

2

ENGLISH FREEMASONRY AND REVOLUTION

When the Grand Lodge was founded (1717), George I had been on the throne only three years. The prominent in Masonry were poised to have a hand in the manipulation of the new Hanoverian dynasty.

British journalist, Stephen Knight¹

In the 17th century, a redistribution of political power was required to protect the newly rich of the British Isles, who had grown wealthy during the expansion of the British colonies. This new elite were Freemasons, who gave England the Glorious Revolution of 1688 - our modern world's first experiment with representative government.

British journalist Stephen Knight documents in his book *The Brotherhood* that English Freemasonry after the rebellion was involved in every walk of life. Affiliation with the Lodge was a prerequisite for anyone, including the king, who wanted to achieve prominence and influence. Knight's most significant point is that from that day until now English Freemasonry has been deeply involved in British politics.²

Prior to the Glorious Revolution of 1688, ecclesiastical persecution had fueled the fires of rebellion. For instance, during the reign of Edward III (r.1327-1377), the church in England had become corrupted by error and superstition. The light of the Gospel of Christ was greatly eclipsed by human inventions, burdensome ceremonies, and gross idolatry. John Wycliffe (1330-1384), desiring to expose these errors, translated the Bible into English. When many began to follow his teachings, the clergy prevailed upon the king to permit a bill to be brought before parliament to settle the issue. The bill passed in 1401. It read in part: "whatsoever they were that should read the Scriptures in the mother-tongue [which was then called 'Wycliffe's learning'], they should forfeit land, cattle, body, life, and goods, from their heirs for ever, and so be condemned for heretics to God, enemies to the crown, and most arrant traitors to the land."³

Religious persecution convulsed England for the next century and a half- not subsiding until the reign of Elizabeth I (r.1558-1603). The

95

most bloody slaughters occurred during the reign of Elizabeth's half-sister Mary I (r.1553-1558), nicknamed Bloody Mary. John Foxe⁴ (1517-1587) wrote of the sufferings of Protestants during her reign. A story taken from *Foxe's Book of Martyrs* (1569) will demonstrate the horrors suffered by British Protestants who lived under Mary.

Protestant Martyr: Martyrdom of John Hooper

About eight o'clock, on February 9, 1555, he was led forth, and many thousand persons were collected, as it was market day. All the way, being straitly charged not to speak, and beholding the people, who mourned bitterly for him, he would sometimes lift up his eyes towards heaven, and look very cheerfully upon such as he knew; and he was never known, during the time of his being among them, to look with so cheerful and ruddy a countenance as he did at that time. When he came to the place appointed where he should die, he smilingly beheld the stake and preparation made for him, which was near unto the great elm tree over against the college of priests, where he used to preach.

Now, after he had entered into prayer, a box was brought and laid before him upon a stool, with his pardon from the queen, if he would turn. At the sight whereof he cried, "If you love my soul, away with it!" The box being taken away, Lord Chandois said, "Seeing there is no remedy; despatch him quickly."

Command was now given that the fire should be kindled. But because there were not more green fagots than two horses could carry, it kindled not speedily, and was a pretty while also before it took the reeds upon the fagots. At length it burned about him, but the wind having full strength at that place, and being a lowering cold morning, it blew the flame from him, so that he was in a manner

little more than touched by the fire.

Within a space after, a few fagots were brought, and a new fire kindled with fagots, (for there were no more reeds) and those burned at the nether parts, but had small power above, because of the wind, saving that it burnt his hair and scorched his skin a little. In the time of which fire, even as at the first flame, he prayed, saying mildly, and not very loud, but as one without pain, "O Jesus, Son of David, have mercy upon me, and receive my soul!" After the second fire was spent, he wiped

96

both his eyes with his hands, and beholding the people, he said with an indifferent, loud voice, "For God's love, good people, let me have more fire!" and all this while his nether parts did burn; but the fagots were so few that the flame only singed his upper parts.

The third fire was kindled within a while after, which was more extreme than the other two. In this fire he prayed with a loud voice, "Lord Jesus, have mercy upon me! Lord Jesus receive my spirit!" And these were the last words he was heard to utter. But when he was black in the mouth, and his tongue so swollen that he could not speak, yet his lips went until they were shrunk to the gums; and he knocked his breast with his hands until one of his arms fell off, and then knocked still with the other, while the fat, water, and blood dropped out at his fingers' ends, until by renewing the fire, his strength was gone, and his hand clave fast in knocking to the iron upon his breast. Then immediately bowing forwards, he yielded up his spirit.⁵

Many British Protestants suffered in the flames during the Reformation. Throughout these years the monarchs of England, driven by the Church, slaughtered or imprisoned thousands who did not adhere to Church doctrine. Some of the most imaginative methods of torture were used - all in the name of God!

Suppressing spiritual opposition was only part of the responsibility of the Inquisition. Scientific experimentation was tried as well. Ignorant kings and clergy had conceived certain superstitions that the earth was flat and that the sun orbited the earth. They forbade any scientific discovery that refuted their doctrine. All across Europe the Inquisition ruled that inventors be burned at the stake for practicing witchcraft.

While it is true that many Rosicrucian alchemists at the time were practicing witchcraft, the Church suppressed solid scientific theory as well. The story of Galileo, recalled in *Foxe's Book of Martyrs*, is a prime example:

The most eminent men of science and philosophy of the day did not escape the watchful eye of this cruel despotism. Galileo, the chief astronomer and mathematician of his age was the first who used the telescope successfully in solving the movements of the heavenly bodies. He discovered that the sun is the center of motion around which the earth and various planets revolve. For making this great discovery Galileo was brought before the Inquisition, and for a while was in great danger of being put to death.

97

After a long and bitter review of Galileo's writings, in which many of his most important discoveries were condemned as errors, the charge of the inquisitors went on to declare, "That you, Galileo, have upon account of those things which you have written and confessed, subjected yourself to a strong suspicion of heresy in the Holy Office, by believing, and holding to be true, a doctrine which is false, and contrary to the sacred and divine Scripture - viz., that the sun is the center of the orb of the earth, and does not move from east to the west; and that the earth moves, and is not the center of the world."

In order to save his life, Galileo admitted that he was wrong in thinking that the earth revolved around the sun, and swore that - "For the future, I will never more say, or assert, either by word or writing, anything that shall give occasion for a like suspicion." But immediately after taking this forced oath he is said to have whispered to a friend standing near, "The earth moves, for all that." ⁶

Is it any wonder that the many revolutions connected with political, economic, religious, and scientific enlightenment, separating Church from State, finally plunged men into a time of terror and blood? When

the revolutions took hold, England was the first to fall.

A Templar King for England

The conspiracy behind the Glorious Revolution began in London in 1603, after the death of childless Queen Elizabeth I. As we have seen, she had provided an heir by appointing the Templar king of Scotland to ascend the British throne upon her death. King James Stuart VI of Scotland became King James Stuart I of England.

Priory of Sion and the Lost King

The Priory of Sion of course could not allow the Templars to capture so powerful a throne. For the third time Sion found herself battling her adversary. Sion's duty was to protect the interests of the Merovingian bloodline. As the Priory documents state, "Without the Merovingians, the Priore de Sion would not exist, and without the Priore de Sion, the Merovingian dynasty would be extinct." ⁷

98

To make sure Merovingian interests were protected, the Grand Masters of Sion were given assignments that, if properly carried out, would guarantee the perpetuation of the Grail bloodline. The Grand Masters were and are carefully selected by the Merovingian monarch currently holding the title "King of Jerusalem." Priory documents confirm that a secret Merovingian King of Jerusalem exists at all times, reigning from one of the thrones in Europe: "The King is shepherd and pastor at the same time." He is revered as a god, and the "temporal sovereigns are aware of his existence, acknowledge him, respect him, and fear him." ⁸

Although invisible to the world, his elevated position is known to the Merovingian monarchs. To the initiated, the "King of Jerusalem" is regarded as the "Lost King."

Spymasters and Conspirators: The Grand Masters of Sion

Grand Masters of Sion were privy to the identity of the Lost King. Selected for their ability to advance the conspiracy, their occupation in life was determined by their assignment. Some were, or became famous men, such as Leonardo Da Vinci, Sir Isaac Newton, and Victor Hugo. Others remained obscure. Many achieved fame in the performance of their assignment, unless they met failure - then history seems to have forgotten them. ⁹

Sion's Grand Masters were always headquartered close to their assignment. Although the Lost King chose their task, the Grand Master designed what action to take to complete it. No one made that decision for him. He could operate alone, or employ as much help as required.

Every action of a reigning Grand Master appears to have revolved around one of two assignments: (1) the protection of the "Lost King" and his immediate bloodline; or (2) the protection of the confiscated Templar treasure. The successful conclusion of each assignment was to further advance the ultimate goal of Sion: that of moving toward a universal government ruled by the King of Jerusalem himself. ¹⁰

These assignments made the Grand Masters' lives precarious, requiring brilliance, cunning, subversiveness, and expendability. Should they accept their assignment, they were either victorious, or they were destroyed - giving tremendous incentive for success. If their goal was achieved, they could become famous - perhaps wealthy.

Explaining what awaits the Grand Master for success or failure, one of the Priory documents states: As "Custodians of a secret, one can only exalt them or destroy them." The document further states that

99

upon the death of a Grand Master his "wake is attended by a perfume of magic in which sulphur is mingled with incense - the perfume of the Magdalen" - indicating, of course, both the glory and the suffering which

he carries in accepting and carrying out the assignment.¹¹

GRAND MASTERS (GM) OF SION VS. THE STUARTS

Robert Fludd (GM 1595-1637): Father of Rosicrucian-English Masonry

The Merovingian kings reigned on the Continent of Europe protected by the British crown. But when a Templar monarch ascended the British throne in 1603, the Lost King took action by appointing Robert Fludd Grand Master of the Priory of Sion.

Robert Fludd was England's leading exponent of esoteric thought. Although he never claimed to be a Rosicrucian, which movement was causing a sensation in Germany, Fludd warmly endorsed it, declaring that the "highest good" was the "Magia, Cabala and Alchymia of the Brothers of the Rosy Cross."¹²

The *Encyclopedia of Freemasonry* claims that Fludd was "a prominent member of the Rosicrucian Fraternity.... Rosicrucianism was perhaps indebted more to Fludd than to any other person for its introduction from Germany into England, and it may have had its influence in molding the form of Speculative Freemasonry...."¹³ Quoting the London *Freemason Magazine* (April, 1858, p.677) the *Encyclopedia of Freemasonry* further reports that "Fludd must be considered as the immediate father of Freemasonry...."¹⁴ The *Encyclopaedia Britannica* concurs by reporting that Fludd's writings were "a principal source of the symbolic ideas of freemasonry [sic]."¹⁵

When the Stuarts appeared certain to ascend the throne, Fludd devoted his life to writing and researching Rosicrucianism. In all England there were only the masonic workingman guilds, but as yet no esoteric society available to subvert the Templars. Apparently Fludd's assignment was to prepare the ground for receiving the Rose-Croix from Germany to conspire against the Templar throne at some future date.

Meanwhile, Fludd worked his way into the good graces of James I, and according to the authors of *Holy Blood, Holy Grail*, he "was among the conclave of scholars who presided over the translation of the *King James Bible*."¹⁶ Fludd's presence may explain why an English translation of the Bible contains the French spelling of "Sion" in every location found in the New Testament (KJV only).

100

Johann Valentin Andrea (GM 1637-1654): Creator of Secret Societies

Valentin Andrea, son of a Lutheran pastor and theologian from Wurttemberg, Germany, was unscathed by the chaos of the Thirty Years War. His primary assignment appears to have been the same as his predecessor: to popularize Rosicrucianism by writing the *Chemical Wedding of Christian Rosenkreuz*. After Fludd had prepared the masonic workingman guilds in England for its reception, Andrea imported Rosicrucians from Germany. *Holy Blood, Holy Grail* confirms that

Amidst the turmoil raging around him Andrea created a network of more or less secret societies known as the Christian Unions. According to Andrea's blueprint, each society was headed by an anonymous prince, assisted by twelve others divided into groups of study. The original purpose of the Christian Unions was to preserve threatened knowledge - especially the most recent scientific advances, many of which the Church deemed heretical. At the same time, however, the Christian Unions also functioned as a refuge for persons fleeing the Inquisition - which accompanied the invading Catholic armies and was intent on rooting out all vestiges of Rosicrucian thought. Thus, numerous scholars, scientists, philosophers, and esotericists found a haven in Andrea's institutions. Through them many were smuggled to safety in England - where Freemasonry was just beginning to coalesce. In some significant sense Andrea's Christian Unions may have contributed to the organization of the Masonic lodge system.⁷

The Creation of Masonic Lodges in England

Once in England these refugees from the Inquisition infiltrated the guilds Fludd had prepared, while continuing correspondence with Andrea on the Continent. Within a half century they had completely taken over operative masonry and formed what they called Speculative Masonry, keeping the first three degrees of the workingman guilds, and superimposing on them Rosicrucian rituals. They inducted many of the newly rich into their society.

They also made contact with one Elias Ashmole (1617-1692), a celebrated antiquarian, expert on chivalric orders and author of the well-known *History of the Order of the Garter*, initiating him into their

101

Rosicrucian Masonic Lodges in 1646. They became intimate with the young, precocious Robert Boyle, who was destined to be the next Grand Master of the Priory of Sion. And they inducted into their form of Masonry a rebel by the name of Oliver Cromwell (1599-1658), directing him to the forefront of the revolution.¹⁸ (Ashmole would later turn Masonry against Cromwell.)

Cromwell and Rosicrucian Freemasonry

While the invisible arm guiding Cromwell was Rosicrucian Masonry, he, as a former Unitarian turned Puritan, was a recognized Protestant, making his rebellion in England look like a Protestant movement. Yet a careful study of Unitarianism will reveal that its religious dogma is identical to deistic Freemasonry. In fact, Oliver Cromwell was first and foremost a Mason, as were many of the Puritans. His Masonic affiliation was confirmed years later by French Freemasons, whose ceremonies originated with the Templars he ousted. Frenchmen claimed Cromwell was a high initiate of Masonic mysteries and used the system for his own elevation to power.¹⁹

Abbe Larudan, a Catholic expert on Masonry from Amsterdam, in his book, *The Freemasons Crushed* (1746), claims that Oliver Cromwell "established the Order [of Freemasonry] for the furtherance of his [own] political designs," and that "Freemasonry was organized, its Degrees established, [and] its ceremonies and ritual prescribed" by Cromwell and several of the adherents he initiated. Larudan further alleges that "The Institution was used by Cromwell for the advancement of his projects, for the union of the contending parties in England, for the extirpation of the monarchy, and his own subsequent elevation to supreme power."²⁰

Mackey's Encyclopedia of Freemasonry attempts to discredit Larudan: "[Larudan] writes with seeming fairness and mildness. But it is hardly necessary to say that this theory of the origin of Freemasonry finds no support either in the legends of the Institution, or in the authentic history that is connected with its rise and progress."²¹

However, another Masonic publication, *History and Evolution of Freemasonry*, affirms Oliver Cromwell's links to Masonry. Cromwell, it says, regularly met at the Masonic Lodge in the tavern called Crown. This was a Lodge for the aristocratic Rosicrucian gentry, the new elite who were the newly rich.²² Cromwell was supposed by many to be a Rosicrucian himself, since he was on the best of terms with them.²³ This view is endorsed by the *Encyclopedia of Freemasonry*.²⁴

102

Although Cromwell was indirectly selected by the Grand Master of the Priory of Sion to foment revolution, there is no evidence that the Protector was personally associated with Sion. There is ample evidence, however, that he was surrounded by Rosicrucians and that his revolution was plotted in Rosicrucian Masonic Lodges. English Masonry, however, had a second house - the Templar Masonic Lodges.

A Masonic House Divided

During Cromwell's day Masonry in England was not yet united. Each lodge operated independently.

Some backed Cromwell, while others supported the Stuarts. Cromwell gained control of the government because his Masonic sect was more powerful. Less than a decade after Cromwell's Protectorate began in 1653, an opposition Masonic sect, the Levellers - whose symbols were the square and compass - supported the Royalists and shifted the balance of power back to the dethroned Stuart kings. English Lodges by the end of the 17th century were once again Royalist.²⁵

On the surface, embryonic Masonry seems to have consisted of several splintered factions trying to wrest power from each other, when in fact their conflicts were a continuation of the division between the Knights Templar and Sion's Rosicrucians. The Masonry to which Cromwell belonged was Rosicrucian. Stuart Freemasonry, known as Jacobite Freemasonry after 1688, and later as Scottish Rite Freemasonry on the Continent, was of Templar origin, hearkening back to Jacques de Molay.

Cromwell's Revolution: The Triumph of Rosicrucian Masonry

A century before Cromwell's revolution, John Hooper, and many more Protestants like him, were burned at the stake. When Protestantism was protected by Queen Elizabeth in 1558, the Reformers were no better than their persecutors, for they punished Catholics as severely. Consequently, many Catholics fled to Ireland, where they were protected by "The Defenders," an Irish Catholic order founded by Roger Moore in 1562 to protect Crown and Church against the Protestant Reformers. Behind Moore were French and Spanish Jesuits. In 1641, The Defenders rose and massacred many Irish and English Protestants, but were crushed by Cromwell in 1649.²⁶

Oliver Cromwell, the political standard-bearer of triumphant Protestantism, became Lord Protector of England four years after he

103

had the Stuart king, Charles I, beheaded on January 30, 1649. The historians Durant, in *The Story of Civilization, Vol. VI*, describe the executions:

Prince Charles dispatched from Holland a sheet bearing only his signature, and promised the judges to abide by any terms they would write over his name if they would spare his father's life. Four nobles offered to die in Charles's stead; they were refused. Fifty-nine judges, including Cromwell, signed the death sentence. On January 30, before a vast and horror-stricken crowd, the King went quietly to his death. His head was severed with one blow of the executioner's ax. "There was such a groan by the thousands then present," wrote an eyewitness, "as I never heard before and desire I may never hear again."²⁷

Was the execution legal? Of course not. On the basis of existing law, the Parliament progressively and rudely appropriated royal rights sanctioned by the precedents of a hundred years. By definition a revolution is illegal; it can advance to the new only by violating the old. Charles was sincere in defending the powers he had inherited from Elizabeth and James; he was sinned against as well as sinning; *his fatal error lay in not recognizing that the new distribution of wealth required, for social stability, a new distribution of political power.*²⁸

The newly wealthy of whom the Durants speak were in fact the Rosicrucian gentry who had co-opted one of the opposing factions of Operative Masonry. Many of this class were shareholders in the monopolistic British East India Company. They accumulated their riches through trade with the colonies, i.e., cotton trade from the new world in exchange for African slaves; opium, tea, and spices from the Orient. Others became prosperous through scientific inventions during the Renaissance, which provided the means for manufacturing saleable goods from these raw materials, again traded by the East India Company.

The nouveau-rich wanted a political voice. Without it they were subject to lose, through greedy taxation without representation, what they had gained. "Absolute Monarchy must be changed to a Constitutional Monarchy for our protection," they demanded.

Masonic Lodges afforded protection. There they could meet and plan a strategy to gain a political foothold. Once in government, Masonry remained a covert political force to assure that their voice survived. As

British journalist Stephen Knight writes in *The Brotherhood*, Englishmen saw "the need to preserve the gain of the Civil War of 1642-1651 - the limitation of the power of the King.... Whether Lodges as such or Masons as Masons took part in the initiative to invite William of Orange and his consort Mary to become joint sovereigns in 1688 is not known, but the suggestion is plausible."²⁹

Funding Cromwell's Revolution

When Cromwell had dethroned the Stuart monarchy, he dissolved all Crown-protected monopolies, including the British East India Company (BEIC). For three years the BEIC ceased to exist as a chartered corporation. In October 1657, however, short of capital for his new government, Cromwell granted the company a new charter in return for financial aid.³⁰ The BEIC stockholders rushed to join Cromwell's now ascendant Masonic Lodge.

Cromwell and Jewish Financing

The Jews of Amsterdam also helped to finance Cromwell's government. As the most persecuted and destitute of all people, they would buy their freedom if necessary. Will and Ariel Durant, in *The Story of Civilization: The Age of Reason Begins*, tell of the Jewish misery. The Durants write that the Christians of Europe, in order to protect their faith,

sought to isolate the Jews with geographical barriers, political disabilities, intellectual censorship, and economic restraints. Nowhere in Christian Europe before the French Revolution - not even in Amsterdam - were they allowed full citizenship and its rights. They were shut out from public office, the army, the schools and universities, and the practice of law in Christian courts. They were heavily taxed, they were subject to forced loans, they might at any time suffer confiscation of their property. They were excluded from agriculture by restrictions on the ownership of land, and by the haunting insecurity that forced them to put their savings in currency or movable goods. They were ineligible to the guilds, for these were partly religious in form and purpose, and required Christian oaths and rituals. Limited to petty industry, to commerce

and finance, they found themselves harassed even in these occupations by special prohibitions varying in place and changeable at any time: in one district they could not be peddlers, in another they could not be shopkeepers, in another they must not deal in leather or wool. So most Jews lived as small tradesmen peddlers, dealers in secondhand goods or old clothes, tailors, servants of their richer fellow men, craftsmen making goods for Jews. From these occupations, and the humiliations of the ghetto, the poorer Jews developed those habits of dress and speech, those tricks of trade and qualities of mind, that were distasteful to other peoples and higher ranks.³¹

Masonic Promise to Rebuild Solomon's Temple

Thus when Cromwell guaranteed the Jews he would relieve their plight, they agreed to bankroll his revolution. In appreciation, Cromwell invented the allegory of the Temple of Solomon and promised the Jews that Masonry would one day rebuild their Temple.³²

Monsignor Dr. George E. Dillon, in *Freemasonry Unmasked*, writes:

The building of the Temple of Solomon was the dream of their lives. It is unquestionable that they wished to make common cause with other bodies of persecuted religionists. They had special reason to welcome with joy such heretics as were cast off by Catholicity. It is, therefore, not at all improbable, that they admitted into their secret conclaves some at least of the discontented.. .burning for revenge

upon those who dispossessed and suppressed [them]....³³

Some Jews also looked to Cromwell as a possible Messiah. As the Durants remark, "To the Jews so dispersed, and so often destitute and maligned, the prop of life was the faith that someday soon the real Messiah would come to raise them out of misery and ignominy to power and glory. 34

Nesta Webster elaborates: "Now, just at this period the Messianic era was generally believed by the Jews to be approaching, and it appears to have occurred to them that Cromwell might be fitted to the part. Consequently emissaries were despatched to search the archives of Cambridge in order to discover whether the Protector could possibly be of Jewish descent. This quest proving fruitless, the Cabalist Rabbi

106

of Amsterdam, Manasseh ben Israel, addressed a petition to Cromwell for the readmission of the Jews to England."³⁵

Partial Emancipation of English Jews

Cromwell did win partial emancipation for his Jewish friends, but not without opposition. The Anabaptists, a radical Protestant sect that advocated rebaptism for church membership and promoted the separation of church and state, denounced Cromwell as the Beast of the Apocalypse because of the Messianic way in which he presented himself to the Jews.³⁶ (Scripture indicates that the Jews will worship the Beast as their Messiah during the Tribulation - see chapter 27.) Edith Starr Miller, in *Occult Theocracy*, tells us of the disaster which later renewed anti-Jewish sentiment in England:

After the death of Charles I, Cromwell appointed an assembly of lawyers and divines to consider the petition of Manasseh ben Israel demanding the abolition of the legal exclusion of the Jews from England. In December 1655 the legal prohibition was removed. Eleven years after occurred the great fire of London.³⁷

The commercial center of the city was almost wiped out. But the political heart of the city, Westminster, was saved. Altogether two-thirds of London was destroyed.³⁸ Of course, the fire was blamed on the Jews, but there was no proof to substantiate the charge.³⁹

The Jews Switch Sides and Back Templar Rivals

Not satisfied with Cromwell's partial success in winning them freedom, the Jews financially backed the Stuart cause to regain the British throne for Templar Freemasonry. The Jews anticipated that the Stuarts would give them full emancipation for their financial services.

The Jews also turned to Elias Ashmole, who had been inducted into Rosicrucianism in 1646, and through him turned the Rosicrucian Masonic system against Cromwell, so that towards the end of the 17th century that Order also rallied to the Stuart cause.⁴⁰

Without Jewish financial support, Cromwell's government faltered and collapsed, plunging the nation into depression. The British began

107

calling for the return of the Stuarts, in hopes that a change of administration would better their desperate condition. To avoid another civil war, the Rosicrucians permitted the Stuart Templar King, Charles II, to reclaim the throne of England eleven years after his father was beheaded.

Robert Boyle (GM 1654-1691): Masonry Founds the Royal Society of England

Robert Boyle, a Rosicrucian alchemist, was at the head of the Priory of Sion when Cromwell was still

in power, but before Templar Charles II ascended the throne. In his letters, Boyle speaks repeatedly of the "Invisible College," which the authors of *Holy Blood, Holy Grail* suggest was a secret code name for the Priory of Sion, or at least for the Grand Master's activity.

Robert Boyle appears to have been preoccupied with alchemy. His voluminous correspondence with the Continent deals extensively with alchemy and alchemical experimentation. More important, his letters confirm his membership in a secret hermetic society - probably the Rosicrucians.⁴¹

Boyle's interest in alchemy, however, masked his main occupation. With another Stuart king on the throne, his primary task was to control Charles II. He accomplished this through the Royal Society of 1660, created the same year Charles II ascended the throne. Its founders were solely Rosicrucian Masons, including the Grand Master of Sion, Robert Boyle, and the next Grand Master, Isaac Newton. They graciously appointed the Templar king as patron and sponsor of the Society.⁴²

Young and naive Charles II could hardly resist such a prestigious appointment, one that associated him with scientific minds. Consequently, Charles took advice from Rosicrucian Sionists, instead of from the Templars who brought him to power.

The Durants have called King Charles' 25-year-long reign (1660-1685) incompetent. But he was incompetent because his advisors assured it. Sion had played this game for 800 years!

Sion's Plot to Rid England of the Templar Stuarts

In 1660 the Priory of Sion could have easily assassinated Charles U. The decapitation of Charles I eleven years earlier, however, had turned too many subjects against the revolution. Any move against the young monarch would mean civil war, which would not be in Sion's best

108

interest. With a faltering economy, and Cromwell's death in 1658, Sion was determined to preserve its advances, even if that meant returning a Stuart to the throne - for a while, at least. If Charles H were kept incompetent, Stuart enthusiasm would gradually weaken, reversing the Masonic royalist trend.

Twenty-five years passed before the strategy worked. James II, brother of Charles H, ascended the throne in 1685. Great Britain, however, had enough of incompetency. James' reign only lasted three years before he was dethroned by the Glorious Revolution of 1688.

Again the Jews were in the financial forefront of revolution. In 1688 they helped their cause by funding William of Orange against James ~ By this time, as the Durants write, the Jews were heavily involved in British commerce: "The Jewish mind, sharpened by hardship, oppression, and study, developed in trade and finance an acquisitive subtlety never forgiven by their competitors. The activity of Jewish exporters and importers played a significant part in the prosperity of Hamburg and Amsterdam. One twelfth of England's foreign trade passed through Jewish hands in the first half of the seventeenth century. "44 As a result Jewish merchants and bankers rapidly became wealthy. They were so wealthy, in fact, that from Cromwell on we will witness some prominent Jews heavily involved in funding revolution through secret societies in an effort to bring about the one-world government of the Priory of Sion.

Throughout the British insurrections, Jews were continually shifting loyalty, not to gain power or wealth, but to guarantee and increase their freedom. Thus, Jews were not directing the Glorious Revolution, as some conspiracy authors would have it, but rather were taking advantage of an opportunity for freedom, as any downtrodden people would do if found in the same untenable circumstances.

Knight maintains the revolution was not Jewish but purely Masonic when he writes that Englishmen saw "the need to preserve the gain of the Civil War of 1642-1651- the limitation of the power of the King.... Whether Lodges as such or Masons as Masons took part in the initiative to invite William of Orange and his consort Mary to become joint sovereigns in 1688 is not known, but the suggestion is plausible."⁴⁵

Sir Isaac Newton (GM 1691-1727): Religious Sceptic and Masonic Fellow Traveller

Robert Boyle was close friends with the next Grand Master of Sion, even teaching him the secrets of alchemy. His name was Isaac Newton.

Reigning as Grand Master from 1691-1727, his assignment was that of caretaker of a perfected revolution.

Newton was educated at Cambridge and elected in 1672 to the Royal Society. During this time he was intimate with a young French Protestant refugee, Jean Desaguliers, also an alchemist and one of the Royal Society's two curators of experiments. So close was their friendship that according to the *Encyclopedia of Freemasonry*, Newton stood godfather to Dr. Desaguliers's daughter.⁴⁶ In the years that followed, Desaguliers became one of the leading figures in the astonishing proliferation of English Freemasonry throughout Europe. He was also instrumental in initiating into Freemasonry the Duke of Lorraine, a Merovingian whose younger brother would become a future Grand Master of the Priory of Sion on the Continent.

There is no record that Isaac Newton himself was a Mason. Certain of his attitudes and works, however, reflect interests shared by Masons. For example, like the Masons he "ascribed great significance to the configuration and dimensions of Solomon's temple. The dimensions and configuration of the temple he believed to conceal alchemical formulas; and he believed the ancient ceremonies in the temple to have involved alchemical processes."⁴⁷

Mackey's: Encyclopedia of Freemasonry indicates the Masons' desire to claim Newton as one of their own, at least by association: "The Royal Society was the apple of Newton's eye; Newton in turn was the leader, inspiration, and glory of the Royal Society; and the membership of the Royal Society was wholly Masonic; Newton was therefore in a Masonic circle."⁴⁸

Holy Blood, Holy Grail declares that "If Newton's scientific interests were less orthodox than we had at first imagined, so were his religious views. He was militantly, albeit quietly, hostile to the idea of the Trinity.... He questioned the divinity of Jesus and avidly collected all manuscripts pertaining to the issue. He doubted the complete authenticity of the New Testament, believing certain passages to be corruptions interpolated in the fifth century. He was deeply intrigued by some of the early Gnostic heresies and wrote a study of one of them."⁴⁹

Charles Radcliffe (GM 1727-1746)

There seems to be no personal relationship between Isaac Newton and Charles Radcliffe, who was a known Mason and the final British Grand Master of the Priory of Sion. After Oliver Cromwell's British

revolution was solidified, after the Glorious Revolution of 1688 permanently dethroned the Stuarts, and after English Freemasonry was united in 1717 and the Templar Stuarts exiled to France - Charles Radcliffe went with them. His assignment was to make sure they did not return.

The Birth of French Freemasonry

French Freemasonry was born, as we have seen, with the arrival of the exiled Stuarts in France. Newly established French Freemasonry, as might be expected, altered the Temple of Solomon myth to reflect its own origins and political aspirations. Nesta Webster notes that "when the revolution of 1688 divided the Royalist cause, the Jacobites who fled to France with James II took Freemasonry with them. With the help of the French they established lodges in which, it is said, masonic [sic] rites and symbols were used to promote the cause of the Stuarts. Thus the land of promise signified Great Britain, Jerusalem stood for London, and the murder of Hiram [which originally was symbolic of their Templar Grand Master Jacques de Molay] represented the execution of Charles I."⁵⁰

Webster reports the consequent shift in English Freemasonry: "Freemasonry in England did not continue to adhere to the Stuart cause as it had done under the aegis of Elias Ashmole, and by 1717 is said to have become Hanoverian."⁵¹

Knight concurs with Webster's assessment: "When the Grand Lodge was founded [1717], George I [of Hanover] had been on the throne only three years. The prominent in Masonry were poised to have a hand in

the manipulation of the new Hanoverian dynasty. "52

With English Freemasonry thus firmly in the grip of Sion's Rosicrucians, Charles Radcliffe, the next Grand Master of the Priory of Sion (GM 1727-1746), was free to "flee" to France with the Stuarts. The "Lost King" could not have made a better choice than Radcliffe, who, as a high initiate in the Knights Templar, was a double agent for the Priory of Sion.

English Masonry Unified and De-Christianized

With the Protestant Hanover dynasty securely in power, and the empire under Masonic control, it was time to unify Masonry, which

111

had been divided between Templarism and Rosicrucianism. On June 24, 1717, four London lodges of Rosicrucian Freemasons met together at the Apple Tree Tavern in Charles Street, Covent Garden, and with the oldest Master Mason as chair, they constituted themselves a Grand Lodge. Rabbi Manasseh ben Israel, the Jewish Mason from Amsterdam, had before his death designed the coat of arms that was adopted as the symbol of the Grand Lodge Assembly in London.

Seven Gnostic Gentiles, Magi of the English Rose Croix, the Order founded by the Priory of Sion, were the primary organizers of the United Grand Lodge. Who were these men? Dr. James Anderson, an Oxford graduate and known as a freethinker, was also a Presbyterian minister and preacher to the King of England. Dr. John **Theophile Desaguliers** (one of Isaac Newton's closest friends) was a lawyer, a Fellow of Sion's Royal Society, a natural philosopher and French Protestant; he had taken holy orders in England and was named Chaplain to the Prince of Wales by King George II. Desaguliers was also regarded as an occultist and an accomplished alchemist inventor. Then there was the lesser known: George Payne, a Modernist (a Masonic term denoting those who modified or changed from the so-called ancient workings of Freemasonry) who, as the second elected Grand Master, introduced the Bible into the Lodge on the pretext that Masons should take their oath on it. Finally, there were James King, Calvert, Luinden-Madden, and Elliot.⁵³

Dr. James Anderson was selected to draw up a constitution, which in Anderson's hands began the de-Christianization of the Lodge. In the new constitution, titled *Charges of a Free-Mason*, Anderson, following the Modernist line, writes, "Tis now thought more expedient only to oblige them [members of the Brotherhood] to that Religion to which all men agree, leaving their particular opinions to themselves."⁵⁴

Concerning the Anderson Constitution, Edith Starr Miller states:

"Masonry, which as a secret association had maintained its existence for years, had uncovered itself and become an avowed organization with the proclamation of the Anderson Constitution. Once in the open it was to be the universal screen behind which all secret societies, whether theurgic or political, would operate clandestinely. Masonry, with its proclamation of three philanthropic and altruistic degrees, with no apparent real secret, declaring itself Christian and non-political, would become the centre in which ignorant men, recruited and duped, could act like puppets animated by unseen hands pulling unseen strings. Thus it came about that all blows dealt to Christianity and States were prepared by the secret societies acting behind the veil of Masonry."⁵⁵

112

Anderson's Constitution opened the door to men of any and all faiths to fellowship in Freemasonry. The de-Christianizing of the Lodges, however, took nearly 100 years. Prayers in the English Lodges concluded with the name of Christ until 1813 when the Lodge again changed formulas under the "Ancients" Grand Master and freethinker, the Duke of Sussex, who made the order purely Deistic. The "Ancients" claimed that their ceremonies had come down from the ancient or operative lodges without change. By that time, Turks, Jews, Jacobites, non-jurors, Protestants and Catholics (primarily Jesuits) were admitted into the order.

Importing Pagan Elements

Throughout the eighteenth century, more and more pagan elements were brought in to replace the discarded faith of the Modernists. For example, Gnosticism was considered the Mother of Freemasonry and by it all religions would be unified; the name of Christ ending each prayer gradually died out; in Masonic quotations of Scripture (e.g. I Peter 2:5; II Thessalonians 3:2 and 13) the name of Christ was pointedly deleted from the text; and finally, eastern mysticism entered their rituals.⁵⁶

The Name of Jesus Christ Is Forbidden

To this day the sacred name of Jesus Christ is forbidden to be uttered in any Masonic assembly, as the Masons claim, "For fear of offending their non-Christian brethren." This "offense" perpetrated by Sionist Freemasonry may be the one prophesied by Paul in Romans 9:33: "As it is written, Behold, I lay in Sion a stumbling stone and a rock of offence...."

By excluding the name of Christ from the Lodge, the Ancients succeeded in introducing the undeniably occult - notably the invocation of the "lost name" of God. If the Deity was not to be identified as the Trinitarian Christian God, God then could only be defined as the Great Architect of the Universe - a name associated with the English branch of the Merovingians in the 10th century - Bera VI, known as the Architect. The authors of *Holy Blood, Holy Grail* suggest that the Masonic Great Architect of the Universe generally refers to the Merovingian bloodline, and specifically to the "Lost King" himself.⁵⁷

113

Therefore, the "lost name" of God would be the name of the secret reigning king of the Merovingians, the usurper of the Davidic line, who blasphemously claims the title, "King of Jerusalem."

The Oligarchy Conspiracy and English Freemasonry

The Durants assess England's new Parliamentary "Bill of Rights" following the Masonic revolution of 1688: "This historic proclamation expressed the essential results of what Protestant England called the 'Glorious Revolution': the explicit assertion of the legislative supremacy of Parliament, so long contested by four Stuart kings... 'absolute' monarchy by 'divine right' had been changed into a territorial oligarchy characterized by moderation, assiduity, and skill in government, cooperating with the princes of industry, commerce, and finance, and generally careless of the artisans and peasantry. The upper middle classes benefited substantially from the revolution. The cities of England recovered their freedom [only] to be ruled by mercantile oligarchies."⁵⁸

The Durants clearly recognize the wealth, influence, and political power of the mercantile oligarchies of England. Only conspiracy researchers, however, have recognized the union between wealthy industrialists, merchants, bankers and monarchs through their association in the brotherhood of aristocratic English Freemasonry. This "association" is what has been called the Oligarchy conspiracy.

It is true that only the upper middle classes benefited from the English revolution. Just as the Templar Stuart kings had failed to recognize and grant the aristocracy a voice in their government, so too the new Masonic Oligarchy failed to recognize the needs of those beneath them - poor workingmen. More than 100 years passed before the common laborer won recognition. His success, however, came through a more sinister Templar Masonic revolution then brewing on the continent of Europe. That which the aristocrats won in their capitalistic English Masonic revolution, they were destined to lose in the socialist French Masonic revolution.

Summation

Five of the eight "octopus theories" have been addressed in this chapter. We have learned that the oligarchy is made up of royalty, **world bankers and multinational corporations. We have seen how**

and why the Jews were involved - financing the Revolution only for the purpose of gaining their own freedom. We have discovered that these four theories are housed within the fifth theory, Rosicrucian English Freemasonry.