this title and technically retain it even after the fall of the Austrian Empire.



The most reliable document on this early period of the Habsburgs is the *Annals of the Muri Monastery*. This manuscript was produced sometime in the twelfth century but was only discovered in the sixteenth century. It affords modern scholars a chronicle of the formation of early Switzerland especially as it pertains to the Habsburg rulers. From the *Annals* we learn that a certain Count Guntram the Rich, who ruled Northern Alsace, somehow lost favor with Emperor Otto I in the year 952 AD.

For unclear reasons the Emperor declared Guntram a disloyal traitor and seized his land and holdings. Count Guntram must have possessed either immense military power or some knowledge which would embarrass Otto or perhaps even threaten the Emperor's rule. For some unexplained reason, Emperor Otto quickly repealed all charges against Count Guntram and restored all of his properties. Guntram is actually a Merovingian name, as in Guntram Frankish King of Burgundy (561 - 592). Although the two reconciled and all of Guntram's property was returned, this reputation of disloyalty remained with this family. Part of the Count's land holdings included the Swiss region of Aargau -- a fertile area not far from present day Zurich. It is here that the Habsburg Kingdom would emerge and eventually outgrow its original setting.



Count Radot

In addition to this region in Switzerland Guntram also held considerable holdings in what later became known as Alsace Lorraine. The Habsburgs were to be tied to this cross roads of cultural and political intrigue for a Millennium. Guntram's son Lanzelin increased his father's holdings and his successor, Count Radbot was established as a major political figure on par with the older nobility. In 1020 Radbot supplied the land and funds for the construction of a Benedictine Abby at Muri and a convent at the nearby village of Hermetswyl. It is here at the Muri Monastery that the Habsburg family history was chronicled for several hundred years.

The heirs of Count Guntram flourished yet possessed no dynastic title. Lanzelin was referred to as the "Count of the Northern Territories", a purely geographic designation, and sometimes as the "Count of Altenberg" which was then a mere cow pasture. No monarch or Emperor would bestow upon them a lofty title with some reference to an ancestor or event in antiquity. It is understandable why their contemporaries were slow to acknowledge any formal title for them as their reputation as being ruthless and disloyal still carried over from the reign of Otto I. The fact that Guntram and his early descendants reconciled with the Imperial Throne is moot -- this bad reputation remains with this bloodline into the Twenty First century. Also the matrilineal connection with the Merovingians did not carry much

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weight by the 900s as this Frankish dynasty had long died out as a political power. Of course the ruling aristocracy could have granted some formal and exalted title based on their Merovingian ancestry but they were most likely seen as being mere parvenu. The older nobility traced their lineage back to the Dukes of Tuscany and Julius Caesar and, consequently, most likely viewed Guntram and his descendants as just *nouveau riche* upstarts.

However, the “Counts of the Northern Territories” controlled vast property holdings on both sides of the Rhine. They did not let their roturier reputation deter them from acquiring new properties and marrying into older, established royal lineages. Although they were considered parvenu in their day, Radbot managed to marry Ita, the eldest daughter of the Duke of Lorraine and his brother Rudolf wed Kundigund daughter of the illustrious House of Zollern, the founders of Prussian royal house. From Radbot’s marriage alone, the Habsburgs claimed descent from the dukes of Lorraine, and were related to the dukes of Swabia, as well as the Capetian kings of France. The youngest offspring known as Lonzelin II managed to marry the daughter of the wealthy Count Von Villingen who owned all the property that was later to become the Swiss canton of Zurich.



Bishop Werner

Count Radbot’s new brother-in-law was Bishop Werner of Strasbourg -- a powerful and strong-willed political figure who held influence with both the Pope and the Emperor. It was this alliance that secured the future of the “Counts of the Northern Territories”.



Rear View of Castle

With so much scattered terrain around the Rhine, it became necessary for Radbot to construct some sort of headquarters for his vast holdings. Count Radbot was well aware of his family's poor reputation and the fact that his new wealth caused envy amongst the older noble families. For these reasons, Radbot began the construction of a castle in 1020 AD. He chose what was the most central point of all of his holdings in the Aargau which also afforded a strategic advantage in case of attack. The area formed a flat plain from which darted a steep hill. This peak measures some 1,682-feet (513-meters) From this location Radbot could have his forces swoop down and defeat an attacking enemy with relatively few soldiers.

The Castle is shaped like a large square tower with a palas (or courtyard) on one side. It is four stories high and possesses steep parapets at the apex of the tower. From the tower one can survey the surrounding area for miles in any direction. The Freemasons who constructed the fort did an outstanding job. From a distance the Castle exudes an intimidating yet majestic mystic. Anyone passing by gets the feeling that someone truly important dwells there. However, the castle does not possess a surrounding defensive wall which was a common feature of fortresses during this period (moats did not come into being until much later) Most fortresses used a boarder wall supported by small turrets to act as a first line of defense against invaders.

It was not for lack of funds that Radbot failed to build this defensive wall. Legend states that shortly after Count Radbot completed his castle he invited his brother-in-law Bishop Warner to inspect the new structure. When the Bishop noticed that the castle was constructed without a perimeter defense he chided his brother-in-law. According to the legend, the Count said he would construct a wall overnight and in a style that the Bishop had never seen. The next morning Radbot showed off his new wall to Werner from a castle window. There surrounding the entire castle was the Count's garrison mustered like a living wall with mounted Knights stationed at regular intervals as if they were turrets. The story goes that the Count claimed that the loyalty of his soldiers was his best defense. It is said that the Bishop commended him for his trust and faith in his men.



As the Count built the castle he noticed the vast amount of hawks which frequented the surrounding area. Hawks tend to nest near large human habitations where they are able to hunt the rodents who inevitably invade such structures. These birds of prey would also scavenge through the refuse dumped outside dwellings. Radbot took this as a good omen.

The hawk was not as esteemed as a noble emblem of political might as the eagle (symbol of the German Emperor) or the falcon (used for hunting by Muslim nobleman) but the hawk was still a stealth bird of prey. As a symbolic representation of this new dynasty, the hawk seemed superb. This bird was a fierce hunter and a good defender of its territory. In a sense the hawk best exemplified this emerging regime. Unlike the majestic and aloof eagle, the hawk was willing to swoop down anywhere and grab whatever it needed. Unlike the falcon the hawk could not be easily trained to subordinate its will to the needs of a hunting master (hawks will often become enraged for no apparent reason and attack their master). This family could not trace itself to the established German Salien or Staufen noble houses and its connection to the Etichos was only matrilineal, hence, the hawk, with its semi wild yet fierce reputation, seemed to personify this up-and-coming royal house.

Whether by decree or by popular consensus the fortress became known as the Hawk Castle or, as in the Old German *Havichburg*. This popular name of the new fortification was so pleasing to the “Counts of the Northwest Territories” that they adopted it to designate their bloodline. It is unclear exactly when they adopted this title as an official family name but there is a document dated September 29, 1108 in which Otto, the grandson of Radbot, is referred to as the “Count of Habsburg”. The original title *Havichburg* changed spelling over the centuries and was spelt both Hapsburg and Habsburg although the latter spelling is the most commonly used. The current head of the House of Habsburg, Dr Otto Von Habsburg, uses the more popular spelling.

What remains of the Habsburg Castle in our time is only part of the original building. At the height of its glory in the thirteenth century, just before a Habsburg assumed the role of monarch in Germany, the Hawk Castle boasted two new additions, several large throne rooms and a labyrinth of walls and turrets. One unusual feature of this fortress, which still remains to this day, is an indoor toilet. Although rare in medieval times a toilet with a primitive yet effective flush system could be utilized by the Habsburgs and their guests.



Emperor Rudolf I

When the Habsburgs were called to a greater destiny in Germany and Vienna where they became the Holy Roman Emperors the castle gradually lost its importance. When Rudolf Von Habsburg was offered the Imperial Throne of Germany in 1273 the Hawk Castle was pretty much abandoned. Ironically, Count Rudolf was presented the Imperial Throne because his family was still relatively new to the political scene. The Emperors had traditionally been of the House of Staufen but recent conflicts with the Vatican caused the last Emperor to be excommunicated and, it is suspected, killed by the Pope. The ensuing years were tumultuous in Germany and the Pope wanted social order restored. However, he dared not reinstate some scion of the Staufens to the throne.

The reigning German princes did not want political power consolidated with the Staufen line, nor did they trust one another with autocratic power. The Habsburg dynasty seemed perfect in that they were now connected enough to standard nobility to be acceptable while still being politically naive. In this sense the Pope and the Germanic nobility thought they could outwit and control the Habsburgs for generations to come seeing as the current Count was a meager *arriviste* at best. They were sorely mistaken. It turned out that Emperor Rudolf, believed to be a minor and uncommitted monarch who ruled the quiet regions in northern Switzerland and Alsace, turned out to be a manipulative, cogent and even somewhat ruthless ruler.

Emperor Rudolf was not the codfish aristocrat that the Pope and Germanic nobility hoped he would be. As a means to avoid conflict, Emperor Rudolf replaced all of the former Imperial staff with his own courtiers from Alsace. Fearing the Pope, the new Emperor made public concessions to the Papacy while setting up an elaborate spy network to find out the inner workings and policies inside the Vatican. However, the first Habsburg Emperor really showed his mettle when war broke out with King Ottocar of Bohemia who somehow decided that he should be the Holy Roman Emperor.

The “Impoverished Swiss Count”, as Rudolf was known by the Bohemians, crushed Ottocar’s entire army in a few decisive battles. To add to his victory, Emperor Rudolf learned that King Ottocar was himself killed in the final skirmish. This meant that the Emperor now possessed all the lands in Ottocar’s domain as well as all territories owned by the Bohemian monarch’s heirs and relations. In the zenith of his reign in 1278, Emperor Rudolf did what the Pope and Germanic Princes feared most -- it was their worst nightmare come true. As a means to cement his hold on the hereditary territories of Austria, Styria, Carinthia and the southern German and Swiss regions, Rudolf had each of his six daughters marry the heirs of these principalities.

In order to stop any future usurpers, Emperor Rudolf enacted the “to joint hands” form of inheritance -- a legal dictate which stated that all Habsburg males, despite patrimony, inherited all lands and titles from their father despite any wills to the contrary. (This would aid the family many centuries later when the male line of Habsburgs died out and they took the name “Habsburg Lorraine” as their official designation.) Consequently, all future grandsons would rule their respective domains. One of Emperor Rudolf’s own sons would theoretically assume the throne and his bloodline would control Europe on both the local

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and imperial level. These marriages and the new inheritance laws merged the Habsburg's destiny with that of Europe for, it seems, all time.

Ironically, with all of these new land holdings and titles, the Habsburgs never seemed to look back at their original ancestral fortress which gave them their dynastic title. They even abandoned the hawk as their descriptive Heraldry, eventually choosing the double headed eagle as their official escutcheon. A later scion built the New Hawks Castle overlooking a lake in Switzerland but this structure functioned more as a summer palace and lacked the symbolic potency of its ancient namesake.

Eventually the Hawk's Castle became the bureaucratic office building of the Austro-Hungarian Empire and was given over to two families who filled the role of courtiers. By 1400 these two families of administrators died out and the Habsburgs themselves showed no interest in their former home. The castle was sold to the Von Wohlen family but they lost possession when the Republic of Bern seized it after winning a war against the German Emperor in 1457.



Castle Stained Glass Window 1365

Five years later the Bernese government realized that the castle required expensive upkeep and decided to sell it to a wealthy merchant named Segesser. For unknown reasons Segesser sold it to a group of nuns from Koenigsfelden who allowed the castle fall into great disrepair. The Bernese government warned the sisters that they should renovate the structure but refused to fund the project believing that the Pope should assume financial responsibility for the historic fortress. The convent eventually dissolved and the Bernese government was forced to take back full possession of the Habsburg.



Habsburg Castle 1600s

By 1553 the castle was in shambles, and the Bernese authorities spent a great deal of money to restore the outer walls of the original castle and tear down several of the later additions. For a time the Habsburg was used as a storage facility for the local government. However, by the 1700s the castle was once again neglected and became feral. At various times it was inhabited by wandering gypsies, itinerate farm hands and vagabonds. According to a Swiss tour guide the castle operated as a house of ill repute which serviced the various soldiers that happened through the area during the Napoleonic Wars.



Habsburg Castles Today

In 1804 the castle was turned over to the Canton of Aargau after the Swiss territories were redistributed under Napoleon. In 1890, the Imperial House of Habsburg sought to purchase the castle but the Swiss officials refused to sell the historic structure. Occasional restorations were conducted over the years but the only major efforts at reviving the castle came via the Swiss government in 1949 and again in 1987. What remains in our time is a large section of the original castle with some rooms still intact. Most of the additions and turrets were removed over time, exposing much of the original edifice. The tower with its imposing parapets can still be seen and a great deal of the adjoining palas remains unfettered.



Habsburg Castle Museum Entrance

Even with the decay the Habsburg Castle remains an impressive and imposing structure. Its exterior peers out from the hill top and one can imagine Count Radbot gazing out beyond the Rhine where the Frankish and Germanic Kingdoms laid waiting. Surprisingly, hawks are rarely if ever seen in the precinct of the castle anymore. One local legend states that the birds disappeared after the Habsburg Emperor was deposed at the conclusion of World War I. It is also believed by some that the hawks will only return when the Habsburgs are restored to their rightful place as the Emperors of the Holy Roman Empire.

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Claus von Stauffenberg

The Monarchist Plot to Kill Hitler

On July 20, 1944 at 12:42 p.m. a timed bomb exploded and ripped through the War Office at Wolf's Lair -- the East Prussian Headquarters of the Third Reich. The primary target of this drastic assault was German Chancellor and Führer Adolf Hitler. Although injured in the attack Hitler would survive this harsh assassination attempt.

As heat from the blast emanated from the structure it caressed the face of a young German colonel who stood about 50 yards from the flame engulfed building. Although this officer bore the marks of war wounds that included an eye patch and missing hand he still possessed an aristocratic and noble bearing in his tailored officer's tunic. Believing that no one could have survived such a powerful explosion the colonel believed that the man who he referred to as "the Beast" was dead. This regal looking colonel was Count Claus von Stauffenberg and as the small building he had just bombed with a timed explosive hidden in a brief case began to smolder in flames, he hurried into a waiting staff car. The dashing hero sped to a nearby airfield and boarded a plane for Berlin where his ultimate destiny awaited him.

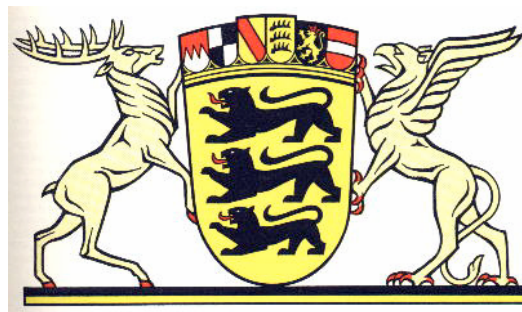
Thus began the famous July Plot to kill Adolf Hitler and overthrow the Third Reich. History has been very kind to the conspirators who attempted this daring coup. They are heralded as heroes and as allies in the war against Hitler. The primary architect of this conspiracy was Claus von Stauffenberg and he especially is honored as a valiant soldier who sought to destroy the despotic figure of Adolf Hitler. In major cities throughout Europe, the United States and even Israel streets and parks have been named after von Stauffenberg in honor of his bold effort to annihilate the Nazi Hierarchy.

Now that over fifty years has passed since the July Plot was hatched a fresh examination of the motivations and ultimate aspirations of the primary conspirator is necessary to understand the true reasons for this audacious attempt to seize power. Some of the conclusions drawn from this reevaluation may not fit the "official" historical interpretation of the events surrounding the July Plot. Some may even be offended by the conclusions proffered.

The main thesis of this examination contends that the July Plot was not in any way, shape or form an attempt to restore democracy to the German people as it is often portrayed. Neither was it a concerted effort to stop the horrors of the Holocaust and to save the various Jews, Gypsies, Gays, Jehovah's Witness and political dissidents who so greatly suffered in the concentration camps. Nor was it an attempt to bring freedom to the many occupied countries that endured German control on a daily basis.

The July Plot was an attempt to restore monarchy to Germany and to continue the domination of Europe by the German people. In order to explain this hypothesis it will be necessary to examine the background of the principal conspirator Count Claus von Stauffenberg. What motivated von Stauffenberg to plant a bomb as a means to kill Hitler on that hot July day is far more complex than historians have acknowledged. It involves his own family history, the mentors of his youth and his opinions concerning the social class and standing of the leaders of the Third Reich. It is a lot to unravel and it would be best to begin with Stauffenberg's family history.

Claus Philipp Maria Schenk Graf von Stauffenberg was born on November 15, 1907 to Alfred and Koraline Schenk Graf von Stauffenberg in Swabia, Germany. His father could trace his ancestry back to medieval times. It is believed that the Stauffenbergs emerged from the House of Staufen who ruled Germany as Holy Roman Emperors from the early 800s until 1273 AD when the Habsburg Dynasty took the imperial crown. The Stauffenbergs were most likely Staufen princes who became warriors as a means to defend the German Empire.



Stauffenberg Coat of Arms

The first traceable ancestor of von Stauffenberg is one Werner Schenk von Zollern who is mentioned in a legal document written in 1257. Schenk means “cup bearer” or steward in Old German and this title suggests that the Werner in question was a courtier. A script dated in 1317 mentions the name Stauffenberg for the first time. The signature of Hannes Schenk von Stauffenberg appears on this document and it is from this figure that Claus von Stauffenberg could trace his direct lineage.

The von Stauffenbergs held the title “Free Knights of the Empire” meaning that they answered only to the Emperor in matters of law and personal honor. This imperial designation was of equal status to that of a baron. The difference being that a baron was

bound to a particular region while a Free Knight was allowed to roam unreservedly throughout the Empire. This family produced a number of notable military figures. Three von Stauffenbergs were listed as members of Teutonic Knights and two others were known to be members of the Knights of Saint John -- one of them becoming a leader of this illustrious order.

Another von Stauffenberg served with the Habsburg Emperor Charles V when he defeated the King of France in 1519 and then continued on with the Holy Roman Emperor when he seized Vatican City and held the Pope captive. Some von Stauffenbergs converted to Protestantism after Luther but many remained within the Church of Rome. By the seventeenth century the Stauffenbergs boasted a Jesuit priest, two prince-bishops and a Field Marshall of the Swabian Order of Saint John. The famous poet and playwright Friedrich von Schiller was a Stauffenberg on his mother's side.

By 1874 General Konrad von Stauffenberg was raised to the rank of Count (Graf) by King Ludwig II of Bavaria. His grandson Alfred Schrenk Graf von Stauffenberg married Karoline von Üxküll-Gyllenbrand to them were born Alexander, Berthold and Claus von Stauffenberg.

Claus von Stauffenberg's mother of Prussian descent and her family boasted a great many important military figures among their ancestors. Among these ancestors were Field Marshal Peter von Wartenburg who began his career as a soldier of fortune and eventually found himself upgrading the Prussian Army as an advisor. Another famous scion of the von Üxküll-Gyllenbrand family was Field Marshall August von Gneisenau. He served as an advisor to General George Washington at the end of the American Revolutionary War. Both von Wartenburg and von Gneisenau were instrumental in the defeat of Napoleon.



Stauffenberg Country Estate

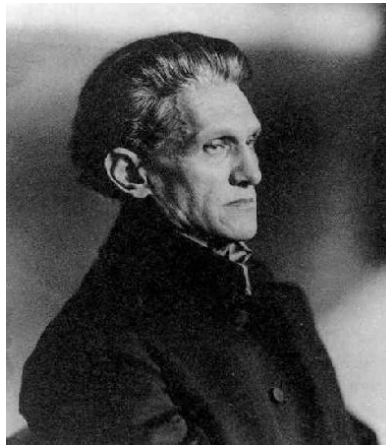
The von Stauffenberg brothers were raised with a strong sense of their noble heritage. They lived in a castle owned by the Wittelsbach monarch. Alfred von Stauffenberg served as Senior Marshal (special advisor) to the King and counseled the Bavarian Monarch on matters of foreign relations and diplomacy. His wife Karoline served as "Lady in Waiting" to the Queen. Her duties included organizing cotillions and other formal social

occasions. It was in this fairy-tale milieu of Bavarian aristocracy that Claus von Stauffenberg, learned to talk, took his first steps and eventually to dance, fence and ride a horse.

When the Wittelsbach Monarchy was dissolved in 1918 as a condition of the Armistice the von Stauffenbergs moved to their country estate which had been their ancestral home for over 300 years. The village of Lautingen lies in the Swabian Alps just south of Stuttgart and the Schloss Stauffenberg, with its high roof and lily-white exterior, dominates the small town. The rolling Alpine foothills dotted the countryside the three brothers reveled in exploring the glorious landscape.

Non-Germans can never fully appreciate the significance of the countryside in the make up of the German soul. For the German, and especially the Bavarian, the land and the people merge and fuse in an enigmatic mystical union. Unlike other nations which speak of national spirit, the Germans have always spoken in terms of blood and land. It can be seen everywhere in nineteenth and early twentieth century literature and even propaganda -- Blood and Iron, Blood and Soil, Blood and Honor. In effect, the German worldview may be described as a sort of spiritual materialism the likes of which non-Germanic peoples can only grasp a slight understanding.

It is in this context that the young Claus von Stauffenberg and his two older twin brothers roamed and explored the Swabian countryside. They saw themselves as being physically and metaphysically merged the environment. This mystical communion with the land combined with the high culture and respect for tradition and family history they received at home made them aristocrats in the highest sense of the term.



Stefan George

As the brothers grew into their teen years their parents recognized the need for them to be tutored and mentored in life and art by an outside party. The standard gymnasium education was limited in its scope and the elder von Stauffenbergs understood their children required more than the regular instruction offered in the German school system.

In this regard they sought out the help and advice of German poet Stefan George. George was the definitive German language poet of his era outshining even Rilke in reputation and status. In his early years George roamed the vineyards owned by his parents and soon became aloof and somewhat detached from his contemporaries. During his teens and early 20s George traveled Europe and began to explore poetry and various forms of esoteria. He flirted with Ariosophy -- a German form of theosophy -- which accented German identity but soon found it overly anti-Semitic for his tastes.

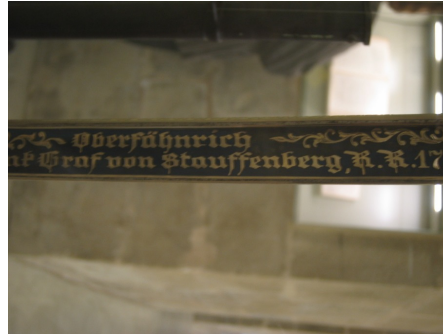


Berthold von Stauffenberg

Eventually he settled back in Germany and formed the “George Circle” around 1892. This group comprised an esoteric brotherhood which sought to explore poetry, spiritualism, arcane rites and spiritual doctrines. This group eventually merged with a pre-existing fraternity known as the “Cosmics” -- a fellowship which gathered around George when he relocated to Heidelberg. There is much speculation concerning George and his followers. One overriding observation concerning this group was its total domination by George. There was absolutely no room for individual opinion besides that of George himself. Followers even had to take a “loyalty oath” to Meister George promising to following him unconditionally and agreeing never to reveal his inner teachings to outsiders.

Sometime in the early 1900s George began to done what looked very much like a curate’s cassock and soon his followers began to copy his dress and mannerisms. There were rumors centering on George’s use of secret ceremonies in which he wore ornate robes and regalia, burnt incense and performed occult rituals while uttering incantations. Some unfounded rumors surfaced which spoke of homosexual initiation ceremonies. It seems that George formed a Golden Dawn type organization in pre-WWI Germany.

At this point George began to publish volumes of poetry which were to capture the imagination of an entire generation of young German intellectuals. His poetry was to German literature what Nietzsche was to German philosophy. Nietzsche captured the



Stauffenberg's Officer's Sword

essence of German identity while George's poetry explored the Germanic soul. As his poetic star rose George himself became more and more reclusive insisting that he only wanted to be surrounded by "spiritual aristocrats".

George proffered a mystical/poetic purview in which a sort of priest-king would emerge to lead the German people into a spiritual utopia. (Many Nazis saw this personified in Hitler.) This is best reflected in his masterpiece *The New Kingdom* (1928). In this work George expresses his hopes and aspirations for the German people and the mystic Imperium he hoped would imbibe and revive his nation

When Karoline von Stauffenberg approached Stefan George concerning tutoring her three sons the famous poet could not be more pleased. He saw in the three youths the very embodiment of his spiritual and aristocratic leanings. The Stauffenberg brothers saw in George a mentor who understood their background and desires. Soon the three took George's loyalty oath and entered the inner circle of his esoteric secret society.

During his frequent visits to the Stauffenberg home George had the boys learn poetry by heart and even had them compose some of their own poems. He also tutored them in classical civilization and literature with an emphasis on Plato and the Greek dramatists. George had the brothers explore occult philosophy which most likely included the works of Rudolf Steiner and Thule Society literature. Although a neo-pagan at this juncture in his life, George encouraged the three boys to explore the numinous temper of Roman Catholicism with its stress on sacrifice and the mystical nature of divine kingship.

In essence George taught the boys that their duty as aristocrats was to promote a new divine monarchy and to ensure that, within the limits of their circumstance, that they should always act with duty and honor as their watchwords. Nothing less would be befitting those of their high social station.

The two older von Stauffenberg brothers eventually went off to university and were to gain doctorates in the humanities. However, Claus was so infatuated by George's philosophy that he chose a military career over university. Claus von Stauffenberg saw this as his only opportunity to put into practice what his mentor had taught him.

After rising through the ranks to Lieutenant in the German Army Claus von Stauffenberg was surprised when an Austrian named Adolf Hitler came to power in 1933.



Adolf Hitler

At first von Stauffenberg celebrated the rise of the National Socialist Workers Party. He saw in their symbols and their dedication the very essence of the New Kingdom he had envisaged for his entire life. However, his taste for the Leader soon soured. For one thing Stefan George hated Hitler and refused to meet with the new Chancellor. George declined Hitler's invitation to head the Germany Poetry Academy. As a final smear to the "Leader" George denounced the Nazis stating that Hitler was a mere vulgarian who would lead Germany to ruination.

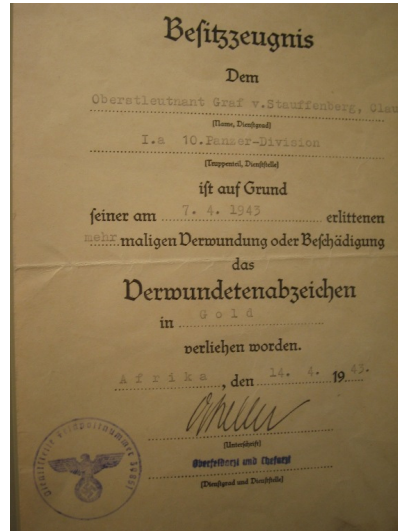
To demonstrate his complete and utter contempt for the Third Reich George left Germany in protest of the new regime and exiled himself to Switzerland. There he died not long after his expatriation in 1933. The Stauffenberg brothers acted as pole bearers at George's funeral.

As the military prowess of the Third Reich excelled Claus von Stauffenberg remained as an officer in the regular German Army although his distrust of Hitler grew as the years moved on. When war broke out in 1939 Stauffenberg held a number of combat assignments. He served in all of Hitler's major campaigns from the Sudetenland, to Poland, to France, to Russia and finally North Africa.

On April 7, 1943 Claus Von Stauffenberg was seriously wounded along the Kasserine Pass in the North African desert when Allied fighters strafed his convoy and vehicle. In a hail of machine gun fire Stauffenberg lost his left eye, right hand, two fingers of his left hand and a kneecap.

It was during his recovery that von Stauffenberg, by then a lieutenant colonel, began to plot against the life of Adolf Hitler. Stefan George's opinions concerning Hitler all rang true. He led Germany into the greatest military disaster in modern history. In his initial plan

von Stauffenberg knew that any cogent overthrow of the Third Reich would mean the deaths of Hitler and his two closet power sharers -- Himmler and Goering.



Graf von Stauffenberg's War Citation

Upon reflecting on the lives and careers of the three prominent leaders of the Third Reich von Stauffenberg felt nothing but loathing for these commoners who were as far away from George's vision of Divine Kings as one could get. Considering Stauffenberg's aristocratic upbringing -- dancing with the Queen of Bavaria as a boy, exploring the Swabian countryside, listening to his parents speak of their lineage and especially studying the mystical poetry and teachings of Stefan George -- Hitler, Himmler and Goering were nothing more than mere upstart plebeians.

In Stauffenberg's reckoning Adolf Hitler was an Austrian prole whose military record did not even involve participating in a charge. Upon leaving the armed services Hitler was a failed artist, petty spy and one time vagabond. Given his chance this ruff-hewn peasant ran Germany into the ground.

Heindrich Himmler, head of the SS, was not even physically-fit enough to pass a basic medical exam for entry into the army. He worked raising and selling chickens for a time but he even failed at this inane employment. Himmler's greatest claim to fame was that he once received a government grant to study the nature of dung in the production of manure but even this study was never completed. Yet on the death of Hitler this ex-chicken farmer possessed the manpower to seize the government as his dreaded SS followed him blindly.

Herman Goering may have had some merit in Stauffenberg's reckoning as he was a WWI flying ace. However, he was a throw back to earlier age and made his living as a stunt pilot and barn-stormer after the Great War. However, Goering controlled the entire Prussian Interior Police consequently making him a major threat after Hitler's death.



Claus von Stauffenberg (far left)

From the Fall of 1943 to the Summer 1944 Claus von Stauffenberg became the leader of a conspiracy to kill Hitler, Goering and Himmler and overthrow the Third Reich in one decisive action. The cabal called this plan Valkyrie – after the Norse deities who chose which heroes went to Heaven first. The secret code devised by the cabal involved flashing a copy of George’s *New Kingdom* when ever they met to discuss the plot. In June 1944 von Stauffenberg was promoted to full colonel and appointed Chief of Staff to Home Army Commander General Friedrich Fromm. Now he had direct access to Hitler’s briefing sessions and he made his final move against the man he referred to as “the Anti-Christ”.

On July 20 after returning to Berlin after the bombing von Stauffenberg soon discovered that Hitler had miraculously survived the blast and that his co-conspirators had failed to launch the coup. The plot quickly collapsed and Count Claus von Stauffenberg was subsequently shot for sedition.

If the coup had succeeded it is doubtful von Stauffenberg would have restored democracy. Although his provisional government would have placed General Ludwig Beck as Head of State von Stauffenberg would have had full control of all armed forces as Secretary of War. Most likely he would have sued for a negotiated peace with the allies and retained most of the New Reich.

In this regard it can be plausibly argued that von Stauffenberg would have eventually restored some form of monarchy in Germany with either himself or one of his brothers appointed as King or Holy Roman Emperor of Germania. Considering Stauffenberg’s aristocratic background, the monarchical influence of Stefan George, and his overall disdain for the lower class types who gained political power in democratic regimes, this theory constitutes a reasonable conclusion.

It is unclear what von Stauffenberg’s opinions were concerning the Holocaust but it is certain that he hoped to bring diehard Nazis, like Albert Speer, into the new provisional government.

25 *Occult History*

Stauffenberg also recruited the German commander of France into the plot and, consequently, did not seem to plan to give up any segment of the Greater Reich if the coup had been successful.

It is very unlikely that von Stauffenberg would have bought back some scion of the Kaiser's family to act as king. In his reckoning the Hohenzollern dynasty was too quick to jump on the National Socialist bandwagon in hopes of regaining power. Nor were the Kaiser's heirs raised with the same mythical concept of kingship and sacrifice as were the von Stauffenberg children.

Count Claus von Stauffenberg was only 37 at the time of the plot and thus required an older and respected leader like General Beck to smooth over the transition of government after the coup. It is clear that von Stauffenberg would retain control of the military and even went as far as to form an alliance with Field Marshal Irwin Rommel as a means to consolidate his hold on the armed forces after the Third Reich was deposed. Consequently, von Stauffenberg would control the military and could eventually impose any form of government onto the Greater German Reich.

In the final analysis Count Claus von Stauffenberg would have inaugurated the New Kingdom that Stephan George had envisaged and would have crowned himself or some scion of his family as Monarch of the German Empire.

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Return of the Kaiser:

An Interview with Knut Wissenbach of Tradition und Leben

WHK: You represent an organization called ‘tradition und Leben.’ That would be ‘tradition and Life’ in English. What are your basic aims and ideals?

KW: We are a working organization promoting the idea of monarchy, especially, of course, for Germany -- a democratic and parliament-based type of monarchy, a very modern form comparable to Spain or the Scandinavian monarchies.

WHK: What particular monarchical house are you supporting for kingship? See here in the United States, we hear about a lot of German royal houses, like the Habsburgs, and the Wittlesbachs. Which particular house are you supporting?

KW: Well there are, indeed, a lot of royal families in Germany, due to the special German history of being a state with a lot of different states included, sort of a federation of states, as Germany always has been. What we promote is for the German Kaiser, which would be the German Emperor, to be from the House of Hohenzollern, and by their traditional rights, they would be the kings of Prussia. The state of Prussia no longer exists, but the document which was signed in 1947 forbidding the state of Prussia allows Germany at any time to set up the state of Prussia again. So this is the dynasty of the Hohenzollern, and of course the other countries, like the states of the United States, would be free to choose either a Republic system or a Monarchical system, as we had in our Constitution of 1871, the last empire in Germany, where we had Republics within the German monarchy.



Kaiser Wilhelm II

WHK: Kaiser Wilhelm II of Germany has pretty much gotten a bad rap historically, primarily because of the end of the Great War, WWI. What has happened to his House since that time?



Prince Georg Friedrich

KW: The last Emperor lived in exile in the Netherlands until his death in 1941. Then there was the Crown Prince Wilhelm, one of the army leaders in the First World War, and the Crown Prince of Germany and Russia. He was succeeded by his second son, Prince Louis Ferdinand of Prussia, because the eldest son was wounded in the Second World War, and died of his wounds. After this, Hitler released every member of a former ruling German house, because the funeral of Prince Wilhelm was crowded with about 70,000 people, and he didn't want to have such monarchical sentiment within Germany. So you can see this wide gap between the royal or monarchical time within Germany and the Nazi time, which was the extreme opposite. So Prince Louis Ferdinand became Head of the House of Hohenzollern until his death in 1969, and he is succeeded by Prince Georg Friedrich from Freiberg, which is his grandson, because his father, Louis Ferdinand Jr. died due to an accident in the Army. He will become 25 years of age this summer. He's still studying, so he's got a huge task to

do: on the one hand, to educate himself, and on the other hand, to represent the House of Hohenzollern.

WHK: I've sent out some emails concerning this interview, and a lot of people have looked up your website, <http://www.pro-monarchie.de/> Several young ladies here have asked me if the Prince is single, engaged or married?

KW: He is still single, but of course he has the burden of marrying on an equal level. Being the Head of the House of Hohenzollern he has to choose someone from a ruling or former ruling house.

WHK: Oh, that's going to disappoint a lot of American women, but that's the way it is, I guess.

KW: I think so. I mean, of course there are always lovely stories. But what he told me was that this is not a question at the moment.

WHK: Well, we'll just leave it at that, and all the ladies who emailed me will just have to do a "wait and see" kind of thing. What is the Prince studying? What is his field now?

KW: The field is Economics, and he's studying in the Eastern part of Germany, called Saxony. It's a very famous and old University. He's in the middle of his studies so it will take, probably, two more years to finish it.

WHK: Is he studying for a Doctorate, or a Master's.

KW: I think it's something more like a Master's Degree.

WHK: I understand that the Prince actually studied in Scotland?

KW: Yes he did finish his school - I think it's comparable to "A-Level" - in Scotland.

WHK: Has he had any contact with the British royal family at all?

KW: No, he's always intended to, but being so much engaged with school duties, so he was very busy, and hasn't had the chance to meet anybody. But of course, there is a close relationship with the British royal family, as there is with just about every other European royal family.

WHK: Prince Georg is a direct descendant of Queen Victoria, is that correct

KW: Yes, that's correct because his great-grandfather, the last German Emperor was a grandson of Queen Victoria.

WHK: See, we here in the U.S., we don't have any monarchy whatsoever, so we tend to adopt the British royal family as ours, even though we fought a war of independence against them, ironically, as it seems, so we always think in terms of the British royal family. Do you have any political platform? I understand that by bringing in a Constitutional Monarchy, that the Prince, if he were to become Kaiser, would have a very specific role. What would that be in particular?

KW: Well, we haven't worked out a constitution yet, because it always has to be updated. But what we think is that the German Emperor should be something like a representative, like our German Bund's President, but probably a little less powerful than, say, the President of the United States. Something in between, comparable to the role of the Spanish king, who has bravely defended democracy.

WHK: This is Juan Carlos of Spain you're speaking of?

KW: Yes, Juan Carlos I.

WHK: And he would be a Bourbon, is that correct?

KW: Yes. And you know, the last German Emperor, Wilhelm II, had not as many rights politically as the President of the United States has. So what we think is, something in between that, to represent the state, to be a symbol of the nation, but on the other hand, we'd have a parliamentary system, and a democracy, with all the rights of the people.

WHK: Now I understand that a big part of what your organization does is to promote the Prince, and his eventual rise to the throne. But you also do other things. You have yearly gatherings and festivals. You're trying to preserve a very specific way of life which in Germany today, for a variety of reasons, is beginning to fade out. Could you speak a little bit on that, please?

KW: What we really intend is, like our name, to combine tradition with modern life, because it is at the root of life, where you can get a line to the future. And of course we have annual meetings, we have lectures, little trips. We were just planning, on the 4th of June, which is the 60th anniversary of the death of the last Kaiser, a trip to his exile manor, where we'll have a little ceremony, a service at his church, and a commemoration at his grave. Then we have local meetings with lectures normally, just to get in contact, to discuss things like, well, everyday life, sometimes, of course, but also politics, and, of course, historical topics, where we try to sort out what it is possible to get out of history in our present time, and moreover, to style the future with it. So that's what we try to do, to learn something from history, to work with it in the present, and to transport it into the future, or, hopefully, a better future for mankind, or for the people we promote monarchy for.



Bonnie Prince Charlie

WHK: It's very interesting because monarchical systems, historically, are more the norm. When you look back thousands of years, something like the United States, a country that's a Republic without a monarch is a very rare thing. In the Declaration of Independence, it clearly states that it is the duty of the people only to expel a monarch if he becomes a tyrant. And what few people realize here in the United States is that our founding fathers, for a little while after the British left, considered instituting Bonnie Prince Charlie as the King of the United States of America. We also considered having George Washington start our own royal line. And ironically enough, Burke's Peerage, which is probably the #1 genealogical research firm in the world, stated recently during our Presidential election that the candidate with the most royal genes tends to win the Presidency, for some strange reason. So Burke's Peerage can basically predict who's going to be President, based on their connection to royalty. And interestingly enough, they picked George Bush over Al Gore because he had the most genes, and they were saying this when Gore was very high in the polls, when people thought Gore was going to win.

KW: We have a saying: 'the better wins.' I think that's a saying over in the United States too. If you go back to the roots of monarchy, it was just that: 'the better wins.' So people sorted out somebody, claiming him to be their representative, to be their guardsman, to be the one protecting them, and the one symbolizing them. This sorting out principle was something like an election. People coming together and saying, "OK, you are the one to represent us." In former times, this had to be renewed after the death of the representative. Of course, even in Germany, the acclamation of the people always was a part of the coronation ceremony of the German Emperors. So you always have something like democracy in there. The old German Empire, lasting from 910 until 1806, always had the institution of the Reichstag, which was an assembly of representatives of people. It always existed. The principle of monarchy is always combined with democracy.

WHK: So it's not the wicked king or the tyrant who pops up and yells at everybody. People have always had input, especially within the German monarchy.



Dictators Stalin, Hitler, Mao & Pol Pot all arose after monarchies fell

KW: If you realize that all dictatorships arose from Republics, you can see that such dictatorships never arose from a monarchy, because in a monarchy, there's always a family representing the state, always a family discussing problems. If anybody is, let's say, narrow-minded, or stupid, or something like that, it will be sorted out by the family, and they'll say, "All right, somebody else is going to take over the representative function." Concerning the elected presidency, I'm not so sure about the U.S. system, but in Germany, I don't think there is any regulation for if the President becomes ill, or, let's say, loses his mind on duty.

WHK: Well, there's some of that here in the United States, but it's very remote, and it's a very being issue. The extreme example being when President Reagan was shot in 1981. There was a very big problem because the Secretary of State, Alexander Haig went on television and said "I'm in charge here", when technically it was the Vice-President or the Speaker of the House. A lot of people saw that as a *coup d'etat* on his part, and he was actually dismissed from his station for that. But within a monarchical system, the chain of rule is always very defined.

KW: And you have an immediate succession. If anyone is killed, he is immediately replaced not within months or a year, or something like that, but immediately on the same day. You don't have quarrels about the succession. I think the election in the United States last year showed the problem. If both candidates are so close together that you really can't sort out who has the most votes or who is really the winner of the election, then you have to think it over. For the highest representative function of state, I think it's very good to have someone who doesn't have to deal afterwards with the people who voted for him. So Mr. Bush now, I read in the newspapers, has to make several deals with groups of interest who voted for him, because he made promises to them. Everybody, to get elected, has to make promises to the people electing. The monarch has not to be elected, he is just there. He has to represent whether he wants to do the job or not, and he is educated for the job from childhood on.

WHK: So there's no Dimples Chad problem with monarchy, as there was in Florida.

KW: Yeah. Really! And you always, in elections, never know if you have the best one, or if you have someone who just had more money to afford the election, or to buy votes.

WHK: We have a lot of cable new stations here, like Fox TV or MSNBC, and it is still debated whether George Bush legitimately won that election.



Various German Kings

KW: Yes, even in Europe we heard a lot of discussion about this.

WHK: In a Constitutional Monarchy, there could even be a provision for the monarch to, in very extreme circumstances, such as something like this, to render an effective decision, and that could be the final say. Here we have the Supreme Court. But it's debated every day. A lot of people don't think that George Bush is the legitimate President of the United States.

KW: Right, and you always have the problem that even the court and the other institutions are put together by members of the same parties. In America I think it's the Senate, and in Germany it's the Bundstag. And these institutions are always dominated by the same parties. Not the same institutions, but the same parties. So it is not really clear whether there is really a division of power. And in a monarchy, as the French put it in words, "Le roi est mort, vivent longtems le roi." So at the same moment the king dies, the new king is proclaimed."

WHK: "The King is dead, God save the King" is the English version of it.

KW: Correct. And if you look at the little state of Liechtenstein - it's a principality in the Alps within the center of Europe - and this small state, it only has about 32,000 inhabitants, but there is a discussion about our constitution going on right now, and the Prince of Liechtenstein, Hans Addams - he is the one who wants to have more democratic rights within this constitution. He wants for the people, if they don't want this principality anymore, to be able to vote for it, and say "We want to be a Republic." But I think there is no Republican system dealing with it the other way around, allowing people to vote for monarchy if they want to.

WHK: In the United States, if you talk that way, you get the F.B.I. at your door asking you why you're saying it. Because there is a clause in the American Constitution which says that it is the right of the people to alter or abolish the system, but if you happen to say that, you're going to find yourself in a bit of trouble. Senator Joseph McCarthy practiced a lot of that back in the 1950s. If you said you wanted to change the system, you were in very big trouble.

KW: Yeah, I can imagine. I mean, in Germany, we used to be a monarchy for more than a thousand years, nearly two thousand years, so it's always a question of tradition, and we've

just had the Republican system since 1918. But if you just see the historical context, in 1918, a small group of people went to the balcony of the castle of Hohenzollern, and just declared

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a Republic. They just said, “We have a Republic now.” So it was not democratic. And the problem arose afterwards that the people were upset with the Republican system. And that’s one argument for why they chose Hitler to be their representative. Of course, Germany made a new start in 1949 after the Second World War with a very modern constitution, but again, they didn’t make an assembly of the nation to judge the constitution, or what kind of system they have. So they were just kind of forced to do such a system, and no one voted for this constitution

WHK: That’s not very democratic, is it?

KW: The problem is, if you change the system, where is the legitimacy for that, for a democratic system, if it’s only a small group of people that get together and say, “OK, let’s do that and that”, and then it becomes fact.

WHK: That’s an oligarchy, not a democracy.

KW: Yes, and the monarchy was developed, at its roots, from the people living there. If somebody says “Monarchy is a very old-fashioned system”, they should be aware that the Republic system of the Greek Republics is as old as monarchy. So it’s not a question of being modern or being ancient-orientated, but I think even monarchy could be more modern than several democracies nowadays.

WHK: I’d like to get back to what I think is a very important point. When monarchy is deposed, and you have this strange interim period, where people are basically democratic, they tend to move towards a despotic figure, or a tyrannical figure, who will claim to meet all their needs. The example I like to give is, during the French Revolution, after they deposed the king, things became very chaotic, and then a fellow named Robespierre came along. Robespierre’s official title, ironically enough, was “Commissioner of Public Safety.” He basically went around Paris and said, “Look, put me in charge and I’ll take care of all these problems.” That’s when the guillotines began, and incredible injustice all around, from the decline of a monarchy, and the rise of a tyrant. I guess people will naturally gravitate towards an individual as leader, as you said earlier.

KW: I would say that mankind is always searching for stability and continuity, so if anything creates chaos like the French Revolution, or in Germany after the First World War, people will wish to come to a stability and continuity, and safety, and that’s why they’re looking for, you know, a strong man, or something like that. But there’s always the question of whether you combine everything with ethic or moral traditions and behaviors. The system of monarchy is the system of being human. It’s a human type of politique. On the other hand you have the dictator. He’s the one looking for power, and for his personal purposes, but not for the people.

WHK: In the United States, few people realize how much unchecked, uncontrolled power the President of the United States has as we speak. Since 1943, when President Roosevelt called for special powers during the War, in a crisis emergency situation, he was granted

“Executive Orders” as presidential rights. And this is unchecked by the Senate, or the House, or anyone. Just a few frightening statistics: the President of the United States, the so-called democratically-elected official, can wage war for three months without consulting Congress or anyone, at his own will, and that includes first-strike nuclear weapons. Most Americans aren’t aware of that, that our so-called democratic checks-and-balances system has awarded one individual, who changes every four to eight years, more unprecedented power than any other individual in the world. Now a monarch, who has been trained since youth to do the things he’s supposed to do, and rule and govern the people with such things as honor and respect for other people, and the will and good of the people - I would rather have someone like that with that kind of unchecked power, rather than someone who gets elected every four to eight years, whose character you’re not fully familiar with.

KW: Yes, certainly. The monarchs in Germany, until 1918, were responsible to God, and they took it seriously. They not only confessed as much, they took it very seriously, because they were normally Head of the Evangelic church. So Emperor Wilhelm II was also the Head of the Evangelic church in Germany, and he believed in God very seriously. That’s a different kind of responsibility. If you’re only responsible for the people who elected you, then you will deal with their interests, but not with the interests of the whole nation. You’re not independent enough to think about every interest group in your people. What’s more important is to get a stable and continuous way paved for the future, and to take responsibility for the future generations, for your environment, especially because your own children will be Head or representatives of the state. It’s not like you’re elected for 4, 5, or 8 years time, and then it’s all over, and to heck with it. You have the responsibility for your lifetime, and even for the generations coming.

WHK: One thing we cannot grasp here in the United States is this whole tradition you’re talking about of raising an heir to the throne in a very religious way, a very moral way, a very ethical way, and with his entire being, so to speak, focused on serving the greater good of the people. Now, here in the United States, as you said, special interest groups decide who the President is, and special interest groups decide who the State Senator or Congressman will be. I know that within the German system, they have a very specific way, and a very good way historically, of training their monarchs, and they will bring in very specific tutors, and very specific courtiers, and very highly-tuned training, which we over here could never fully grasp.

KW: Even the last German Emperor, Wilhelm II went to a public university, and he was educated with normal people, so there was a close relationship with the people he would later represent. Then, of course, he had an education in the army, in economics, in social

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things, and so it took a wide range of educational topics to prepare for this highest representative function in the community.

WHK: Ironically enough, the United States has many monarchs here. They are exiled monarchs, and they generally live in the Washington, D.C. area. We have the Shah of Iran, and then we have Haile Selassie, who's the Emperor of Ethiopia. So for all of my friends who say, "No monarchy in America", we have plenty of them already.

KW: Yes, I know several members of royal families in Germany that have been there. Just on Monday, I had a talk with someone from the Royal House of Saxony. He used to stay in the United States, and had good contacts there. Of course, there's a lot of attraction by the United States. It's an important country for freedom and democracy. It's just a bit curious, because things are of interest which you don't have yourself. Even Kaiser Wilhelm II visited the United States once or twice, and he made a lot of donations to churches and universities. I think Harvard University has his antiquities collection.

WHK: Yes, there's that building. That's not too far from where I live.

KW: Our Crown Prince, Louis Ferdinand, who is the grandfather of our pretender, Georg Friedrich, he lived in the United States for several years, and worked for Ford in Detroit.

WHK: What is your standing in Germany. Are you listed as a political party? Are you listed as a charity? What is your standing with the current government of Germany.

KW: It's what we call a public organization. We are not a political party, as we think monarchy is not bound to any political party. It has to be independent. We try to be as independent as possible, even independent of the royal families, as we do promote monarchy, not the special interests of any special group, but democratic monarchy. We have a newspaper published every two months dealing with monarchical topics, and even in the United States we have members, and readers of this newspaper.

WHK: And this can be ordered through your website"

KW: Yes.

WHK: I realize that you do some public speaking, as we're doing now, and I realize that you try to remain autonomous, but do you do any petitioning at all to the government of Germany, or do you stick solely to media promotion?

KW: We do media promotion, and we do promotion with our meetings and lectures. I myself was able to participate in several talk shows on major German television stations. So

there is an interest out there. The politics in Germany are nearly totally divided within the parties, so if you're not a member of a political party, you don't have a very good chance to reach the wider public. That's why we try to be independent of politics. In politics you have

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to deal with a lot of topics which are not really monarchical topics. It would bring us away from our goals and our aims.

WHK: Right, so you don't get too caught up in policy issues like unemployment.

KW: Probably several things would be better with a monarchy, because of the responsibility of the royal family for all people. But daily politics is the politics of the parliament, and it doesn't have anything to do with the role of monarchy. Our motto is: "We crown democracy." That's what we intend to do.

WHK: It must be difficult, because I'm sure people do try to draw you into specific issues, especially if you were to go on major German television. They would ask you specific policy questions. But your point is, your ultimate goal is the promotion of monarchy, not necessarily the details of government policy.

KW: That's true. And the broadcasts I've been on always deal with monarchical topics and not politics. So you have to make a division of power - on the one hand, political power, and on the other hand, the power of the royal family. A royal family in Europe does not have political power. It has power. It's not a written right of power, but it has power just being there and representing people. You know, being in public, your word will be listened to, but it's not a political type of power, like the President of the United States. He has a role, a function, and political power. And this is strictly divided in European democracies.

WHK: See, and that's a very difficult concept for Americans to understand: that a monarch will not necessarily take policy positions.

KW: Right. None of the European monarchs have nearly the rights and power of the President of the United States.

WHK: The monarch would be, number one, a figurehead and an example for the people. He would also look out for his subjects best interests, as opposed to very specific policy issues, like unemployment. That might be part of what a monarch would focus on, but he would have a different role than that of a politician.

KW: The European royal families, normally, have not even the right to talk about daily politics, but what they can do is advise politicians, and say "You have to focus on that", or "You should focus on that", because in every monarchy in Europe, people write to their monarch or royal family begging for special points, asking for help with some problem somewhere, and normally they take it very seriously. Queen Elizabeth is always giving those requests from the people to the politicians with her own statements. So she hints to politicians how they could deal with it. It's very important that people have direct

contact with their royal families, to see that their rights, and their problems are taken seriously.

WHK: I know it wouldn't be a perfect example, but the way the House of Windsor rules

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in England might be a rough idea of what you and your group want to do in Germany.

KW: We normally make a comparison with the Spanish monarch, Juan Carlos, or with the Scandinavian kingdoms, like Beatrix of the Netherlands, because Great Britain is very traditional, very specific, which I don't want to take in any scale. It's a little different than other European royal families, but it's very good for the United Kingdom. You can't just take traditions from one country into another. They have to develop their own specific system, and in Germany we have to find a way, with the states as a federation, for a different kind of representation, a Republic within the Kingdom or Empire of Germany.



René Guénon

The Occult World of René Guénon

The overriding concern of this study is to examine the occult influences of French scholar René Guénon. Guénon is best known as a religious studies expositor who focused on metaphysical similarities between seemingly mutually exclusive spiritual belief systems. Several problems arise when considering this undertaking. The first lies with Guénon himself who refused to offer any autobiographical information in any of his treatises and who shunned all biographers. Guénon feared that a “personality cult” would develop if he were to offer extensive biographical information concerning his past.

The other major problem lies with the amorphous word “occult”. There is a form of nonfiction literature which falls into what may be called the “occult”, “esoteric”, or “metaphysical” genre. This type of “occult literature” is really a blanket term which covers a wide variety of topics. Occult literature is produced by practitioners of occultism. Occultism is derived from the Latin verb *occulere*, which is translated as “to hide”, or “to keep secret.” This term has come to mean any esoteric knowledge or system which is controlled and imparted by initiated adepts. The term is now generally used to include the study of ritual magic, divination, Theosophy and spiritualism. It may also be used to denote various secret societies like Freemasonry and the Rosicrucians.

In a sense the time is right for a cogent review of our subject in that several recent biographies of Guénon have been published which reconstruct his life and occult influences. In this regard it is possible to limit our definition of occultism to those teachers and groups who Guénon directly interacted with during his youthful occult sojourn.

Guénon’s Early Life and Occult Sojourn

René Jean-Joseph-Guénon was born during November 1886 in Blois, France. Guénon’s father could trace his ancestry back to medieval times. Both his parents were devout and somewhat overly strict Roman Catholics and Guénon was raised in this traditional milieu. Guénon suffered from ill health as a boy and would endure a variety of ailments for the rest of his life. His parents afforded him an education at Catholic-run institutions. He was enrolled at Norte Dame des Aydes and Guénon excelled academically

winning several scholarly prizes including those for excellence in physics and Latin. Guénon, however, began to exhibit what can only be described as a temperamental disposition. He

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sincerely believed that he was being harassed and even persecuted by his teachers. Despite the fact that he received high grades and various honorifics, Guénon's father transferred his son to the College Augustan-Thierry as a means to avoid the perceived maltreatment of young René.

After completing his secondary education Guénon entered the University of Paris and earned a bachelor's degree in philosophy and mathematics. He eventually enrolled in the doctrinal program in Sanskrit -- the ancient language of Hinduism. Guénon studied with the famous Vedist Stanislav Levi and mastered this dead language. However, Levi requested that Guénon properly document the sources for his thesis which he submitted to the university for his doctorate. Levi greatly enjoyed the thesis itself but was obliged by university dictate to have proper references adjoined to the body of the text. When Levi informed Guénon of this policy Guénon's temperamental disposition once again set in and he abandoned the whole project. He was never to receive his doctorate nor was he ever to return to the University of Paris. Ironically, his thesis was eventually published and is still used as a standard textbook in religious studies classes. After leaving the academic world Guénon supported himself by tutoring students in philosophy and by writing.



Papus

Around 1906 Guénon began to explore the very large and somewhat superficial occult underground of Paris. Guénon's most direct contact with the French occult milieu came with his association with a well-known figure who wrote under the moniker of "Papus." Gerard Encausse (1865-1916) a.k.a. Papus was a Spanish born medical doctor who published a variety of occult works while living in Paris. He introduced the Theosophical Society to France and at one point served as its official representative in Paris. A great deal of Papus' time was spent exploring, studying and writing on hermetic, cabalistic and alchemical texts.

Papus subscribed to the basic Theosophical Society designated doctrine that esoteric knowledge was transmitted by a secret line of Ascended Masters to specific occultists and counted himself among their number. Not since the days of Eliphas Levi did any one person

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dominate the occult scene of France as did Papus. The Spanish sage acquired the reputation of being a cogent medium, tarot diviner and necromancer. Just before Guénon came to study with him, Papus secured his reputation by being called to the Russian Imperial Palace by the Romanoffs to summon the spirit of Czar Alexander III. Such royal patronage carried a great deal of weight in those days. The young and impressionable Guénon must have considered Papus to be an authentic adept with his royal associations and with his best selling books which included *Traite Methodique de Science Occulte* (1891) and *La Magie et L'hypnose* (1897).

Guénon joined Papus's organization called the "Faculte des Science Hermetique." In this regard Guénon published his first works on spiritual matters in the journal *Gnose* published and edited by Papus. It must be kept in mind that Papus belonged to a variety of occult groups and secret societies and he encouraged Guénon to join a great many of them. Some of these organizations afforded Guénon contact with various Eastern groups who possessed authentic spiritual traditions while others were outright ridiculous. Several groups offered bogus aristocratic titles which meant nothing in the real world. One positive consequence was Guénon's initiation into a Hindu Advaita Vedanta group of an unknown origin that was in Paris during this period. Upon their return to India Guénon abandoned their practice but remained philosophically connected to this version of Hinduism. Guénon also joined the Freemasonic Lodge and this group too remained an influence throughout his life.



Theodor Reuss

Perhaps the most controversial occult guru that Guénon followed was the German sex magician Theodor Reuss. He and Karl Kellner co-founded the *Ordo Templi Orientis* (OTO) and Reuss was also a member of the Hermetic Order of the Golden Dawn. Reuss would directly influence every major occultist to follow. Aleister Crowley, H Spencer Lewis, L. Ron Hubbard, Jack Parsons, Kenneth Anger, Anton LaVey, Robert Moore DeGrimston,

Alexander Everett, Werner Erhard and even Charles Manson can trace their ideological heritage to Reuss. Guénon was given the title “Chevalier Kadosch” in an absurd sounding secret society Reuss called “The Chapter and Temple INRI of the Primitive and Original Swedenborgian Rite”. He resigned after thinking about this outlandish title!

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Albert de Pouvourville & Ivan Aguéli

Guénon’s mentor in Freemasonry was Count Albert de Pouvourville who he met at a Masonic conference in 1908. Count de Pouvourville also instructed Guénon in various Gnostic rites as well as introducing him to Chinese Taoism.

For all of his studies Guénon soon became disenchanted with the various occult groups he joined. After Papus died in 1916, Guénon began to explore more traditional forms of spirituality. In this regard Guénon began to write for the Christian journal *Regnabit* and, it seems, was reconciling with Roman Catholicism for a time. However, Guénon encountered a group of Sufis in Paris and was initiated into this Muslim sect by artist Ivan Aguéli. Sufism is the mystical tradition within Islam and the term itself means “wool” which denoted the humble clothes worn by the earliest practitioners of this esoteric system. Of all the metaphysical purviews Guénon encountered Sufism was to have the most lasting and penetrating influence on his life and work. (In 1930 Guénon moved to Cairo, Egypt and lived as a Muslim for the rest of his life) Guénon’s initiation into Sufism marked his departure from occultism.

Guénon’s Rejection of Occultism

By 1921, Guénon had rejected the greater corpus of occultism as it found expression in Europe during that era. This was not merely a personal choice -- Guénon wrote two scathing exposés of occultism entitled *Theosophisme: histoire d’une pseudo-religion* (1921) and *L’Erreur Spirite* (1923). The first of these books deals directly with the Theosophical Society and why Guénon believed it to be a false and even evil form of religion. The second deals with paranormal phenomenon and spiritualism as popularized by the American Fox sisters. It was Guénon’s strong conviction that spiritual seekers should be warned against these clearly false spiritual systems.



Madame Helena P. Blavatsky

In his reflections, Guénon came to believe that the Theosophical Society misrepresented authentic spiritual Tradition. Guénon chose to attack the teachings of the Theosophical Society as he saw it as a lynchpin organization which influenced the incalculable occult groups which flourished during that time. To assault the beliefs of this group was to attack the underlying principles which guided these other spiritually debased organizations. Guénon contended that the Theosophical Society deterred seekers from authentic spiritual paths in that it encouraged them to focus on the work of Madame Helena P. Blavatsky (1831-1891), the founder of the Theosophical Society. Guénon believed her to be an outright fraud. In his analysis of the Theosophical Society, Guénon noted that despite its claim of not being a religion this group comprised an organized religion. In his reckoning the Theosophical Society constituted a synchronistic religion which was not a genuine vehicle for divine revelation.



Fox Sisters

Guénon also attacked the practices of the entire modern spiritualism movement. Spiritualism may be defined as the belief that the spirits of the dead can communicate with the living via a medium. Of course this belief goes back to Biblical times hence, Guénon focuses on the modern movement which began in 1848 in Hydesville, New York. During March of that year two sisters Kate and Margaretta Fox began to hear mysterious noises in their house. Kate noticed that she could actually communicate with these noises after developing a “rapping code”, and the sisters concluded that they were, in reality, communicating with discarnate spirits. As word spread people came to hear the “table rapping” communications with the dead and, eventually, the sisters toured the country as a sort of side show act. The Fox sisters spearheaded the rise of spiritualism and psychic mediums who exploded onto the Western world in the mid 19th century, and who are still going strong today.

Spiritualism was, in Guénon’s thinking, a false religion which sought to replace legitimate revealed religion. Furthermore, Guénon contended that a mysterious secret German magical order known as the Hermetic Order of Luxor was behind the Fox sisters and the entire explosion of spiritualists and mediums in America. Their motivation was purely one of power and economic gain according to Guénon. Again he saw spiritualism as detracting from uncorrupted religion, which could not be found in the hodge-podge of psychics and mediums.

As with other Traditionalist thinkers like Ananda Coomaraswamy and Frithjof Schuon, Guénon asserted that there could be no new divine revelations after that of the Prophet Muhammad. That is not to say that he believed that salvation could not be attained through other traditional faiths like Hinduism, Judaism or Native American belief systems, but that there could be no novel religions with an authentic revelation after Islam. Any metaphysical systems that claimed a novel revelation like the Theosophical Society or spiritualism were forms of counter or diabolic initiation in his reckoning. Guénon even wrote a tract against Mormonism -- then making inroads into Europe -- because it claimed to be a new revelation from God.

In effect, Guénon believed that the entire corpus of occultism and occult practice led seekers away from the spiritually grounded and *bona fide* revelations which ended with the emergence of Islam. For Guénon the only road to salvation and enlightenment came with participation in the most orthodox and conservative forms of traditional religion and not with the debased practices and diabolic initiations of occultism.

Guénon’s Retention of Certain Occult Themes

Guénon certainly was not perfect and he admitted the spiritual mistakes he had made as a young occult student in Paris. Upon his expatriation to Egypt he lived as a devout and

highly conservative Muslim. He mastered Arabic to the point where local Muslims mistook him for a native. In order to practice authentic religion Guénon immersed and saturated himself in the Islamic tradition. This, Guénon realized, was the only available means to receive authentic spiritual transmission. Other faiths certainly offered authentic spirituality

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but Islam was, in Guénon reckoning, the most potent religion during that era. The “Cafeteria Religion” of the occultists where one could pick and choose from various metaphysical purviews and leave what one did not like had no place in Guénon’s spiritual practice.

Yet Guénon retained certain elements and themes of occultism which emerged in his writings and in his personal life. Prof. Joscelyn Godwin of Colgate University has stated “One can scarcely choose two more different characters than the volatile Russian aristocrat, whose life is a web of intrigue and mystery, yet whose work is a mine of esoteric wisdom; and the coolly intellectual Frenchman (Guénon), who held in disdain Madame Blavatsky, all her followers, and all she stood for while teaching in many instances the same thing.” Scholar William Quinn makes similar claims in his large study of Traditionalism and Theosophy entitled *The Only Tradition* (1997).



Koot Hoomi

In this regard Godwin and Quinn fail to understand Guénon on several levels. Guénon derived his beliefs from authentic practitioners of religion or from reliable textual sources. This is true of even his most “occult” undertaking after his rejection of occultism *The Lord of the World* (1927). It must be pointed out that this work is first and foremost a review of two other books on this subject and in this sense it is a critique of other people’s

ideas. In interpretations of *Lord of the World* Guénon is wrongly depicted as offering a watered-down version of the Theosophical Society's "Masters of the Great White Lodge", who are portrayed as being a hierarchy of spirit beings who govern the inner or esoteric government of the world. In reality the figures of Melki-Tesedeq and Metatron to whom Guénon devotes study are derived from the authentic tradition of Judaism. They are not the

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same as the oral teachings of Blavatsky's unidentified and weird spirit "Masters" named El-Morya and Tuitit Bey, who have no basis in any authentic spiritual Tradition and who ordered her to form the Theosophical Society. Nor are they akin to the bizarre Mahatma Koot Hoomi who first spoke to Blavatsky's associate A.P. Sinnet and later appeared to Theosophist Alice Baily (1880-1931) in her various peculiar dreams and demented visions.



Atlantis Map from 1600s

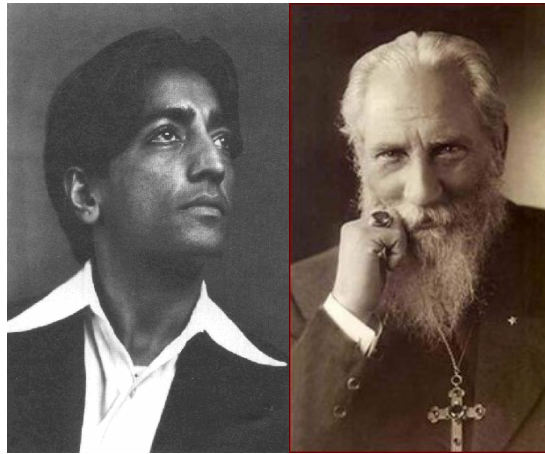
Guénon's examination of such occult topics as Hyperborea and Atlantis makes him seem to be on the far side of the lunatic fringe. He even lent support to the Polaires -- a group who sought to explore the Polar Regions in search of hidden utopias. As strange as this may seem it must be kept in mind that the North and South Pole were not yet explored and mapped at the publication of *Lord of the World* in 1927. Admiral Byrd would not make his famous flight across Antarctica until 1929. Also during the early 1920s there were ongoing newspaper reports drawn from various European colonial offices that spoke of newly discovered races and tribes who were often portrayed as being magical and utopian. In this regard Guénon did in fact get caught up the media hype surrounding the possible discovery of a lost earthly paradise. This portrays Guénon's romantic side which gave into the hope that humanity would discover some secluded utopia during the 1920s and 30s which found expression in such fictions as H.P. Lovecraft's *At the Mountains of Madness* (1931) and James Hilton's *Lost Horizon* (1937).

Another point which has evaded Godwin and Quinn concerns the actual practices and beliefs of the Theosophical Society from 1908 to 1929. When examining these beliefs it is impossible to conclude that Guénon was offering similar ideas to that of the Theosophical Society.

Unlike Guénon who dreamed of humanity discovering some pie-in-the-sky Lord of the World in some far off and undiscovered region, the Theosophical Society was promoting their own flesh and blood Lord of the World in the figure of a handsome Brahmin man named Jiddu Krishnamurti (1895-1986). Krishnamurti was discovered by Theosophist Rev. Charles Leadbeater while walking on a beach in India. Leadbeater claimed that he was drawn

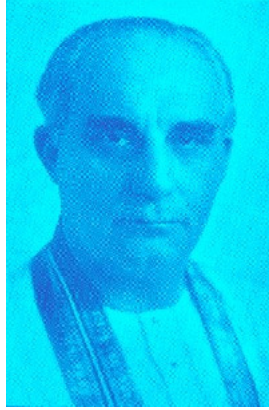
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to Krishnamurti because the boy radiated a strong aura. It seems that Leadbeater was attracted to more than Krishnamurti's aura as he was a notorious pederast who soon sexually abused the young boy.



Jiddu Krishnamurti & Charles Leadbeater

In any case Leadbeater introduced Krishnamurti to Theosophical Society President Annie Besant and the two hatched a plan to promote the boy as the “World Teacher”, “Living Mahatma”, and “Messiah”. (Actually in 1889 Blavatsky claimed that the whole purpose of her founding the Theosophical Society was to prepare society for the coming of the “World Teacher.”) After gaining legal custody of Krishnamurti they formed the “Order of the Star in the East” to operate as a public organization for the promotion of their new “World Teacher.” In this regard they insinuated that Krishnamurti was the awaited Messiah of Jews and Christians, the future Buddha (Maitreya), and the anticipated Mahdi (Judging Prophet) of Islam who, according to the Koran, is to emerge in the End Times. They also made inroads to the League of Nations and secured a castle -- complete with throne room -- in Holland to act as the International Headquarters for their new Lord of the World.



G.S. Arundale

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In an even more bizarre and disturbing scheme, Theosophist George S. Arundale -- future president of the Theosophical Society -- announced a list of “Chosen Apostles” for the new “Messiah” in Holland in 1925. Arundale proclaimed that these “Apostles” were chosen by divine revelation and did so at a public gathering not far from the castle. (If this does not constitute an organized religion than what does?) To his great credit Krishnamurti recognized the clearly sinister aspects of this entire cabal, renounced his role as World Teacher and dissolved the Order of the Star in the East in 1929.

Although Guénon was for a short time interested in the prospect of a lost spiritual utopia he in no way advocated anything as nefarious as the Krishnamurti affair. As a matter of fact Guénon disassociated himself from the Polaires not long after Krishnamurti’s break from the Theosophists. In retrospect it must be kept in mind that any utopia that Guénon might have hoped existed would have been founded far back in history, long before the founding of Islam and, by Traditionalist standards, would have been an authentic divine expression. Any Lord of the World discovered therein would have been akin to the emergence of the Dalai Lama after the opening of Tibet. (The Dalai Lama actually holds this title although he does not claim sovereignty.) Moreover, Guénon seems to have abandoned the whole subject after moving to Cairo where he fully embraced Islam.



Guénon's relationship with Freemasonry is perhaps the greatest element of occultism which he retained. Guénon believed that this secret society did possess authentic spiritual transmission somewhere at its core. He also believed that it became corrupt over time. However, Guénon never fully resigned from this fellowship and wrote on Masonic themes for the rest of his life. Despite his seeming rejection of the occult, Guénon had a Masonic clock -- with occult symbols -- in his living room during the over 20 year stay in Egypt. Perhaps this situation can be explained. Freemasonry did in fact emerge from Medieval stone masons guilds and may even be a carry over from the Roman Empire's Collegia of Architects. There was no denying the antiquity of Freemasonry and Guénon was impressed by this fact, believing that some authentic tradition could be found buried deep within it. Thus he considered this secret society to be authentic and orthodox at one time in its history. It must be kept in mind that any Tradition which predated the revelation of Muhammad had validity in Guénon's thinking.

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However, from all accounts, Guénon never belonged to a Masonic Lodge after he settled in Egypt nor did he pay dues or attend any rituals of this fraternal organization. None of the letters to his followers suggest they join the Masons. The few references to this secret society in his writings seem to point more toward nature of Masonic symbols and not to advocate membership as an authentic form of spiritual practice. Consequently, Guénon's lifelong association with Freemasonry seems to be more a matter of intellectual interest than a matter of devotion and promotion.



René Guénon & spiritual author Frithjof Schuon

A somewhat strange episode in Guénon's life in Egypt concerns his odd belief in hexes and curses. Guénon firmly believed that he was being metaphysically attacked by various occult magical orders in Europe. This even led to his being bedridden for a time. In fact, Guénon remained highly reclusive and did not like his whereabouts to be made known to his former occult associates in Paris because he feared that they would hex him and adversely affect his health and well being. Perhaps this can be explained as another manifestation of Guénon's temperamental disposition once again rearing its ugly head. He did in fact make many enemies with his two books denouncing occultism but his belief that

these people were hexing him is an extreme reaction on his part. Again this does not enter into Guénon's published writing and was more in the nature of a personal quirk that in no way detracts from his profound metaphysical insights.

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René Guénon with his daughters

One final occult theme that Guénon retained concerned ghosts. Guénon did believe that when a person died some “traces” of his soul might remain on Earth. This “left over” energy accounted for ghosts in his reckoning. Guénon did not believe that the actual spirit of a person remained on Earth -- souls went to the abode of God as far as he was concerned. The remaining energy or trace of the deceased personality was of little import. However, when Guénon was on his deathbed in 1951 he suggested to his family that they leave his office untouched. In that way Guénon felt that some trace of him would remain behind to look after his wife and young children. Guénon was at his intellectual best when he focused on metaphysical correlations between spiritual belief systems and his entire occult corpus is of a secondary nature. His response to the occult world of his day is interesting, but pales in comparison to his profound insights concerning world religions.

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René Guénon and Roman Catholicism

The central concern of this examination is to review religious thinker René Guénon's early Roman Catholic influences and to explore how his Catholic writings can benefit contemporary Christian spirituality.

Although primarily known as a religious studies expositor whose corpus focuses on metaphysical similarities between seemingly mutually exclusive metaphysical belief systems, René Guénon (1886-1951) produced a wide range of articles focusing on purely Roman Catholic themes in several scholarly journals. This fact is often obscured by Guénon's initial initiation into Sufism in 1912, and by his full embracing of Islam upon his expatriation to Egypt in 1931. Guénon was raised as a devout Catholic, and this belief system was to have a penetrating and surprisingly lasting influence on all of his scholarship -- a fact often ignored by his contemporary interpreters.

René Guénon's aging parents had lost a child previous to his birth in 1885, and were understandably over-protective of their only offspring. The Guénon's new son also suffered from ill health, which further fueled their fear of losing him in infancy. Part of this over-protective attitude centered on raising young René under very strict Roman Catholic teachings and devotions. Fearing that their second child would die young the Guénons saw to it that their son was well-versed in the Catholic faith and practices as a means to ensure his salvation if he were taken from them.

The senior Guénon was a fairly successful architect, affording him the funds to send René to the local parochial school, which was a great luxury in the nineteenth century. The influence of this Roman Catholic education was been under-estimated in scholarly reviews of Guénon's corpus. Guénon's academic work at the Catholic-run secondary school, Notre Dame des Aydes, and the College Augustin-Theiry were, from all accounts, outstanding. Guénon won academic prizes in philosophy and religious knowledge.



Guénon as a young Man

Guénon's Early Catholic Influences

After completing his secondary education, Guénon enrolled at the University of Paris as a philosophy and mathematics student. It was in Paris that Guénon began to explore the French esoteric underground, and worked with such dubious occultists as Papus and Theodore Reuss. However, Roman Catholicism was never far away from Guénon's course of study. In fact, many of Guénon's ideas concerning religion came not from his professors at the Sorbonne or from the esoteric crackpots he associated with, but rather from his aunt's parish priest.

Guénon's maternal aunt Madame Duru often invited René for weekend visits to her home in the village of Montlivault, where he met the local pastor Padre Ferdinand Gombault. Padre Gombault's contribution to Traditionalist thought has been grossly underrated and rarely discussed among scholars in this field. As startling as it may seem, this village priest formed the methodology employed by Guénon and the other traditionalist thinkers many years before this perspective emerged as a discernable school of thought.

Padre Gombault remained steadfast in an authentic tradition (Roman Catholicism) and did not mix spiritual purviews. In his writing the scholarly priest examined religious beliefs that arose during the period between Adam's Fall and Abraham's departure from Ur (the beginning of Judaism). In this regard, Padre Gombault determined that there was a common metaphysical thread that ran between the ancient religions of China, Egypt and Babylon, or, to use Frithjof Schuon's later phrase, a "transcendent unity of religion." He claimed that the various forms of writing in these ancient civilizations demonstrated a clear link which suggested a common religious revelation. In his approach Padre Gombault also sought to explore the influence Brahmanism (Hindu Vedanta) had on the Judeo-Christian faith -- a hallmark of later Traditionalist thought. It must be remembered that Padre

Gombault explored these themes in his scholarly work entitled *Similitude des Ecritures Figuratives*, published in 1915, many years before Guénon and Ananda K. Coomaraswamy were to form the Traditionalist approach to religious studies.

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Gombault also had a huge influence on Guénon's view of spiritualism and the occult. Although Guénon surveyed and participated in the various esoteric groups in Paris, Gombault's influence was always present as the two men met regularly for 25 years. In his pastoral work Gombault examined the alleged Marian apparitions at Tilly-sur-Seilles, wherein some school children claimed to have seen the Virgin Mary. The priest concluded that the episode was diabolic in nature and that the children were victims of satanic forces. Such an analysis was to profoundly affect Guénon's notion of false religion and counter-initiation, which were to accent much of his Traditional writings in the 1920s.

Ironically, if Guénon's aunt had lived in another village with a different priest, what is now known as the Traditionalist perspective may have taken on a radically different course, or may never have developed into a full-fledged and academically-recognized system of thought. It cannot be stressed enough that Gombault adhered to a strict orthodoxy in his spiritual practice, while employing critical analysis to discover metaphysical and symbolic commonalities between spiritual belief systems. He also considered Vedism to be the peerless model of religious perfection in the pre-Abrahamic epoch and, consequently, used Brahminism as a standard to compare with later religious developments. This is the essence of the work of Guénon, Coomaraswamy and Schuon. Padre Ferdinand Gombault is, in reality, the true father of Traditionalist thought and practice in the 20th century.



Jacques Maritain

Another Catholic who influenced Guénon was the modernist Catholic philosopher Jacques Maritain who later wrote the liberal classic *Integral Humanism* (1936). Oddly, Guénon the Traditionalist and Maritain the liberal Catholic shared a friendship for many years. They sat together on various literary committees and Maritain edited and published Guénon's rebuttal of Madame Blavatsky's teachings, entitled *Theosophy: History of a False Religion* (1921). Perhaps their friendship was a case of intellectual opposites attracting, because the two men -- whose ideas oftentimes contradicted each other -- maintained a friendly and healthy association. They bounced ideas off each other and respected the other's opinion. Those

who accuse Guénon of being narrow and closed to opposite views should recall his “odd bedfellows” friendship with the extreme leftist Maritain.

During one public debate, Guénon contended that an examination of metaphysical doctrines from other world religions could aid Catholicism to regain a spiritual foothold in

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the West, which was lost in the potpourri of modernism. Maritain, on the other hand, felt that any infusion of alien religious notions would only further the decline of Christian culture in the West. In this instance, Guénon debated his traditional purview with the most intellectually astute liberal theologian in Europe.



Louis Charbonneau-Lassay

Guénon and the Hiéron du Val d'Or

As Guénon moved into his middle years, he remained within the Roman Catholic milieu although he was still involved in the Parisian occult subculture. His initiation into Sufism by Ivan Aguéli in 1912 was only one of many spiritual groups he joined at the time. He certainly began to take Islam seriously, but Roman Catholicism was still at the core of his spiritual practice. This is evinced by the fact that he married his first wife in a Roman Catholic Church that same year.

During this period, Guénon became involved with the Catholic historian and archeologist Louis Charbonneau-Lassay. Charbonneau-Lassay was an authority on medieval Christian symbolism, especially the various fantastical beasts which appeared in medieval art. For Guénon, Charbonneau-Lassay was authoritative in all matters of symbolism. Charbonneau-Lassay's work appeared in the Catholic journal *Regnabit*, run by the controversial writer and oblate priest Padre Pere Felix Anizan. That Anizan was under constant suspicion by the French authorities of being a monarchical conspirator seeking to restore the House of Bourbon in France did not deter Charbonneau-Lassay from publishing in the new journal, or from suggesting that Guénon also submit articles for it.

Regnabit was a somewhat contentious journal founded in 1921 and funded by an endowment left by the strange Baron Alexis de Sarachaga (1840-1918) -- a Spanish nobleman with links to the Czarist court and a close friend of Pope Pius IX. The Baron was,

like Anizan, under constant suspicion by the French authorities for possibly harboring a covert monarchist agenda. This journal was merely the propaganda organ of an organization called the *Hiéron du Val d'Or*, which owned a complex of buildings situated around Paray-le-Monial where Saint Margaret Mary experienced her visions of the Sacred Heart of Jesus a few generations earlier. The Jesuit Victor Drevon (1820-1880) co-founded the *Hiéron Movement* with de Sarachaga and Anizan was later recruited, and took the reigns of power

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after the founders passed away. As a means to draw younger recruits, Anizan founded an organization called *The Society for the Intellectual Propagation of the Sacred Heart*, which was merely a front for de Sarachaga's original movement.



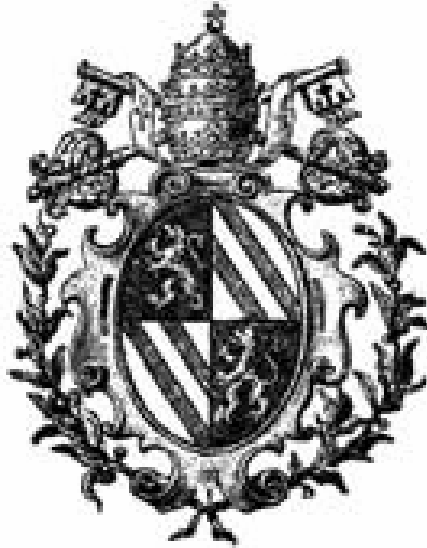
Padre Pere Felix Anizan

The *Hiéron* (meaning “sanctuary”) founded and operated an Eucharistic museum not long after its inception in 1873 as means to draw recruits from the many pilgrims who came to Saint Margaret Mary’s shrine. They offered an intellectually stimulating version of Catholicism which possessed occult and monarchical over-tones that appealed to the somewhat superstitious yet politically minded faithful.

When considering their political goals it comes as no surprise that the French authorities were alarmed by them. The group was well funded and demonstrated a clear but extremely eccentric religio-political paradigm. From its inception the *Hiéron*, with their founding Jesuit scholars, sought to demonstrate that Christianity was in fact a primordial

revelation which could be traced to antediluvian Atlantis, and sought to form a brotherhood dedicated to the promotion of a universal sacred symbolism. The *Hiéron* was also adamantly anti-Masonic, and sought to reform and incorporate this arcane fraternity in accordance with Christian principles. (One can see the group's influence on Guénon's later writings on Freemasonry.)

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Papal Escutcheon

The *Hiéron* actively prepared for the year 2000, when they believed the religious and political reign of Christ the King would be inaugurated by an absolute pan-European sovereign with global ambitions. This purely political schema sounded alarm bells in the minds of the democratically minded French government. As mentioned, *Hiéron* means “sanctuary” in Greek, but it also refers to *Hiéron* (478-466 B.C.) the Tyrant of Syracuse, who used mercenaries to form a pan-European empire, and whose expansionist actions provoked constant bloodshed. *Hiéron* the Tyrant was the Alexander of his day, with a vast empire and strong patronage of the arts. The term *Hiéron* may have had a double meaning among Anizan's followers, and the French authorities surely took note of this fact. One must recall that both monarchist parties and Roman Catholicism faced harsh restrictions by the French government at the dawn of the 20th century. Scholar M. Chaumeil claims that the *Hiéron*'s political objective's centered on:

...a theocracy wherein nations would be no more than provinces, their leaders but procouncils in the service of a global government consisting of secret elitists. For Europe, this regime of the Great King implied a double hegemony of the Papacy and the Empire, of the Vatican and the Hapsburgs, who would have been the Vatican's right arm.

Anizan recruited Guénon because he was a well-known figure in French society -- a much more popular writer than scholars give him credit. In fact, when Guénon died in 1951, his death was announced on French national radio and a moment of silence was called for in Guénon's memory.



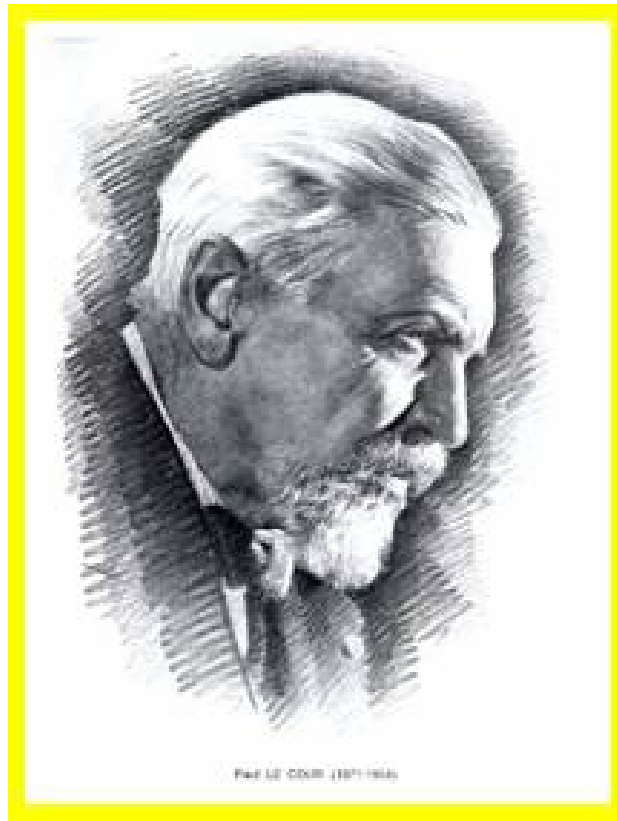
Pope Pius XI

In 1925, the *Hiéron Movement* successfully petitioned the Vatican for the inauguration of the “Feast of Christ the King”, which was approved by Pius XI in the Papal Bull *Quas Primas*. This Pontifical action secured a major victory for Anizan and his followers, as it constituted official Vatican sanction for their religious and political aspirations. Most Catholics who celebrate this feast on Nov. 21 do not realize that they are, in fact, celebrating not only the metaphysical rule of Jesus Christ but also the political ambitions of a group of French monarchical conspirators. Guénon must have been aware of the more nefarious aspects of this cabal. Even the magazine title *Regnabit* (“He Reigns”) may have had a dual meaning in this semi-secret society, as it may also have referred to the restoration of the Naundorffist crown to France, and the full reinstatement of the Habsburg Dynasty to rule over a United Europe. The Pope would reign as sort of “King of the World” (*Rex Mundi*) in their scenario.

Oddly, this high Vatican recognition marked the high point and decline of the *Hiéron Movement* as both as a religious organization and as a political group. Anizan's Swan Song came owing to the deaths of the administrators of the *Hiéron* complex, which resulted in the closing of the group's physical structures at Paray-le-Monial in 1926. Many of the younger male members died in the Great War. With the signing of the Latern Accord by Pope Pius

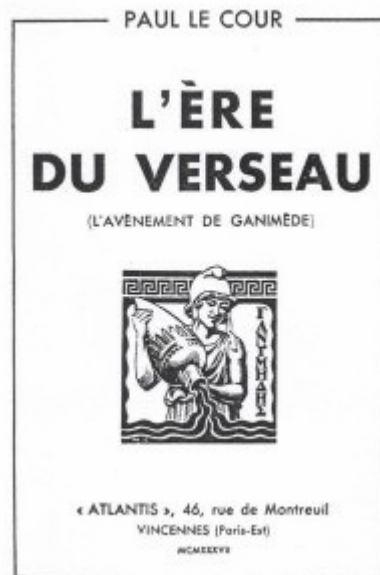
XII and Mussolini in 1929, the *Hiéron* seems to have faded into political oblivion. The rise of Fascism and the Church's complicity with the agenda of Mussolini and Hitler ended the *Hiéron's* political ambitions, and it seems to have been swept into the dustbin of history.

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Paul Le Cour

The mystical author Paul Le Cour attempted to resurrect the *Hiéron* and its esoteric agenda with his occult organization called *Atlantis* but he lacked Vatican support and his group devolved into an anti-Semitic arcane club which has survived and boasts a few thousand members in the new millennium. Le Cour published *The Age of Aquarius* (1937) whose title, ironically enough, became a catch phrase for the anti-establishment counter culture of the 1960s. Some of his teachings were incorporated into what was to become known as *The Da Vinci Code* thesis by way of the French Fascist and occult hoaxer Pierre Plantard who claimed to be a direct descendant of Jesus Christ and Mary Magdalene. Plantard asserted the “Divine Right” to rule Europe owing to this bogus biological lineage to the Savior!



For Guénon's part, he dissociated himself from the *Hiéron* claiming that he was badgered by “scholastic influences” in the late 1920s. It is not unreasonable to conclude that he may also have realized the more fiendish aspects of Anizan's political agenda, and must have feared that the *Hiéron* might someday promote some sort of global despot.

The issue of Guénon's motivation for converting from Roman Catholicism to Islam has never been properly addressed by scholars. Considering the trends that Guénon saw in the Roman Catholic Church, it is not too surprising that he rejected the religion of his birth. The *Hiéron's* purely temporal/political ambitions could not have appealed to the metaphysically-minded Guénon, and their promotion of an ultimate world leader must have frightened him. Guénon never found anything of value in Fascism seeing it as being devoid of higher principles. Hitler's vow to dominate the world must have seemed like a nightmare to the peaceful Frenchman. Guénon mistrusted such political endeavors, and denounced the Theosophical Society's promotion of Krishnamurti as a global sovereign in 1921. Such a figure does not fit into Traditional Catholic theology, as Jesus claimed “My Kingdom is not of this World.” The only figures who vie to become sole world monarch before Jesus' return are depicted in the New Testament:

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. (1 John 2:19.)

There were also, of course, the modernist and democratic trends of his friend Maritain, which influenced an entire generation of Catholic intellectuals. Maritain was a major figure in the democratization of the Church, which came to fruition after the Second Vatican Council. In fact, Pope Paul VI -- who single handedly liberalized the Church -- was greatly influenced by Maritain, having written an introduction to the Italian translation of *Integral Humanism* in 1937. The notion of “Catholic Democracy”, which Maritain and other

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liberals in the Church were actively promoting, was to emerge as the hallmark of 20th century Catholicism. Such egalitarian pursuits were inimical to what Guénon considered to be authentic Tradition, which was accented by a strong hierarchical structure, a clear distinction between the saved and unsaved, and an overall disdain of purely materialist purviews. In Guénon’s reckoning, the primary trait of Catholic Liberalism consists of democratizing and, in effect, minimizing the Christian spiritual experience on both a cultural and personal level.



Evola after his conversion

Guénon’s flight from Christianity came as a reaction to both the possible emergence of a tyrannical figure as promoted by the *Hiéron* (remember their success at the time was

huge), or in the possible democratizing of the Church of Rome promoted by Maritain (which was eventually adopted at the Second Vatican Council). Either scenario was anathema to the “First Principles”, which Guénon believed were generated by the Divine. Any deviation -- like Anizan’s and Maritain’s political endeavors -- could only lead to the corruption and decay within Western civilization. Guénon’s adoption of Islam as a spiritual practice did not come because he felt Christendom had completely declined, but rather because Sufism seemed a more stable divine expression, and did not as yet carry within it the seeds of modernity which were being sowed in the Church of Rome.

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Contemporary Catholic Clown Mass

Guénon’s Message for Contemporary Traditional Catholics

In assessing Guénon’s message for contemporary Traditional Catholics, one must keep in mind that Guénon never made any blanket rejection of Catholicism as an authentic expression of divine revelation. It must also be remembered that a great many of his Catholic essays were written before his conversion to Islam, and were geared for a Christian audience, making them of value even to those Christians who dismiss his other writings.

Much of Guénon’s message for Traditional Catholics comes in the form of the critiques of the contemporary situation compared with the paradigm of the medieval Catholic epoch. In this regard two essays best exemplify Guénon’s viewpoint. The first is entitled *Reform of the Modern Mentality*, which appeared in *Regnabit* in the 1920s. A few select quotes and commentary would be of benefit in understanding how Guénon’s corpus can help in understanding the contemporary situation in the Church:

...we only have to look at Christianity was like in the Middle Ages; but today the relationships are reversed -- instead of having the entire social order attached to it, religion is, on the contrary, no longer regarded as anything but just one element among those that constitute the social order.

That religion no longer plays a central role in the lives of Catholics is the most important lesson Guénon has to teach. The Second Vatican Council destroyed many of the

cultural features which gave Catholics the social shape of their faith. Various work and dietary restrictions gave devout Catholics a clear identity within their community and a defining boundary with anyone outside of the Church of Rome. Such distinctions acted as the generators of Catholic spiritual experience and halted the limiting of religion to purely social categories with no metaphysical content. Without these checks and defining characteristics the Catholic Tradition became a faint shadow in the lives of the devout, and became more or less meaningless in the 21st century Roman Catholic Church. Guénon opines:

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...Practically, believers and unbelievers behave in almost the same way: for many Catholics, the affirmation of the supernatural has no more than a completely theoretical value, and they would be quite embarrassed to have to take note of a miracle -- this is what might be called a de facto materialism.

The rapid merging of Catholic rites and culture into the mainstream of Western secular society is astounding. The ecumenical Masses and watering down of the liturgy into Protestant-like hybrids is a testimony to modernity's hasty methods of corrosion. The devotions, once the chief characteristic of daily Catholic living, have been more or less abandoned. Young Catholics do not know how to say the rosary or what such things as May Processions, the Infant of Prague, The Sacred Heart or the Immaculate Conception even mean. These sacramentals have been denied to Catholics, and replaced with folk masses, along with a theology which centers on the Church's past sexist abuses. Guénon's prediction concerning the metaphysical decline of Catholicism was quite accurate.



Medieval Feast of Fools

Guénon's other valuable essay for Traditional Catholics is entitled *On the Significance of Carnivals*, which appeared in *Etudes Traditionnelles* in 1945. Medieval carnivals or peasant feasts were never popular with the authorities. Such disorderly festivals -- like the Feast of Fools and Feast of the Boy King -- gave the lower classes one day in which to lampoon and insult their feudal masters. An ass would be made king, a prostitute became bishop, and a dwarf dressed up as Pope would be present during these exercises in revelry. The peasants wore elaborate masks and costumes, and reversed the social order. In fact a series of feasts were held during January thus dissipating irrational drives for the coming calendar year. Such

impious celebrations, Guénon argues, operated to purge the greater community of weird tendencies, which would simmer and eventually boil over if not allowed to manifest under controlled circumstances.

While defending the Feast of Fools the theological Faculty of Paris argued in 1440 that even a wine vat would burst if the hole were not opened occasionally to let out the air!

The Feast of Fools especially lampooned all facets of medieval Catholicism, including the Mass. Priests and other clergy could be seen wearing masks at religious offices. Sometimes clerics dressed up as women, and minstrels and would dance around the whole Church, devouring sausages at the altar while a celebrant was reciting the Mass. There would

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be sung gibberish taken from upside down service books. Priests would wear torn or inside-out vestments while conducting services. Donkey brays would replace group responses during services, among other absurd actions. We see a very faint glimmer of this in the European celebration of New Years Eve and the American celebration of Halloween as a major holiday.

Since the decline of such festivals the absurd tendencies have usurped the very heart of Roman Catholicism. Today we live in what Guénon called a “sinister perpetual carnival”. The Tridentine Mass, which held the Church together during the onslaught of Luther’s reform, was altered to the New Mass, which greatly resembles the debased Feast of Fools parody Mass more than the service conducted by the Traditional Church of Rome. There are Church sanctioned “Rave Masses”, “Clown Masses”, “Guitar Masses”, “Ecumenical Masses”, and “Workers Masses”. Gregorian and Georgian chant were replaced with the folk droning of Bob Dylan wanna-bees. Such absurd daily rites mimic the surreal rituals which the Church called for on the Feast of Fools. The Traditional Latin Mass was replaced with the New Mass in 1968, and now absurdity rules the See of Peter. Degenerate priests are given daily free reign by bishops who could less about the welfare of children. With all of the strange activity which has been allowed to go on, one can only wonder if the Pope should call for a “Feast of Normalcy” to help correct our present abnormal liturgical course.

Guénon was, in a sense, a canary in the coalmine of Roman Catholicism. This learned Frenchman began to choke on the modernist fumes that were to suffocate the metaphysical truth within the Church of Rome a little over a decade after his passing. He escaped from the cage of modernity and the deep toxic cave into which Catholicism was descending before the near-lethal gaseous smothering of the Second Vatican Council (SV2). The fact that Guénon flew away to the metaphysical certainty of Sufism really does not concern the discerning Traditional Roman Catholic.

Guénon saw the corrosive aspects of progressive thinking and the destructive trends of modernity which are devastating the spirituality within the Roman Catholic Church and Western Civilization. Just being aware of this state of affairs can only help those who seek authentic Christian spirituality within the Church of Rome, as this understanding can only lead to Truth.

In this regard, Traditional Catholics (i.e., those who reject SV2) can definitely learn from Guénon's Catholic writings concerning the Church and his teachings centering on the decline of metaphysical truth in the West. In fact, his insights can act as a philosophical foundation for retaining pre-SV2 teachings and doctrines in the modern world. If, as Boethius teaches, philosophy is the handmaiden of theology, then Guénon is a philosopher *par excellence* for authentic Christian expression in the modern World. In the same sense that the ideas of Plato and Aristotle shaped much of medieval Catholicism even though they were not part of the Christian experience, Guénon can help mold the Traditional Catholic milieu in the 21st century.

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Baron Julius Evola

Revolting Julius Evola

The ultimate concern of this examination is to demonstrate that the Fascist thinker Julius Evola does not belong in the Traditionalist school of thought along with the 20th century pioneers of this perspective René Guénon and Ananda K. Coomaraswamy. In this regard a close examination of the work of two contemporary Evola promoters -- Michael Moynihan and Joscelyn Godwin - will be undertaken. It will also illustrate how neo-Fascists have utilized Evola's ideology to promote social unrest and international terrorism. The motivation for this study stems from scholar and novelist Umberto Eco's assertion in his essay "Ur-Facism" which appeared in his recent collection of essays entitled *Five Moral Pieces* (2002) that the Traditionalist school foments Fascism and violence. It will be demonstrated that Professor Eco is incorrect in his allegation.



Evola's Dadaist Art

Baron Julius Evola was born on May 19, 1898 in Rome to a family of Sicilian aristocrats. After completing initial training as an industrial engineer he entered the Italian Army and served in the closing days of WW1. With a keen interest in art and literature Evola became a leading member of the Dadaist school [a forerunner of surrealism] and contributed paintings and poetry to this bohemian community of artists and writers. After becoming disenchanted with the commercial aspects of the art world Evola began to study religious and political thought which eventually led him to the writings of French spiritual

thinker René Guénon. Although Guénon and Evola maintained a long friendship their ideologies were extremely different.

Evola became Guénon's Italian translator and carried on a lengthy correspondence with the Frenchman who lived in Egypt for the greater portion of his life. For many years Evola even traveled to Cairo to visit Guénon. However, Guénon did not realize that there was a sinister aspect to the kindly Italian nobleman who translated his works and was a frequent houseguest.



Evola in WWI

What Guénon did not realize, and what modern Evolians avoid talking about, was Evola's relationship to Fascism in general and to Himmler's SS in particular. Evola entered the political world of Italian politics via his involvement with the weird UR group -- a brotherhood dedicated to reviving Roman Imperial Paganism and ousting Christianity as the Faith of Rome. With the rise of Mussolini's Fascist State in Italy the UR group hoped that Ill Duce would adopt their program of pagan revival and militant state worship. In a sense Evola and the UR group were more Fascist than Mussolini in that they had little use for any aspect of Italian culture that did not fit their Pagan Imperial purview.

Mussolini was, however, a political realist and rejected the neo-pagan agenda of the UR group instead signing the Lateran Treaty of 1929 making Roman Catholicism the official religion of Fascist Italy. The neo Imperial Pagan hopes of Evola and the UR group were dashed in the realpolitic of Ill Duce's regime.

Evola did not remain idle during the 1930s and produced an Italian version of German Nazi Race Theory in which he proffered the ideal of an "Aryan-Roman" race defined by a strong social hierarchy and a volatile anti-Semitism. Mussolini adopted Evola's racial guidelines as the official policy of the Italian Fascist State in 1938.



René Guénon & Ananda K. Coomaraswamy

René Guénon was a religious philosopher who contended that all of the great spiritual belief systems of the World emanated from a single Transcendental source and that the major Faiths were merely different expressions of the same metaphysical order. Along with this contention came Guénon's harsh critique of the modern world which he believed had degenerated from Divine Revelation and authentic spiritual civilization.

Guénon's co-worker in this perspective was art historian and philosopher Ananda K Coomaraswamy longtime curator of the Asian collection at the Boston Museum of Fine Arts. Coomaraswamy shared Guénon's belief in a transcendent unity of religion and was equally critical of modernity which he believed had corroded authentic spiritual revelation as it found expression in various civilizations. Guénon and Coomaraswamy produced a plethora of books and articles which expressed their perspective.



Himmler

Feeling under valued in his native Italy, Evola sought political and ideological refuge in Hitler's Nazi Germany. As a means to appease his new masters Evola reworked his political theory with his 1942 essay *Against the Neo-Pagans*. In this study Evola denounced his earlier Pagan Imperial views and revamped his theory to conform to the secret occult initiations favored by Himmler. This was done purely as a means to satisfy the German

Nazis. The Baron's strategy worked and he was invited to join Hitler's inner circle at the Third Reich's Eastern headquarters in September of 1943. The SS had earlier rejected Evola as a major player in the War effort but now his revamped theory fit their agenda. At a meeting with Hitler, Himmler and a recently liberated Mussolini, the Baron was awarded a top level appointment to the SS and was assigned two important functions.

Headquartered in Vienna, Evola worked translating Freemasonic documents seized by the Gestapo from various temples which were raided by the SS. The Freemasons were a major target, along with Jews and Communists, of Hitler's wrath. Seeing this fraternity as a threat to their power Hitler and Himmler persecuted Masons and over 80,000 were sent to Concentration Camps with many being gassed. When the Allies began to overtake Austria the Gestapo destroyed a great many of their documents. Consequently, there is no way of knowing the extent of Evola's collaboration with the actual internment and execution of Masons but it is not unreasonable to conclude that he must have had detailed knowledge of the persecution of this fraternity.



Corneliu Codreanu

Evola was also hostile to Jews during the War writing that the assassination of Romanian Fascist leader Corneliu Codreanu was the work of the "Judaic Horde" and that the possible Communist take over of Romania was "the filthiest tyranny, the Talmudic, Israelite tyranny."

Evolians today claim that Evola had friends who were Masons and Jews but that does not detract from the fact that the Baron had a shadowy hand in their persecution during the War.

Evola's contemporary defender Dr. Hansen noted that Evola was evasive about his wartime work stating:

*As we have already reported, at least in the later war years Evola lived in Vienna while probably going through the archives of various secret societies. His exact intentions are not known, since he never wanted to talk about them. (Introduction to *Men Among the Ruins* (2002))*

Evola's second wartime function was even more sinister. Working with Fascist leaders throughout Central Europe, Evola performed liaison services for the SS seeking to recruit a pan-European army which would operate under the Waffen-SS to expel the invading Allied armies. Evola worked as a recruiter for Himmler's SS in a last ditch effort to save the Reich from Allied invasion. In this regard Evola was a pawn of the SS in that leading Gestapo officers saw the war was lost and sought to fend off the Allies as long as possible as to plan their escape from Europe. As the Russian Army entered the outskirts of Berlin, it was the non-German SS -- called the Legion of Charlemagne -- who defended the Führer to the bloody end. At this juncture many leading SS officers had fled Europe and avoided prosecution for war crimes.



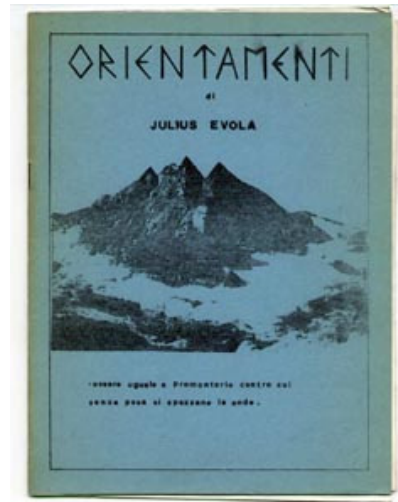
French SS Soldiers

Near the war's end Evola was caught in an Allied bombing raid and lost the use of both of his legs and was wheelchair bound for the rest of his life. The Baron returned to Rome a broken man both in body and spirit. With most of the Austrian SS documents destroyed the International Military Tribunal never went after Evola for prosecution which turned out to be a fatal mistake. As will be demonstrated, Evola became embittered and began to encourage post war neo-Fascists to undertake acts of terrorism until his death in 1974.

Why Evola is not a Traditionalist

During the war years René Guénon lived quietly in Cairo writing and editing his essays and books. There is no evidence that he was aware of Evola's vile activity during the War. Even though the two remained in contact and Evola even published articles by the Frenchman in the newspaper he founded in the post war years, it was highly unlikely that Guénon knew of Evola's strong Fascist ties. There is no documentary evidence (letters,

journal entries) that reflects the possibility that Guénon was aware, in any way, shape or form that Evola was such a high level SS recruiter. As Hansen noted Evola just did not like to discuss his wartime work and intentions. Consequently, this frees Guénon from the charge of Fascist sympathies and isolates Evola from the Traditionalist perspective as espoused by Guénon and Coomaraswamy.



One of Evola's mystical books

Nor did Guénon or Coomaraswamy share Evola's enthusiasm for a revival of Roman Imperial Paganism. There are few references to Roman antiquity in Coomaraswamy's or Guénon's writings. Guénon was actually hostile toward Imperial Rome believing that the Roman concepts of liberty and individuality were contrary to Tradition. In the Traditionalist purview Islam constitutes the Seal of the Prophets and any religious system which died out completely -- like Roman Paganism -- before the Koran was composed were considered moot and defunct. There is no place for the revival of extinct metaphysical belief systems in the work of Guénon and Coomaraswamy.

Coomaraswamy rejected both European Fascism and the work of Julius Evola. In an exchange of letters Coomaraswamy and Guénon concluded that Fascism was devoid of Traditional Principles and was, consequently, a corrupt political order. In Coomaraswamy's 1942 publication, *Spiritual Authority and Temporal Power in the Indian theory of Government*, Coomaraswamy states that he is disappointed in seeing Evola's potential wane and chides him for reversing the Traditional hierarchy in his political theory. Evola suggested that the warrior class should lead the Ideal State instead of a sacred monarch which was called for in Traditional Religions. By doing this, claimed Coomaraswamy, Evola's political theory was a degenerate product of the modern world and did not reflect the Traditional order.

Guénon endorsed the book and consequently must have accepted Coomaraswamy's rejection of Evola. The fact that Guénon remained in contact with Evola after the war only reflects Guénon's continued belief that Evola was redeemable and worth having as a

possible Italian representative of the Traditionalist school. If Guénon had been aware of Evola's wartime activities it is unlikely the Frenchman would have continued his friendship with the Baron. After Guénon's premature death in 1951 Evola became the *de facto* representative of the Italian Traditionalist school. Coomaraswamy had died in 1947 so there was no one to dispute Evola's claim. With the advent of the Cold War Evola's memory quickly faded from public consciousness especially after he was acquitted of inspiring neo-Fascist parties in his famous trial held in Rome during 1951.



1980 Bologna Train Station Bombing

Evola's Real Legacy: Neo-Fascist Terrorism

On August 2, 1980 at 10:25 AM a timed bomb exploded at Bologna central railway station killing 85 people and injuring over 200 others. The explosive was planted by operatives of Italian neo-Fascist leaders who were directly inspired by Julius Evola. As Italian authorities questioned possible suspects Evola's writings kept popping up in police interrogations as being the ideological justification for the explosion.

Evola's connection to international terrorism can be traced to the early 1950s when he began to call for violent action against the post war authorities. This fact has been confirmed by Guiliani Salierni an Italian neo-Fascist who recalled Evola's violent suggestions while Salierni was a young member of a right wing Italian group who regularly sought the Baron as a speaker. Adriano Romauldi -- a major leader of a neo-Fascist party -- claimed in 1971 that Evola was the intellectual hero of the militant right wing in Italy because of the Baron's call for a policy of "total war" against the Establishment. Italian neo-Fascist terrorists such as Franco Freda and Mario Tuti frequently reprinted Evola's essays in their propaganda tracts.

It is clear then that Evola himself overtly called for terrorist actions in the 1950s which led to bombings, political assassinations and robbery by neo-Fascist activists. The embittered Evola saw his dreams of Imperial Revival smashed by the emerging Italian democratic regime during the Cold War. The rise of American influenced commercialism especially irked Evola as he saw the United States as the harbinger of democracy -- a political

concept which the Baron just could not tolerate. Julius Evola was, for lack of a better term, a sore loser. His only way to redress the evils he saw around him was to call for “active nihilism” -- Evola’s euphemism for terrorism, murder and unchecked violence against the authorities and civilian populations. One cannot conceive of an ideological system as far away from the good intentions of the non-violent Ananda Coomaraswamy and the harshly lamenting but essentially pacifist social critiques of René Guénon.



Roberto Fiore

The Baron’s policy of terrorism took on an international scope after the 1980 Bologna bombing when an Evolian terrorist cell fled Italy to avoid the crackdown on extremist groups by the Italian police and security services. Roberto Fiore and his associates -- all followers of Evola’s student Mario Tuti -- arrived in London not long after the railway explosion and quickly formed an alliance with members of Britain’s right wing National Front [NF] which later changed its name to the British National Party [BNP]. Young British NF extremists like Nick Griffin, Derek Holland and Patrick Harrington embraced Fiore and his Evolian teachings feeling that Italian Fascism could act to revive their waning membership. With Fiore’s help they developed a new philosophy based on the “New Man” -- a mystical teaching which focused on the development of “Political Soldiers” who would act with harsh violent protest against all those who opposed their destructive stance.



Murderer Charlie Sargent

As with all such movements inner bickering led to splinter groups. However, such break away movements kept the Baron's vision of terrorism alive and well. One such spin off organization was called Combat 18 [C-18]. William Sargent was an active NF member who earned his living training pit bulls for illegal dogfights. His younger brother Paul 'Charlie' Sargent became bored with the rhetoric of the NF and formed his own terrorist cell C-18 [a reference to Hitler] and began a campaign of bombings, intimidation and murder. A C-18 spin off member was arrested for planting timed nail bombs in various London minority areas and a gay pub. Charlie Sargent engaged some Danish neo-Nazis to send letter bombs to prominent British athletes who married non-white women. The cabal was exposed and while authorities sought to indict the C-18 leadership Charlie Sargent helped their cause by killing a fellow C-18 member and getting caught. Sargent is currently serving life in prison for murder.

Neo-Nazis in the United States have only recently discovered Evola's Fascist teachings. This is most apparent in the work of writer/musician Michael Moynihan of the band Blood Axis. Born in Massachusetts in 1969 Moynihan has had a varied career within the extremist right wing. Moynihan began his political activities as a neo-Nazi skinhead in Boston's Kenmore Square and Cambridge's Harvard Square where he sought neo-Fascist recruits from members of the local punk rock scene. Soon he moved to the West Coast where Moynihan became a High Priest in Anton LaVey's Church of Satan. During this period he joined Boyd Rice's musical group called NON. After working for several years as a NON member, Moynihan had a falling out with the multi-talented Rice and the two men bitterly parted ways. Part of this break came with Rice's ultimate rejection of Fascism and Paganism -- two systems dear to Moynihan's heart. Rice continues with his pioneering musical arrangements and has adopted Christian Gnostic beliefs. Moynihan went on to form Blood Axis -- which is a merely cheap version of NON -- and began promoting Evola's neo-Fascism in the 1990s.

Oftentimes Moynihan denies being a Nazi or Fascist of any kind insisting that he is merely an entertainer and that his politics are anarchistic in nature. However, when one closely examines Moynihan's work a clear and distinct Fascist and even Evolian ideology emerges.

Moynihan is best known to the general public as the author of *Lords of Chaos: The Bloody Rise of the Satanic Metal Underground* (1999). This study -- co-authored with Norwegian writer Didrik Soderlind -- examines the development of the Black Metal music youth sub culture especially in Norway. This counter cultural group combines Nazism with Satanic ritual religion and the blaring sounds of Heavy Metal music to form a distinct philosophy of life which devotees have dubbed "Black Metal".

This tome won the Firecracker Alternative Book Award in 1999 and received critical acclaim from a variety of quarters including an endorsement from the Denver Post, a rave review from scholar Jeffery Kaplan and praise from radio evangelist Bob Larson. All reviewers contended that Moynihan's research was solid and the book was extremely well written. However, something very nefarious surfaces when one examines Moynihan's

central thesis contained in chapter 9 entitled *Resurgent Avatism*. Moynihan and Soderlin borrowed a concept from biology called “avatism” which denotes the reappearance of a physical trait that existed in a species’ remote ancestors. A human baby born with a monkey’s tale is an example of biological avatism.

In *Lords of Chaos* the authors contend that avatism has a spiritual and psychological component, namely, the emergence of unruly old Norse gods into the minds and bodies of Black Metalists. In their reckoning such recently reported occurrences of Black Metalists committing acts of destruction and violence can be attributed to the integration of Norse deities into individual Nazi-Satanists (aka evil spirit possession). This metaphysical process is catalyzed by a combination of ritual Satanism, neo-Nazi indoctrination and the harsh rhythms of Black Metal music.



Norway’s Wolfman Varg Vikernes

Sometimes this dark world view leads to even harsher forms of criminal activity. Such is the case of Varg Vikernes -- a Norwegian Satanic Metal artist convicted for a variety of violent crimes and is currently serving a long prison sentence for arson, manslaughter, grave robbing and treason in Norway. The authors contend that Vikernes’s violent actions are the result of psycho/spiritual/biological avatism in which the pagan Norse wolf god emerged within him and conducted these evil acts. “Varg” is the Norwegian word for wolf -- a name Vikernes adopted -- and thus the Norse wolf god took possession of Vikernes via resurgent avatism. For the *Lords of Chaos* Varg Vikernes is innocent of any crimes -- it was Varg the metaphysical Norse wolf god who committed those heinous acts. In any case neither of these two “Vargs” will be released from prison any time soon.

Vikernes has spent his prison time producing Black Metal music CDs in which he claims Varg the Wolf God possesses him and actually does the singing and playing. He has a fairly large following as hard as that is to believe. His CD *Burzum* features a burning church on its cover -- remember that one of the many crimes Vikernes was imprisoned for was church arson. However, his defense for this offense was possession by the Wolf God Varg.

Moynihan further states that the entire Third Reich was a manifestation of the ancient Norse god Wotan in the German masses. The Germans became involuntarily possessed by the archetypes of the gods in question due to avatism -- a theory he borrows in part from Carl Jung. In his chapter on avatism Moynihan seems almost sympathetic with the violence generated by avatistic possession. This is how he explains neo-Nazi terrorism in that he sees resurgent avatism as being a perfectly normal and natural occurrence.

If Moynihan's racial violence theory were not bad enough, he has published the writings of James N. Mason -- a neo-Nazi ideologue who was an original member of George Lincoln Rockwell's American Nazi Party. In 1992 Moynihan, under his Storm publishing imprint, released a complete anthology of Mason's articles from the Fascist magazine *Siege* which included a piece which called for terrorist violence on the "Jewish power structure of the Untied States." Tom Metzger, director of the Nazi group White Aryan Resistance, has also endorsed this book on national TV here in the United States. Mason is admittedly a lesser figure in the American radical right and few serious neo-Nazis follow his ideas but any promotion of terrorist acts in our time can become dangerous. One need only think of Timothy McVeigh's literal interpretation of William Pierce's *The Turner Diaries*, which led to his bombing of the Oklahoma City Federal Building, to see the consequences of promoting the idea of neo-Nazi terrorist acts among the general public. James N. Mason was sent to prison for attacking a racially mixed couple not long after Moynihan's publication of his essays. Even after this conviction for racist assault Moynihan continues to sell Mason's essays on the Blood Axis commercial site.

Moynihan's musical career involves his use of Nazi like outfits and Fascist symbols in his Blood Axis concerts. For one who claims to be an anarchist, Moynihan does not hesitate to employ National Socialist like flags and giving a version of the Nazi salute at all of his shows. Even if Moynihan considers this to be merely an exercise in jest, many of his young and impressionable followers will none-the-less take it the wrong way and see clear Fascist connotations in these concerts. Moynihan has also made some statements that can be taken as confirming his Fascist sympathies.

For example, Moynihan stated in a 1998 interview "I have no problem with being called a Fascist. If fascism will restore some sense of order, discipline and responsibility to the world, I am all for it." [*Compulsion* #3 1998]. In a 1995 *Esoterra* [#5] interview Moynihan describes his musical collaboration with Thomas Thorn of the Electric Hellfire Club in the following manner "The concert itself was extremely noisy and Fascistic. Quite a few suspicious types showed up, because the propaganda for the show looked incredibly Fascist. We were both skinheads at the time." When asked what he thought of the atrocities conducted by the Third Reich Moynihan stated "It's not as if I'd be upset to find out the Nazis did commit every atrocity that's been ascribed to them -- I'd prefer if it were true." And when asked if he would like to gas Blacks and Jews Moynihan responded, "If I were given the opportunity to start up the next holocaust I would definitely have far more lenient entrance requirements than the Nazis did." [No Longer a Fan Zine see: <http://www.diaboli.com/bloodaxis/frameset.htm>]



Norse Wolf -God Varg

It is apparent that Moynihan seeks to be possessed by the spirits of Viking gods via resurgent avatism as is demonstrated in a concert review of a Blood Axis concert which appeared on the *Dagobert's Revenge* web page:

Finally, in 'Reign I forever', another exceptional track, Michael Moynihan takes on the persona of Thor, announcing that 'This is my hammer... there are my gauntlets... This is my girdle. Whenever I brace it, strength is revealed.' (I almost expected him to say 'here is my handle, here is my spout', but of course that's a different song entirely.)

Julius Evola's work has dominated much of Moynihan's time recently as he edited the Baron's *Men Among the Ruins* [Inner Traditions: 2001]. This book contains Evola's post War reflections and heartless lamentations concerning the state of the West after the fall of his beloved Italian and German Fascist states. In his series of essays Evola bemoans the development of democracy in Europe, the rise of corporations as economic generators and calls for a United Europe to deflect the effects of American Capitalism and Russian Communism -- a clear extension of his efforts to raise a pan-European army to expel the invading Allies in the closing years of WW2. Moynihan also produced a CD which featured a musical salute to Evola and named it after the Baron's famous essay *Riding the Tiger*. It was in this essay that Evola called for "active nihilism" [aka terrorism] against the State.

Under the influence of both Evola and the Asatru Alliance [a neo-pagan sect which seeks to restore Norse religion combined with racist doctrines] Moynihan recently founded a journal entitled *Tyr* [after the pre-Christian German sky god] which is billed as a journal of Myth, Culture and Tradition. Its first issue features an article on Evola and contains other pieces which focus on the revival of Pagan Norse religion. As mentioned, revivals of defunct religions have no place in the Traditionalist perspective consequently making *Tyr* a journal which is incompatible with the works of Coomaraswamy and Guénon.



J. Godwin

Joscelyn Godwin Colgate's Evola Fan

Moynihan's cohort in promoting Evola as a worthwhile political theorist is Colgate University professor of music and occult historian Joscelyn Godwin. Godwin has been promoting Evola's ideas for years now in various occult journals like *Gnosis* and has written positive introductions to several of Evola's recently translated American editions which were edited by Moynihan. Although he openly denies being a Fascist, it is hard to believe that Godwin is not a neo-Nazi sympathizer as he has stated that aspects of Evola's work are of great value. Evola's corpus cannot be taken piecemeal as Godwin must know. Consequently, it is hard to understand how and why such an astute and highly cultured Englishman like Godwin could promote Evola's theories without subscribing to the Baron's dark and sinister vision.

Godwin even has gone as far as to have published a pro-Evola article in the inaugural issue of Moynihan's Fascist/Pagan journal *Tyr*. It is somewhat startling and upsetting that a full professor of Godwin's high academic standing would write for such a clearly Fascist publication run by a neo-Nazi who started out as a skinhead on the mean streets of Greater Boston. Why Colgate University tolerates Godwin's Fascist work is a great enigma. Perhaps the Colgate Board of Overseers is unaware of Godwin's support of Evola and Moynihan's Fascist vision. There is no reference to the *Tyr* article on Godwin's C.V. which appears on his official web site even though the journal has been out for years. Why doesn't Prof. Godwin want his university colleagues to be aware of his relationship with Evola's work and the neo-Nazi Moynihan?

And what advice does Prof. Godwin offer those who do not share his enthusiasm for Evola? What can Godwin offer the brave Russian, British WW2 veterans, some of whom were wounded by Evolian recruited SS men, who are becoming enraged that he is openly promoting Evola as a great thinker? What does he have to say to the families of Allied servicemen who were killed in the final days of the Second World War by the non-German SS troops who Evola recruited? I will let Godwin speak for himself:

...Those who react to Evola's text only on an emotional level are, unfortunately, beyond such assistance; it would be better for them to save their blood pressure by not reading him at all. [Forward to *Men Among the Ruins* by Julius Evola: Inner Traditions Books 2002]

Perhaps, like a bigamist, Godwin hides the existence of his Fascist family from that of his university family. Having been at Colgate for so long and having produced masterful academic works on musicology and esotericism, perhaps no one at the university has bothered to check the political nature of Godwin's most recent publication. If the academic deans of Colgate ever do bother to check on Godwin's work they may notice that their esteemed professor of music has quietly become a neo-Nazi ideologue.

When one looks at Godwin's past actions, one may be able to explain his strange alliance with Moynihan. His obsession with such things as occultism, paganism and neo-Fascism go back along way in his career. His article in *Tyr* -- with Varg the Norse Wolf God on the cover -- is nothing new in Godwin's corpus. In the same year as Moynihan's birth and long before Vikernes was born, Godwin was experiencing a form of resurgent avatism and seems to have been possessed by the metaphysical Wolf God Varg. Like Vikernes Godwin's encounter with the Viking Wolf God Varg eventually led to musical expression as evinced in a newspaper clipping from Cornell University in 1969. It depicts Godwin in a wolfman outfit -- *complete with fangs* -- for a music department concert.



Godwin's Wolfman Act 1969

Even if it is not a case of resurgent avatism it is a very, very strange coincidence that Godwin was involved in this sort of "Wolfman" performance art as far back as 1969. It appears that Dr. Godwin is the granddaddy of Wolfman Black Metal music. Guénon and

Coomaraswamy would definitely not want anything to do with Godwin's weird "Wolfman" business if they were alive today as it has nothing to do with Traditional religion as they define it. Perhaps after his retirement from Colgate Godwin will resurrect this act and join Moynihan on one of his Blood Axis concert tours or, perhaps, join forces with Vikernes and record a Wolfman duet!



Edward Limonov

From Russia with Hate

Evola's influence has had the most impact in the new millennium in none other than Russia -- a nation that the Baron has little use for during his life time. Alexander Dugin is a former KGB man who draws on Evola's notions of Eurasian unity to form his own brand of Russian Fascism. One of Dugin's former allies is Edward Limonov who earned fame as a punk rock poet before shifting to politics. Limonov has especially irked Putin by using Evolian Dadaist style protests to mock the Kremlin and he has been sent to prison for arms dealing. With the rise in the standard of living due to Russian oil exports these Evolians have little influence in Russian politics except to annoy high officials. They have a few scattered followers in the UK and USA but these small groups and individuals have no impact to speak of and can only boast a small web presence.

It should be made clear, therefore, that those who wish to understand the Traditionalist perspective should not confuse the violent teachings of Evola and the neo-Evolians with the work of Coomaraswamy and Guénon. In this sense Evola should not be considered a valid theorist along side these two peaceful Traditionalist thinkers.

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Is Brainwashing Possible?

In 2003, when the Utah police confronted a missing kidnapped fifteen year old girl who was walking with her abductors she gave a strange reply. When the officer told the girl “you are Elizabeth Smart” she replied “Thou Sayest” and seemed to want to remain with her captors before she burst into tears and admitted that she was the missing teenager after about 1/2 hour of police questioning. Elizabeth was in fact quoting a Biblical passage where Jesus rebuffs Pilate when the Roman Governor asked Him if He was the King of the Jews.

On the way to the police station Elizabeth did something quite unexpected. She began to defend her abductors and claimed that she did not want them to get into trouble or go to jail. Elizabeth was kidnapped by an ex-communicated Mormon named Brian David Mitchell and his wife Wanda Barzee who lived a cult-like existence. Mitchell sees himself as a Prophetic and at times Messianic figure. In his deranged world-view he came to the conclusion that Elizabeth Smart was his God ordained second wife after he completed some minor repair work at the Smart home. After he captured Elizabeth at knife point by cutting a window screen and entering her bedroom he took her on a seven month Odyssey through a strange world of homelessness, preaching and begging, the details of which are only slowly emerging in the popular media.



Elizabeth Smart

The fact that Ms. Smart defended her captors comes as no surprise to the psychiatrists, criminologists and military psychologists who reviewed the case. It became apparent that Elizabeth had been “brainwashed” by Mitchell to function in certain ways if she were ever taken by the police. This strange control that Mitchell exerted over the teenager came via various techniques used by captors to manipulate the behavior of their prisoner.

No one in the popular media ever asks what “brainwashing” really is or how this process operates. It seems to be a “given” and accepted explanation for a wide variety of unusual human actions. Everything from the 9-11 attacks to the murderous crimes of teenager John Malvo the co-D.C. sniper is explained by the phenomenon of ‘brainwashing.’”

For a better understanding of this phenomenon it would be best to divide our subject into two subgroups for examination; Brainwashing (which will focus on the process used by individuals and certain groups) and Mind Control (a method used by government security services to control the actions of agents and captives). Of course the two definitions are provisional and they certainly intersect in many areas.



Stockholm Hostages

Part One: Brainwashing

Brainwashing has been defined as “Intensive, forcible indoctrination, usually political or religious, aimed at destroying a person’s basic convictions and attitudes and replacing them with an alternative set of fixed beliefs . . . The application of a concentrated means of persuasion, such as an advertising campaign or repeated suggestion, in order to develop a specific belief or motivation.” (American Heritage Dictionary)

The term “brainwashing” itself comes not from psychology, psychiatry or any of the social sciences but rather from the world of journalism. During the Korean War Edward Hunter, a British journalist coined the word “brainwashing” (roughly based on a Chinese term) to characterize the process by which American POWs became communists in a book

entitled *Brainwashing in Red China* (1951). In Hunter's reckoning US servicemen who became communists and refused to come home were in reality being manipulated by a series of psychological techniques directed toward making the POWs take destructive action against themselves and their country against their wills. This process is catalyzed by a variety of procedures which involve torture, sleep deprivation, hypnosis, drugs and threats as well as rewards for compliance.

Two primary elements for brainwashing come into play here. Isolation from normal contacts like family and friends combined with intimidation will eventually cause some subjects -- like the US servicemen -- to comply with the thought processes proscribed by the captor. Oddly, this state of affairs can emerge when the subjugator does not intend or expect a brainwashing process to occur as in the following example.

In 1973, four Swedish bank tellers were held in a large cash vault for six days during a foiled bank robbery attempt. Strangely, the hostages became attached to their captors; a phenomenon dubbed the "Stockholm Syndrome" after this event. As bizarre as it seems the women began to resist being rescued. After the police ended the siege and arrested the robbers the women defended them and refused to testify against the criminals. The former hostages hired a defense lawyer to defend the jailed robbers and began to raise money for a defense fund. The four women regularly visited their former captors in prison and it is reported that one of these former hostages became engaged to one of the imprisoned criminals. She was adamant about marrying a vicious bank robber who came extremely close to executing her in the bungled burglary attempt. How can such an irrational and destructive behavior on the part of these women be explained?



Patty Hearst

According to psychologists, the abused bond to their abusers as a means to endure violence. The most notorious instance of this phenomenon came in 1974 when newspaper heiress Patty Hearst who was kidnapped by the Symbionese Liberation Army, and after some months, renamed herself "Tanya" and joined their ranks to rob banks. The Stockholm Syndrome is an emotional accessory, a sick union of co-dependence between the confined and the subjugator that develops when the aggressor threatens the life of the victim, deliberates, and chooses not to kill the captive. The relief which emerges from the removal of impending death generates intense feelings of gratitude and awe that combine to make the captive reluctant to display negative attitudes toward the captor.

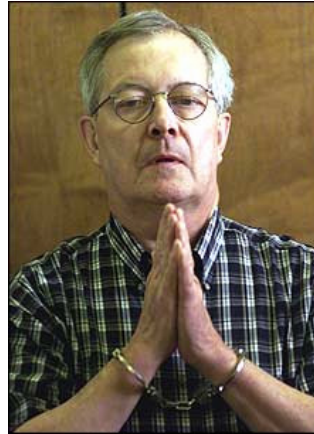


It is this psychological dynamic centering on gratitude which causes former hostages to play down the damage done to them and decline to cooperate in prosecuting their former oppressors. The victim's need to survive outweighs his/her impulse to hate the person who has created the predicament. The victim comes to see the captor as a "good guy", even as a "savior". At this juncture the victim is certainly "brainwashed" in the sense that he/she is exhibiting behaviors and expressing opinions which are contrary to their beliefs before their capture. Patty Hurst was a young college student from an aristocratic background -- robbing banks to fund Marxist revolutionaries was definitely not a behavior she endorsed before her capture.

According to authorities this condition occurs in response to the four specific conditions listed below:

- A person threatens to kill another and is perceived as having the capability to do so.
- The other cannot escape, so her or his life depends on the threatening person.
- The threatened person is isolated from outsiders so that the only other perspective available to her or him is that of the threatening person.
- The threatening person is perceived as showing some degree of kindness to the one being threatened.

It takes only 3-4 days for the characteristic bond of the Stockholm Syndrome to emerge when captor and captive are strangers. After that, research shows, the duration of captivity is no longer relevant. It is no wonder that Ms Smart defended her abductors and seemed more concerned with their well being than her own or that of her biological family.



Fr. Ronald Paquin brainwashed children

A new form of brainwashing has been observed with the recent priest sex scandal in the Roman Catholic Church. It seems that subjects need not be completely isolated from normal contacts to be brainwashed. I venture to coin the term “subtle brainwashing” to signify this phenomenon. Many of the children who were molested for years lived with their parents who had no idea that the abuse was occurring.

The priests used a variety of low level threats and bribes to keep the children from revealing the sexual activity to anyone. This subtle process builds up over years and is eventually combined with the false suggestion that the victim is at fault for the molestation. This sense of induced shame is what caused most of the victims to remain silent for decades. For any skeptics who may challenge this assertion consider the dramatic “impact statement” (confrontation) at the Ronald Paquin sex abuse trial in Salem, Massachusetts. A 26 year old victim stated the following under oath in a court of law:

..you brainwashed me...as your sex slave...you created a world for me where I believed that 'its normal for sons to shower with their fathers'...a world where 'fathers and sons' are supposed to share these sexual acts...Ronald Paquin, you are a sexual predator of exploitable innocents...you abused your title of 'Father'...I am ashamed that your brainwashing lasted as long as it did with me. (Source: Boston Globe 1/3/03 "Molester Priest Paquin Cuts Deal to Testify in Abuse Civil Lawsuits" by Tom Mashberg)

This sort of “subtle brainwashing” seems to be effective on children and it is unknown how successful such a method would be on a discerning adult. It is really a novel phenomenon which is only starting to be studied by social scientists and law enforcement officials.



Part Two: Mind Control

Robert Anton Wilson explored the phenomenon of Mind Control when he researched the CIA's shocking experiment in mental indoctrination and behavioral manipulation called the MK-ULTRA program in his book *Everything is Under Control* (1998):

...The origins of MK-ULTRA go back to WWII, when the U.S. Army began researching barbiturates and marijuana as aids to interrogation. George Eastbrooks was a leading proponent of hypnosis as the key to interrogation and general mind manipulation of all sorts, and in 1971 he said he used hypnosis to create multiple personalities for military intelligence purposes.

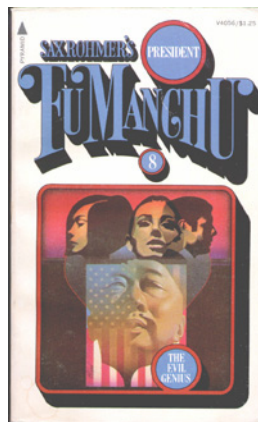
After the Korean War, the CIA began MK-ULTRA as a top secret effort to discover the best techniques, or combinations of techniques, to alter minds in any way desired. Hypnosis, drugs, newer and more complex than barbs and pot, psycho surgery, and various attempts at a 'truth serum' were all extensively investigated. One aim was to extract information from captured enemies; another, equally important, was to create agents with so many levels of mental control that they could not have information tortured out of them or even, in some cases, be aware that they were carrying secret information.

Research moved on to include LSD, ketamine, psilocybin, and the implanting of electrodes in the brain. Lobotomy was tested, along with electroconvulsive shock. One researcher believed that total mind control could be achieved by combining electroshock, LSD, and having the subject's own voice played back through headphones. That sure sounds like it would fry your brain doesn't it?

Wilson's basic analysis touches upon several important issues concerning mind control. The central issue concerns manipulating a subject in such a way as to make him/her behave against their will and even to sacrifice their own life in the process. This is really the heart and soul of mind control programs. The ability to program a subject to undertake actions that are contrary to their beliefs is incredible and would be a huge boon to government security services. The complex methods to achieve this end are relatively inexpensive.

The chronicling of the Stockholm Syndrome combined with the recent proof of brainwashing techniques being employed by Catholic priests to control the behavior of children demonstrates how susceptible humans are to programmed conditioning by authority figures.

It is not too far an intellectual leap to conclude that highly funded mind control experiments -- like the MK-ULTRA program -- would have achieved great success considering how vulnerable the human psyche is to various forms of environmental management. Rumors abound that various techniques of ideological mind control go back to the Persian Assassin leader Hassan-I-Sabah who used drugs to manipulate the behavior of his fanatical soldiers. Such romantic notions seem appealing but it is unclear if mind control begins with Sabah. Wilson traced the current government mind control experiments to the U.S. Army during WWII. The concept of mind control was popularized by the book and film *The Manchurian Candidate* (1959) which gave a fictional depiction of the process of mind control among US POW's during the Korean Conflict. Most Westerners general understanding of the process of mind control comes from this film.



However, years before the *Manchurian Candidate* was produced the nature of mind control via hypnosis and drugs were being explored in the literary imaginings of Sax Rohmer author of the Fu Manchu series of racist pulp fiction books. In one such book *President Fu Manchu* (1936) the Chinese villain attempts to influence the US Presidential election. As part of that plot, a gangster's bodyguard is drugged and hypnotized into committing murder at a given signal: the Manchurian Candidate 50 years before the actual novel! The scene describes a fictional mind control procedure which is not too far away from what the CIA attempted with MK-ULTRA:

The snaky yellow fingers of Dr. Fu Manchu held a needle syringe. He made a quick injection and studied the motionless man before him. Then, with a delicate atomizer, Dr. Fu Manchu shot sprays up the left and right nostrils of the unconscious victim.

Ten seconds later Herman Grosset sat suddenly upright, staring wildly ahead. His gaze was caught and held by green compelling eyes only inches from his own.

'You understand -- the strange voice spoke slowly: 'The word of command is 'Asia!'

'I understand,' Grosset replied.

'The word,' Dr. Fu Manchu intoned hypnotically, "is 'Asia.'

'Asia,' Grosset echoed.

'Until you hear that word' - the voice seemed to come from the depths of a green lake -

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'Forget, forget all that you have to do.'
'I have forgotten.'
'But when you hear the word . . . ?'
'I shall kill!'

Sax Rohmer's strange career revolved around the "Yellow Peril Scare" racist doctrine popularly promoted by the Western Powers as a means to justify the subjugation of East Asia by Euro-American interests. Rohmer's depiction of East Asians as being conniving, secretive plotters fit perfectly into the propaganda program initiated by the West. In his writing Rohmer may have been repeating stories he had heard concerning the nature of mind control from various British intelligence agents. Rohmer's interest in mysticism and esotericism caused him to join the occult organization of the Hermetic Order of the Golden Dawn, which included such members as William Butler Yeats and the British intelligence agent Aleister Crowley. Crowley worked for both British and American intelligence during WWI and WWII and may have been privy to brainwashing type techniques.

In this scenario the intelligence services were involved with overt forms of mind control over 50 years before the MK-ULTRA program was initiated by the CIA. Rohmer merely repeated what he heard or was somehow involved in various forms of thought manipulation. If this is the case than the governments of the USA and Great Britain were actively involved in mind control and brainwashing decades before MK-ULTRA. It is frightening to contemplate how far their experiments have progressed and what threat such practices poses to free peoples everywhere.



"Hypnotist" thief hunted in Italy

On March 22, 2008 the BBC ran the following news story:

Police in Italy have issued footage of a man who is suspected of hypnotising supermarket checkout staff to hand over money from their cash registers.

In every case, the last thing staff reportedly remember is the thief leaning over and saying: "Look into my eyes", before finding the till empty.

In the latest incident captured on CCTV, he targeted a bank at Ancona in northern Italy, then calmly walked out.

A female bank clerk reportedly handed over nearly 800 euros (£630).

The cashier who was shown the video footage has no memory of the incident, according to Italian media, and only realised what had happened when she saw the money missing.

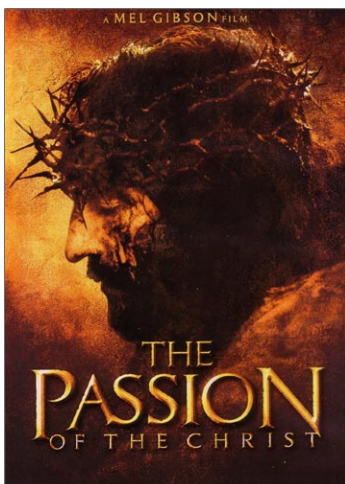
CCTV from the bank showed her apparently being hypnotised by the man, according to the reports.

Italian police believe the suspect could be of Indian or North African extraction.

Sources

Kurtis, Bill (host), *Elizabeth Smart: The Long Way Home*, A&E Network Special Presentation aired March 28, 2003.

Wilson, Robert Anton. *Everything is Under Control*, HarperPerennial, 1998.



***An Open Letter to
James Carroll concerning
The Passion of the Christ***

March 26, 2004

Dear Mr. Carroll,

As a Roman Catholic I found your participation in the panel discussion on Mel Gibson's *The Passion of the Christ* at Harvard Divinity School (3/18/04) to be most disturbing. The fact that Protestants would comment on and malign this film is understandable but for a member of the Church of Rome to join in such a one-sided and blatantly anti-Catholic gathering is cause for alarm. The Draconian nature of the event can be summed up in Professor Harvey Cox's bizarre statement concerning the Lenten liturgy celebrated by one billion Roman Catholics:

...The problem is that much of this stuff in the movie is in the Gospel...It's read every Good Friday in churches...The film may push Christians to scrutinize these terrible passages of canonical sources.

Did it ever occur to you that Prof. Cox's statement was anti-Christian as well as being anti Roman Catholic? Did you ever consider what tyrannical events can be generated by this statement? What would you and Prof. Cox have us do – rip the passion narratives from our Bibles? Take hammer and chisel to the stations of the cross in every church? Confiscate and destroy all rosaries? Why did you remain silent and not protest this outrageous statement?

Members of Harvard University are in no moral position to judge anyone with the way they operate. According to an Associated Press article filed on 10/14/03:

Harvard Medical School has decided to alter the name of a research center at Massachusetts General Hospital that will get funding from Purdue Pharma, the maker of the painkiller OxyContin.

Last year, Harvard officials said they were planning to name the facility the Purdue Pharma Pain Center. Now, the university has inked a deal with the Stamford, Conn., company to accept \$3 million over two years for the Harvard-Purdue Education and Research Center.

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OxyContin has fueled a crime wave in recent years. It is a narcotic that is widely prescribed for victims of moderate to severe chronic pain resulting from such problems as arthritis, back trouble, and cancer.

What the Associated Press did not mention is that Harvard University owns huge blocks of stock in Purdue Pharma. According to a Drug Topics article filed on 8/6/01:

With increasing frequency, drug abusers and dealers, often brandishing guns, are bursting into pharmacies demanding that frightened pharmacists hand over all their OxyConti , the painkiller that has rapidly become the street drug of choice.

There have been at least 700 OxyContin thefts during the past 18 months, according to the Drug Enforcement Administration's Office of Diversion Control. Florida tallied 82 thefts, compared with 90 in Pennsylvania, 69 in Kentucky, 74 in Ohio, and 34 in California.

Massachusetts pharmacies have also been targeted. There were at least 14 robberies in a recent period. Police officials attribute the bulk of the crimes to two gangs of young men who hit pharmacies near closing time and made a fast getaway. In a recent robbery in Woburn, a pharmacist and two clerks were bound with duct tape by two armed robbers who made off with OxyContin and cash.

In response to the upsurge in robberies, the Massachusetts pharmacy board decided last to put pharmacies on 'high alert' with a letter urging them to retrain their employees about crime awareness, check their security equipment, give police their hours of operation, and request more frequent police visits. The state police chiefs association has agreed to forward a board letter to its members encouraging them to beef up pharmacy surveillance.

While Harvard Divinity School explores the dangers posed by a mere Hollywood film, it fills its coffers with money from OxyContin thefts from Massachusetts pharmacies. When one bottle is stolen, usually at gun point, the insurance company replaces it. The new bottle of OxyContin is purchased from Purdue Pharma which is merely a subsidiary of Harvard University. Harvard over manufactures enough OxyContin to fill what they know will be an excess of orders because of armed robbery. Harvard Divinity School directly benefits from this drug dealing when they accept their yearly funds from the Harvard Corporation which partnered with the makers of OxyContin.

Harvard University's actions surrounding OxyContin are far more a threat to the safety of the people of Massachusetts and the nation than Mel Gibson's successful film. Why don't you mention these facts at your next HDS panel discussion?

Regards,

William H. Kennedy



The Orbis Enigma

Do the “Descendants” of Jesus Christ Seek to Rule the World?

In 1982 the occult potboiler *Holy Blood, Holy Grail* erupted into the literary world and caused a huge stir in theological circles. The major thesis of this work centered on the authors' contention that Jesus Christ may have been married, sired children and had descendants who eventually became the noble ruling houses of medieval and modern Europe. These Christ descendants are often referred to as the “Jesus Bloodline” -- which may also refer to the Savior's cousins and their offspring. This tome further asserted that various secret societies kept this knowledge within their belief systems and never revealed the facts concerning the Jesus Bloodline to the uninitiated. Even more astonishing was the authors' belief that this Jesus Bloodline secretly controlled the World's political and economic policy via these secret societies.

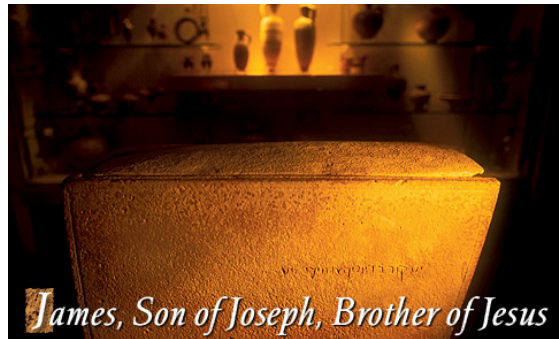
The primary concern of this examination is to reconstruct a possible biological link between Christ's Family (be they direct descendants or the offspring of Jesus' cousins) and the royal houses of Modern Europe and to some influential Americans. It is hoped that this study will initiate debate in this neglected area. This examination will also explore the possibility that descendents of these royal houses still hold great political and economic power in democratic countries. Several of these proclaimed descendants of Christ are currently seeking high political office in the United States. This conjecture draws from a variety of sources to proffer a different slant on this possible connection. In this regard a new interpretation of a medieval image will be proffered as another piece in this puzzle that Baigent, Leigh and Lincoln began to construct in their groundbreaking book *Holy Blood, Holy Grail* published over 20 years ago.

It is clear that Jesus Christ was of the bloodline of King David as evinced in the genealogy that starts Matthew's gospel and, according to Catholic Tradition, from His mother's side of the Family. In this regard it was prophesied that the Messiah would emerge from the House of David and redeem the Jewish people. Early Christians recognized Jesus as this Messiah and believed he would return to reclaim the resurrected bodies of his followers in a Final Judgment of the living and the dead. Consequently, this Davidic connection is what gave Jesus authenticity during his lifetime and made him a threat to the

Romans. As will be demonstrated this Davidic/Royal connection made the Romans fear the Christians for many centuries.

It has been theorized that Jesus was married and fathered children. One point of Gospel evidence which suggests a wed Jesus comes with the fact that He was referred to as “Rabbi” by His closest followers. (John 1: 37-39, 3: 1-3) In Judaism of that era to have the title “Rabbi” a man was usually married.

The issue of a married Jesus is quite ancient and was in currency during the dawn of Christianity. It was not until Clement of Alexandria, in the 2nd Century, that any Christian leader denied that Jesus Christ was married. Clement believed that a married Jesus was inconsistent with His role as the Savior of the World, not that marriage would have disqualified Him but rather, that His public ministry was too demanding to allow Him the opportunity for marriage. Consequently, Clement’s rejection of a married Jesus clearly illustrates that many early Christians believed Jesus had a wife. However, this was not a matter of Church doctrine but fell more along the lines of a theological opinion. In this regard a married Jesus is of little concern to devout Christians. The defining features of Christianity -- the Incarnation, Resurrection, Second Coming and Final Judgment -- are in no way nullified if Jesus were married and sired children.



At the very least Jesus did have some surviving ancestors via his blood relatives. (Mk 3:32; Matthew 13:55, 12:46, 13:55, Acts 1:14) It is clear that some faction of the Jesus family survived the Roman sacking of Jerusalem in 70 AD and fled Israel. A recently discovered stone funerary box called an “ossuary” (used to store bones) from Palestine has been dated at 63 AD is inscribed with the name of the deceased -- “James son of Joseph Brother of Jesus”. The box itself is known as “The James Ossuary”. This could be the same James the brother of Jesus mentioned in the Gospels.

It is interesting that the scientific tests dated the inscription as being made in the year 63 CE. This would be about the time when Catholic Tradition claims that the Apostle James was stoned to death by a Jewish mob in Jerusalem for blasphemy. Normally, such inscriptions only mention the paternity of the deceased and do not mentioned any siblings. That is, unless the deceased had a brother who was very important. In that case the brother’s name would be inscribed. The significance of

this date is uncanny as it is within the range of Jesus' earthly life and He would have been important enough to be included on the funerary inscription of a relative. Consequently, this box may very well have been the final resting place of James the Brother (or cousin) of Jesus who led the newly formed Christian Church in Jerusalem and was killed for proclaiming that Jesus was the promised Messiah. This may be the most rock solid proof that being a blood relative of Jesus in the 1st century AD James a high degree of status among the membership of the fledgling Church. The "The James Ossuary", much like the Shroud of Turin, will be an object of debate for centuries.

Julianus Africanus -- who lived around 200 AD and was quoted in *The Ecclesiastical History* by Eusebius (260-340 CE) -- states the following concerning the blood relatives of Jesus Christ:

...For the relatives of our Lord according to the flesh, whether with the desire of boasting or simply wishing to state the fact, in either case truly, have banded down the following account...But as there had been kept in the archives up to that time the genealogies of the Hebrews as well as of those who traced their lineage back to proselytes, such as Achior the Ammonite and Ruth the Moabitess, and to those who were mingled with the Israelites and came out of Egypt with them, Herod, inasmuch as the lineage of the Israelites contributed nothing to his advantage, and since he was goaded with the consciousness of his own ignoble extraction, burned all the genealogical records, thinking that he might appear of noble origin if no one else were able, from the public registers, to trace back his lineage to the patriarchs or proselytes and to those mingled with them, who were called Georae.

...A few of the careful, however, having obtained private records of their own, either by remembering the names or by getting them in some other way from the registers, pride themselves on preserving the memory of their noble extraction. Among these are those already mentioned, called Desposyni, on account of their connection with the family of the Saviour. Coming from Nazara and Cochaba, villages of Judea, into other parts of the world, they drew the aforesaid genealogy from memory and from the book of daily records as faithfully as possible. (Eusebius, History Section 1, Chapter 7)

From this passage we see that the Jesus Bloodline or Desposyni asserted themselves as being relevant to the early Christian Church. The sacking of Jerusalem by the Romans in 70 AD caused the "James Church" to loose influence and St Paul's version of Christianity began to take hold owing to his constant travels spreading the Gospel. The James Church returned to Jerusalem in 72 AD and had branches throughout the Middle East.

The next historical mention of the Jesus Bloodline comes with the Church historian Hegesippus who wrote circa 165 AD. In a surviving fragment of his History entitled *Concerning the Relatives of our Saviour* Hegesippus explains how the Jesus Bloodline emerged as the leaders of the early Christian Church:

...There still survived of the kindred of the Lord the grandsons of Jude, who according to the flesh was called His brother. These were informed against, as belonging to the family of David, and

Evocatus brought them before Domitian Caesar: for that emperor dreaded the advent of Christ, as Herod had done.

...So he asked them whether they were of the family of David; and they confessed they were. Next he asked them what property they had, or how much money they possessed. They both replied that they had only 9000 denaria between them, each of them owning half that sum; but even this they said they did not possess in cash, but as the estimated value of some land, consisting of thirty-nine plethra only, out of which they had to pay the dues, and that they supported themselves by their own labour. And then they began to hold out their hands, exhibiting, as proof of their manual labour, the roughness of their skin, and the corns raised on their hands by constant work.

...Being then asked concerning Christ and His kingdom, what was its nature, and when and where it was to appear, they returned answer that it was not of this world, nor of the earth, but belonging to the sphere of heaven and angels, and would make its appearance at the end of time, when He shall come in glory, and judge living and dead, and render to every one according to the course of his life.

...Thereupon Domitian passed no condemnation upon them, but treated them with contempt, as too mean for notice, and let them go free. At the same time he issued a command, and put a stop to the persecution against the Church.

...When they were released they became leaders of the churches, as was natural in the case of those who were at once martyrs and of the kindred of the Lord. And, after the establishment of peace to the Church, their lives were prolonged to the reign of Trojan.

The Roman Emperor Domitian feared their biological link to King David and Jesus and saw them as a potential threat to his rule. After proffering a metaphysical defense claiming that their Kingdom was other Worldly (as Jesus did to Pontius Pilate in John 18:36) the Emperor wrote them off as merely being Jewish religious cranks who posed no viable political threat to Roman rule. Consequently, he halted the persecution of Christians in his Empire. The early Christians saw the Desposyni's ability to halt the harsh offences against them as being nothing less than a miracle. They took this as a sign that the then working class Desposyni should lead the Church.

Jerusalem became the headquarters of the Desposyni rule of the early Church. The Mother Church of Christianity was then in Jerusalem not Rome. The Jerusalem Christian Bishops were all drawn from the blood relations of Jesus and originally controlled all of the Eastern dioceses and property. They claimed spiritual and sometimes even temporal authority by blood. These Jesus Bloodline leaders contended, and it was commonly believed, that their very physical blood was uniquely sacred by being the same as that of the Savior. Their Davidic/Jesus bloodline is the basis on which they controlled much of Eastern Christianity and had final authority in all theological disputes that occurred in the Western Roman Churches.

The Desposyni rejected much of Paul's version of Christianity and retained many Jewish customs including circumcision and Hebrew dietary laws. This led to many disputes with Pauline Christians but the Desposyni Bishops were seen as the ultimate leaders of the Church. This is evinced by the fact that all of the Christian Churches throughout the World sent a yearly tithe to support the Desposyni led Church in Jerusalem. At this time even the Roman Church sent this yearly money offering to the Jerusalem Mother Church. From all accounts this Jerusalem Church remained extremely poor. The Desposyni Church consisted mostly of laborers, farmers and small scale traders. In the post Apostolic Age only descendants of Jesus were allowed to become leaders of the Eastern Desposyni Church. The members of this sect were hated by Jews who saw them as heretics and despised by Pauline Christians who sneered at their insistence at keeping purely Jewish customs.

The final sacking of Jerusalem by Hadrian's legions in 135 AD dealt a major blow to the Desposyni Church. Jews and Christians were expelled and barred from entering Jerusalem. With their power base pulled out from under them the Desposyni bishops followed the Jewish Diaspora to other parts of the Empire. Jews and Christians would not be allowed back to Jerusalem for some time. In the interim the Desposyni Bishops still held positions in the Eastern Church. However, the power of the Roman pontiff steadily grew and began to eclipse the Jesus Bloodline Church. With the might of the Roman Empire handed to them by Constantine the Great circa 325 AD the Church of Rome wasted no time in attempting to eradicate all other forms of Christianity. Gnostic, Arian, Donatist and Desposyni Christians all felt the wrath of the Roman Pontiff.



Pope Sylvester I

Catholic theologian Malachi Martin relates the story of an encounter the Desposyni had with Pope Sylvester I when they mounted a last ditch effort to gain control of the Christian Church. They felt they were the rightful heirs to the entire Christian Church owing to their blood descent from King David and Jesus. Jews and Christians were at this juncture allowed back in Jerusalem and the Desposyni bishops re-opened their churches and sought to re-establish themselves as the

primary leaders of Christianity. Martin's treatment of this subject is worth quoting at length as it cogently relates this bitter schism in the Church:

...A meeting between Sylvester and the Jewish Christian leaders took place in 318....The vital interview was not, as far as we know, recorded, but the issues were very well known, and it is probable the Joses, the oldest of the Christian Jews, spoke on behalf of the desposyni and the rest.

...That most hallowed name, desposyni, had been respected by all believers in the first century and a half of Christian history. The word literally meant, in Greek, 'belonging to the Lord.' It was reserved uniquely for Jesus' blood relatives. Every part of the ancient Jewish Christian church had always been governed by a desposynos, and each of them carried one of the names traditional in Jesus' family--Zachary, Joseph, John, James, Joses, Simeon, Matthias, and so on. But no one was ever called Jesus. Neither Sylvester nor any of the thirty-two popes before him, nor those succeeding him, ever emphasized that there were at least three well-known and authentic lines of legitimate blood descent from Jesus' own family...

...The Desposyni demanded that Sylvester, who now had Roman patronage, revoke his confirmation of the authority of the Greek Christian bishops at Jerusalem, in Antioch, in Ephesus, and in Alexandria, and to name desposynos bishops to take their place. They asked that the practice of sending cash to Jerusalem as the mother church be resumed.. These blood relatives of Christ demanded the reintroduction of the Law, which included the Sabbath and the Holy Day system of Feasts and New Moons of the Bible. Sylvester dismissed their claims and said that, from now on, the mother church was in Rome and he insisted they accept the Greek bishops to lead them.

...This was the last known dialogue with the Sabbath-keeping church in the east led by the disciples who were descended from blood relatives of Jesus the Messiah. (Decline and Fall of the Roman Church, Bantam, 1983. pages 30-31)

During Sylvester's pontificate Constantine was made Holy Roman Emperor and the defining physical structures which represented Roman Catholic authority were constructed. These included the basilica and baptistery of the Lateran near the former imperial palace where the pope lived, the basilica of the Sessorian Palace and, most importantly, the Church of St. Peter. This is where Peter's remains were kept and this made the Vatican the symbol of the Roman Pope's ultimate religious authority. During this period the Nicene Creed was adopted and which is still recited by the World's over 1 billion Roman Catholics. In effect Pope Sylvester I solidified what soon became the Roman Catholic Church and the Holy Roman Empire as we understand them today.

The Pope tried to crush an ancient branch of Christianity as he did with the other heretical sects. The Desposyni priests and bishops were hunted down and killed by Roman Legions under Sylvester's orders. It is clear then that as late as 340 AD a group known as Desposyni were claiming to be blood relatives of Jesus Christ either as direct ancestors or as indirect ancestors via Jesus' cousins. During this period Christians and Jews were spread out all over North Africa and Europe.

Malachi Martin claims that the Desposyni may have lasted until the late fourth century and then disappeared. The remnants of James' Church were seemingly lost through persecution or via integration with the dominant form of Christianity. The Desposyni were swept into the dustbin of history. Or were they?

The Visigoths, Jews and Christians in Southern France (340 to 469 AD)

It is clear that a large contingent of Jews and Christians journeyed to Spain and Southern France during the dawn of the so called Dark Ages. In this regard they encountered the Visigoths (Western Goths) -- a Germanic tribe -- who controlled Iberia and Southern France until the Moorish invasion in 711 AD. Some faction of the Desposyni most likely made it to this region. The Arian Heresy which debated the nature of Jesus (some claim He was fully human - others claiming He was not quite human and not quite God) was common in Western Europe. (See: Hughes, Kathleen, *The Church in early Irish society*, Cornell University Press 1966 p.34)

When Jews and Christians immigrated to the Gothic territories (France and Spain) during the Dark Ages they encountered the somewhat ruthless Visigoths. The Visigoths were constantly at war and demanded tribute (money and women) from everyone they encountered including rival factions within the Goth community. It is clear that they would have naturally demanded money and/or women from the Christians and Jews who entered their Kingdoms. In this regard some factions of the Desposyni -- who most likely fled to France to avoid the persecutions enacted against them -- would have been forced to surrender some of their women to the Goths. Some would have married into the Goth royal bloodline thus bringing their belief that they were the blood relatives of David/Jesus with them and would have passed this onto their mixed blood noble offspring.

As mentioned the Goths were a warring people and a civil war broke out in 711 AD. The Visigothic King Wamba was deposed by Roderick. Wamba's heirs asked the North African Muslim Prince Tarik ibn Ziyad to fight on their behalf and he invaded Spain. In a bold move he defeated Roderick and, instead of restoring the Goths to power, he seized Southern Spain for himself. The Muslim noble demanded a tribute of 100 white virgins per year for the Princely Harems thus demonstrating that the trading of women was common as terms of tribute during this period.

The Merovingians and German Royal Houses (469 - 2002 AD)

The bickering Germanic tribes in the West were constantly at war. The Franks entered Europe and soon warred with the Visigoths. The Merovingians were a dynasty of Frankish kings, descended, according to tradition, from Merovech, chief of the Salian Franks, whose son was Childeric I and whose grandson was Clovis I, the founder of the Frankish monarchy. Merovingian kings followed Frankish

custom in dividing the patrimony among all offspring. Clovis I defeated and killed the Visigoth King Alaric II at the battle of Campus Vogladensis in 507 AD. In the

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custom of the day Clovis seized Alaric's wives and goods and annexed the Visigoth kingdoms of Toulouse and Old Castile. Toulouse had a huge Jewish and Arian Christian presence.

Again, the somewhat savage Merovingians took women and money as their primary means of tribute which they demanded on a constant basis. Marriage in those days included a King having many wives and mistresses. It took a long time before the concept of monogamy ever entered into the minds of the various Barbarian Kings even if they professed Christianity. Consequently, Clovis would have had wives or consorts from all of the peoples he defeated including women of the Desposyni. Such Desposyni brides would have either emerged from the Visigoth princesses -- whose ancestors included Desposyni women -- or directly from the Arian Christians some of whom may have been bloodline descendants.

In the year 469, the Roman Catholic Church made a pact with Clovis I bestowing upon him the title "New Constantine" in exchange for his conversion to the Faith. In this regard he began to oppress the Arian Christians who were common among the defeated Visigoths.

After the death of Clovis I in 511 AD, the Empire was divided among his descendants into various kingdoms, which later became known as Austrasia, Neustria, and Burgundy. These kingdoms, whose borders were constantly shifting, were often combined; for brief periods, they were all united in a single realm under Clotaire I (558–61), Clotaire II (613–23), and Dagobert I (629–39). The rule of the Merovingians before Dagobert I was disturbed by chronic warfare among aristocrats and rivals for power, notably between Queen Brunhilda of Austrasia and Queen Fredegunde of Neustria. This constant warring involved the exchange of money, land and women. The Visigoths of Northern Spain and Southern France may have included blood links to the Arian Christians and Desposyni. When the Merovingians took Visigothic wives as booty, these women would have passed the knowledge that they were the descendants of Jesus Christ either directly or by his relatives to their children.

It was during this period of anarchy just after the death of Clotaire I that the Desposyni identity was shifted from the James Church -- whose survivors may have been merged into the Visigothic monarchy -- to the Merovingians. By the time Dagobert I reunited the Frankish Kingdom the belief in a Davidic/Jesus blood link was engrained in the Merovingian dynasty.

Merovingian Religion and Politics

The Merovingians were known for their long flowing red hair which their subjects believed was endowed with magical powers. It was believed that the longer a monarch's hair was the more magical power he possessed. The analogy with Samson is obvious. The most compelling fact concerning the Merovingians was

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their mix of Christianity and pagan ritual magic as evinced in the artifacts taken from the grave of Clovis I -- these include pentagrams and crystal balls.

The early Frankish monarchs were not Christian in the conventional sense of the term. Originally the Salien Franks worshiped the goddess Diana which they adopted as they moved through Europe from the East. They also claimed to be descended from a fish god whose origins are unclear. When Clovis was baptized a Christian it was not out of some special devotion or strong conversion. He never rejected his pagan beliefs but rather incorporated Christianity into his magical purview. The Roman Church was in state of decline and had no evangelists to send as a means to guide the new convert. Nor was the Pope going to dare contradict the pagan views of Clovis fearing that the Barbarian king would invade Italy.

In this regard it must be kept in mind that after a few generations the now royal Desposyni would have mixed into the pagan/Christian potpourri which constantly combined varying religious elements in the Merovingian Kingdoms. As warring increased among Merovingian nobles for single control of the complete Frankish empire, various forms of propaganda would have been employed to justify which royal line should reign as supreme monarch over all the others. Some factions may have used the Davidic/Jesus blood link to justify why their family should rule the empire. This may be the origin of the notion of Divine Right in Europe -- the Merovingian noble with the most genetic links to the House of David may have been considered the most fit to rule the Frankish Empire.

Perhaps these rival factions set up cult-like Christian sects wherein a particular Merovingian noble was portrayed as being the most related to the House of David and Christ. This is quite possible considering the Frank's belief in the magical nature of kingship and the influx of Christianity into the Merovingian paradigm. Consequently, Merovingian/Christ cults would have been the overwhelming belief which motivated the various armies to war for decades. In this strange mix of Christianity and paganism the king would be seen as quasi-magical composite of biblical figures and mythological nature gods endowed with occult powers. Such a rival cult situation would have led not only to open warfare but also would have been accentuated by magical attacks with each faction hexing the other with occult rituals and incantations. Dagobert I was the last to unite the Frankish Empire under a single banner but after his death the Merovingian Empire began to erode.

Since the time of Clovis I, the Merovingians had presided over the Holy Roman Empire, but by the time Dagobert II was born in 651, the power of the throne had

already been weakened, with authority increasingly being usurped by court chancellors known as “Mayors of the Palace”. Dagobert’s father died under strange circumstances and may have been murdered. The 5-year-old Dagobert was kidnapped by then Palace Mayor Grimoald, who tried to put his own son on the throne.

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Saved from death from a sympathetic bishop, Dagobert was exiled to Ireland. In Ireland he studied at the Slone Monastery where Arian Christianity was still strong. While a young man, legend has it, Dagobert married the princess of Tara and fathered 3 daughters before his wife died. These daughters married into the royal houses of Ireland and eventually produced the Irish Emperor Brian Boru Kennedy.

Some faction became disenchanted with Grimoald’s son and assassinated him in a coup. Perhaps some supporters of the Merovingians were behind this murder as it left the throne open for Dagobert II to return.



Assassination of Dagobert II

Dagobert returned to France to reclaim his throne in 679 AD. The problems of the Mayors of the Palace continued to plague the Merovingians. Dagobert II wanted to reunite the three Frankish Kingdoms and rule as undisputed King of all the Franks. Perhaps Dagobert thought it was his duty to reclaim the kingdom which had not been united since his namesake Dagobert I died some 40 years earlier. After three years the French mayors were apparently displeased with Dagobert’s lack of allegiance to their agenda. The Roman Church entered into a conspiracy with the Mayors of the Palace. On December 23, 679 while on a hunting trip, Dagobert was lanced by his own godson, supposedly on the orders of Mayor Ebrion.

In 718 Charles Martel seized complete power as Mayor of the Palace starting a new French dynasty. The Merovingians were entirely subject to their cousins who

held the title “Mayors of the Palace”. The mayors, known as the Carolingians, became the actual rulers of the Franks when Mayor Pepin the Short deposed the last Merovingian King Childeric III in 751 AD.

In a final smear to the royal house that formed what became medieval and modern Europe, Childeric III was exiled to a Catholic monastery where the monks

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shaved off his long red hair. Perhaps this was symbolic of the end of both Merovingian political rule and the magical cult which focused the monarch’s uncut red hair.

It must be made clear that the Carolingians married into the Merovingian bloodline for centuries. Martel’s grandson Charlemagne had a Merovingian mother and a possible Merovingian wife. Therefore, knowledge of the Desposyni lineage and Empire would have been passed onto Charlemagne and his offspring. Charlemagne’s biographer, Einhard, called him “David” and he tried to model his kingdom on that Hebrew king, regarding himself as a latter-day moral and religious leader of the Chosen People. Could this have been a mere metaphor or did Charlemagne consider himself a direct descendant of the Biblical King David and consequently a descendant of Jesus in some form? Upon Charlemagne’s death in 814 AD his Empire went to his son Louis I.

Louis the Pious, as he was known, took up the old Merovingian practice of dividing his Kingdom among his sons. The Western regions went to Pepin I (Aquitaine) and Louis the German (Bavaria). In 870, a re-division of the Carolingian empire by the sons of Louis I, Charles the Bald (later Charles II) of the West Franks (France) and Louis the German of the East Franks (Germany), signed at Mersen (Dutch Meerssen), now in the Netherlands. The treaty superseded the tripartite division of the empire in 843 AD. It divided the kingdom of Lotharingia between Charles and Louis, following the death (869) of their nephew, Lothair, king of Lotharingia. France obtained the territories roughly corresponding to the modern Netherlands, Belgium, and Lorraine and Germany received Alsace and the left bank of the Lower Rhine. These borders did not last very long.

By 950 AD a Carolingian Count named Guntram the Rich fell out with the Emperor Otto I. Guntram is actually a Merovingian name. By holding his ground he was to form the Habsburg Dynasty in what is now Switzerland. The Habsburgs eventually married into all of the major Germanic Royal Houses (Hohenstauffen, Hohenzollern, Hanoverian and Wittelsbach) and the French monarchs (Capetians and Napoleonic). The current British monarchy is Hanoverian. It can be speculated that at least some of their current descendants still possess knowledge of their Davidic/Jesus bloodline on some level even if they reject it as royal myth-making.



Templars and Freemasons

The Knights Templar were a medieval military order originally formed to protect pilgrims making their way to the Holy Land. From their inception in 1118 AD until their final demise in 1314 AD the tale of the Poor Knights of King Solomon's Temple (their full title) is one of intrigue. The Knights fought in the Crusades and formed small principalities out of the land they seized from the Muslim armies. These included Acre and Jerusalem as well as the Isle of Malta. After the Muslims retook the Holy Land the Templars became soldiers and bankers for the European nobility. The Templars were also responsible for organizing the funding for various construction projects.

In this regard the Templars had a huge hand in the creation of the Freemasons who originally constituted various construction and artisan guilds who built Europe's great cathedrals and castles during the Medieval Epoch. The ties between the Templars and Masons were strong and each influenced the other. The Templars may have carried the knowledge of the Jesus Bloodline as they were bodyguards for various noble families and were privy to royal secrets. With the close ties these two organizations had the Jesus Bloodline knowledge would be passed to the Freemasons. From the beginning the Templars aroused opposition because of their special privileges, their freedom from secular control, and their great military and financial strength. As their banking role increased the Knights served such kings as

Henry II of England and Louis IX of France and as their landholdings grew, they aroused the hostility, fear, and jealousy of secular rulers and of the secular clergy as well.

In 1307, Philip IV of France, who needed money for his Flemish war and was unable to obtain it elsewhere, began a persecution of the Templars. With the aid of Pope Clement V, the king had members of the order arrested and their possessions confiscated. By 1308 the persecutions were in full process. The knights

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were put on trial and were tortured to extract confessions of sacrilegious practices. The pope at first opposed the trials but soon reversed his position, and at the Council of Vienna (1311-12) he dissolved the order by papal bull.

The Templars were completely destroyed by 1314. Much of their property, theoretically designated for the Knights Hospitalers, was acquired by secular rulers. The leaders of the order, including the last grand master, Jacques DeMolay, were tried by ecclesiastic courts and sentenced to life imprisonment, but after denouncing their confessions they were burned at the stake (1314) as heretics by the civil authorities.

According to scholar Johannes Nohl in his book *The Black Death* (1924) an heretical sect called the Brethren of the Free Spirit formed a sexual cult between 1350 – 1400 AD during the height of the Great Plague. Interestingly this sect believed that Jesus and Mary Magdalene were married and sexually active. Nohl derived his evidence from surviving Medieval documents. This is the first reference to Jesus and Mary being married although various pagan, Talmudic and Gnostic sources allude to Jesus being romantically involved. The Brethren of the Free Spirit merged with Satanists and Freemasons during the Black Death especially in Southern France where the death toll decimated the Catholic clergy. It is in this confluence of heresy that the belief in a married Jesus became a concrete belief in the Western esoteric tradition even after the heretical groups lost power after the Great Plague subsided and the Catholic Church reasserted its power.

The Freemasons survived and retained the Templar/Brethren of the Free Spirit beliefs. Eventually the Masons lost their trade union status and became a fraternal organization which retained the quasi-religious convictions of the Knights Templar. This new revamped form of Freemasonry actually was quite aristocratic in membership by the time the London Grand Lodge was formed in 1717. The rituals and degrees of this esoteric fraternity reflect a mystical/royal connotation and, as will be demonstrated below, retained knowledge of the royal Merovingian connection to Jesus. It is unclear exactly how this knowledge was transmitted -- perhaps some secret core group within Masonry kept this knowledge within a very small clique over every generation and hid this odd belief from the general membership. However, it is clear that it did survive.

Well Over 100 years before *Holy Blood, Holy Grail* was written and began a great theological controversy there was a Freemason who founded an organization dedicated to the proposition that Jesus Christ married, had children and that his descendants intermarried with the French nobility and became the royal houses who ruled Europe. This Freemason also believed that the modern descendents of Jesus deserved to rule the World.

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Mormon Temple Salt Lake City

Freemasons and Mormons

On March 15, 1842 a religious leader from Vermont was initiated into the Freemasonic Lodge and received the third degree of this fraternity. Some 12 years earlier on April 6, 1830 he claimed to have had a Divine Revelation and formed a new Church. This new Mason's name was Joseph Smith and the church he founded became known as the Church of Jesus Christ of Latter Day Saints (LDS) popularly known as the Mormons. Unbeknownst to most Americans some of the well dressed young men who come to their door to preach believe that they are direct descendants of Jesus Christ. The beliefs of the early Mormons constitute the best proof that knowledge of the Jesus Bloodline passed from the Templars to the Freemasons. It was after his initiation into this fraternity that Smith began to believe that he was of the House of David and that this entitled him to ultimate political power.

Smith seems to have taken this belief quite seriously having announced his candidacy for President of the United States in 1844, had his closets followers secretly anoint him as "High Priest and King of Israel" and petitioned Congress for the right to form his own private army of 100,000 Mormon soldiers. Smith also sent out ambassadors to England, France and Russia as if he were a sovereign ruler. Of all his royal talk, Smith's most terrifying statements about his Divine Right to rule comes circa 1844 when he claimed "I am above the Kingdoms of this world, for I have no laws" and that the "government of God (Mormons) must eventually replace

the governments of the world, including the USA.” Joseph Smith saw himself as the rightful monarch of the Earth owing to his status as being in the line of David and Jesus.

In their Patriarchal Blessing Mormons are informed that they are descendants of the twelve tribes of Israel and that some of them may even be the direct descendants of Jesus Christ. The secrecy of the LDS theology makes proving this assertion a very hard process. However, some LDS leaders have in the past

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claimed to be directly related to Christ -- the earliest by Orson Hyde in 1853 -- and we can infer that Smith held this belief and appropriated it from the Freemasons.

Apostle Orson Hyde taught that the early Mormons were directly descended from Jesus Christ in 1853:

*...It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and...it will be discovered **that no less a person than Jesus Christ was married on that occasion...** Did he multiply, and did he see his seed? Did he honor his Father's law by complying with it, or did he not? ...*

*At this doctrine the long-faced hypocrite and the sanctimonious bigot will probably cry, blasphemy!... **How much so ever of holy horror this doctrine may excite in persons not impregnated with the blood of Christ, and whose minds are consequently dark and benighted, it may excite still more when they are told that if none of the natural blood of Christ flows in their veins, they are not the chosen or elect of God.** Object not, therefore, too strongly against the marriage of Christ, ...*

***Is there no way provided for those to come into this covenant relation who may not possess, in their veins, any of the blood of Abraham or of Christ?** (Journal of Discourses, vol. 4, pp.259-260; see also vol. 2, pp.80-82; The Seer by Orson Pratt, 853, p.172, 178)*

LDS Apostle Heber C. Kimball also claimed that some of the LDS apostles were descended from Jesus in 1857:

*Are you ever going to be prepared to see God, Jesus Christ, His angels, or comprehend His servants, unless you take a faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know brother Brigham? No. Do you know brother Heber? No, you do not. Do you know the Twelve? **You do not, if you did, you would begin to know God, and learn that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power, and authority of the kingdom of God are in that lineage.** I speak of these things with a view to arouse your feelings and your faithfulness towards God the Father, and His Son Jesus*

Christ, that you may pray and be humble, and penitent. (Sermon by Heber C. Kimball, Journal of Discourses, Vol. 4, p.248, Salt Lake City, March 1, 1857)

LDS Apostle Rudger Clawson wrote the following in his diary for July 2, 1899:

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...This being the day for the Solemn Assembly called by the First Presidency, a large number of brethren were admitted to temple at 10 o'clock...There were about 700 present,...

*President Snow read Sec. 86, Book of D.& C. **Said, we are the sons and daughters of God, and descendants of the prophets and apostles.** ... What I say is as true as God lives.*

Recess. Lunch was served... At about 5 o'clock meeting was resumed in the Celestial and Terrestrial Rooms. Instructive remarks were made by the following brethren upon the law of tithing: LeRoi Snow, Apostle Geo. Teasdale and Pres. Jos. F. Smith. ...

*Pres. Geo. Q. Cannon also spoke upon the law of tithing. **Among other things (be) said, there are those in this audience who are descendants of the old 12 Apostles and, shall I say it, yes, descendants of the Savior himself. His seed is represented in this body of men.*** (A Ministry of Meetings: The Apostolic Diaries of Rudger Clawson, edited by Stan Larson, Signature Books, 1993, p. 71-72)

The LDS Church in Saint Louis actually has a huge genealogical chart in its Temple which depicts the bloodline of Jesus and Mary of Bethany (Mormons actually believe Jesus had 3 wives Mary Magdalene, Mary of Bethany and Martha) through the royal houses of France to the rest of the ruling families of Europe down to contemporary Mormon elders. It may be that only an inner core of Mormons discuss the Jesus Bloodline theory but it is clear that the LDS has believed this in the past and all Mormon Elders at least believe they are descended from the House of David and are thus kin to Jesus.

Many of the earliest Mormon leaders were Masons, such as Joseph's brother Hyrum, Brigham Young, Heber C. Kimball, Elijah Fordham, Newel K. Whitney, James Adams, and John C. Bennett. The Mormon's belief that they are of the Bloodline of Jesus was derived from their interaction Freemasonry. Where else could they have derived this belief?

It can be reasonably concluded that both the Freemasons and Mormons share a belief in the notion that they are the blood descendants of David and Jesus and that the Church of Latter Day Saints took this belief from the Freemasons.

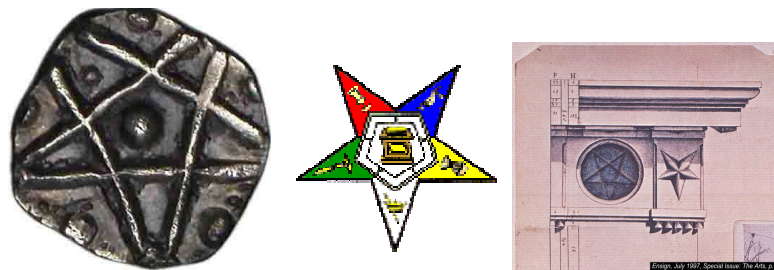
After the untimely death of Smith, Brigham Young became the head of the Mormons and it was he more than anyone who bought the beliefs and rituals of the Freemasonic lodge into the Church of Latter Day Saints.

Joseph Smith's last words on this Earth constituted a secret Masonic cry for help. When an angry mob stormed the building where Smith and his brother were being held, Smith was either shoved out of, or forced to jump from, a high prison

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window. As he began to fall he uttered the Freemasonic secret code "Oh Lord, My God" but died before he could complete the plea, "is there no help for the widow's son?" - the famous Masonic alarm call.

The mother temple in Salt Lake City displays a plethora of Freemasonic symbols on its exterior. These include the master mason handshake, the five pointed star and other clearly Masonic emblems. These Masonic symbols were incorporated into the Church by Brigham Young who drew heavily from Masonry to form the LDS church. After Young extracted most of Freemasonry into his theology, he forbade Church members from joining Masonic lodges. This was most likely done so that newer members would not be aware of the similarities. Even a cursory review of a few common Masonic/Mormon symbols in American culture is startling.



A Merovingian 5th century coin (left) compared to a 19th century Masonic pentagram (middle) -- the basic outline is the same. On the right are plans for the Mormon Temple in Nauvoo, Illinois. This suggests a direct link from the Merovingians to the Freemasons and eventually to the Mormons who also use this symbol.

Mormonism comprises a Freemasonic offshoot which copied many of the rituals of the fraternity and incorporated them into Church doctrine. This acts as proof that the Freemasons carried the belief of the Jesus Bloodline from the

medieval guilds into modern speculative masonry. Where else did the Mormons come up with such an idea? Most of their other teachings are Freemasonic in origin so it is not unreasonable to conclude that they drew this Jesus Bloodline teaching somewhere from masonry's secret teachings.

The Mormons even have degrees of initiation which members work their way up in much like Freemasonry. Members are typically baptized at the age of eight, although the age obviously differs for those who convert later in their life. The Aaronic Priesthood is first conferred upon boys at age twelve, and they are ordained to the office of Deacon. They pass the sacrament after it has been administered

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(blessed) by the priests. At fourteen young men are ordained to the office of Teacher. They prepare the sacrament and teach the Gospel. At sixteen they are ordained to the office of Priest. As Priests, they have the authority to Baptize and administer the Sacraments. After eighteen, the Melchezidek Priesthood may be conferred upon them. The Melchezidek Priesthood has the authority to give the Gift of the Holy Ghost by the laying on of hands. The Aaronic Priesthood may be understood as an appendage to the Melchezidek Priesthood and performs the lower ordinances of the Gospel. Each successive office of the priesthood has the power and authority to perform ordinances of the lower offices. This system mimics the Masonic degrees with their hierarchical structure.

In this process of initiation members are told of their blood descent from Jesus Christ and the royal houses of Europe. Mormons have assembled the largest genealogical data base on Earth as a means to link members' bloodlines with the royal houses of Europe and hence to Jesus Christ and Mary Magdalene (or of Bethany) who they believe were wed at the Wedding at Cana mentioned in the gospels. Clear links are often found whereas other genealogies that the LDS formulates are more dubious in nature. Some are fantastical accounts which trace individual members back to Jesus or to one of the 12 tribes of Israel. Mormons take strict blood oaths (like the Masons) never to reveal this secret to the uninitiated. Just ask a Mormon about this and you will be met with icy stares and harsh accusations of religious discrimination. An LDS member will never state this belief to a non-Mormon.

In this regard Mormons see non-LDS members as being inferior and most likely not descended from Jesus or the twelve tribes and are called "Gentiles". In this sense they are elitist and believe that they will ascend to a form of godhood after death while non-members will only be able to enjoy a limited form of paradise in the next life.

Another strange belief of the Mormons comes in their contention that Native Americans are descended from the 12 tribes of Israel and that Jesus visited the New World not long after His Resurrection. *The Book of Mormon* -- given to Joseph Smith

by an angel named Moroni -- contends that a lost tribe of Israel named the Nephites sailed to the New World in Old Testament times and became the Native American tribes Columbus happened upon in the New World thousands of years later. The Mormons were actually not the first to offer this origin of Indians. The first Jesuit missionaries in Central America saw striking similarities between the Aztec and Toltec rituals and those of the ancient Hebrews. In 1580 Diego Duran suggested that the New World natives were descendants of the so-called Lost Tribes of Israel - ten of the twelve Hebrew tribes mentioned in the Bible were historically "lost". Duran enumerated traits that he believed Indians and Jews had in common: circumcision, stories about plagues, long journeys, and the like.

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Duran even speculated that the native religion may have been an offshoot of Christianity that lost the guidance of the Church. (Source: Kenneth L. Feder, *Frauds, Myths, and Mysteries: Science and Pseudoscience in Archaeology*, Mayfield, 1999 pp.86-89)

The Mormons contend that Jesus visited this lost tribe just after His Resurrection as to offer this Israelite tribes salvation. Part of their theology hinges on a revival of what they consider to be original Christianity established in the New World. This revival will involve the setting up of the LDS church as the primary mover in politics and economics in the United States.

Mormons go to great lengths to demonstrate the reality of Hebrew presence in the New World in the pre-Columbian period. The LDS spends millions on archaeological expeditions around the Americas looking for native artifacts that confirm a Jewish presence in Native American cultures. This is done as a means to justify their revelations concerning their right to spiritual and temporal authority in the United States. Although much of this justification is done behind the closed doors of Mormon Temples to dedicated members, it is clear from the testimonies of ex-Mormons that LDS leaders work for economic and political gain owing to their descent from the Desposyni line. They consider themselves of a purer strain from Christ than Native Americans although they have recently succeeded converting many South Americans of Native Blood to their faith.

Strangely the LDS still does not allow its members to be Freemasons. After looting this fraternity of its secrets, the Mormons broke off from the lodge altogether. Perhaps they may have even gone into a strange sort of competition with the Masons to see which organization can gain the most power.

The higher teachings of Mormonism are reserved for a select few and the full facts of the higher initiations are not public knowledge. Perhaps the Mormons are a revival of a Merovingian Christ cult or an off shoot thereof. In this scenario Merovingian princes may have crossed over to the New World via Viking routes and

spread their faith among the Native people they encountered. This is not as far fetched as it might seem. It is clear that Europeans were in the New World long before Columbus in the shape of Viking expeditions to the North American Coast and perhaps even sea travels by the Knights Templar.

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This arch from Roslyn Chapel in Scotland is dated at 1446 and shows New World corn. Corn did not come to Europe until well after Columbus “discovered” America in 1492. This strongly suggests that the Templars -- who actually survived in Scotland under Robert the Bruce -- journeyed to the New World centuries before Columbus.



Quetzalcoatl

Some proof of Frankish journeys to the New World pre-Columbus comes in the myths of Native Americans. Quetzalcoatl is depicted as a white skinned teacher god amongst the pre-Columbian Toltec's and was known for his "red hair and magical powers". Could Quetzalcoatl have been a Merovingian prince who journeyed to the New World with an army and taught the pre-Columbian Indians? The Merovingians would have known about New World sea routes via their strong ties to the Irish monarchy as Ireland was a major port on the island hop to the New

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World. Some faction of the Merovingians and their military loyalists could have fled to the New World after the fall of their royal house and made their way to present day Mexico via sea routes and military expeditions.

The historical emergence of Quetzalcoatl in Toltec culture came circa 947 AD. His father, Mixcoatl, was ruler of the Toltecs. He was originally named *Ce Acatl Topitzin*, meaning "Our Prince Born on Ce Acatl," the latter being an important Toltec holiday. His birth was immediately preceded by a horrendous family tragedy, the father having been deposed and murdered by a jealous brother named Ihuital. The unborn child's pregnant mother, Chimalma, fled to Tepoztlan. Before dying in childbirth, Chimalma declared that her infant son was divinely conceived because she had swallowed a piece of blue-green jade. The Quetzalcoatl myth sounds a great deal like the story of Dagobert II. Both had fathers who were deposed by a envious relative when they were infants and with both of them fleeing to a distant land. Both return to reclaim their throne and some legends even have Quetzalcoatl dieing after regaining his position as king. Could the myth of Quetzalcoatl be a retelling of the Dagobert II narrative in native terms? Could the Merovingians or their descendant have bought the story of the murdered King to the New World sometime in the 800rds and it spread and replaced Merovingian names with Aztec names ?

Mormon theology speaks of a war between the Lamanites (dark skinned Indians) and Nephites (white skinned Indians with red hair). Although the LDS claims that the Nephites came to the New World circa 600 BC the parallels with the Merovingians are striking. Could this war which Mormons claim occurred circa 385 AD have actually been a war between Merovingian explorers and Indians? Could the Mormons have merely mixed up the dates?

In this scenario the deposed Merovingians (or some faction thereof) and some loyal troops left Europe circa 800 AD after their final humiliation under their cousins the Carolingians. The red haired monarchs may have known of the New World much earlier than this circa 500rds (as will be demonstrated below) and fled to this New Land after their final defeat by the Carolingians. They would have made their way to the New World and fought Native Americans as conquerors. There is some evidence from Native North American culture which points to this as fact.

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Lovelock Mummies

For example, Lovelock, Nevada, is about eighty miles northeast of Reno and offers some stunning evidence. It was in a cave near here, in 1911, that guano miners found mummies, bones, and artifacts buried under four feet of bat excrement. The desiccated bodies belonged to a very tall people -- with red hair -- who were pre-Columbian whites.

This is not the physical profile of your typical American Indian, to put it mildly. And in fact, the local Paiutes have legends about these towering troublemakers, whom they called the “Si-Te-Cah”. According to them the redheads were a warlike

people and a number of the Indian tribes joined together in a long war against them. Eventually, the Paiutes and their allies forced the “Si-Te-Cah” back to their home acres. Could the “Si-Te-Cah” have been Merovingian conquerors who came to this land to found a New Israel? Do the Freemasons and LDS believe in this contact between the ancient Merovingians and Native Americans?

Some Native American myths claim that Quetzalcoatl sailed off to a mythical land, leaving behind the promise of his return. Montezuma viewed the Spanish invaders as the returning hosts of Quetzalcoatl. Perhaps Montezuma was correct. Remember that Columbus was financed by Queen Isabel and King Fernando of Spain who claimed Merovingian and Visigothic descent and the queen had flaming red hair. Hernando Cortes was a red head which was quite ominous to the doomed Montezuma.

This knowledge of New World travel may have been held as a secret among the Desposyni throughout the Middle Ages and was most likely kept by the later Freemasons. It is interesting to note that the name Toltec means “master builder” (like the Freemasonic title) in the Native American language of Nahuatl. When the Toltec’s arrived in what is now Mexico circa 1000 AD, they claimed to be from a land called Tula.. Tula (or Thule) is the name given by the ancients to the most northerly land of Europe. It was an island discovered and described (circa 310 AD) by the Greek navigator Pytheas and variously identified with Iceland, Norway, and the Shetland Islands. Consequently, the name Toltec may have been coined by the Merovingians who conquered Mexico and told the natives that they arrived from Tula (or the Northland). It is interesting to note that after the departure of

The Orbis Enigma 114

Quetzalcoatl the natives did not refer to themselves as Toltecs but reverted to the ancient name of Aztech.

The Mormons via Brigham Young and other Masonic-Mormon leaders could have added this notion of Merovingian New World travel to LDS theology as a means to revive the Merovingian Christ Cult which once came to these new shores.

Perhaps the early Mormon leaders consolidated several secret traditions which included Masonic ritual mixed with Desposyni teachings combined with the belief that the New World was settled by Israelites, as well as being visited by pre-Columbian Europeans. In this scenario the LDS leadership would be depicted as the most closely related to the Davidic/Jesus bloodline. Their ancestors, the Merovingians once visited the New World to convert the lost tribes of Israel to Christianity. This would give the Mormon leadership great political rights in the United States.

It is clear that Joseph Smith and the early Mormon leaders expected that their new faith would spread throughout the entire population of the United States. They worked very hard toward this end and were dumbfounded when they were driven

further West by angry mobs who rejected their strange theology. After they settled in Utah the Mormons have been actively seeking the full conversion of the American population to the LDS.

Ultimately, this must be a drive toward political and economic domination by the LDS Church. It is clear that the Mormons see themselves as descended from Jesus Christ via the Merovingians. They also secretly believe that they deserve the New World owing to the fact that their blood ancestor Jesus Christ visited the lost tribes in the New World and that their Merovingian ancestors from Europe traveled there during the Middle Ages.



Joseph Smith thought he was related to Jesus Christ

This does not mean that every Mormon is made aware of this situation -- only the highest level members need be informed of this state of affairs. The case is the same in Freemasonry as the vast majority of membership will be unaware of the Desposyni claim to the New World. Only a few elite members really need be

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informed of the true agenda of these organizations. They may even be aware of each other and seek to compete for political power.

It should be pointed out that only the core leadership of both of these organizations are aware of this Christ/ Merovingian Divine Right to rule the USA and the world as absolute monarchs.

Some hidden clues can be found in popular Mormon art which reflects this theory of Merovingians visiting the New World. The Mormon leadership seems to leave hints in their art which reflect their true beliefs and ultimate goals.



A red haired Jesus visiting Native Americans as depicted in the Book of Mormon Perhaps a Merovingian Prince came to America claiming to be descended from Christ

Mormon popular art reflects a possible hidden belief in some form of a Merovingian Christ cult revival. In popular editions of the Book of Mormon (see above image) Jesus is often depicted as being red haired as in the earliest depictions of the Merovingian kings. The “Nephite tribe” are sometimes depicted in Mormon art are represented as having red hair.



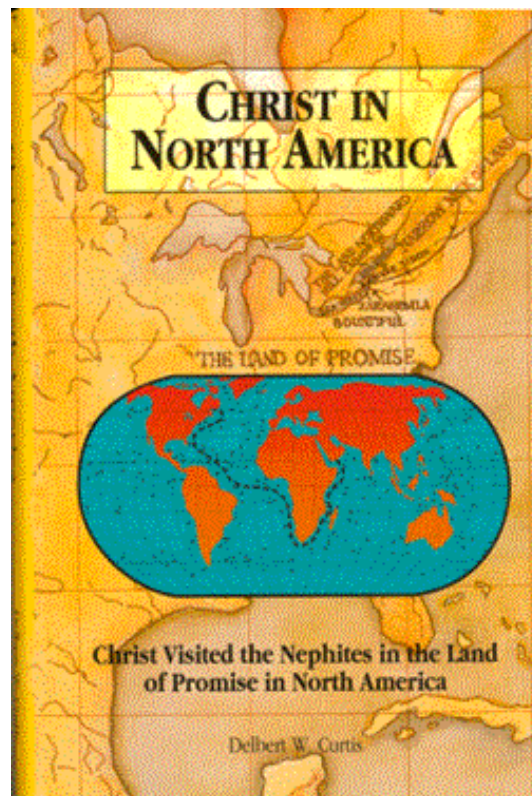
Mormons depict Nephites as having Red Hair

It could be that the leadership of the Mormons see themselves as being the revivers of this Merovingian/Christ cult but only high ranking members of the LDS are aware of this belief? The LDS is extremely secretive about its complete theology and only offer a modified version of it to the general public and to lower level church members.

Is there any evidence surrounding the contention that the New World was visited by Merovingians in the Pre-Columbian Age from Europe which may offer proof that the ancient Merovingians saw the New World as their rightful promised land and may have visited the Americas as conquerors? There is one artifact which may point to this as fact. In the Byzantine chapel in Ravenna, Italy there exists a very strange mosaic entitled Christ Enthroned. Dated at 545 AD this image depicts a red haired Christ sitting on an ancient globe called an *orbis terrarum* which was a common symbol in late antiquity. Many scholars will contest the interpretation of this work of art and it is offered to initiate debate on pre-Columbian travels to the New World. However, when one examines this image closely some startling details emerged.



A comparison of the Orbis figure (left) with modern maps (right) clearly demonstrates that the Ravenna artist had detailed knowledge of the New World especially Mexico. Could this have been deliberately drawn by the Merovingians to demonstrate that they intended to eventually dominate the New World? The Franks were active in mid-Europe at the time this mosaic was created in 545 AD and the Franks could have commissioned this work. It is odd that the Christ figure is red haired as in the fashion of the Merovingian monarchs at a time when the Franks were the dominant in Europe. And how can the image of North America be explained? Could it have been painted on in some post-Columbus renovation? According to the church records there were no new paints added to the mosaic -- all the paint is original.



**LDS approved book illustrates that the Mormons believe that
The world is theirs to rule as the Promised Land**

Consequently, the Merovingians must have sent missionaries to the New World and Joseph Smith, founder of the Mormons, must have attained this knowledge from the Freemasons and other occult sources and forged these beliefs into a new religion. Smith was an occultist as a boy having been both a peep stone diviner and he studied local Indian lore. In this regard Smith certainly did have the background

to learn of the belief that Native Americans were a lost tribe of Israel -- a notion that goes back to the first Christian missionaries in the New World.



H. Spencer Lewis (left) was a 33 degree Freemason who wrote about Jesus surviving the cross and living to a ripe old age. Lewis got this idea from the Freemasons.

It can be deduced that the Freemasons at least had the notion that their members who could demonstrate royal genes could claim Divine Right to govern via their link to the Davidic/Jesus bloodline. H. Spencer Lewis founder of the AMORC Rosicrucian group wrote *The Mystical Life of Jesus* in 1929 and stated that Jesus survived the cross, married and lived to be an old man. Lewis was a 33 degree Freemason who incorporated many Masonic teachings into his secret society. It is not unreasonable to conclude that Lewis derived his belief in a married Jesus from the Masons as Joseph Smith did with the Mormon doctrines. Masonic spin-off fraternities -- like the Rosicrucians and the Skull and Bones Society at Yale University and the Scroll and Key Society at both Yale and Harvard -- must likewise possess this belief that Jesus spawned children who became the royal families of Europe.

Could American political and economic history merely be a contest between these various Desposyni groups (Freemasons, Mormons, Skull and Bones, Scroll and Key et al)? The answer to this question is yes and one need only to look at the contemporary political scene to understand just how powerful the Jesus Bloodline is today.



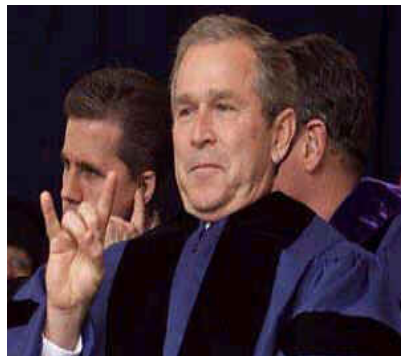
The Desposyni Today

Before the 2000 Presidential election a representative of Burke's Peerage -- a British genealogical firm that has been tracing royal lineages for almost 200 years -- made a startling announcement. Harold Brooks-Baker, publishing director of the peerage ancestry publishing company, said the U.S. presidential candidate with the most aristocratic ancestry generally emerges as the winner. According to Burke's Peerage research, Bush has twice as many ties with Aristocrats than Gore. The Texas governor is the candidate most directly descended from Norman warrior William the Conqueror and from Henry II and Charles II. Bush reportedly does even better than his father, former President George Bush, because the GOP nominee's mother, Barbara Pierce Bush, has many royal ancestors - including the French Bourbons and "several Scandinavian monarchs, as well as members of the Russian, Spanish and German monarchies." Keep in mind that this prediction was made when Gore enjoyed a huge lead in the election polls and no one believed that Bush stood a chance.



The Skull and Bones Society (The Order 322) Logo

The Bush family certainly are not Mormons and consequently would not be involved in LDS attempts to seize economic and political power in the USA. However, the two Bush men who have held the Oval Office are members of another Masonic spin-off group known as the Skull and Bones Society -- technically a private club on the campus of Yale University. Set up in the 1832 at Yale by the opium smuggling and slave trading Russell Trust Shipping Company, the Skull and Bones constitutes a Masonic like secret society which carries many of the same teachings and symbolism of the Freemasonic Lodge. In fact, the Skull and Bones was founded because President John Quincy Adams banned the Freemasons from public life and the power brokers needed a replacement organization. Only those in their junior year of Yale University are asked ("tapped" in S&B parlance) to join. Members are called Bonesmen and Boneswomen as the society recently allowed women to join. Like the Mormons, Skull and Bones members call all non-members "Gentiles". Fully initiated members are called "Patriarchs" -- a reference to the Davidic Bloodline. The Skull and Bones membership list reads like a Who's Who of American politics and high finance. Such esteemed political figures as President Howard Taft, diplomat Averill Harriman, writer William F. Buckley and Secretary of War Henry Stimson were Bonesman. It can be assumed that members are taught of their Merovingian roots and links to the Davidic/Jesus line.



Bush gives occult secret sign

In fact so many Skull and Bones members have held high political office that their secret term "tapped" has seeped out of their secret society and is now commonly used to denote when the president chooses an advisor. For example, take the headline *Bush Taps Ashcroft* which appeared after Bonesman Bush took the Oval Office.

Could the Skull and Bones have derived the belief that the Desposyni are the rightful rulers of the World from the Freemasons? This is definitely the case with the LDS Church. Like the LDS not all members need be Jesus Bloodline as only the leadership need be Desposyni. Could such organizations be in a power struggle to see which group can manipulate the system and attain the most money and power? Are there power struggles within these groups? Could much of contemporary

politics merely be a revival of the Merovingian civil war to see which Desposyni prince will attain ultimate power? Could Freemasons, Mormons and other Masonic spin-off groups be covertly battling each other and employing secret symbols and signs to communicate their victories to each other? The answer to these questions seems to be yes.



The spooky 'Tombs' building on the campus of Yale University - headquarters and Temple for the Skull and Bones Society also known as The Order 322



The Key and Scroll Building at Yale - Harvard and Yale's Masonic Type Organizations



19th century Masonic Postcard (left) Clinton was on the Cover of *Freemasonry Today*

I have a lot of memories of DeMolay. Really rich ones and all good. I enjoyed learning all the parts of the ritual... it meant a lot to me. I think it helped me develop my mind and helped me to develop my speaking ability. I remember the projects we did and the work that I did as a member of the team. Since I was an only child until I was aged ten and came from a small family, working with other People was a very important lesson I learned. A lot of my close friends today are people I met when I was in DeMolay.

President Bill Clinton

Unbeknownst to most Americans former President William Jefferson Clinton was a member of DeMaloy International a Freemasonic youth group. The Freemasons were instrumental in helping Clinton deal with his drunken step-father and encouraged his youthful political ambitions. Clinton was a regular at the Masonic Temple located at 311 West Grand St. Hot Springs, AK. This is where the DeMolays met and the future President Clinton served as Master Counselor of DeMolays while in high school. He also received the royal Degree of Chevalier, which is the highest honor an active DeMolay can receive. Although he never joined the adult Freemasons Clinton was shaped by Freemasonic teachings in his youth and he, more than any other US President, was shaped by the Lodge's teaching from a very early age. Burke's Peerage claims that Clinton is descended from King Henry III who ruled England from 1227 to 1272. He is descended from King Robert I of France. Furthermore, he is related to every Scottish monarch to the current British royal family. Clinton's royal roots include several medieval monarchs and Simon de Montford, a statesman and soldier under King Henry III. Through de Montford, Clinton is related to every ancient aristocratic family in Britain today.



Mormon Mitt Romney was recently elected Governor of Massachusetts. This high ranking LDS member was chosen to run the Salt Lake City 2002 winter Olympics. Notice the clear Masonic/Mormon symbols in the Sept 11 memorial poster he chose for the Olympic Games. Notice the obelisk and star can be seen in the picture. Could this be a covert message to other Desposyni groups out there that the Mormons are emerging as a political group?



Romney carrying the Olympic torch. The eternal flame is both an Olympic symbol and a strong Masonic/Mormon motif. Could this photograph have a double meaning?

Mormon Romney won the 2002 Governorship of Massachusetts despite the fact that he never held political office and that he filed taxes in Utah and technically was not a Massachusetts resident.

Could the White House be Romney's next stop? If so Romney would be the first Mormon President and the first openly Desposyni Commander and Chief.

The ultimate aspiration of the crafters of the Ravenna orbis mosaic are being realized. Men who believe they are descended from Jesus Christ are running the World and causing war, pollution and famine.

From the evidence presented it is no wonder that Pope Sylvester I sought to eradicate the leadership of Desposyni Christians who sought nothing but money and power and are still doing so in contemporary America.

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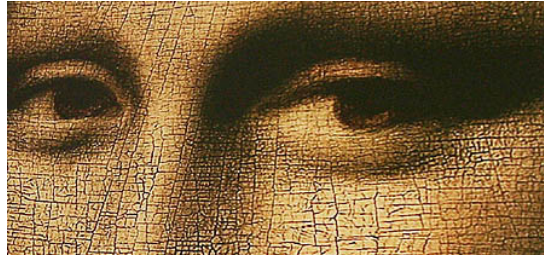
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The Da Vinci Code: Debunked and Junked!

Dan Brown's blockbuster book *The Da Vinci Code* (2003) makes some unfounded and bizarre claims concerning the life of Christ and the history of European nobility. The ultimate concern of this essay is to debunk these claims and junk Brown's fiction as being misinformed. I will address the two major flaws in the book: Jesus was married to Mary Magdalene and fathered children and that the royal houses of Europe are descended from Jesus.

Was Jesus Married?

Nowhere in the New Testament or surviving literature from the time of Christ does it mention Jesus having wed. Brown's devotees make much of the fact that most Rabbis were married during the first century and that to be addressed with the term "Rabbi" (teacher) a cleric would have to be married by Jewish custom. Brown fails to understand the complexity of the social structure in Palestine during that turbulent era. According to New Testament scholar Prof. Richard A. Horsley in his book *Bandits, Prophets and Messiahs* (1999) the Roman occupation caused various forms of radical extremism within the Jewish community. Part of this extremism involved the emergence of celibate wandering Jewish teachers who considered all forms of sexual activity to be corrupt. John the Baptist is the first obvious example of such a teacher and then Jesus who, unlike the others, had very different ministries but lived essentially the same celibate lifestyle.

The Essenes were an example of a Jewish monastic group who also believed that all sexual relations were just plain evil. According to their surviving documents, called the Dead Sea Scrolls, they waited for a Savior figure who would be a celibate member of their cult and who would rise up and destroy the Sons of Darkness (Romans). This unmarried figure is called the "Teacher of Righteousness". Consequently, there were celibate Rabbis during the time of Christ who were accepted as legitimate Jewish clerics. Hence, the bachelor Rabbi Jesus son of Joseph would have been accepted as authentic by the Jewish community of his day without being wed.

There were blood relatives of Jesus but they were cousins on his mother's side of the family who were called Desposyni. According to Fr. Malachi Martin in *Decline and Fall of the Roman Church* (1981) none of these descendants were ever named "Jesus" (most likely to clarify that they were descended from Christ's cousins and not from Christ Himself.)

These relatives of the Christ held power in the Eastern Church for a time but were completely disenfranchised by Pope Sylvester I who did not consider a biological connection to Christ as holding any merit. Jesus gave all earthly authority to Saint Peter who was not related to Jesus and was originally picked out of a crowd of destitute fisherman. The Desposyni faded into the general population and all word of them is lost after their demotion by the Pope in 325 AD. Later heretical groups like the Brethren of the Free Spirit, the Freemasons and the Mormons claimed a lineage from the Desposyni but their claims are historically false.

Are the Royal Houses descended from Jesus?

This odd notion can be traced to the political machinations of Pope Paul I (757-767). During his pontificate the Vatican was besieged from all sides by roving Lombard hords, a hostile Eastern Emperor and the emerging threat of the Islamic Empire. His only allies were the Franks (Merovingian and Carolingian cousins) whose military prowess could save the Holy See from these encroaching enemies. The Byzantine Emperors claimed succession from Julius Caesar. In 476 AD the Western Empire fell to the Germans and the royal symbols (standards) were sent to Byzantium where the Eastern Emperor assumed all titles of the Western Holy Roman Emperor. The Muslim princes claimed noble descent from Muhammad.

As a means to upstage these hostile elements Paul I declared that the Frankish Kingdom was now the “New Israel” and addressed Frankish rulers as “David” and “Solomon”.

This was not a matter of blood -- no surviving documents state that the Franks were of Jewish blood. The Pope used a right called *translatio imperii* -- the right of the pontiff to transfer the titles of a royal house to anyone he chooses. (Pope Sylvester transferred the titles of Julius Caesar to Constantine even though he was not a blood descendant of any of the Roman Emperors). This was long established when Paul I bestowed the titles of the House of David unto the Franks. It would have been a familiar policy to the Eastern and Islamic Empires. (Source: Aziz al-Azmeh, *Muslim Kingship: Power and the Sacred in Muslim, Christian and Pagan Politics* I. B. Tauris 2001).

The Franks were a superstitious people who believed in all forms of magic and alchemy. Their monarchs were also exposed to Christian theology and how the bread (Host) in a Catholic ceremony was mystically transformed (transubstantiation) into the Body and Blood of Jesus. Hence, they may have concluded that when Pope Paul I bestowed upon them the title “House of David” that their blood magically or alchemically transformed into the sacred blood of David and Jesus. In this sense they may have believed they were of the same family as Jesus.

When Charlemagne attacked the Eastern Empire in 806 AD he most likely saw it as a war between the House of David and the House of Caesar. Charlemagne was called “The New David” by the Petrine Office. Courtiers manufactured genealogies for nobles which

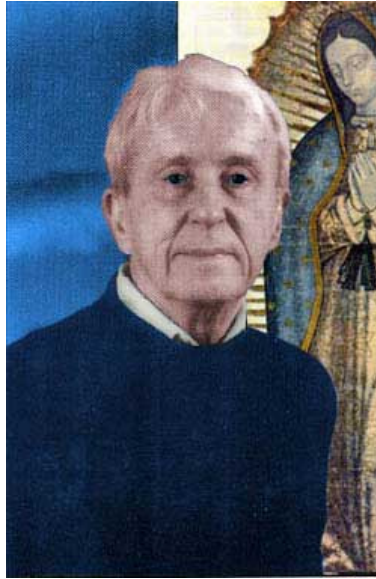
traced their families back to Noah and Adam. After Charlemagne's death his heirs would have been aware of this Davidic connection and may have considered it to be a biological link over a few generations when European royal families (who all claim descent from Charlemagne) concocted far-fetched genealogies and taught them to their off-spring as hard facts. Being Christian they would have read the Gospels and noticed the genealogy of Jesus tracing his family back to David and may have believed that they were related to Christ via their connection to the House of David. They most likely lost the knowledge of the transference of power from the Pope and saw themselves as direct blood descendants of King David and being in the same family as Jesus.

Brown attempts to claim that the Franks were descended from the Despoysni but the odds of this would be astronomical and there are no surviving documents which mention this as a fact. It is merely a misunderstanding of the *translatio imperii* right evoked by Paul I who never claimed that the Merovingians were Jewish or from the family of David and Jesus.

If Paul I suspected that the Franks were descended in any way from Jesus he would have bestowed upon them the title of "House of Christ" as opposed to the "House of David". It would have given him an even stronger form of propaganda to use against the Eastern Empire and potential Muslim invaders. Nor would it hinder belief in Catholic theology if it were made clear that they were descended from Jesus' cousins. However, this was not the case. It was the realpolitic and Vatican propaganda (Romanita) of Paul I's reign which generated this weird notion of Europe's nobility being of Davidic origin. The myth-making and Chinese whispers of royal houses may have carried this idea in some form up to modern times (Mormons) but it has absolutely no basis in fact.

Furthermore, in a 2006 episode of the History Channel program *Digging for the Truth* host Josh Bernstein performed a DNA test on the remains of a Merovingian princess and discovered that this bloodline possessed no Semitic genes -- her racial profile was purely European.

It is clear then that *The Da Vinci Code* is based on a flawed understanding of Petrine history and, consequently, is debunked and can be heaped onto the junk pile of bogus ideas.



Father Malachi Martin

In Defense of Father Malachi Martin

The primary objective of this examination is to respond to recent attacks made against the late Father Malachi Martin. Fordham University social scientist Michael Cuneo and veteran Vatican journalist Robert Blair Kaiser, among others, have recently published information which makes some harsh and unfounded claims concerning Father Martin and, for the sake of historical accuracy, it is necessary to offer rejoinders to these allegations.

Part One: A Priest Forever

In *American Exorcism: Expelling Demons in the Land of Plenty* (2001) Cuneo reviews Martin's career and offers some astounding accusations concerning the validity of Malachi's scholarship. Cuneo was correct in his initial review of Martin's life and work but missed some important details. In his formation as a Jesuit Martin received three earned doctorates in Semitic languages, archaeology and Oriental history and was subsequently made Professor of Semitic Languages at the Pontifical Biblical Institute in Rome. Ordained in 1954 Martin was a top-level advisor to Popes John XXIII and Paul VI as well as working closely with the Jesuit Cardinal Bea. Martin worked in the Vatican's intelligence division and conducted secret missions into Eastern Europe to fund the oppressed Church which suffered under Communism. During the Second Vatican Council Martin drafted the document which exonerated the Jews from culpability in the execution of Jesus Christ for which he received universal approval from the council and international accolades.

Martin left the organizational Church in 1964 and resigned from the Society of Jesus but he in no way, shape or form ever stopped being a priest of the Roman Catholic Church. Pope Paul VI released Martin from all his vows except for chastity and agreed to allow him to act as a Roman Catholic priest in other ways. The Pope gave Martin permission to say Mass privately and he continued to conduct the Tridentine Mass, which was formalized at

the Council of Trent, for the rest of his life. The same permission was granted Saint Padre Pio who distrusted the New Mass. Under canon law the Pope has the right to limit or alter the faculties of any priest.

Martin falls into the category of a fully functioning (i.e., allowed to administer all the sacraments) Roman Catholic Priest whose faculties (rights) excluded him from working full time in a parish or in a religious order. Martin was required to wear normal clothing as opposed to a Roman Collar so that he would not be mistaken for a local parish priest. Apart from this minor restriction in dress Martin was in every respect a Roman Catholic priest.

As those who knew him can tell you Martin never slowed from his priestly duties -- saying Masses at his apartment chapel, hearing confessions, conducting marriage ceremonies, administering last rites *etc.* on a daily basis. Father Charles Fiore, who knew Martin for years, states that when Martin came to New York his written faculties -- which Fiore saw -- were accepted by then Cardinal Cooke. Consequently, Martin's status as a *bone fide* Roman Catholic Priest with legitimate faculties is beyond reproach.

Martin's stated reason for leaving the Jesuits and the institutional Church was that he felt that Roman Catholicism was changing too fast and the institution he had grown up with was becoming an alien form of religion for him. People today do not realize how many drastic changes erupted in the Church in the wake of the Second Vatican Council. This seemingly solid monolithic institution crumbled into an unrecognizable heap by 1970. Even the Mass was radically altered into vernacular hybrids which were unrecognizable to even the most devout of Catholics. Despite what critics may contend, these radical changes were the only reason Martin left the Jesuits as will be evinced below.

In this regard Martin never really left the legitimate Church of Rome or the Jesuits but rather these institutions so veered from orthodoxy that, in a sense, they left Martin. Martin remained true to the original intent of Saint Loyola and his earliest followers while other Jesuits -- like J.C. Murray, SJ -- sought to alter the very foundations of the Christian Faith. With some Jesuits of Martin's era even claiming to be atheists, Martin was loyal to the True Faith.

Having been left without an income after leaving the Jesuits, Father Martin worked a variety of odd jobs while conducting academic research. He published his reflections on Paul VI called *The Pilgrim* (1964) (under the pseudonym Michael Serafian). Martin first moved to Paris and worked as a translator for various Jewish groups -- a job he got because he was such a master of languages and as a reward for his pioneering work on Catholic/Jewish relations.

Martin then moved to New York and won a Guggenheim Fellowship to support himself while he wrote *The Encounter* (1969) which explores the relationship between Judaism, Christianity and Islam and which predicted the crisis into which the world's three great religions have fallen.

During this period Martin became the priest for a Greek family in the shipping field at the suggestion of Cardinal Cooke. Americans are for the most part unfamiliar with the European practice of wealthy and aristocratic families adopting a priest as a personal spiritual advisor. Such priests become part of the family. A case in point is that of the Von Trapp Family Singers who adopted Msgr. Franz Wasner as their family priest in Austria. Msgr. Wasner became so much a part of their family that he fled with the Von Trapps to the USA after the Nazis sought to conscript Baron Von Trapp as a U-Boat commander. Msgr. Wasner was written out of the Hollywood version of the Von Trapp family's life entitled *The Sound of Music* but was buried in their family plot in Vermont.

Rumors continue to fly that Father Martin was having a romantic affair with Kikia Livanos the lady of this Greek family and Cuneo repeats this falsehood. From all reliable accounts this is clearly a blatant lie. Father Martin's relationship with this woman was purely Platonic in nature. Again, Americans cannot relate to this practice of having an adopted family priest as very few well-to-do Catholic families in the USA ever have such a spiritual advisor. In this instance the lady in question emphatically and categorically denied having any romantic involvement with Father Martin. It is horrible that anyone should promote such lies. Perhaps there is far more to this untruth than is commonly realized.

After settling in the USA Martin began to produce best sellers that included both factual scholarship and fact based fiction -- a concept Martin borrowed from Norman Mailer *et al* who called this genre "faction". Martin's books were extremely well received and influential. Although the institutional church either ignored or dismissed Martin's work his books found a huge audience. William Buckley hired Martin to write for the *National Review*. Even the renowned author Saul Bellow quoted Martin in his 1976 Nobel Prize acceptance speech.

In his many tomes Martin pointed out that the Vatican was allying itself with Global Elites in various schemes to control international politics and the World economy. Cuneo denies that Father Martin had the proper sources within the Vatican to back up his then seemingly absurd assertion. However, Martin's own brother was a priest who remained in the Holy See many years after his departure and Martin himself remained in contact with a variety of other high level Vatican sources. As will be demonstrated, Martin had accurate information from some top Vatican officials concerning a banking cabal and the current priest pedophilia crisis rocking the Catholic Church. There is absolutely no way Martin could have known of the details of these conspiracies within the Church without high level informants. Cuneo never realizes this hard fact and, consequently, his attacks against Martin's "insider" status are moot.

It must be recalled that Martin was making these assertions about the Holy See both in print and in public talks years before the famous Vatican Bank scandal which erupted in the 1980s. Martin definitively described the major players in various corrupt Vatican banking plots in his 1978 best-seller *The Final Conclave* (pages 24-31). In 1982 the Italian government uncovered a money laundering scheme wherein the Vatican Bank, the P-2 Freemasonic Lodge and factions of the Mafia united in a criminal cabal to launder ill gotten

money derived from illicit drug running, gambling and extortion. This resulted in the removal of gangster/Archbishop Paul “The Gorilla” Marcinkus as President of the Vatican Bank and prompted his deportation back to Chicago where he reunited with the equally vile Cardinal Cody who operated as an international bagman for the Accardo Crime Family. All of this culminated in the dramatic Masonic ritual murder of gangster/banker Roberto Calvi from a London bridge in 1982. Martin mentioned Marcinkus and Cody in relation to corrupt banking practices in *The Final Conclave* on page 27 -- some four years before the fall of these two Vatican wheeler dealers. Factions of this cabal may even have a hand in the untimely death of Pope John Paul I in 1978.

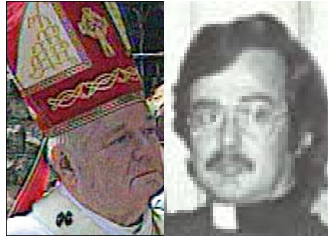
This Masonic/Mafia/Vatican conspiracy has been conclusively documented. Martin believed that the Freemasonic Lodge was Satanic in nature and that those various factions all took blood oaths to support each other in their various banking scams. For a complete record of this cabal see David Yallop’s *In God’s Name: An Investigation into the Murder of Pope John Paul I* (1997). Martin also contended that this cabal was involved in even more heinous acts against children.

In 1996 Father Malachi Martin reported that the Vatican was involved in an elaborate cover-up to protect child molesting priests and that predatory homosexuals had covertly gained control of the major seminaries in Europe and the USA. Martin further claimed that “secret gay sex cults” were being formed within these seminaries, which involved both child sex acts and homosexual relations between gay adult priests and seminarians. One of the worst culprits, in Martin’s estimation, was Cardinal Bernard Law of Boston. This fact was reported to the author of this piece in January of 1996 at a meeting with Father Martin. Martin also claimed that these secret sex cults employed mind control techniques and various forms of brainwashing to keep victims in line.

Martin’s reason for not publishing this revelation was that he feared for his life having received repeated death threats from a variety of anonymous channels. Martin’s anxiety was not unfounded as his associate Fr. Alfred Kunz who was investigating reports of Satanic child abuse by priests was murdered in a occult ritual fashion in 1998 after repeatedly being warned to halt his research. Fr. Kunz’s murder has never been solved. Now that the child sex cult ring in the Archdiocese of Boston and the rest of the US Church has come to light, much of Malachi’s claims in this area are confirmed.

Most alarming is the case of Paul Shanley -- a Boston based diocesan priest who for 30 years molested pre-teen as well as adolescent boys and was even a founding member of the perverted North American Man/Boy Love Association (NAMBLA). Even though a variety of individuals reported Shanley to Bernard Cardinal Law, Shanley was allowed to continue his sick lifestyle. When reports surfaced in one parish of Shanley’s activities the Chancery merely transferred him to another and paid off the victim’s families and once more transferred Shanley to another parish where he resumed his pedophile lifestyle. The Archdiocese of Boston never sent Shanley for cogent psychiatric help in the course of what Shanley called his 30-year “youth ministry”.

Martin alluded to this child-molesting cult in several times in his writing and they are worth reviewing at length considering that much of what he claimed has recently come to light in the popular press.



Satanic Ritual Abusers John Ward & Laurence Brett

Most frighteningly for John Paul, he had come up against the irremovable presence of a malign strength in his own Vatican and in certain bishops' chanceries. It was what knowledgeable Churchmen called the 'superforce.'... the incidence of Satanic pedophilia — rites and practices — was already documented among certain bishops and priests as widely dispersed as Turin, in Italy, and South Carolina, in the United States. The cultic acts of Satanic pedophilia are considered by professionals to be the culmination of the Fallen Archangel's rites...(Keys of this Blood: 632)

Suddenly it became unarguable that now during this papacy, the Roman Catholic organization carried a permanent presence of clerics who worshipped Satan and liked it; of bishops and priests who sodomized boys and each other; of nuns who performed the "Black Rites" of Wicca, and who lived in lesbian relationships... every day, including Sundays and Holy Days, acts of heresy and blasphemy and outrage and indifference were committed and permitted at holy Altars by men who had been called to be priests. Sacrilegious actions and rites were not only performed on Christ's Altars, but had the connivance or at least the tacit permission of certain Cardinals, archbishops, and bishops . . . In total number they were a minority — anything from one to ten percent of Church personnel. But of that minority, many occupied astoundingly high positions or rank.

. . . The facts that brought the Pope to a new level of suffering were mainly two: The systematic organizational links — the network, in other words — that had been established between certain clerical homosexual groups and Satanist covens. And the inordinate power and influence of that network." (Martin quoted: www.theharrowing.com/martin.html)

In at least three major cities, members of the clergy have at their disposal at least one pedophilic coven peopled and maintained exclusively by and for the clergy. Woman religious can find a lesbian coven maintained in a similar way. (Hostage to the Devil: XII)



Part Two: The Superforce in Action

Martin was dismissed as being a “conspiracy theorist” and a “crank” when he wrote these words concerning Satanic child sex rings which were operated by cardinals, bishops and priests. What Martin termed the Superforce is a real power in the World. Considering that Cardinal Law protected Father Paul Shanley for many years -- even after Law knew Shanley was as vile as to take a child out of his religious knowledge class (CCD) and molest him in a Church confessional -- Martin was correct. Priests were, and most likely still are, molesting children in the most sacred parts of the Church with the aid and, it seems, encouragement of cardinals and bishops. If molesting a child in a confessional does not constitute an act of Satanic worship than nothing does. Ritual Satanists -- comprised mostly of teenagers who read Anton LeVay’s *Satanic Bible* and perform an occasional ceremony -- pale in comparison to the abominable rites of Paul Shanley and his child-molesting cult. (Source: CNN May 2, 2002 *Priest arrested on child rape charges*)

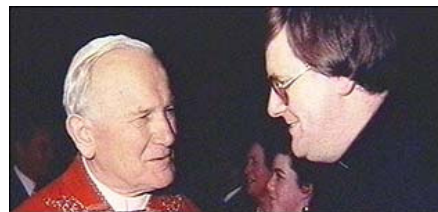
A former victim of Shanley has recently come forward and filed a law suit alleging Shanley sexually abused him at various locations, including a bed and breakfast called the Whispering Palms -- co-owned by the priest, when Shanley lived in California in the 1990s. “He invited me down to Palm Springs, where he exploited me at that resort,” Kevin English, 30, told the press. “He would encourage me to have sex with his clients or whatever. He’d say, “Those guys are from Holland. Why don’t you go into the Jacuzzi with them?” I think he was pimping me and I didn’t even know it.” Shanley ran this vile hotel while being on the active priest list of the Archdiocese of Boston. Shanley also ran a church owned hotel in NYC called Leo House and was made director of this facility in 1997 even though Law knew of Shanley’s sick past. (Source: Boston Globe 6/26/02 *Magazine details accusations on Shanley* by Sacha Pfeiffer)

There is even proof of overt Satanic Ritual Abuse (SRA) among the hierarchy of the Boston Archdiocese. Monsignor Frederick Ryan -- the Vice Chancellor of the Archdiocese and close advisor to Cardinal Law -- plied a teenage boy with alcohol, had him tattooed with a devil figure and sexually abused him in Rhode Island two decades ago. This was not the act of some isolated and demented priest -- it was the work of a major figure in the Boston Chancery. In this instance the Mark of Satan was pressed into the boy’s flesh by the

perverted Devil Worshiper Msgr. Frederick Ryan. (Source: Boston Herald June 25, 2002 *Ex-Bruin deposed in church abuse case* by Robin Washington)

Another explicit case of Ritual Satanic Abuse of the sort Father Martin reported on in the Boston Church comes with the Alpha Omega House run by Rev. Bernard J. Lane in Littleton, Massachusetts. This was a home for troubled and drug addicted youths run in a joint effort by the Archdiocese of Boston and the Massachusetts Department of Youth Services. Lane repeatedly sexually abused boys put in his care for decades. In an interview with this author, two victims who wish to remain anonymous claim that the Alpha Omega House had a room which was painted jet black (windows too) and where instances of bizarre sexual abuse took place. In the “Black Room” such priests as Lane, Shanley and Paquin systematically molested drug addicted and emotionally troubled youths. One victim reports having seen an inverted cross in the Black Room on three different occasions, however, it was not always present during “Black Room therapy” sessions. (Source: Boston Globe 5/7/2002 *Priest who ran youth home in '70s accused* by Globe Staff & interviews with victims 7/02)

The highest ranking member of the Catholic Church to be accused of ritual abuse was Archbishop John Ward of Wales, UK who was arrested for sexually assaulting a girl on an altar with a crucifix but the charges were mysteriously dropped. He was forced to resign as Archbishop for protecting his press secretary Fr. John Lloyd and Fr. Joe Jordon -- both notorious pedophile priests who was sent to prison for child rape. (Source: Telegraph 3/30/07 *The Most Reverend John Ward*)



Pope John Paul II & Fr. Sean Fortune

Ritual Satanic Abuse in the Catholic Church has proven to be on an international scale as seen in the case of Irish priest Father Sean Fortune. The local bishop allowed Fortune to sexually abused young boys for decades and Fortune himself threatened to put the “Devil’s Curse” on anyone who ran afoul of him. Father Fortune even put a magic spell on the parish trustees who confronted him on a variety of infractions. Fortune hexed them from his pulpit, saying their first-born children would be born crippled and that Satan would haunt them. “It seems silly, but the old people in town believed it,” recalled Gemma Hearne a church member. “It’s unlucky to go against the priest.” This eventually led to criminal prosecution but only after the Satanist Fortune terrorized poor Irish children for decades. The night before his trial Fortune saved the Irish government court costs by killing himself

Furthermore, Cardinal Bernard Law of Boston recommended that Rev. George Berthold be given a teaching position at a Southern seminary even though Berthold was

dismissed as Dean of Students from St. John's Seminary Boston, Ma. for attempting to initiate a 19-year-old seminarian into a secret gay cult consisting of priests and seminarians. Law claimed Berthold had a spotless record in Boston after removing him for predatory homosexual activity after students repeatedly complained. It seems what Father Martin called the Superforce looks out for their own. (Source: Boston Globe Staff May 15, 2002, *Law recommended fired dean for college teaching position*)

A Boston Herald report demonstrates that the Superforce goes all the way to the top of the Holy See. Recently released church documents clearly demonstrate that Pope Paul VI, Cardinal Humberto Medeiros and other high ranking Vatican officials conspired to cover up the illegal activities of Father James Porter currently in prison in Massachusetts for molesting at least 26 children while serving as their pastor. The Vatican denied hearing about Porter's child sex activities until 1985 when in reality they were well aware of his perverted actions in 1973. This is clearly a cabal the likes of which Father Martin warned against for many years. (Source: Boston Herald May 16, 2002, Record: *Vatican knew of scandal cover-up in 1973*, by Jack Sullivan)

Father Malachi's assertion that various forms of mind control and brainwashing were used to keep victims in line has been confirmed with the testimony of a victim of the pervert Rev. Ronald H. Paquin. In a dramatic "impact statement" (confrontation) at Paquin's trial in Salem, Massachusetts, a 26 year old victim stated the following under oath:

...you brainwashed me...as your sex slave...you created a world for me where I believed that 'its normal for sons to shower with their fathers'...a world where 'fathers and sons' are supposed to share these sexual acts...Ronald Paquin, you are a sexual predator of exploitable innocents...you abused your title of 'Father'...I am ashamed that your brainwashing lasted as long as it did with me. (Source: Boston Globe 1/3/03 *Molester priest Paquin cuts deal to testify in abuse civil lawsuits* by Tom Mashberg)

Nuns are also part of the Superforce. Marie Docherty, also known as Sister Alphonso -- a British Franciscan -- was convicted in September 2000 of four counts of repeatedly abusing, humiliating and cruelly treating young girls at former children's homes run by the Roman Catholic Church in Scotland. The charges included ramming a chocolate bar down a child's throat, throwing items of soiled underwear at another and pushing a girl into a radiator. Several victims claim Docherty forced them to kiss a dead body repeatedly. Over 400 other cases of abuse by this ghoulish nun are still pending. The Franciscans protected Docherty for decades even after multiple reports of abuse flooded all three branches of the Franciscan Order in the United Kingdom. (Source: The Times 9/20/00, *Nun guilty of 15-year regime of child cruelty*, by Gillian Harris)

According to a recently leaked section of a 1996 survey of nuns in the United States (which was intentionally never published by the Church) it is reported that a minimum of 34,000 Catholic nuns (about 40% of all American nuns) claim to have been sexually abused. Three of every four of these nuns claimed that they were sexually victimized by a priest, nun or other religious person. Two out of Five nuns who stated they were sexually abused claimed that their exploitation included some form of genital contact. All nuns who claimed

repeated sexual exploitation reported that they were pressured by religious superiors for sexual favors. (Source Boston Globe 1/8/03, *Sex abuse of Catholic nuns* cited by Bill Smith)

Since the Superforce was exposed in January 2002 at least 225 of the nation's more than 46,000 Roman Catholic priests have either been dismissed from their duties or resigned to date. In March, the Rev. Anthony O'Connell resigned as bishop of Palm Beach, Fla., after admitting he abused a seminary student in Missouri more than 25 years ago. In May, Milwaukee Archbishop Rembert Weakland's resignation was accepted by the Vatican a day after he acknowledged paying a man \$450,000 to settle a sexual misconduct allegation against him. Bishop J. Kendrick Williams of Lexington, Ky., resigned amid accusations of sexual abuse, becoming the third U.S. bishop brought down in the scandal rocking the church. Bishops in Poland and Ireland were also forced to resign in sex abuse scandals. (Source: Associated Press 6/11/02, *Vatican: Kentucky Bishop Resigns*, by Victor L. Simpson)

The Superforce is now engaging in a public relations blitz having convened a meeting to address sexual abuse policy within the Church. However, there is a faction of the Superforce which is self-righteous enough to not even care about bad public relations -- they are denouncing the zero-tolerance policy called for in the media. As hard as it is to believe there are those Superforce bishops who feel that a zero-tolerance policy toward priests who sexually abuse children is unfair to the priests! (Source: New York Times Apr. 4/26/02, *Zero-tolerance policy divides U.S. bishops*, by Laurie Goodstein and Sam Dillon)

On Dec 13, 2002 Pope John Paul II accepted Bernard Law's resignation as Archbishop of Boston. This came after further proof of a strange sex cult in the Archdiocese emerged. Released documents demonstrated that Father Robert Meffan enticed teenaged girls preparing to become nuns to have sex with him with the promise that they were about to witness "the second coming of Christ." Meffan claimed to be Jesus Christ and was never reprimanded even though Law knew about his Messianic claims and his rape of teenage girls. Upon his retirement Meffan received a letter from Cardinal Law expressing true gratitude for his priestly care and ministry, even though he had much earlier been warned by a subordinate that Meffan was so unbalanced "he could really harm us." (Source: The Guardian 12/10/02 *A Law unto himself? US Cardinal fights for survival* by Stephan Bates)

During the last week of Law's reign it was revealed that Father James D. Foley fathered two children and was involved in the drug overdose death of his children's mother with the full knowledge of the Chancery officials. Foley was also reported to Law for claiming to be the "Savior" during his homilies yet was allowed to remain as a pastor in Salem, Massachusetts. (Source: Boston Globe 12/29/02 *A 'classic misuse of power'* by S. Kurkjian)

The Attorney General of Massachusetts, the Hon. Thomas Reilly, considered prosecuting Bernard Law under the Racketeering Influence and Corrupt Organizations (RICO) act -- normally reserved for mafia families and street gangs -- because of Law's

complicity in the rape of children. Reilly never charged Law under this act claiming no laws existed to prosecute superiors of pedophiles. (Source: Boston Globe 5/4/02 *Reilly doesn't rule out charges vs. superiors*, by Kevin Cullen)

The future of the Superforce seems solid despite the great unbalance that it has suffered. Cardinal Oscar Rodriguez Maradiaga of Honduras is mentioned as a possible successor to Benedict 16. After what he told the influential Italian Catholic monthly *Thirty Days*, every Catholic -- as well as anyone who wishes the Church well -- should seriously pray that he doesn't get the job. Maradiaga contends that the media coverage of the priest sex scandal is somehow anti-Catholic.

In his interview, Rodriguez accuses the American media of acting with "a fury which reminds me of the times of Diocletian and Nero and more recently, Stalin and Hitler" and declares: "The church should be free of this kind of treatment." After attacking Ted Turner for being "openly anti-Catholic," he goes on to insist that "newspapers like The New York Times, The Washington Post and The Boston Globe" are "protagonists of what I do not hesitate to define as a persecution against the church."

To cement his views, Maradiaga sees Boston's Cardinal Bernard Law -- under challenge for transferring pedophilic priests from one assignment to another -- as the victim of a "witch hunt." For Rodriguez, the investigation into Law recalls "the dark days of Stalinist trials of churchmen of Eastern Europe."

The Cardinal recently told a news conference "it would be a tragedy to reduce the role of pastor to that of cop." He went on: "I'd be prepared to go to jail rather than harm one of my priests." Which means what -- that "a pastor" should protect priests who commit crimes? Are self-protection and institutional preservation the priorities of church leadership? For the Superforce and the child molesting priests the answer to these question is categorically and unreservedly yes. (Source: Washington Post 6/12/02 *A Cardinal who shouldn't be Pope*, by E.J. Dione Jr.)

For being one of the first best selling scholars to claim that such cabals exist Martin was deemed anathema by the mainstream Establishment and these Global Elites might have had a shadowy hand in the vilification of his life and work after his passing.

Part Three: Hostage to the Devil

Prof. Cuneo is correct in pointing out that Father Martin's most popular and influential book was *Hostage to the Devil: The Possession and Exorcism of Five Living Americans* (1976) Cuneo suggests that Father Martin wrote this study as a means to exploit the success of William Friedkin's now classic cult horror film *The Exorcist* (1973) which is based on the William Peter Blatty novel of the same name. In reality Father Martin first got involved in exorcism while working as an archaeologist in Egypt during the 1950s.

In his mistaken theory Cuneo contends that Friedkin's film somehow started the huge interest in the phenomenon of exorcism in American popular culture which then caused Martin to capitalize on this theme. In his analysis Cuneo makes far too much of the impact of Friedkin's hair raising production. This film was a success but it was far from the first time Hollywood, Broadway and fiction writers explored this theme of possession and exorcism for a popular audience. Arthur Miller's Broadway play *The Crucible* (1951) highlighted the possession and exorcism of a group of girls in Salem, Massachusetts in 1692. (Miller used this theme as a metaphor for Communist witch hunts) The experimental film *The Bad Seed* (1955) featured a young girl who was so evil that she is struck down by a lightning bolt seemingly by the hand of God. Aldous Huxley's non-fiction book *The Devils of Loudun* (1952) focused on the possession of a group of nuns in 18th century France and was so popular that it was adopted into a Broadway play (1965) and a film (1971). The Ken Russell film version of Huxley's book entitled *The Devils* (1971) produced as much controversy as *The Exorcist* did two years later having been banned in Italy and Ireland in 1972. The hit TV series *The Sixth Sense* (1972) starring Gary Collins featured a paranormal researcher who investigated cases of demonic possession.

Cuneo seems to be unaware that the concept of possession and exorcism were popular themes in the post war era. In 1951 newspapers around the globe reported the events surrounding an ergot food poisoning incident in the French village of Pont St. Esprit wherein the seeming symptoms of possession became apparent after locals ingested the mind altering psychedelic ergot fungus that accidentally made its way into some bakery bread. The unaffected villagers refused to return home until the local Bishop performed an exorcism at the bakery where the tainted bread was sold.

Consequently, Cuneo's claim that *The Exorcist* film single-handedly sparked widespread interest in demonic possession and exorcism is clearly false. In fact this horror classic had a pre-existing target market of baby bombers whose fascination with the demonic began with *Rosemary's Baby* (1968) a thriller about the rise of the anti-Christ and continued on with the demonic themed films and TV shows of the late 60s and very early 1970s.

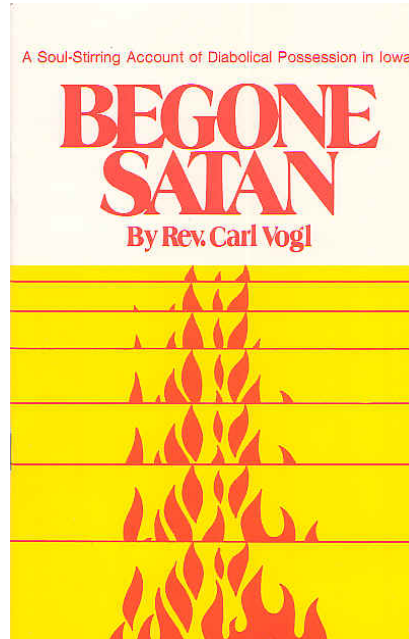
This leads to an extremely important point which evaded Cuneo. The concept of possession by evil spirits and the process by which they are expelled is as old as humanity itself and is not the sole property of Roman Catholics or other Christians. Hinduism, Buddhism, Taoism, Judaism, Islam and various tribal faiths all have beliefs in and accounts of possession and exorcism. The concept of casting out demons has been with humanity for all its various epochs and in every region on Earth. To believe, as Cuneo contends, that the United States in the post war era was somehow devoid of a belief in this phenomenon demonstrates a lack of basic knowledge or a deliberate scrambling of facts on his part. Cuneo suggests that this phenomenon is flaky and weird but it is nearly not as "fringe" as he makes out. Nor did it emerge from obscurity with Friedkin's film. For someone who teaches sociology and cultural anthropology Cuneo should have been aware of these facts.



Rev. Theophilus Riesinger,
O.M. Cap.—1868-1941

A specific example which was completely lost to Cuneo concerns the hugely popular career of Catholic exorcist Father Theophilus Riesinger during the 1920s and 30s. Riesinger's services as an exorcist were widely called upon by bishops in the United States. In fact a book chronicling some of Father Riesinger's work was a best seller in 1935 and was entitled *Begone Satan!* by Rev. Celestine Kapsner, O.S.B. Father Carl Vogal later updated this book and it has been in print since it came out in 1935. Riesinger died in 1941 and the horrors of WW2 became the great evil for the next few years.

Cuneo misses the hard fact that a continual interest in possession and exorcism can be traced from the death of famous Father Riesinger in 1941 to the Broadway opening of Miller's dark play of possession called *The Crucible* in 1953 -- only 12 years later. Consequently, Cuneo's theory that *The Exorcist* film caused wide spread interest in possession is wrong. At best this film merely played upon familiar, however horrifying, themes.



Cuneo also contends that Father Martin fabricated the case studies he proffers in *Hostage* because there exists no formal records on the matter. However, he failed to mention that all of the files of the Archdiocese of New York, where Martin's case studies take place save for one, are sealed in matters of exorcism. Cuneo relies on the testimonies of priests who were around New York at the time and do not recall the cases in question. That does not mean that they did not occur -- it only means that the various priests Cuneo consulted were not made aware of them. Martin states that the real names of his subjects are kept private as to save them from media exploitation. Oddly Cuneo makes a similar caveat in his introduction:

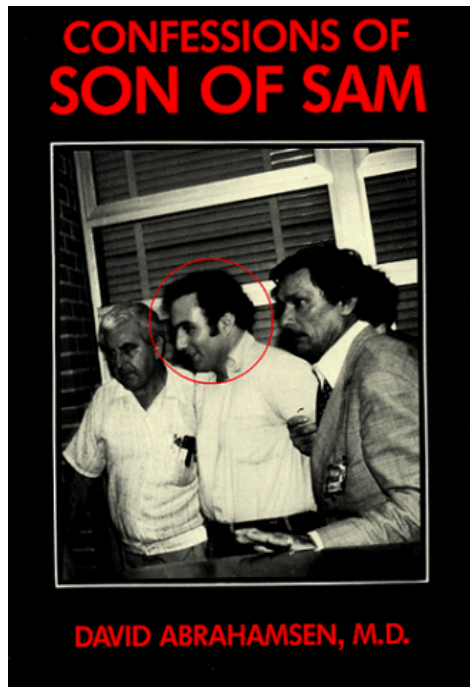
...All of the incidents recounted in this book are true. Due to their intimate nature, however, I have sometimes disguised real-life identities (Cuneo : xiv)

Under these conditions the charge of fabrication can just as easily be leveled against Cuneo for the cases presented in *American Exorcism*.

Another point which evades Cuneo is the fact that Father Martin was involved in exorcism for over twenty years after the publication of *Hostage*. Martin never made a red cent off of these cases nor did he openly discuss the real life identities of the victims of these cases again to ensure the privacy of those involved. Father Malachi Martin never wrote a sequel to *Hostage* even though he was offered huge sums by major US publishers for both book and film rights.

If Martin were merely an exploiter and opportunist as Cuneo claims, he certainly would have taken up one of these multi-million dollar offers and sold his case studies for cold hard cash. Another case in point is "Son of Sam" serial killer David Berkowitz. After his arrest for various murders Berkowitz requested to see Father Malachi Martin for spiritual

guidance. Martin visited Berkowitz in his jail cell and concluded that the young postal worker turned murderer was demonically possessed. After Berkowitz was sentenced to a long prison term various publishers offered Martin vast sums to write a book on the “Son of Sam” murders and his relationship with this deranged killer. Berkowitz himself wanted Martin to write the account. However, Martin refused all offers claiming that authoring such a book would be a petty exercise in exploitation and sensationalism.



Berkowitz’s psychiatrist David Abrahamson M.D. made a fortune off of Berkowitz’s name by publishing his notes and recorded transcripts. The courts in New York ruled that Berkowitz himself could not profit from his crimes and hence passed the famous Son of Sam law named after this serial killer. However, Dr. Abrahamson was allowed to keep his share of the profits from this book and went on to publish other highly popular true crime books based on his association with Berkowitz. Malachi Martin likewise could have sold his story about Berkowitz for a small fortune but saw this as exploitive.



The motion picture *Summer of Sam* featured David Berkowitz's murder spree and made millions of dollars for director Spike Lee in 1999. Martin never made any money off of Berkowitz even though he had many offers.

The financial potential for Berkowitz's story was huge even over 20 years after the killer was jailed. This is evinced in Spike Lee's blockbuster film *Summer of Sam* (1999) which focused on the Son of Sam killing spree. Martin felt that it was his mission to aid those who felt distressed in the area of demonic possession and refused to sensationalize their plight

For a review of the many other investigations into possession Father Martin was involved in after the publication of *Hostage* see Ralph Sarchi's recent book *Beware the Night* (2001) written after Martin's passing. Martin also describes some of the exorcisms he has been involved with on the *Coast to Coast* late night radio program hosted by Art Bell. Again, it must be pointed out that Martin never cashed in on his involvement with cases of possession and exorcism. Martin refused millions of dollars from publishers and film makers whose only goal was sensationalism. In fact Martin lived quite modestly and donated the bulk of the money he made from his best sellers to various charities for the poor and to various civil liberty/free speech causes. He also paid the tuition fees of many Roman Catholic seminarians who were studying for the priesthood. Martin's largest personal expense centered on taking friends and guests out to dinner which he loved to do.

Cuneo was wrong in suggesting that Martin was only after money and was a sensationalist when he wrote *Hostage*. Malachi Martin wrote this book to aid those afflicted and to inform the general public of the dangers of possession. As demonstrated, Cuneo's treatment of Father Martin's career and the entire phenomenon of exorcism are poorly researched and are not to be taken seriously.



Part Four: Kaiser's Queen Dream

Robert Blair Kaiser proffers a most bizarre account of Martin's life and work in his book *Clerical Error* (2002). Kaiser, a one time Jesuit novice turned journalist, claims that Malachi Martin was having an affair with his wife Mary during the Second Vatican Council. For this reason, Kaiser contends, Martin was forced to leave the priesthood. Now that Martin is dead and Kaiser's ex-wife Mary having also past away there is no one around to refute Kaiser's vicious claims. Kaiser did not go public until long after Martin was dead -- most likely as to avoid a libel case.

According to Kaiser, Martin and his wife had an affair behind his back while Martin was a houseguest. Oddly, Martin's reason for being with the Kaisers was to aid Robert Kaiser in his journalistic account of the Second Vatican Council. Martin had helped Kaiser before as evinced in Kaiser's own account:

...I was under terrific deadline pressure. I took his (Martin's) offer and he began feeding me dozen-page memos on the history of the Church (a subject I was weak on)...(Kaiser: 147)

Even a cursory glance at Kaiser's charges makes one question the validity of his assertions and, at times, his very sanity. Kaiser's narrative demonstrates what can only be described as paranoid thinking. An extreme example is as follows:

...While the customs officers were making little chalk marks on my bags I watched Mary and Malachy with their heads in earnest conversation. For an instant, I stiffened. I thought of two other times when I had seen them with their heads together. It happened first when returning from a trot on the beach with our infant daughter on my shoulders. Another time I had driven to Lavinio one afternoon and had come upon them unexpectedly on our patio. On both occasions they put on smiling faces as soon as they saw me. I had wondered about that then; I feel a pang of resentment now. I asked myself why Mary hadn't gotten someone else to come with her to the airport, or why she came at all... (Kaiser: 172)

In an even more bizarre and disturbing section Kaiser demonstrates his homosexual feelings for Father Martin:

...I had a primal dream. I was in a large room kneeling on the floor in a large circle of Novices. One of them was unmistakably Malachy Martin, who stood and announced to the group that I had been rejecting him. He proceeded to remove his cassock, lay it down and put his arms around my neck. Just as he was about to kiss me I woke up.

...Now what, I asked myself, was this all about? A Freudian Psychiatrist would undoubtedly call this a homosexual dream. If it was, however, I didn't see it as a sign of my homosexuality, but of Malachy's. My dream was a warning that Malachy wanted me. (Kaiser: 178)

Nowhere does Kaiser (or anyone else) ever accuse Martin of homosexually seducing them in the real world. Kaiser does not seem to realize that the dream world means nothing in reality. For Kaiser to project (yes I am using Freudian psychology) his own homosexual (or bisexual) feelings onto Father Martin is laughable. It was Kaiser's own perverted dream not Martin's. Any reasonable person can clearly see that Kaiser was sexually attracted to men. His own words are proof enough. Perhaps Kaiser's own inability to come to terms with his own same sex orientation caused him to lash out at Martin many years later.

This leads to what perhaps constitutes the real reason Kaiser attacked Martin's character after the death of the popular priest. Father Malachi Martin, S.J., Father John Courtney Murray, S.J. and Archbishop T.D. Roberts noticed Kaiser's disturbed nature and, in the early 1960s, performed what is now known as an intervention. The three clerics persuaded Kaiser to seek psychiatric treatment and, consequently, Kaiser checked himself into a mental institution -- a fact he enjoys making light of in his various public talks. However, the psychiatric hospital where Kaiser was interned evaluated his mental condition and a team of psychiatrists diagnosed Kaiser as suffering from acute paranoia and schizophrenia. (Kaiser: 261)

It is a common trend for former psychiatric patients to harbor strongly held resentments against those who suggest they seek professional help. Rather than concede that they suffer from deep-rooted psychological problems such disturbed and unbalanced individuals often lash out against their interveners and accuse them of fantastical conspiracies waged against them.

Perhaps this accounts for the real motives behind Kaiser's attack. It is a case of a paranoid attacking the intentions of someone who tried to help him. All of Kaiser's other claims about his wife and Father Martin must be taken with a large grain of salt. It is really hard to take anything Kaiser says seriously after reading his elongated crazy rant which he published as a book. Kaiser even alludes to an alcohol problem that further added to this break with reality:

IN THE DAYS that followed, I lived mainly on gin, spent most of my nights staring at the ceiling in my bedroom, trying to process everything... (Kaiser: 239)

As mentioned, after leaving the Vatican and the Jesuits Father Martin continued to say Mass privately and for those who requested attendance at his services. Kaiser claims he did

not have permission to do so. (Kaiser: 297) When Father Martin was later to move to New York he came into conflict with then Cardinal O'Connor who claimed Father Martin had no faculties (right) to act as a priest in the Archdiocese of New York. As mentioned Cooke accepted Martin's faculties but O'Connor tried to revoke Martin's status. When Martin threatened to sue O'Connor over this issue the Cardinal backed down and consequently conceded that Martin had the right to act as a priest under the dictates set forth by Pope Paul VI. Even the EWTN Catholic cable station -- which has no love for Martin -- concedes that one should take Father Martin at his word concerning his status as a *bone fide* Roman Catholic priest.

Kaiser completes his rant with the following:

...Malachy Martin fled to New York City, a renegade liberal as well and soon became the darling of the Church's lunatic fringe, which lionized him for a series of fantastical books about demonic possession and the skullduggery of traitorous prelates within the Vatican itself. He died of a stroke in 1999. (Kaiser: 297)

The "lunatic fringe" that Kaiser speaks of is what Father Martin referred to as the "underground church" during his many appearances on the *Coast to Coast* radio show hosted by Art Bell. This "underground church" constitutes those who prefer the Tridentine Mass over the New Mass, those who feel that the Church's ancient teachings concerning the Devil's influence in the World is true and those who do not trust the Vatican's alliance with Global Elites who launder drug money and undertake other nefarious activities. These beliefs are far from being deemed "lunatic".

The real "lunatic Fringe" in the Roman Catholic Church consists of Cardinals who give safe harbor to child molesters posing as priests (Law, Egan *et al*), the predatory homosexuals who run and enroll in Roman Catholic seminaries and form bizarre sex cults and the power brokers who have allied the Vatican's vast financial resources with organized crime. It is the skullduggery of these sorts of Catholics that causes the most harm. The devotional practices and beliefs of Traditional Catholics harm no one.

Father Martin merely exposed the vile undercurrent in the Roman Catholic Church which, since his passing, has erupted in the popular media. Martin was a "spiritual refuge" from the clearly insane activities of the "lunatic fringe" which has taken over the Vatican .

If Kaiser were a journalist of integrity he would focus on this real "lunatic fringe" and not on Father Martin and the many harmless people who subscribe to an older and more humane form of Roman Catholicism which Malachi Martin so loved and actively promoted.

Part Five: Malachi Martin's Final Thoughts on the Papacy

Father Malachi Martin always had a soft spot for Pope John Paul II who he had known in the 1950s as Father Karol Jozef Wojtyla. Martin had met Wojtyla when he traveled to Poland as means to bring money to the struggling church there. The Church in Poland

suffered greatly under the Communists with all of Poland's university theology departments being abolished in 1954.

Martin watched the rise of Wojtyla in the Church with great hope. However, as the Superforce began to dominate the Vatican hierarchy and eventually the Petrine Office itself, Martin became more and more disenchanted with the Holy Father. In this regard Martin began to move toward a position called sedevacantism -- the belief that the Throne of Saint Peter is empty because of doctrinal heresy. This perspective carries with it the notion that the popes since Vatican II (from John XXIII to John Paul II) have not been valid popes. In effect this means that the Pope is no longer the generator of authentic Roman Catholicism. Hence, much like the Maronites of Syria and Lebanon -- who were cut off from Rome for centuries yet retained the true Faith -- Catholics today must function without the Petrine Office.

Towards the end of his life Martin began to associate more and more with sedevacantist Churches like that run by Bishop Robert McKenna in the Tri-State area. It was with this particular Church that Father Martin advised on such matters as exorcism and attended some of Bishop McKenna's services. The last straw for Martin as far as the current Church of Rome goes came with his final visit to the Holy See after the publication of *Windswept House* when Vatican officials -- including the Pope -- scoffed at his last ditch effort to get the institutional Church to redress the errors into which it had fallen. Upon his return to the United States Father Malachi Martin had adopted a full sedevacantist stance. With this he accepted the *de facto* status of bishops outside of the See of Rome which he considered to constitute an underground church. Martin's sedevacantism has been confirmed by Mr. Robert Moro who was his driver and assistant for many, many years and who was the only person with Father Malachi on a day to day basis. Martin also mentioned to the author of this piece not long before his passing that his dealing with the Vatican was "like beating a dead horse". The title of Martin's final book which he was working on at the time of his death sums up his final view of the Petrine Office: *Primacy: How the Institutional Roman Catholic Church Became a Creature of the New World Order*.

Martin did, however, accept the validity of Traditional Tridentine Masses which were said by groups who were still in communion with Rome like *Una Voce* and *The Priestly Fraternity of Saint Peter* -- two groups he respected greatly. He also accepted the validity of various churches that were outside of Rome. Martin never went public with his final stance as not to upset or alienate those Traditional Catholics who offered allegiance to the current holder of the Petrine Office. Nor did he wish to engage in the constant bantering between Traditional Roman Catholic Groups.

In essence, Martin was sedevacantist but did not necessarily want to discourage those Traditional Catholics who seek to reform the Petrine Office from within.

Part Six: Malachi Martin's Legacy in the 21st Century

The author of this piece met Malachi Martin in New York City in 1995 through a mutual friend named Dr. Rama P. Coomaraswamy who was a medical doctor in NYC. The reason for my meeting Malachi Martin centered on a proposed book I was considering putting together on traditional Catholic priests. Father Martin enjoyed the idea of having a chapter on himself to clear up some misconceptions about his career. Over the next few years we kept in contact with by phone and with three more visits to New York I made specifically to see Father Martin.

During the course of these meetings and conversations we considered expanding this chapter into a full length biography. However, in 1998 Martin asked me to hold off writing about him until after his death. His reason for this was that he did not want to spend his twilight years responding to my biography which would undoubtedly have led to controversy and public debate. This came after some discussion with his spiritual advisor in Rome. Martin also was working on a final book which wanted to research, write and promote in the few years he that he felt he had left. Father Martin and I did, however, continue to remain in contact specifically to share any new or interesting information which either of us came across. I was merely one of dozens if not hundreds of researchers Father Martin had contact with. Some of these researchers had known Martin for decades.

As mentioned, Martin's last book he was working on had the provisional title of *Primacy: How the Institutional Roman Catholic Church Became a Creature of the New World Order*. (This was the longest of three proposed titles). I never saw any draft of this book, any outline nor did Father Martin mention any of the contents of this "work in progress". However, I can say that during the research of this book Father Martin called me concerning two issues which strongly concerned him about some information from the internet which *might* have appeared in the final draft of *Primacy*.

Before I discuss these issues I would like to address several individuals who are making some strange claims concerning Malachi Martin. Some of these individuals are insinuating that they are somehow Malachi Martin's deemed successors while others are misrepresenting his intentions.

Ed Dames is a psychic and occultist who practices a form of ESP called remote viewing. When Malachi Martin was a guest on the *Coast to Coast* radio show the host Art Bell bought Dames on the program without Martin's prior knowledge of his appearance. Art Bell and Ed Dames tried to get Martin to endorse Dames' remote viewing course (which starts at \$4000) on the show. Martin did not endorse Dames' remote viewing course either on or off the *Coast to Coast* show. In fact Martin stated on the show that such practices could be spiritually and psychologically damaging. Since Martin's death Dames has attempted to hijack Malachi Martin's name into his New Age purview and evokes Martin's name as if he is the successor to Martin especially in relation to Dames' weird view concerning the Fatima teachings. Martin did not endorse Dames' purview nor did he anywhere write or state that Dames was his successor.

Kathleen Keating is a radio talk show host who interviewed Malachi Martin on her show. Keating was one of the hundreds of researchers who exchanged information with Malachi Martin. Since Martin's death Keating has published a book entitled *The Final Warning* and has insinuated that this book was a Malachi Martin endorsed production and was somehow an extension of Malachi Martin's corpus. Reading it one can see that it is merely a rip-off of Hal Lindsey's *Late Great Planet Earth* with a little Roman Catholicism thrown in for good measure. It lacks the erudition of a Malachi Martin production and is a sketchy and disconnected work.

Even more alarming are some of Keating's claims concerning her importance in both the political and metaphysical spheres. On the Art Bell show (airdate 4/13/2000) Keating claims that she and her pet dog were harassed by the Anti-Christ Himself! Keating did not say that she was oppressed by a demon (which many people claim) but by the Third Person of the Infernal Trinity! Here is a transcription of Keating's encounter with what she believes is the Prince of this World:

...Okay, well, it was early in the morning, and I had to get my dog out and she's a very early type dog, and you have to get her out, and I walked her out to the backyard and opened the back door, and down the stairs she went. And immediately we both saw this man standing in the backyard. And out in this country most people wear cowboy boots and a cowboy hat. And jeans. And here's this guy in what looked like a three thousand dollar Armani suit. But not a tie or anything, he had like a turtleneck on. And his hair was tied back, and he was swarthy looking—good looking. Very slick hair, you know,—I won't say 'greasy', but it looked really slick.

..., but it was like I sort've mumbled 'Hi', but I couldn't quite get it out because I first of all was startled that the guy was there. My dog couldn't advance on him, and she's the type of dog that's very aggressive when there are strangers around. She couldn't move, she couldn't bark, and this dog lives to bark, and she could not move, she could not move, and this guy started walking back and forth, looking at me. And I got behind the door a little bit, and some-what looked at him, but I didn't want to meet his eyes because I'd been warned about that. He's so charismatic, he'll pull you in. Into his power, into his realm.

...And so, you know, I kept thinking, I don't see this, but I do see it. So what do I do now, you know? And it was like, Oh Lord, help me! Oh crap, what do I do now? It was almost as if I couldn't shut the door. Which was a terrible feeling. And he kept walking and looking at me. And I started to close, I was able to close the door just a little bit more, and I had my crucifix on my door, and I thank God for that! And he just walked away into thin air. And my dog looked at me, and I looked at her, and she came back in, she didn't care if she had to go, she was coming back inside. And I locked the door, and that was the end of that!

Keating told Martin about this encounter with the Anti-Christ on the Art Bell program:

Art Bell: When you spoke to Father Martin about this, how did he react?

Keating: He was skeptical at first, but when I told him the project that I was working on which he was helping me, at what particular phase I was in, he listened very carefully, and you know, Art, that Malachi would think about something a long time and get back to you...

Keating never mentioned whether Martin got back to her on this matter and I doubt that he ever did. If Malachi Martin believed that Keating was legitimately being harassed by the Anti-Christ he would have mentioned it in print or at least to some of his close friends like Father Charles Fiore (who never heard Malachi speak of this matter) or Rama P. Coomaraswamy. Neither of these true close confidants of Martin ever heard Malachi mention Keating meeting the Anti-Christ and he would have told these men if he thought it had any merit.

Strangely Keating's description of the "Anti-Christ" greatly resembles the comedian Andrew Dice Clay. The Final Warning I have is to ignore Kathleen Keating.



Keating's Anti-Christ?

Malachi Martin never designated anyone as his successor nor could anyone legitimately claim to be his successor. Father Martin is a unique individual whose talents and erudition could never be transferred to anyone else.



Hutton Gibson

Radio talk show host and conspiracy buff Alex Jones recently made some negative comments about Malachi Martin on his 1/17/2003 broadcast. Jones' guest was none other than Catholic writer and noted controversialist Hutton Gibson then 84 years old. When a caller asked about Malachi Martin's career Gibson and Jones had the following exchange:

Gibson: I have read some of Malachi's works and think he was part of a plot.

Jones: So you think it was disinfo?

Gibson: A good deal of it, yes.

Jones: ...Father Malachi Martin wrote the Keys of this Blood and other books that I have read...and only talked about some of the New World Order system...and in the last segment Hutton Gibson said that he thought he (Martin) was putting out some misinformation and one of their agents...they do that allot...they mix a little bit of truth with a lot of lie or a little bit of lie with a lot of truth...as a poison pill...why would you say that?...I mean give us your summation of what the New World Order really is and how its really run compared to what Malachi Martin had to say...

Gibson never outlined his reasons for making this accusation about Father Malachi Martin on the show. Instead of offering sound evidence of the stark claim that Martin was a disinformation agent of the New World Order, Gibson merely went on to rehash some topics which are found in *Keys of this Blood*. What exactly is Hutton Gibson talking about? Why does Alex Jones -- who uses Malachi Martin's Hegelian critique of modernity almost daily (see *Keys of this Blood* page 201) -- allow such unfounded claims to be expressed without proper documentation? To make such a harsh assertion and then offer absolutely no solid substantiation is very poor journalism. What proof does Hutton Gibson have to offer and what qualifies him to make such outrageous and unfounded claims about Malachi Martin?

Apart from being the father of famous actor Mel Gibson, Hutton has had a varied career being a railway brakeman and champion of the quiz show *Jeopardy!* in the 1960s. Hutton Gibson produced a Catholic sedevacantist book entitled *Is the Pope Catholic?* which is a well thought out treatment of the state of the Church in our time and well worth reading. However, Gibson's work met with little academic or popular success. The elder Gibson never achieved any degree of accomplishment as a popular writer on the level of Malachi Martin and perhaps this has contributed to his unfounded claims about the priest. Hutton may just be a jealous old Irish Catholic curmudgeon in this case. Much of this lack of success stems from Gibson's continued allegiance to the anti-Communist teachings of Senator Joseph McCarthy (as hard as it is to believe that McCarthyism still has any original proponents.)

In another diatribe when Gibson was asked about the use of the term "homosexual" he stated "What are you supposed to call a queer?" (Alex Jones show airdate 3/12/03) What good does such bigoted statements do? How does this help those who suffer with sexuality issues who may come to the Catholic Church for help? Such statements only drive people away from traditional religion.

If not for Mel Gibson's film success combined with his promotion and fanatical defense of his dad as a thinker, Hutton Gibson would not get any national radio exposure. Gibson's unfounded claims about Father Martin must be ignored by any reasonable person.

Another recent attack against Malachi Martin comes with Father Palladino's book *The Eclipse of the Church* which focuses on the events which occurred at the 1963 Conclave wherein Pope Paul VI was elected to the Petrine Office. Palladino correctly points out that Cardinal Siri was initially elected Pope at the Conclave but, for whatever reasons, a re-ballot elected Pope Paul VI. Palladino suggests that Martin had a dirty hand in organizing this re-balloting and getting his friend Paul VI elected. What Palladino and other critics do not realize is that Martin was merely an outside aid to the Jesuit Cardinal Bea and was not a power broker at the Conclave. Martin had only taken his final Jesuit vows in 1960 was not around long enough to pull any real weight in Vatican affairs.

Any influence Martin exerted in the Vatican was merely deferred power from Cardinal Bea and he was, in this regard, merely a multilingual errand boy for his Jesuit superiors. Martin was certainly an insider at the Vatican at this point but he definitely was not a power broker who set policy. Having this deferred power without doubt went to Martin's head (as he informed the author of this article) but he was merely doing the bidding of his leaders. Martin's role at the 1963 Conclave may be likened to that of President George W. Bush's Chief of Staff Andrew Card. Like Card, Martin was an insider but only wielded the power of his superior over other men. Blaming Martin for the events which occurred at the 1963 Conclave is like blaming Andrew Card for the 2003 War in Iraq because Card followed the orders of the President in organizing the conflict. Both men were insiders but were only exerting the influence of their superiors.

It should also be pointed out that part of Martin's motivation for leaving the Vatican in 1965 was that he did not like the dirty dealings of the liberals in the Church. Martin was certainly in the liberal camp in 1963 but had grave reservations about the back stabbing methods and radical changes that the leftists in the Vatican were planning. Any activities Martin undertook between his arrival in Rome in 1958 until his departure in 1965 was directed by daily contact with his Jesuit superiors and makes him exempt from criticism during this period. Consequently, Palladino's criticism of Martin fails to see the entire picture and must be dismissed by the discerning thinker.

Recent rumors have appeared on various Catholic e-groups that Malachi Martin had Jewish blood and was a member of various Jewish groups. This is plainly a blatant lie. Martin's father was an Englishman who moved to Ireland and his mother was fully Irish -- this has been confirmed by Martin's surviving relatives in Ireland. Any contact he had with Jewish groups centered on his status as a Hebrew scholar. Any gossip centering on Martin being an "agent" of Jewish interests is pure bunk and has no basis in reality and must be ignored.

As mentioned, Malachi Martin and I did discuss two topics which I will address now. I must categorically and emphatically state that I am not claiming that these topics would have appeared in his final book the contents of which are completely and utterly unknown to me. Martin and I talked on the telephone for over two hours on the first topic and 3 hours on the second. I recall this because on both occasions Martin called my home when I was not there and I returned his call and remember the long distance charges which were high and got my attention at the end of the month.

The first topic which Martin was extremely concerned with was then President Bill Clinton's association with Freemasonry. Clinton was a member of the Freemasonic youth group called the DeMolay International. This group is for boys and men 12 to 21 and meetings are held in Masonic Temples and the ritual, ranks and ideology mimic the adult order. It alarmed Martin that Clinton was not just a nominal member but was bestowed the title of Chevalier -- the highest honor in this organization equal in difficulty to becoming an Eagle Scout. Martin was suspicious about how the adult leaders of this group (who were of course Freemasons) helped Clinton cope with his abusive step father and how far they may have influenced his political ambitions.

This concern came after photos of Clinton were published in which he is seen receiving Holy Communion from a Roman Catholic priest. Martin feared that Clinton had or would become a Roman Catholic. The combination of Masonry and Catholicism in a US president sounded alarm bells in Martin's mind.



Clinton receiving communion from a Roman Catholic Priest (which is against canon law)

The second matter Martin and I discussed was formation of the Joint Forces Command by Clinton Defense Secretary William Cohen. This new military force was training to seize US cities and engage in urban combat. This concerned Martin as he saw this new army as being a device to bring a totalitarian state to the USA.



In the final analysis Father Malachi Martin scholarship is sound and his reputation cannot really be defamed by critics when solid facts concerning his life and work are proffered.

Sources

Allen, Thomas B., *Possessed: the true story of an exorcism*, Bantam Books: 2001.

Cuneo, Michael, *American exorcism: expelling demons in the land of plenty*, 2001.

Kaiser, Robert Blair, *Clerical Error*, Continuum: 2002.

Wilson, Robert A., *Everything is under control*, HarperPerennial: 1998 .

Martin, Malachi,

- *Hostage to the devil: the possession and exorcism of five living Americans*, HarperSanFrancisco: 1992.

- *The keys of this blood : the struggle for world dominion between Pope John Paul II, Mikhail Gorbachev, and the capitalist West*, Simon and Schuster: 1990.

- *The decline and fall of the Roman church*, Putnam: 1981.

- *The encounter*, Straus and Giroux: 1969.

- *Coast to Coast* hosted by Art Bell. (Note: Martin Interviews: 10/18/96 & 11/15/96)

Malachi Martin voted as top 100 Catholics of 20th Century in popular poll:

<http://www.dailycatholic.org/issue/archives/1999Sep/183sep27,vol.10,no.183txt/sep27top.htm>

Saul Bellow quotes Malachi Martin in 1976 Nobel Lecture (paragraph 11):
<http://www.nobel.se/literature/laureates/1976/bellow-lecture.html>

Martin addresses his critics: http://www.unitypublishing.com/newswire/mm_critics.html

Fr. Fiore on Martin: <http://www.unitypublishing.com/newswire/fiore3.html>

EWTN statement on Father Malachi Martin: "Malachi Martin states, and the Holy See will confirm if asked, that 'In 1965, Mr. Martin received a dispensation from all privileges and obligations deriving from his vows as a Jesuit and from priestly ordination.' (Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, 25 June 1997, Prot. N. 04300/65). Malachi Martin alleges that he has the permission of the then Pope, Paul VI, to say the Mass in private. Although laicized priests are prohibited from performing the sacraments, except in certain cases provided for in Canon Law, there is no way to verify whether he has such an exception, and the Congregation would not necessarily know if the Pope verbally assured him he could celebrate Mass in private. Generally a man should be

taken at his word unless there is evidence to the contrary." Colin B. Donovan, STL (for EWTN)

Martin Interview: Great two hour interview with Father Martin on *Paranet Continuum* Radio (Realplayer required) shows # 117 and #118 airdates 7/7/96 & 7/17/96 go to:

<http://www.paranetinfo.com/shows3.html>

Michael Cuneo: http://www.fordham.edu/sociology/cuneo_001.htm

Art Bell : <http://www.artbell.com>

Exorcism: <http://www.logoschristian.org/catholic.html>

Boston Herald: <http://toa.hiasys.com/>

Boston Globe: <http://www.boston.com/globe/spotlight/abuse/betrayal/> (Note: The Boston Globe won the 2003 Pulitzer Prize for its coverage of the Priest sex cabal in Massachusetts)

High Ranking Jesuit Confirms Malachi Martin's Status as Life Long Priest

April 2004

In a stunning reversal of past policy Father Vincent O'Keefe SJ, former Vicar General of the Society of Jesus and a past President of Fordham University, affirmed that Malachi Martin was in fact granted a dispensation from all his vows in the Jesuit order except for chastity. This dispels decades of rumors that Father Martin was defrocked for having had an affair with the wife of a famous journalist. This was the false lie spread by past Jesuits to discredit Father Martin. Martin requested and received a special dispensation by Pope Paul VI to remain a Catholic priest and say Mass in private.

Ever since Father Martin's scathing review of his former order *The Jesuits: The Society of Jesus and the Betrayal of the Roman Catholic Church* (1988) rumors were spread by members of this order claiming Martin was defrocked and expelled from the Church of Rome. Martin denied this charge until his death in 1999. Father Mitchell Pacwa – chief spokesman at the Catholic run EWTN would regularly hang up on callers who inquired about Martin on his live call in show.

Father O'Keefe was the Vicar General of the Society in 1965, at the time of Father Malachi Martin's departure from Rome. Why Father O'Keefe decided to set the record straight on Malachi Martin is anyone's guess.

The clarification appeared on the Malachi Martin yahoo e-group posted by a member who communicated with Fr. Tom Widner SJ, Secretary for Communication of the US Jesuit Conference, concerning Martin's status. Father Widner questioned Father O'Keefe – now retired – and he recalled Martin's receiving a special dispensation relieving him of all his vows except for chastity. The communication (see below) also promoted two other myths about Martin including the lie that Martin lived in an unchaste relationship. The message referred to an incorrect obituary of Martin which appeared in the New York Times. The lady in question was merely Martin's landlady for whom he also acted as spiritual advisor. The communication also falsely reports that Martin requested release from his vow of chastity, another lie which was spread about the scholarly priest.

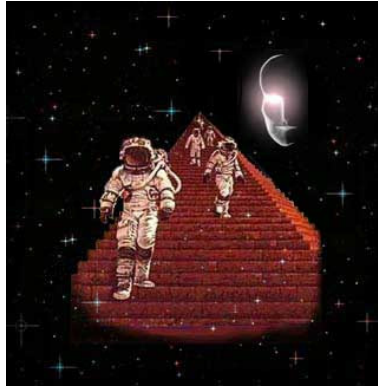
However, the fact that the Jesuits have confirmed that Martin was a valid priest his whole life and was not defrocked marks a radical change in Jesuit policy concerning Father Malachi Martin – they are now acknowledging his status as a life long priest.

Source:

I spoke with Fr. Vincent O'Keefe, former vicar general of the Society of Jesus who is now retired. According to Fr. O'Keefe, Malachi Martin was indeed dispensed from his vows of poverty and obedience but not the vow of chastity. At the time Martin requested such dispensation, the Vatican was not dispensing priests who so requested such dispensation from the vow of chastity or celibacy. Fr. O'Keefe pointed out that Martin never married. His obituary in the New York Times, however, points out that Martin lived with a female companion.

Fr. Widner

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Ancient Astronauts

History of an Idea

The notion that extraterrestrials in spacecraft visited our earliest ancestors has fascinated the popular imagination since the late 1960s and continues to foster huge ongoing interest on the World Wide Web during the advent of the new millennium. A common misconception is that this “ancient astronaut theory” originated with Swiss researcher Erich Von Däniken whose UFO potboiler *Chariots of Gods?* (1968) sold tens of millions of copies. In actuality this theory can be traced to the early 1900s when scientists and journalists began to wonder if there was life on other planets and speculated on the possibility of past alien visitations to Earth. Even a cursory survey of the major figures who espoused early versions of the ancient astronaut theory as a worthwhile idea makes for great intellectual fodder.



1902: British astronomer and popular writer E.W. Maunder suggested alien visitations in *Are the Planets Inhabited?* (1902). Over a decade later Maunder published *A Strange Celestial Visitor* in *Observatory* (1916) the official publication of the Royal Astronomical Society which focused on a UFO-like encounter he experienced in 1882.



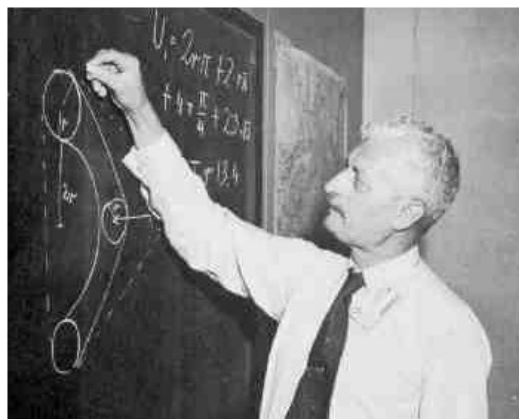
1919: American journalist Charles Fort picked up on Maunder's ideas in his paranormal masterpiece *The Book of the Damned*. This is the granddaddy of all UFO books and speculated that strange lights in the sky were in fact alien spaceships which may have been visiting Earth for centuries.



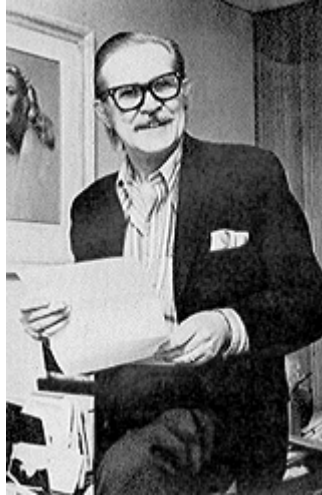
1947: Aviator Kenneth Arnold describes seeing objects with shapes reminiscent of crescents or flying wings, or as resembling a flat saucer, and described their erratic motion as resembling a saucer skipped across water; from this, the press quickly coining the new terms “flying saucer” and “flying disk” to describe such objects, many of which were reported within days after Arnold's sighting.



1949: Edward R Murrow makes an historic national radio broadcast on a CBS News Special Report called *The Case for Flying Saucers* in which he implies that our world has been visited by space aliens for many years.



1954: Dr Herman Oberth suggested the ancient astronaut theory in *Flying Saucers Come from a Distant World* (The American Weekly, October 24, 1954) Oberth was a major figure in the NASA space program and was the most prestigious intellectual to embrace the notion of ancient alien contact.



1954: Long John Nebel begins his late night radio program in NYC and has millions of listeners. His programs focus on flying saucer contactees and he speculated that Earth has been visited by other worldly aliens for centuries.



1955: Morris K. Jessup suggested alien visitations in *The Case for UFOs* – a best seller. Jessup became the first famous UFO abductee.



1957: George Hunt Williamson asserted that aliens have been visiting earth in *The Saucers Speak*.



1957: Peter Kolosimo espoused extraterrestrial contact in *Il pianeta sconosciuto*. This was the first non-English language book to express ancient alien contact.



1958: Henri Lhote wrote about ancient space craft visiting Earth in *The Search for the Tassili Frescoes*.



1959: Matest M. Agrest contended that extraterrestrials visited ancient humans in his influential book *Astronauts of Yore*.



1959: Jacques Bergier suggested UFO contact in his occult potboiler *Morning of the Magicians*.



1960: Brinsley Le Poer Trench suggested ancient civilizations were influenced by space travelers in *The Sky People*.



1963: Rod Serling speculated that Adam and Eve were Space Aliens in an episode of *The Twilight Zone*.



1964: W. Raymond Drake suggested alien visitations in *Gods or Spacemen?*



1966: Charles H. Gibbs-Smith claimed that beings from other worlds have been visiting our world in a May interview at the Victoria & Albert Museum.



1967: Brad Steiger published the booklet *The Flying Saucer Menace* which states that beings from other planets visited Earth and formed an antediluvian global culture. Steiger consolidated previous writers in this area and gives them due credit. The booklet received world-wide distribution. Steiger began to form basis for an expanded book on this subject which he decided to call *Atlantis Rising*.



1968: Erich Von Däniken published *Erinnerungen an die Zukunft* (Chariots of the Gods?) in German which draws from most of the themes expressed in *The Flying Saucer Menace*. Von Däniken acts as if he were the originator of the ancient astronaut theory. Steiger completed initial draft of *Atlantis Rising* and submits it to publisher.

1968-70: Steiger's publisher mysteriously delays release of *Atlantis Rising* and Steiger expanded the book until 1970 adding new developments.

1970: Documentary based on *Chariots of the Gods?* gets Oscar nomination and book is translated into English and becomes best seller.

1972: Critics begin to punch holes into Von Däniken's deceptive and misleading scholarship.

1973: After five years of delays *Atlantis Rising* is finally released and revives interest in the ancient astronaut theory. Steiger's scholarship is outstanding and the book becomes a best seller.

1973-2005: Over 5000 books appear which deal with UFOs most of which draw heavily from *Atlantis Rising*.

2006: Von Däniken files for bankruptcy when his Swiss UFO theme park fails to attract tourists.

2007: Galde Press publishes reissue of *Atlantis Rising*.

<http://www.galdepress.com/books/alternativescience/atlantisrising.html>
Galde Press Atlantis Rising Page

http://www.amazon.com/Atlantis-Rising-Brad-Steiger/dp/1931942323/ref=sr_1_2?ie=UTF8&s=books&qid=1197775126&sr=1-2
Amazon Atlantis Rising Page



Occult History

Multimedia Page

Hours of Free Documentary Films, Audio Files, Articles & Ebooks on Paranormal Topics
Selected & Recommended by William H. Kennedy

<http://www.williamhkennedy.com/occulthistory.html>
(Archived at <http://www.archive.org>)

Kabala, Alchemy, Sufis, Knights Templars, Da Vinci Code, Freemasonry, Rosicrucians, Spiritualism, Theosophy, Krishnamurti, Steiner, Gurdjieff, Nazi Occultism, New Age Movement, OBE/NDE, Mysticism, Miracles, Astrology & Divination, Reincarnation, Yoga & Meditation, Satanism, Witchcraft, Halloween, Vampires, Werewolves, Ghosts & Hauntings, Demonic Possession, ESP/Remote Viewing, Hypnosis, Self-Help Movement, Ancient Astronauts, UFOs, Alien Abduction, Illuminati, Higher Education, Daily Occult News, *Skeptic's Corner*: Atheism, Creation vs. Evolution, Alternative Science, Holistic Health, Cryptozoology, Holocaust Denial, Penn and Teller, Brian Brushwood, James Randi, Michael Shermer, Arthur C. Clarke, Carl Sagan