

FORUM POSTS FOR DECEMBER 2023

Post December 1st

Dear friends, with hindsight, many would say that one of the “*Light’s*” greatest successes was through the member of the “*Orders of the Quest*” I mentioned in the previous “upstepping.” To reiterate, this individual was responsible for the most important invention of the millennium. I am of course referring to Johannes Gutenberg, who along with the mass production of paper, his invention of the printing press facilitated the dissemination of knowledge throughout Christendom through secret societies.

Rightfully speaking, if I was to follow the timeline, Johannes Gutenberg would have appeared in the previous “upstepping” because he died in 1468. I chose to discuss him here, because it is during the 17th century that his invention would have the most relevance to the “*Light’s*” objective. Ultimately though, Gutenberg’s legacy transcends the passing of time. We see this in the “ranking” of the most influential people of the millennium on the A&E Network, where Gutenberg was listed “#1 on their list. Moreover, “Time–Life magazine picked Gutenberg’s invention as the most important of the second millennium.” Gutenberg’s entry on Wikipedia reports that he was “a German goldsmith” as well as a “printer.” Forgetting the debate of who invented it first, he “is credited with being the first European to use movable type printing, in around 1439, and the global inventor of the mechanical printing press.” Again, his most famous accomplishment was the printing of the Bible, which is denoted by giving it the name the Gutenberg Bible. The entry says his Bible “has been acclaimed for its high aesthetic and technical quality.”

In my research, I found a connection between Gutenberg and an artist known as the *Master of the Playing Cards*. I was familiar with Gutenberg’s reputation as the inventor of the printing press, but I was unfamiliar with his connection to this mysterious “artist.” Still, in reading of this enigmatic “*Master*”, I was reminded of Manly P Hall’s “unknown philosophers.” Furthermore, although it is disputed which came first, our modern playing deck is a version of the Tarot’s Minor Arcana, subsequently, I was intrigued as to who this “*Master of the Playing Cards*” was? Since another name for the “unknown philosophers” was the “*Orders of the Quest*”, I wondered if the *Master of the Playing Cards* was one of these “unknown philosophers” that secretly guided Humanity throughout time? As stated, these

individuals appear at opportune moments to ensure certain events occur and then mysteriously fade back into history. Was Gutenberg's connection to the "*Master of the Playing Cards*" such a case? Wikipedia's entry on "*Master of the Playing Cards*" only served to add to the mystery:

The Master of the Playing Cards was the first major master in the history of printmaking. He was a German (or conceivably Swiss) engraver... painter, active in South-Western Germany from the 1430s to the 1450s... called "the first personality in the history of engraving." Various attempts to identify him have not been generally accepted... remains known only through his 106 engravings, which include the set of playing cards in five suits from which he takes his name...

I was surprised to discover that Johannes Gutenberg was associated with the Rosicrucians, which indicated that he was the representative of the "Light", sent to facilitate their teachings. That said, according to Francis Yates, it is Gutenberg's successors, namely, the printers of the 16th and 17th centuries who were associated to the Rosicrucians and Hermeticists of Europe. One of the printers she singles out is Johann Theodore De Bry who published several Rosicrucian authors. Another famous author published by De Bry was Robert Fludd, the English "Paracelsist physician." Ms. Yates relates that Robert Fludd's "philosophy" descended from the Renaissance era "Magia and Cabala", together with "Paracelsist alchemy." Moreover, Fludd showed that he was inspired by John Dee.

I was most interested to learn from Ms. Yates that King James I was terrified of the magical arts, which she relates was the king's "most deep-seated neurosis." The king demonstrated this in the way he treated Dr. Dee. Unlike Queen Elizabeth, James distrusted the good doctor, refusing to see him and submitting the famous esotericist to "a kind of banishment." Robert Fludd was also labeled as a practitioner of the magical arts by King James and viewed with suspicion. Seemingly, attempting to interest the king in Hermetic philosophy, Fludd "dedicated" the first volume of his "Oppenheim volumes the 'History of the Macrocosm' to James." According to Ms. Yates he also strategically "saluted" King James with "the epithet sacred to Hermes Trismegistus."

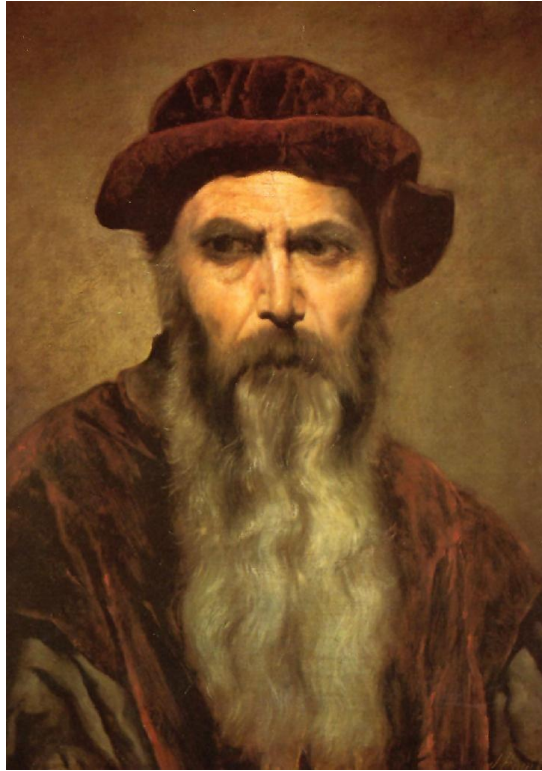
Robert Fludd's entry on Wikipedia reports that from 1598 to 1604, he studied medicine, chemistry, and the occult in Europe. Nevertheless, he is "best known for his research in occult philosophy." A significant fact, is his collaboration with Johannes Kepler, "concerning the scientific and hermetic approaches to knowledge." Despite being designated as "a practitioner of the magical arts", Fludd's relationship with the king cannot have been all that bad, because the entry reports "Fludd was

allegedly a member of the committee which drafted the 'King James' translation of the bible in 1611."

Another Rosicrucian author also published by De Bry was Michael Maier. Ms. Yates tells us that Maier's extraordinary writings can be tracked by a precise "time graph." Interestingly, the "time graph" appears to concern the experience of the Winter King and Queen, since it begins one year after the marriage of Frederick and Elizabeth in 1614 and ends in 1620 when the couple leave Heidelberg. Maier's work according to Ms. Yates portrays the signature of "Hermetic mysticism." This is because it takes the form "of Hermetic or 'Egyptian' interpretation of fable and myth, as containing hidden alchemic and 'Egyptian' meanings, combined with an idiosyncratic use of alchemical symbolism." Francis Yates explains that her "study of Fludd and Maier has attempted to show that both these 'Rosicrucian' philosophers belonged to the orbit of the Frederickian movement in the Palatinate." In her book, she sums up the importance of the printers, authors and philosophers connected to the Palatinate movement, by relating that:

"The importance of printers and publishers in the movement...Hermetic philosophies from England, represented by Fludd...together with the alchemical symbolist movement, propagated by Maier...A culture was forming in the Palatinate which came straight out of the Renaissance...a culture which may be defined by the adjective 'Rosicrucian'...The movement tried to unite many hidden rivers in one stream; the Dee philosophy and the mystical chivalry from England were to join with German mystical currents. The new alchemy was to unite religious differences...it had created a culture, a 'Rosicrucian' state with its court centered on Heidelberg, its philosophic literature published within the state, having artistic manifestations in the alchemical emblem movement around Maier, and in the work of Salomon De Caus."

Returning to my earlier comment that the modern deck of playing cards represents the Minor Arcana of the Tarot, brings me back to the invention of the Tarot Cards. In the previous "upstepping", I discussed the Tarot regarding Guglielma of Bohemia. Now I want to address one of the most famous members of the "Orders of the Quest's" contribution to the Tarot. That member was the renowned Kabbalist and seer, Nostradamus. I first realized that Nostradamus used pictures to pass messages through history in reading about his Lost Manuscript. According to Ottavio Cesare Ramotti's, *Nostradamus The Lost Manuscript*, which I discussed in the previous "upstepping", this manuscript contained 72 graphic plates. So, at this point, it would be beneficial to briefly review this remarkable book again. Have a great day, love always, Suzzan.



Johannes Gutenberg circa. 1393–1406 to 1468

According to excerpts from his entry on Wikipedia, Johannes Gutenberg was a “German inventor and craftsman who introduced letterpress printing to Europe with his movable-type printing press. Though movable type was already in use in East Asia, Gutenberg invented the printing press, which later spread across the world. His work led to an information revolution and the unprecedented mass-spread of literature throughout Europe. It also had a direct impact on the development of the Renaissance, Reformation, and humanist movements, as all of them have been described as "unthinkable" without Gutenberg's invention.”

“Johannes Gutenberg was born in Mainz (in modern-day Germany), a wealthy city along the Rhine, between the 14th and 15th centuries. His exact year of birth is unknown; on the basis of a later document indicating that he came of age by 1420, scholarly estimates have ranged from 1393 to 1406. ...His father Friele Gensfleisch zur Laden was a patrician and merchant, likely in the cloth trade... In 1386 Friele married his second wife, Else Wyrich, the daughter of a shopkeeper; Johannes was probably the youngest of the couple's three children... Scholars commonly assume that the marriage of Friele to Else, who was not of patrician lineage, complicated Gutenberg's future...”

Apparently, a “patrician” was a “class of Mainz that was considered “a privileged socioeconomic status, and their efforts to preserve this put them into frequent conflict with the younger generations” in this guild of craftsmen. We see that “A particularly violent conflict” broke out in the late Winter of 1411 “amid an election dispute.” As a result, “at least 117 patricians fled the conflict in August”, including the Gutenberg family, who “probably stayed in the nearby Eltville since Else had inherited a house on the town walls there. The archbishop mediated a peace between

the rival parties, allowing the family to return to Mainz later that Autumn.” Nonetheless, the “situation remained unstable, and the rise of hunger riots forced the Gutenberg family to leave in January 1413 for Eltville”

“No documents survive concerning Gutenberg's childhood or youth. The biographer Albert Kapr [de] remarked that ‘most books on Gutenberg pass over this period with the remark that not a single fact is known.’ As the son of a patrician, education in reading and arithmetic would have been expected. A knowledge of Latin—a prerequisite for universities—is also probable, though it is unknown whether he attended a Mainz parish school, was educated in Eltville, or had a private tutor...”

Historians seem to have reached a consensus that Johannes Gutenberg’s “studied at the University of Erfurt, where there is a record of the enrollment of a student called Johannes de Altavilla in 1418—Altavilla is the Latin form of Eltville am Rhein. Nothing is now known of Gutenberg's life for the next fifteen years, but in March 1434, a letter by him indicates that he was living in Strasbourg, where he had some relatives on his mother's side. He also appears to have been a goldsmith member enrolled in the Strasbourg militia... Following his father's death in 1419, he is mentioned in the inheritance proceedings.”

“Until at least 1444 Gutenberg lived in Strasbourg... It was in Strasbourg in 1440 that he is said to have perfected and unveiled the secret of printing based on his research, mysteriously entitled *Aventur und Kunst* (enterprise and art). ...In 1448, he was back in Mainz, where he took out a loan from his brother-in-law Arnold Gelthus, possibly for a printing press or related paraphernalia. By this date, Gutenberg may have been familiar with intaglio printing; it is claimed that he had worked on copper engravings with an artist known as the Master of Playing Cards.”

“By 1450, the press was in operation, and a German poem had been printed, possibly the first item to be printed there... It is not clear when Gutenberg conceived the Bible project, but for this, he borrowed another 800 guilders from Fust, and work commenced in 1452. At the same time, the press was also printing other, more lucrative texts... There is also some speculation that there were two presses: one for the pedestrian texts and one for the Bible. One of the profit-making enterprises of the new press was the printing of thousands of indulgences for the church, documented from 1454 to 1455.” Gutenberg completed his “42-line Bible, known as the Gutenberg Bible” in 1455, with roughly “180 copies” being printed “three quarters on paper, and the rest on vellum.” The inventor died thirteen years later “in 1468 and was buried likely as a tertiary in the Franciscan church at Mainz. This church and the cemetery were later destroyed, and Gutenberg's grave is now lost.

Remarkably, like so many unrecognized heroes, we don’t hear of Johannes Gutenberg until 1504, when he was “mentioned as the inventor of typography in a book by Professor Ivo Wittig. It was not until 1567 that the first portrait of Gutenberg.”

Post December 2nd

Dear friends, as many members know I addressed how Ottavio Cesare Ramotti claimed to have uncovered a code to find a deeper meaning for Nostradamus' quatrains. I also concluded that the code had relevance, not because it proved Nostradamus created it, but because it produced comprehensible alternative interpretations for the quatrains. In this "upstepping", I want to address the purpose of the 72 plates and the possible connection to the first printing of the Tarot in the 15th century. Not surprisingly, the entry for the Tarot on Wikipedia is one of the contested articles. However, as I believe a lot of its information has relevance, I include excerpts from it here. According to the entry, "The oldest surviving tarot cards" are "three" sets (decks) believed to be painted by the artist "Bonifacio Bembo", which were commissioned by "Francesco Sforza." Earlier in the entry, the author reports that "special motifs" on the Major Arcana, cards appear to be "ideologically determined." He or she explained that these cards were "thought to show a specific system of transporting messages."

Transporting messages between individuals appears to have become an art in the 15th and 16th centuries, because with the institution of the Inquisition, openly sharing thoughts that disagreed with the Church was a decidedly dangerous enterprise. I mentioned earlier that Trithemius created a way to encode messages, supposedly with ordinary letters, in which esotericists of the 16th century used art to convey different thoughts. With the advent of the Tarot cards, they could hide their messages in plain sight, as seen according to the entry in, "early examples" that "show philosophical, social, poetical, astronomical, and heraldic ideas."

Nostradamus's connection to the Tarot, is in two of the 72 plates in Ramotti's book containing illustrations that appear in the Major Arcana. Clearly, the depictions on the two plates below (in the comments) mirror images appearing within the Rider-Waite deck, which was not created until 1910. It shows that Nostradamus used art to portray esoteric knowledge. To demonstrate this, I reproduce an excerpt from our previous discussion:

"Looking at the evocative image of the imposing Sun on Plate 66, Craig and I were struck with the similarity to the Sun in card 19 The Sun of the Rider-Waite Tarot. To see what we mean it will help to examine the 2 versions side by side. If you look at the Suns you will observe that in both, the Sun's rays consist of straight and wavy lines and both Suns have human faces."



PLATE 66



Card 19 THE SUN

“Once we saw the similarity between Plate 66 and card 19, the question that arose was did Nostradamus use this distinctive version of the Sun to point us to the Tarot? We had already seen a similarity between the images of Plate 35, which we learned was, entitled “The Wheel of Destiny of Nations” and card 10 The Wheel of Fortune.”



Plate 35

Wheel of Destiny



Card 10

Wheel of Fortune

“As we read Mr. Ramotti’s book and examined the Plates in respect to the Major Arcana we concluded that there is a real possibility Nostradamus deliberately used similar symbols to the symbols in the Major Arcana to conceal a deeper meaning.”

The entry for the Tarot on Wikipedia informs us that as the “earliest tarot cards were hand painted” there were only a few decks. However, “after the invention of the printing press” the Tarot decks could be “mass produced.”

According to Mr. Ramotti, a “dedication to its readers” on page 83 relates that the Lost Manuscript, which Nostradamus left “to his son Cesare” reports the 72 plates were given into the care of the then Cardinal Barberini, who would become Pope Urban VIII. As the

“dedication” mentions the Cardinal before he became pope, Mr. Ramotti concludes the Lost Manuscript must have been left with Barberini before 1623.



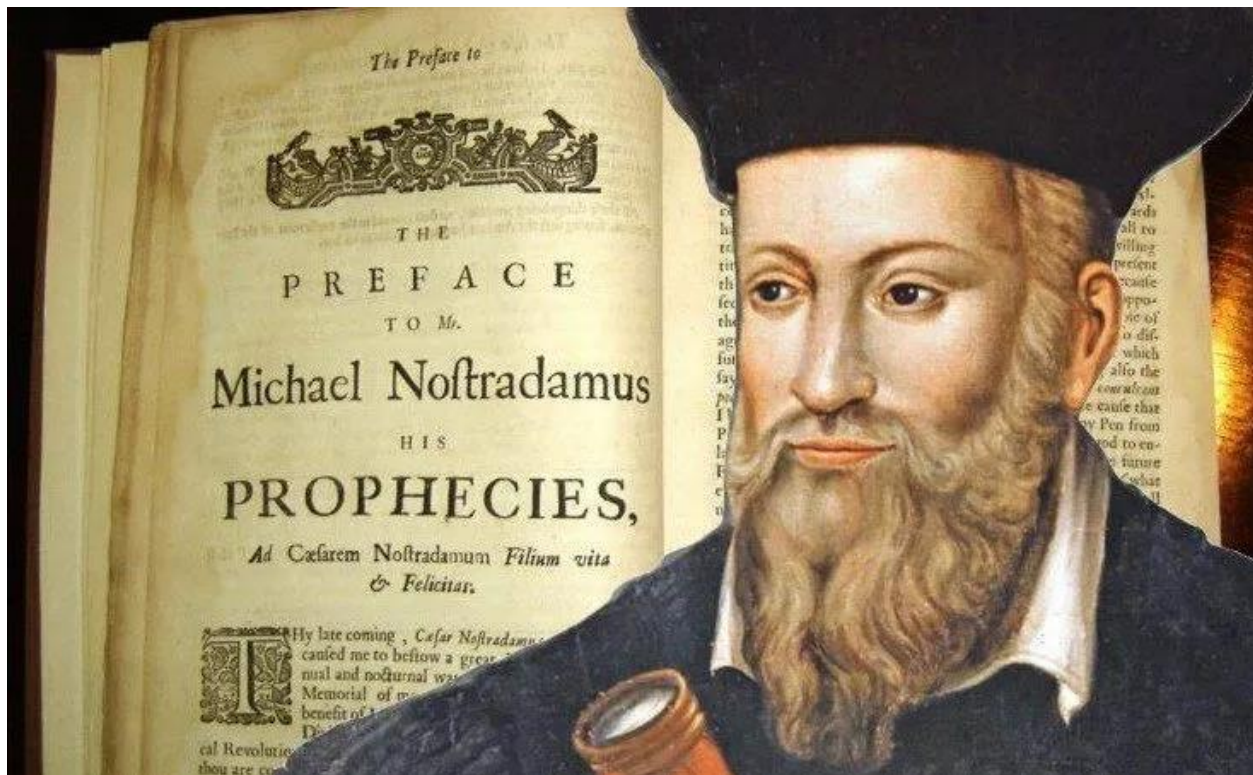
Nostradamus Plate 67

Before I leave Nostradamus again for now, I want to mention one other anomaly that appears in the plates. Naysayers think it gives them the ammunition to dispute the authenticity of the manuscript, but I disagree. This particular anomaly cannot be seen with the naked eye. Even so, under magnification, a surprising detail is revealed. On the page of the open book in the king's hand in plate 67 is the word "One Male" written in English.

Disputers of Mr. Ramotti's book, which as I said includes John Hogue, argue that as Nostradamus did not speak English the manuscript cannot be genuine. Mr. Ramotti supports the assessment that Nostradamus did not speak English, saying he spoke "Latin, Greek, Italian, Spanish, and, of course, Provençal" or French. However, although I have been unable to verify it, I think there is a strong possibility that the esotericists of Europe concealed their beliefs, by communicating in English. If so, could this have been a reason why King Henry (VIII) separated from the Catholic Church? After all, so many of the esoteric groups of the "*Orders of the Quest*" emerged after the English Reformation.

As I stated, very early on in our mission, we were told that the "Key to *The Mysteries* is hidden in the English Language." Coincidentally, Dan Brown's novel *Angels and*

Demons appears to confirm this, when he has his lead character, Robert Langdon inform the heroine Vitoria Vetra that the Illuminati communicated in English during the 17th (1600s) century, because it was the one language the clergy of the Vatican did not speak. The character supports his conclusion with the statement that Galileo knew John Milton, citing the painting by Annibale Gatti, which depicts Milton meeting Galileo while he was under house arrest at his farm villa in Arcetri. Obviously, if Milton visited with Galileo there is a strong probability that not only did Milton speak Italian, but that Galileo also spoke English. This will become even more relevant when we discuss the mysterious Illuminati in the next “upstepping.” I will return to Italy in the 17th century shortly, but first I need to briefly mention an astounding development in the Ottoman Empire in 1648. Have a great day, love always, Suzzan.



Nostradamus 1503 - 1566

According to his entry on Wikipedia, Nostradamus, “was a French astrologer, apothecary, physician, and reputed seer, who is best known for his book *Les Prophéties* (published in 1555) ...” Below are excerpts containing some details of this extraordinary man that transcended time, who was born into a Jewish family that converted to Catholicism, and who suffered great personal tragedy in his life:

“Nostradamus was born on either 14 or 21 December 1503 in Saint-Rémy-de-Provence, Provence, France, where his claimed birthplace still exists... baptized Michel he was one of at least nine

children of notary Jaume (or Jacques) de Nostredame and Reynière, granddaughter of ...a physician in Saint-Rémy.” Initially Jewish, when his father, who was “a grain and money dealer based in Avignon... converted to Catholicism around 1459–60” he took “the Christian name "Pierre" and the surname "Nostredame" (Our Lady)” in honor of the date “his conversion was solemnized. ...Michel's known siblings included Delphine, Jean (c. 1507–1577), Pierre, Hector, Louis, Bertrand, Jean II (born 1522) and Antoine (born 1523) Little else is known about his childhood...”

“At the age of 14, Nostradamus entered the University of Avignon to study for his baccalaureate. After little more than a year ...he was forced to leave Avignon when the university closed its doors during an outbreak of the plague. After leaving Avignon, Nostradamus, by his own account, traveled the countryside for eight years from 1521 researching herbal remedies. In 1529, after some years as an apothecary, he entered the University of Montpellier to study for a doctorate in medicine. He was expelled shortly afterwards by the student procurator, Guillaume Rondelet, when it was discovered that he had been an apothecary, a "manual trade" expressly banned by the university statutes and had been slandering doctors... Nostradamus continued working, presumably still as an apothecary, and became famous for creating a "rose pill" that purportedly protected against the plague.”

“In 1531 Nostradamus was invited by Jules-César Scaliger, a leading Renaissance scholar, to come to Agen. There he married a woman ...with whom he had two children.” Tragically, in 1534 “his wife and children died, presumably from the plague. After their deaths, he continued to travel, passing through France and possibly Italy.”

“...Finally, in 1547, he settled in Salon-de-Provence in the house which exists today, where he married a rich widow named Anne Ponsarde, with whom he had six children—three daughters and three sons. Between 1556 and 1567 he and his wife acquired a one-thirteenth share in a huge canal project... to irrigate the largely waterless Salon-de-Provence and the nearby Désert de la Crau from the river Durance.”

“After another visit to Italy, Nostradamus began to move away from medicine and toward the "occult". (Always keeping in mind that “occult” merely means hidden, as in keeping secret knowledge away from those who would use it for nefarious means.) “Following popular trends, he wrote an almanac for 1550, for the first time in print. Latinizing his name to Nostradamus. He was so encouraged by the almanac's success that he decided to write one or more annually. ...It was mainly in response to the almanacs that the nobility and other prominent people from far away soon started asking for horoscopes and ‘psychic’ advice from him...”

He then began his project of writing a book of one thousand mainly French quatrains, which constitute the largely undated prophecies for which he is most famous today. Feeling vulnerable to opposition on religious grounds, he devised a method of obscuring his meaning by using "Virgilianised" syntax, word games and a mixture of other languages such as Greek, Italian, Latin, and Provençal...”

The quatrains, published in a book titled *Les Prophéties* (The Prophecies), received a mixed reaction when they were published. Some people thought Nostradamus was a servant of evil, a

fake, or insane, while many of the elite evidently thought otherwise. Catherine de' Medici, wife of King Henry II of France, was one of Nostradamus's greatest admirers. After reading his almanacs for 1555, which hinted at unnamed threats to the royal family, she summoned him to Paris to explain them and to draw up horoscopes for her children. At the time, he feared that he would be beheaded, but by the time of his death in 1566, Queen Catherine had made him Counselor and Physician-in-Ordinary to her son, the young King Charles IX of France..."

"By 1566, Nostradamus' gout, which had plagued him painfully for many years and made movement very difficult, turned into edema... On the evening of 1 July, he is alleged to have told his secretary Jean de Chavigny, "You will not find me alive at sunrise." The next morning, he was reportedly found dead, lying on the floor next to his bed and a bench... He was buried in the local Franciscan chapel in Salon (part of it now incorporated into the restaurant La Brocherie) but re-interred during the French Revolution in the Collégiale Saint-Laurent, where his tomb remains to this day."

Post December 4th

Dear friends, due to my experience of living in Saudi Arabia, this particular development in Islam quite frankly amazed me. Even though I knew that Saudi was not typical of the treatment of women in Islamic countries, for instance, in Egypt, Jordan, and Iraq, not to mention formerly in Iran, women could/can work and move about the country freely. Nonetheless, women do not rule the country in any capacity because only men become monarchs. According to another contested entry on Wikipedia for the Sultanate of Women, "the women of the Imperial Harem of the Ottoman Empire exerted extraordinary political influence" in the Empire's affairs. Interestingly, I was able to confirm that this remarkable situation existed with *Encyclopedia Britannica*. Where the official historians and the author of the entry on Wikipedia differ, is on the length of the women's rule. The latter believes that the Sultanate of Women ruled for more than a century. While Emeritus Professor Stanford Jay Shaw reports that the Sultanate of Women existed for eight years from 1570 to 1578. This was such a huge discrepancy that I wondered how the author of the Wikipedia entry could be so off, but I felt the answer lay in the history. Evidently, the two writers agree that the reason the women rose to power was when the Sultan died his heirs were not of age to take the reins. As a result, as the entry author notes, their mothers in the Harem to all intense and purposes "effectively ruled the Empire." This of course reminded me of Roxelana or "Hürrem Sultan", mentioned earlier as the former slave who married Suleiman the Magnificent.

Regarding the discrepancy between the two reports, in reading the history I realized that Professor Shaw is reporting the official dates for the women's rule. On the other hand, the author of the entry is including the women's overall influence. I found a

clue in Professor Shaw's comment concerning nepotism and the mysterious devşirme. Curious as to its meaning, I went on Bing and learned that it is: "also known as the blood tax or tribute in blood." Apparently, it refers to "the practice where by the Ottoman Empire sent military officers to take Christian boys, ages 8 to 18, from their families in Eastern and Southeastern Europe in order that they be raised to serve the state. This tax of sons was imposed only on the Christian subjects of the empire, in the villages of the Balkans and Anatolia." In respect to these children, Professor Shaw writes:

...with the challenge of the notables gone, the devşirme class itself broke into countless factions and parties, each working for its own advantage by supporting the candidacy of a particular imperial prince and forming close alliances with corresponding palace factions led by the mothers, sisters, and wives of each prince. After Süleyman, therefore, accession and appointments to positions came less as the result of ability than as a consequence of the political maneuverings of the devşirme-harem political parties.

The Blood tax evidently began under Murad I (1360-1389) and continued through the mid-1600s. Since Professor Shaw tells us that the descendants of these kidnapped children became an autonomous force, which triumphed over their kidnapers during the mid-1500s, perhaps their mothers were also involved. Irrespective of this, the Sultanate of Women's entry relates an alternative reason for their reign other than the Sultan's heir being too young to rule. It cites that the extraordinary situation evidently resulted from "the inadequacy of Ibrahim I (1640-1648) and the minority accession of Mohammed IV in 1646." These sultans "created a significant crisis of rule which the dominant women of the Imperial Harem filled. The most prominent women of this period were Kösem Sultan and her daughter-in-law Turhan Hatice, whose political rivalry culminated in Kösem's murder in 1651."

I was astounded to learn that the Ottoman Sultan's wives and mothers exercised political influence, under the title of Valide Sultan, until the 20th century. The last "Valide Sultan was called Rahime Perestu and according to her entry on Wikipedia she was the wife of Ottoman Sultan Abdülmecid I, adoptive mother and Valide sultan of Abdul Hamid II. Her death in 1904 marked the end of this remarkable period as no other wife of the sultan received the title of Valide Sultan.

Again, wanting to confirm the above information, I typed Valide Sultan into *Encyclopedia Britannica's* search. Although it did not bring up a page for the title, it linked it to another page, entitled Safiye Sultan, which appeared to extend the rule of women well beyond the 8 years from 1570 to 1578:

Safiye, whose name means “pure one,” is said to have been a native of Rezi, a mountain town in Albania. Until the death in 1583 of Nur Banu, the valide sultan (mother of the sultan on the throne), Safiye’s influence was limited. Thereafter, as haseki sultan (mother of the heir to the throne), and after 1595 as valide sultan, she wielded great influence at the Ottoman court.

Considering the consensus that the Arabian sultans were uncivilized barbarians in the 17th century, their ability to accept and give women a political voice shows the opposite. In fact, the West during the 16th century with the deplorable behavior of the Borgias was the epitome of barbarism. However, at the start of the 17th century a new era began in Europe, the Baroque Era. Have a great day, love always, Suzzan.



Roxelana AKA Hürrem Sultan circa 1504 - 1558

According to excerpts from Wikipedia’s entry for Hürrem Sultan the title represents Roxelana, the “chief consort and legal wife of the Ottoman Sultan Suleiman the Magnificent. She became one of the most powerful and influential women in Ottoman history as well as a prominent and controversial figure during the era known as the Sultanate of Women.”

“Born in Ruthenia (then an eastern region of the Kingdom of Poland, now Rohatyn, Ukraine) to a Ruthenian Orthodox priest, she was captured by Crimean Tatars during a slave raid and eventually taken to Istanbul, the Ottoman capital. She entered the Imperial Harem where her name was changed to Hürrem, rose through the ranks, and became the favorite of Sultan Suleiman. Breaking Ottoman tradition, he married Hürrem, making her his legal wife. Sultans had previously married only foreign free noble ladies. She was the first imperial consort to receive the title Haseki Sultan.

Hürrem remained in the sultan's court for the rest of her life, enjoying a close relationship with her husband, and having six children with him, including the future sultan, Selim II.

Hürrem eventually achieved power, influencing the politics of the Ottoman Empire. Through her husband, she played an active role in affairs of the state... and patronized major public works (including the Haseki Sultan Complex and the Hurrem Sultan Bathhouse). She died in 1558, in Istanbul and was buried in a mausoleum within the Süleymaniye Mosque complex.”

Post December 5th

Dear friends, it was during the Baroque era of the sixteen hundreds that we see how the “*Light*” began to adjust the energetic signature in Rome, in particular Vatican City. Consequently, I have broken this era up into several posts because it helps to digest the importance of this period. I will also post as many of his works as possible because they really do transfer us to a spiritual dimension. But first we need to set the scene, as it were, by examining the new era that Bernini blossomed under.

Unlike the Renaissance, which began in Florence, the influence of the Baroque Era was centered in Rome. Conventional data on the Baroque Era of the seventeenth century, according to the era’s entry on Wikipedia states that it birthed a “new art” propelled by the “canon promulgated at the Council of Trent.” In the council, the Catholic Church “addressed the representational arts by demanding that paintings and sculptures in church contexts should speak to the illiterate rather than to the well-informed.” Even so, although this is the explanation “customarily offered as an inspiration of the Baroque”, the Baroque style of art did not manifest until “a generation” after the Council of Trent. That said, the entry relates that the Roman Catholic Church was instrumental in the theme of the Baroque, in that “the arts should communicate religious themes in direct and emotional involvement.”

We see the purpose of the arts being fulfilled through the development of the Baroque style, which included architecture and music. Earlier I said that the “*Light*” inspired the great master members of the “*Orders of the Quest*”, such as Leonardo da Vinci, Botticelli, and Michelangelo to infuse the “*Light*” into Italy through their beautiful works of art. Interestingly, despite the influence of the “*Shadow*” on the Catholic Church, all over Italy the Renaissance art was affecting a change in the consciousness, which is evinced in the Church deciding to use art to affect the populace’s emotions. The entry explains that the change was from “the witty, intellectual qualities of the 16th century Mannerist art to a visceral appeal aimed at the senses.” Nobles used the “dramatic style of Baroque architecture” to impress one another. Like today’s millionaire’s mansions, their palaces projected “power and

control” because these “Baroque palaces are built around an entrance of courts, grand staircases and reception rooms of sequentially increasing opulence.” Irrespective of the opulence of Baroque palaces in art, the style “employed an iconography that was direct, simple, obvious, and dramatic. Baroque art drew on certain broad and heroic tendencies in Annibale Carracci and his circle.” I was surprised to learn that “Germinal ideas of the Baroque can also be found in the work of Michelangelo.”

Apart from art and architecture, the Baroque era was known for its poetry. In the entry, the author associates John Milton’s *Paradise Lost* as “a Baroque epic.” Moreover, there were other English writers and “metaphysical poets” that “represent a closely related movement”, reflecting the Baroque style. We see this with poets seeking “unusual metaphors, which they then examined in often extensive detail. Their verse also manifests a taste for paradox, and deliberately inventive and unusual turns of phrase.”

In conclusion, the entry sums up how the Baroque era was best defined by Heinrich Wölfflin, who described it as “the age where the oval replaced the circle as the center of composition, centralization replaced balance, and coloristic and ‘painterly’ effects began to become more prominent.” In addition, the author of the entry tells us that “Art historians traditionally emphasized that the Baroque style evolved against the many revolutionary cultural movements that produced a new science and new forms of religion.” Obviously, this is referring to the Reformation, but the author reports that “monumental Baroque is a style that could give the Papacy a formal, imposing way of expression that could restore its prestige.” Moreover, the style became “somehow symbolic of the Catholic Reformation” once it “was successfully developed in Rome.”

It should come as no surprise to readers of Dan Brown’s *Angels & Demons* that the name most associated with the Baroque style, is the renowned sculptor Gian Lorenzo Bernini, who interacted with nine popes. Because of the book and film, the sculptor is sometimes associated with the Illuminati. Still, before examining the validity of that conclusion, let us take a look at some facts of the conventional opinion of Bernini from his entry on Wikipedia. Starting with the basics, Bernini was born in 1598 in the Italian city of Naples. His father was “a Mannerist sculptor” called Pietro Bernini, who had relocated to Naples from Florence. When he was seven, his father moved his family to Rome, where Bernini became his father’s prodigy. Eventually, Bernini’s “skill” caught the eyes of both the painter Annibale Carracci and Pope Paul V. As a result, the author reports that Bernini “gained the patronage of Cardinal Scipione Borghese, the pope’s nephew.”

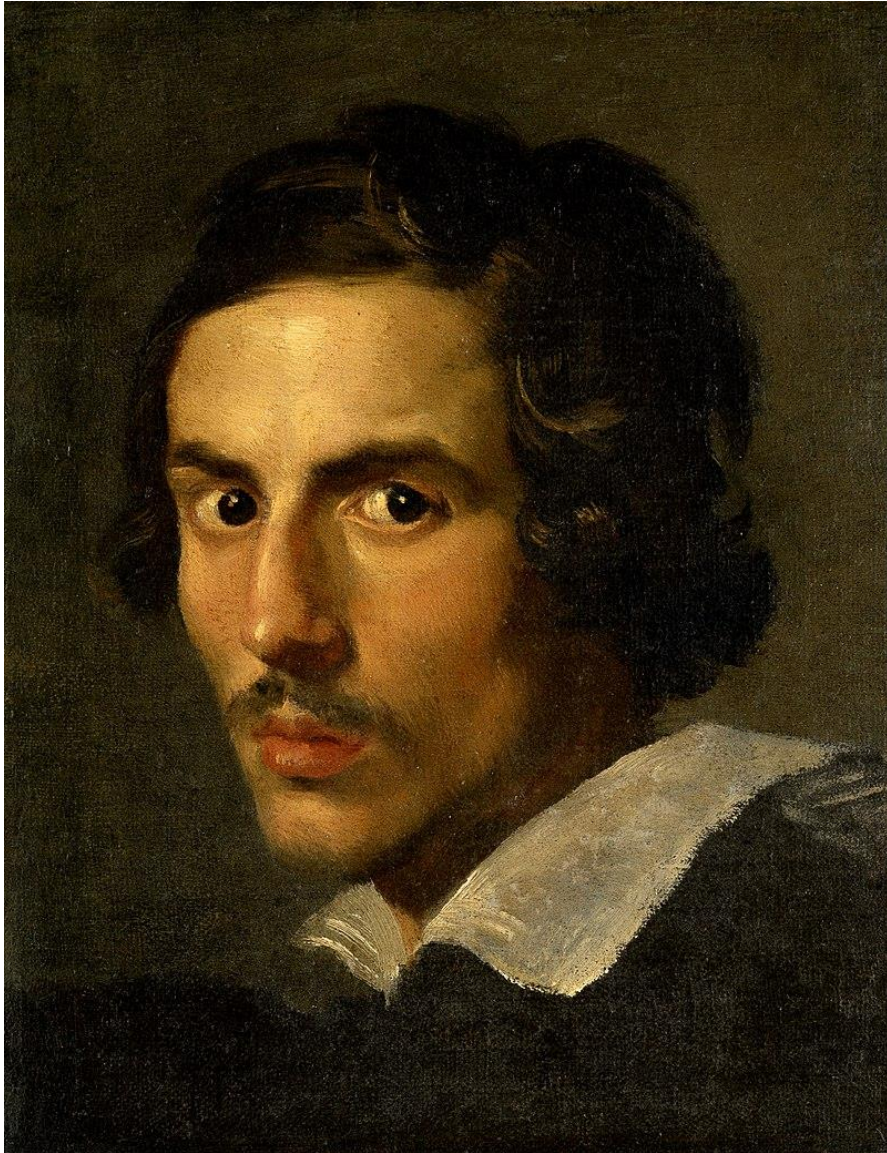
Bernini quickly showed his patron that his confidence in the young sculptor was not misplaced. According to the entry “His first works were inspired by antique Hellenistic sculpture” and included “decorative pieces for the garden” as well as “several allegorical busts...” In 1620 when he was only 22, Bernini sculpted a “bust of Pope Paul”, which seemed to unlock his true talent because between 1622 and 1625 he sculpted Apollo and Daphne and a sculpture of David, which critics still marvel over today. The author explains why, when he or she writes, “The Apollo and Daphne sculpture tracks the metamorphoses as a representation in stone of a person changing into lifeless vegetation, the moment a woman becomes a tree.” At the same time that he was completing these masterpieces, Bernini took on his first architectural project, namely, Saint Peter’s baldachin, otherwise known as “the canopy over the high altar of St. Peter’s Basilica...”



Saint Peter’s Baldachin 1624 - 1633

Pope Paul V was not the only pope who saw Bernini’s talent, in 1629 Urban VIII made him responsible for all “architectural works at St Peter’s.” Then according to the entry’s author, the pope commissioned Bernini to sculpt “the Basilica’s tomb of the Barberini Pope.” However, not every occupant of the Vatican was a fan of the sculptor, and the author tells us that Bernini was generally snubbed “during the Pamphili papacy of Innocent X.” Even so, Pope Innocent X did instruct him to finish

“the extended nave of St Peter’s, as well as commission the Four Rivers fountain (below) in the Piazza Navona, a “masterpiece of spectacle and political allegory.” Next we will look at Bernini’s works commissioned by Pope Alexander VII who was elected in 1655. Have a great day, love always, Suzzan.



Gian Lorenzo Bernini – 1598 - 1680



Fountain of the Four Rivers, Piazza Navona. Rome
By Gian Lorenzo Bernini – 1651



Daphne and Apollo by Gian Lorenzo Bernini - 1622 - 1625

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<https://commons.wikimedia.org/w/index.php?curid=75895896>



David by Gian Lorenzo Bernini 1623- 1624

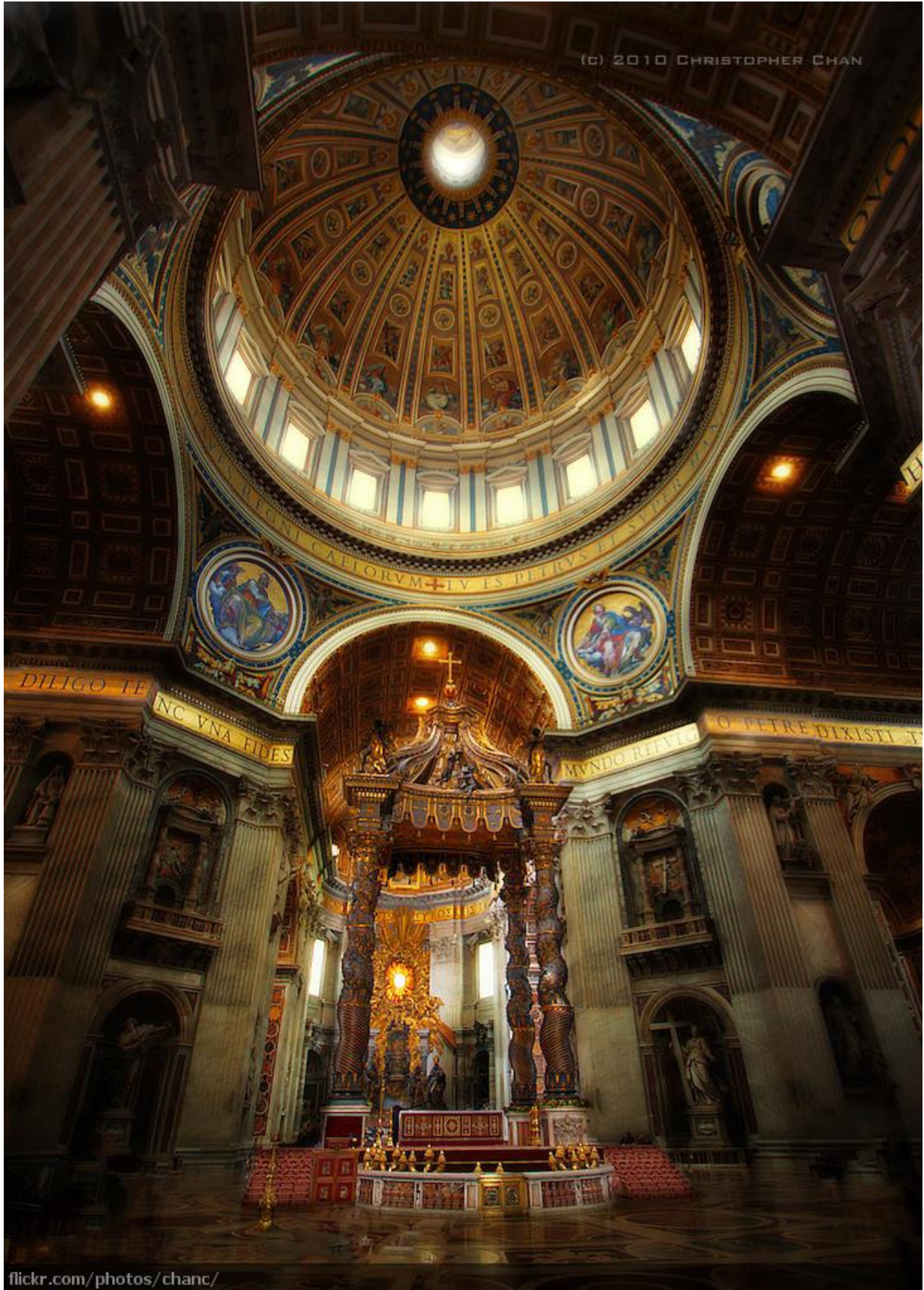
By Gian Lorenzo Bernini - Own work, CC BY-SA 4.0,
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Post December 6th

Dear friends, in light of the 88 Encapsulation recap concerning the harm in connecting the seat of Christianity with the brutality of Caligula/Nero's circus, the timing of the current subject could not be more perfect. That's because, it involves the "*Light's*" plan to neutralize the energy of Rome through specific art structures. In this case, Gian Bernini's contribution to that plan was invaluable. We saw this demonstrated when Pope Alexander VII was elected in 1655, and Bernini took "a major role in the decoration of St. Peter's", which led to his famous "design of the colonnade and piazza in front" of the Cathedral. Together with the colonnade and piazza, Pope Alexander commissioned Bernini to sculpt the "Scala Regia entrance to the Vatican and the Chair of Saint Peter (Cathedra Petri), in the apse" of the Cathedral. In the comments below are several photos of these incredible structures.



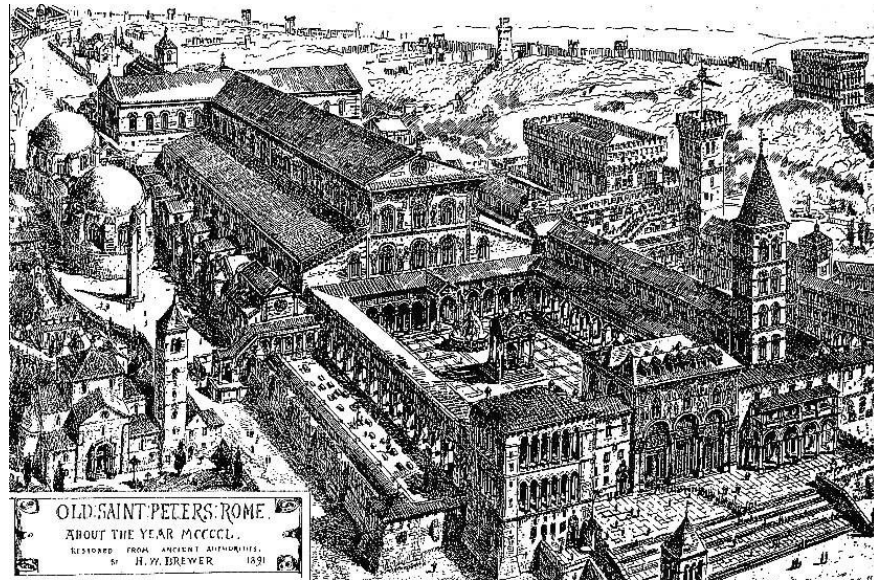
Saint Peter's Piazza (Square) by Gian Lorenzo Bernini 1656 – 1667



(C) 2010 CHRISTOPHER CHAN



Chair within the Baldachin of Saint Peter (Cathedra Petri below) by Bernini 1647 – 1653



Depiction of Old Saint Peter's in 1450 before Bernini's reconstruction or Michelangelo's Dome
Left is the obelisk in its previous location.



Scala Regia in the Apostolic Palace, Vatican, 1663 -1666 by Bernini

Drawing by W.L. Leitch 1804 - 1883, engraving by E. Challis.

The drawing above is the base of Scala Regia, viewed from the Portone di Bronzo. To the right is the equestrian statue of Constantine the Great; straight ahead is the coat of arms of Pope Alexander VII



Front entrance to Saint Peter's Basilica - Bernini 1656 – 1667



Giovanni Lorenzo Bernini's Colonnade in St. Peter's square. 1656 - 1667

Since Dan Brown's book and subsequent film *Angels & Demons* concerned the hero, Robert Langdon, tracking a series of murders of cardinals through Bernini's sculptures, I wanted to know if any of these were fictional. The author of Bernini's entry explains that "Roman fountains were among his most gifted creations, such as the Fountain of the Triton and the Barberini Fountain." For me the strangest aspect of the story was the elephant in front of the church of Santa Maria sopra Minerva, but the author explained that Pope Alexander VII wanted "an ancient Egyptian obelisk erected in the Piazza della Minerva" and "commissioned Bernini to create a sculpture to support the obelisk." Confirming the book and script, the "sculpture of an elephant was finally created in 1667 by one of Bernini's students." As our hero

Robert Langdon and the author observe, it “was sculpted as if it were defecating. The animal’s rear is pointed directly at the office of Father Domenico Paglia, a Dominican friar, one of the main antagonists of Bernini and his artisan friends, as a final salute and last word.” Nonetheless, I was unsure as to why Bernini did not finish the sculpture himself, because he was still alive when it was completed, not dying until 1680. Yet on reflection, I realized that he was 69 years old, and sculpting is obviously a young person’s trade. After his death, the author relates that Bernini “was buried in the Basilica di Santa Maria Maggiore” in Rome.

So much for the official historical account of Bernini, now I want to delve into the more mysterious elements of this amazing sculptor. My questions about Bernini concerned his association with St. Peter’s Basilica, but before we get to Bernini’s involvement, I think I should review the way the Basilica evolved as the seat of Christianity. I related earlier how Nero’s Circus, in which thousands of people met gruesome deaths in its arena, affected the energy of Vatican Hill. Moreover, there is considerable doubt that the Apostle Peter’s body was buried on Vatican Hill. Surprisingly, I found the most helpful information about St. Peter’s tomb, in *Secrets of Angels & Demons: The Unauthorized Guide to the Bestselling Novel* Edited by Dan Burnstein and Arne Keijzer.

Authors Burnstein and Keijzer think it is curious that when the site believed to be St. Peter’s tomb was excavated, “they recorded no trace of Peter – not one inscription that named him, not even amid the graffiti on his supposed tomb.” The authors point out that the “tomb” has always been surrounded by mysteries. For instance, they inform us that when work began on Bernini’s “towering bronze canopy the excavators started dropping dead” and Pope Urban VIII “fell ill.” In the superstitious 17th century, this was interpreted as Saint Peter cursing those who would “disturb” him, by “striking” them down. Even so, this was not the most shocking episode that occurred when workman began excavating the ground beneath the Vatican in 1624. Mr. Burnstein and Mr. Keijzer relate “horrified eyewitnesses watched a steady stream of pagan relics issue from the church’s holiest soil, some so scandalous that the pope ordered them dumped in the Tiber.” Early investigators of this strange episode of the excavation beneath the Vatican in 1624, did not speculate over the possible cause for such calamity occurring on such a “holy site.” However, the authors of *Secrets of Angels & Demons*: had no such qualms, providing information, which from an energetic perspective suggest a possible cause. Again, although I have discussed this topic extensively earlier, since the information is vital to the treatise, I will share what the authors have to say of the area the Vatican was built on:

“In ancient times, Roman historians tell us; this swampy region beyond the Tiber was an eerie borderland of fevers and giant snakes, where the voices of the gods could be heard. These historians derived the name ‘Vaticanum’ from vates, a holy seer who understood these voices. (Note: or interpret the voices)

“Pliny described an ancient oak, still standing here in his day, on which were bronze Etruscan letters of religious significance. Later, extravagant temples and sacred compounds were built to Eastern deities. ...ecstatic rights celebrated here fascinated the Romans, but were too wild to be held within the city itself... The Vatican has always been sacred soil.”

Returning to the 17th century, Pope Urban’s illness, the deaths of the first workman, or the “scandalous” discoveries did not prevent the completion of Bernini’s masterpiece. Accordingly, his entry the artist’s “Baldacchino would rise above this hallowed spot” for all to see.

Previously, I mentioned that “The Vatican quarter of what was once just Rome” was not always the permanent residence of the Pope, demonstrated by Pope Clement V relocating to Avignon, France in 1309. Afterwards, six subsequent popes held the Papal Court in Avignon. The Papacy only returned to Rome in 1377 under Pope Gregory IX, who went back to Rome in the last year of his reign. Interestingly, Rome only became the Catholic Church’s “exclusive residence” of the reigning pope in 1870.

Today’s Vatican is fundamentally the result of the Renaissance artists, such as Michelangelo creating his memorable “Sistine Chapel.” Nonetheless at present, we are discussing the changes to the Vatican during the Baroque period. As stated, the key sculptor of this era was Gian Lorenzo Bernini, because his name is associated with one of the most important constructions of the Baroque era in Rome, the renovations of Saint Peter’s Basilica.

Authors Burnstein and Keijzer explain that officials of the Catholic Church were dedicated to ensuring that the “Eternal City”, Rome was “the most beautiful and advanced city in Europe.” In 1546, the author of Michelangelo’s entry on Wikipedia reports that the famous artist “was appointed architect of St. Peter’s Basilica in the Vatican” and he designed Saint Peter’s dome.

Yet, according to the authors of the *Secrets of Angels & Demons*, it was Bernini’s contribution to Saint Peter’s Basilica that was “an incredible engineering feat”, because “Bernini designed the Piazza of St. Peter’s.” The authors’ stress that his “engineering feat” is visible today in the remarkable fact that on a rainy day “there

are still no puddles.” Bernini completed the Piazza he began in 1657, a decade later in 1667, according to Messieurs Burnstein and Keijzer, the Piazza’s “spectacular entrance to the church was – commissioned” through “several” popes’ papacies.

As spectacular as Bernini’s Piazza is, it pales in the magnificent splendor of his Baldacchino. According to the entry for Baldachin (Baldacchino) on Wikipedia, “Bernini's design incorporated giant Solomonic columns inspired by columns that ringed the altar of the Old St. Peter’s.” The author speculates that these “columns were originally donated by Constantine” most likely “from a church in Byzantium.” At the bottom of the four columns are “helical” grooves; whereas “the middle and upper sections are covered in olive and bay branches”, which also contain “a myriad of bees and small putti.” I gather that the strange term “putti” represents a kind-of cherub, or chubby winged child. Regardless, it should come as no surprise that there are bees in the Baldachin as bees are featured in Pope Urban VIII’s family coat of arms. Therefore, as the author notes, “the Barberini family, with their signature bees, is at the base of every column. All combined to create an upward feeling of movement.”

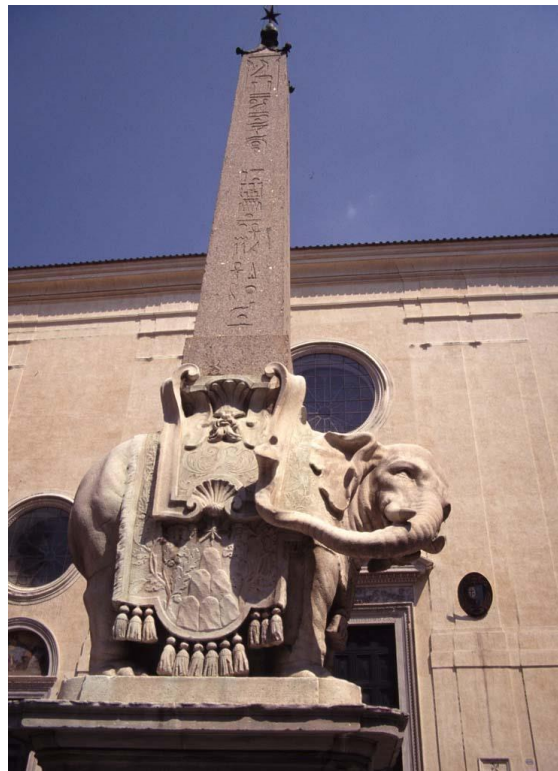
Authors Burnstein and Keijzer describe the Baldacchino as “a bronze tent” that is situated “over the papal altar at the nave of the church, and the so-called Chair of St. Peter at the apse of the church.” They explain “The Baldacchino is over the altar, which is over the traditional place where St. Peter is believed to be buried.” As the Baldacchino entry relates, it was done for Pope Urban VIII and the symbol of his family, the Barberinis is the bee. Interestingly, according to the authors, “Bernini encased” the Baldacchino in “bronze with gold leaf.” He also arranged the statues of “four saints and above it put an alabaster window with a dove representing The Holy Spirit.”

From the information above, I would conclude that Bernini was most definitely a member of the “*Orders of the Quest*”, as it is obvious that many of his works of art were designed to portray a deeper meaning. Although Dan Brown’s book and film designates Bernini as the “anonymous Illuminati artist”, this is fictitious. Which brings me to the book/film’s mention of the “Path of Illumination” leading to its “Church” by the same name.

Historians point out that although Bernini designed and oversaw the construction of St. Peter’s Square, the plaque depicting the “West Wind” was not part of the square until the 19th century. Nevertheless, even though there are other discrepancies concerning Bernini’s sculptures, such as the reference to his Ecstasy of St. Teresa

being moved from the Vatican, the book/film's "Path of Illumination", does afford us a valuable insight into the purpose and placement of the sculptures.

One of the key clues *Angels & Demons* presents in tracing the "path" was the markers proximity to obelisks. As stated earlier, the obelisk is a symbol of the masculine or active power, which the *World-Soul* used to manipulate Egyptian pharaohs into changing the energy and frequency of the region in "his" favor before 0.C.E. I also said that when the "prince of this world" (AKA the "Shadow") influenced the Roman Caesars to transfer these obelisks to Rome, the city became infused with the same energy. This corruption was further enhanced, when "he" instigated the placement of the Egyptian obelisk, which "oversaw" the bloodiest era in the Vatican's circus, in front of Saint Peter's Basilica in 1586. Apart from the obelisk in front of St. Peter's, there are six more Egyptian obelisks in Rome. Surprisingly, two of these obelisks were employed by Bernini in his sculptures, which as we will see turned out to be a strategic ploy in the "*Light's*" plan. Have a great day, love always, Suzzan.



Elephant and Obelisk by Gian Lorenzo Bernini 1667

According to Wikipedia, this statue of an elephant carrying a red granite obelisk is located in the "Piazza della Minerva in Rome, adjacent to the church of Santa Maria sopra Minerva."

As for the obelisk, apparently, it “was discovered in 1665 during excavations near the church.” The consensus opinion is that it was “brought to Rome in the first century” and was probably in “the temple to the Egyptian goddess Isis that was located there.” It had originally been “erected by Pharaoh Apries of the Twenty-sixth Dynasty of Egypt” around 580 B.C.E., “in his capital Sais.

Post December 7th

Dear friends, in respect to Bernini and the “*Light’s*” plan, one accurate detail in the book/film *Angels & Demons* is the connection of his work with obelisks, which is portrayed by the fact that in all four piazzas’, where the “markers” of the “path” are located, there is, or in the case of Piazza Barberini, was an obelisk. Considering that the obelisk is a symbol of the “*Shadow*”, why would a member of the “*Orders of the Quest*” appear to employ them in his art? The answer lies in the transmutation of energy. Earlier, I related that the Renaissance artists and members of the “*Orders of the Quest*”, were instrumental in infusing the “*Light*” and transforming the energy in Italy through their beautiful works of art. Gian Lorenzo Bernini simply took this practice to another level. As an official sculptor for the Vatican, he had extraordinary influence to subtly transform the energy and frequency through his sculptures. A strange coincidence concerns the three Piazza’s mentioned in the book/film that contain an obelisk. In all three cases, the Piazza’s are connected to the Roman Circus, but before I discuss the reason why Bernini chose these Piazza’s for his art, I want to address obelisks in Rome during the 17th century. According to excerpts from the web site Rome Art Lover’s article on “Obelisks of Rome”:

The official iconography of the Roman Emperor strictly defined by Augustus admitted only one exception so that the Emperor could be portrayed as an Egyptian Pharaoh to underline the continuity between the pharaohs and the emperors... Augustus after having ...conquered Egypt in 30 BC brought from Heliopolis to Rome the obelisks dedicated to the Pharaohs Rameses II and Psammetichus II. Other obelisks came from Egypt or were made in Rome ...thirteen of them can still be seen in the streets of Rome. All the obelisks are no longer in the site where they were erected by the Roman Emperors... most of them were broken into pieces... saved by Pope Sixtus V (1585-90) ...as focal points for ...part of his plan of urban development. Several obelisks were...turned from pagan to Christian monuments by the addition of new inscriptions, topped with a cross and with the heraldic symbols of the pope and moved to the center of a piazza or in front of a basilica.

To reiterate, Pope Sixtus V, who was a Baroque era pope, was dedicated to making Rome not only, “a great European capital and Baroque city”, he wanted it seen as “a visual symbol for the Catholic Church.” However, he was also associated with the assassination of Lorenzo de Medici’s brother, which meant that Pope Sixtus was strongly influenced by the “*Shadow*.” Again, the main sculptor associated with this

pope erecting obelisks in the 16th century is Gian Lorenzo Bernini. We know this, because the pope was directly involved with the erection of obelisks in two of Bernini's works, and indirectly with three. Nevertheless, as Bernini was a member of the "*Orders of the Quest*," why would a representative of the "*Light*" erect a "tool" of the "*Shadow*?" As I said, the answer is that Bernini used his talent to take the transmutation of energy to a higher level, which as we will see is the reason why Bernini chose piazzas with obelisks connected to the circus. As space does not permit me to cover all examples, I will focus here on two.

Bernini chose the Piazza del Popolo because of the obelisk in the center of the piazza. According to the article on Obelisks of Rome, on the web site Rome Art Lover, Pharaoh Rameses II first erected the obelisk in Heliopolis. It was then brought to Rome in 30 C.E. by Augustus who placed it in the "center of Circus Maximus and dedicated it to the Sun (in line with its original dedication)." Apparently, the obelisk "fell during the wars between the Byzantines and the Goths for the control of Rome" and it lay "covered by debris" until in 1587 when it was rediscovered. After its repair, the shorter obelisk was repositioned to Piazza del Popolo, where it was re-erected in 1587. Crowning the top of this obelisk is heraldic symbols of "mountains and the star of Sixtus (V)." Although not involved in the actual obelisk, Bernini affected its energy through his powerful artwork in the Chigi chapel within the piazza's Church of Santa Maria del Popolo.

According to the entry for the Chigi Chapel on Wikipedia, "The Chigi chapel was designed by Raphael and then completed by Gian Lorenzo Bernini more than a century after Raphael's death in 1520. As stated, Bernini's patron was Fabio Chigi, who became Pope Alexander VII in 1655. In two niches across from each other, interactive sculptures by Bernini, of Habakkuk and the Angel that took him by the hair and transported him to Babylon to succor Daniel, who is represented in the corresponding niche on the opposite wall." There was one more snippet of information mentioned in the entry for the Chigi Chapel concerning the Piazza del Popolo, which interested me. Evidently, "The Piazza also formerly contained a central fountain, which was moved to the Piazza Nicosia in 1818, when fountains in the form of Egyptian-style lions were added around the base of the obelisk."



Habukkuk & Angel



Daniel & The Lion

Gian Lorenzo Bernini sculptures

Chigi chapel within the piazza's Church of Santa Maria del Popolo.

(Above left) Bernini's sculpture Habakkuk & the Angel created between 1656–61. It stands in a niche in the Chigi Chapel in the Basilica of Santa Maria del Popolo in Rome and shows the Prophet Habakkuk with the angel of God. It forms a part of a larger composition with the sculpture of Daniel & the Lion diagonally opposite (Above right).

My second example of Bernini's involvement with the resurgence of obelisks, is in his extremely strange sculpture of an elephant with an obelisk on its back. This obelisk according to the article on Obelisks of Rome "was originally erected in Sais, a town in Lower Egypt, by the Pharaoh Apries. In 1667 Gian Lorenzo Bernini erected the small obelisk on top of an elephant (a work by Ercole Ferrata)."

We find the relevant information as to why Bernini chose the Piazza della Minerva for his sculpture, in the piazza's entry on Wikipedia. Interestingly, it concerns not only the piazza, it also involves its main Church, which is the only Gothic Church in Rome. Apparently, the name Piazza della Minerva originates from a "temple built on the site by Pompey dedicated to Minerva Calcidica." Curiously, the Vatican Museum still houses a statue from this pagan temple.

Regarding the Church in the piazza, as the only Gothic church in Rome, the author relates that "it houses the tombs of St. Catherine of Siena and the Dominican painter Fra Angelico." It also contains the "father of modern astronomy Galileo Galilei." Apart from the temple Minerva Calcidica, the author tells us that the basilica's name also comes from the fact that "it was built directly over (sopra) the foundations of a temple dedicated to the Egyptian goddess Isis", which were wrongly attributed to Minerva.

In respect to the strange sculpture in front of the church, the author reports that "the so-called Pulcino della Minerva is the shortest of the eleven Egyptian obelisks in Rome." It was evidently "one of two obelisks moved from Sais." These obelisks were reputedly built between 589 and 570 B.C.E. during the reign of the pharaoh Apries, who was a pharaoh of the 26th Dynasty. Interestingly, the author tells us that the "obelisks were brought to Rome by Diocletian", emperor from 284 to 305 C.E., who wanted them for the Temple of Isis. As for the actual obelisk, the author reports that there is a Latin inscription on its base, which was selected by Pope Alexander (VII). It supposedly represents that "a strong mind is needed to support a solid knowledge."

When we remember that Minerva is the Roman equivalent to the Greek goddess of Wisdom, Athena, Bernini's choice of location makes sense. Another obscure reason may be associated with the Hindu, Buddhist elephant god (Archetype) Ganesha, as one of the attributes of Ganesha, is wisdom. We see how Bernini raised the practice of infusing the "*Light*" to a higher level, in his ability to infuse his sculptures with "dynamic movement and emotion." The use of the medium of stone or marble literally captures the consciousness of the sculptor, transmuting the energy created by the obelisks. That is why we are so emotionally affected by Michelangelo's David. However, Bernini succeeded in taking us to a much deeper level by capturing emotion in his sculptures. As the entry for Bernini on Wikipedia reported: "Michelangelo expressed David's psychological fortitude, preparing for battle; Bernini captures the moment when he becomes a hero." Another famous example is Bernini's amazing sculpture of Saint Teresa, which I will include in the comments below.

Returning to the discussion on the accuracy of *Angels & Demons*, there is little doubt that many renowned artists, sculptors, and architects in Rome during the 17th century were members of the “*Orders of the Quest*.” Because these individual’s work was commissioned by the Catholic Church, they operated with impunity. In this way, they were able to affect the energy of Italy by infusing the “*Light*” with beautiful works of art reflecting *The Mysteries*. As for the “Illuminati’s Church of Illumination”, the only historical connection to Bernini and the Castel Sant’Angelo is the “Bridge of Holy Angels” that leads to the fortress. Confirming my assessment that Bernini was transmuting the energy created by the obelisks with his sculptures, before Bernini’s exquisite sculptures lined the bridge, a row of gallows adorned this structure. Therefore, Bernini’s ten angels portraying the “Passion of The Christ used emotion to shift the consciousness from death to life, as in eternal life.

The supposition in *Angels & Demons* that the Castel Sant’Angelo was the Church of Illumination is again fictitious. In the late 16th century, the fortress held among others Giordano Bruno, who was imprisoned there for six years before his execution in 1600. It is highly unlikely that less than a hundred years later, a secret society would have transformed it into their secret meeting place. Members of the “*Orders of the Quest*” did not need or want a permanent meeting place so near the Vatican, because of the energy generated there. As for the sinister “Illuminati” of the book/film, this group did not officially surface until the 18th century. Before the rebellious individuals in the 1800s, throughout the 17th century, the enlightened artisans and philosophers were peaceful individuals whose sole goal was to bring the Truth to the world. If there was a sect other than the “*Orders of the Quest*”, we can associate these individuals with, it would be the Rosicrucians. During the 1600s century, more and more members of the “*Orders of the Quest*” were activated, so to speak, and became associated with the Rosicrucians. As there were so many, I will mention just two individuals, Johann Valentin Andreae and Jacob Boehme. The first one selected surprised me at first since he was a Lutheran theologian. Nonetheless, he was also connected to the Rosicrucian movement, which enforces the movement’s purpose to unite all the religions through knowledge. My second selection epitomized this, as before he became a Christian mystic and delved into *The Mysteries*, Jacob Boehme was also raised in the Lutheran church.

Coincidentally, I recently worked with a Dutch author who has made studying the writings of Johann Valentin Andreae his life’s work. His name was Philoté den Ouden, and his book was *REFLECTIONS ON THE THIRD MANIFEST EXPLORING THE MYSTERIES IN THE ALCHEMICAL WEDDING OF CHRISTIAN ROSENKREUTZ*. Assisting Phil on his first edition of his book, I had

the honor of writing the Foreword, but the main result of my association with Phil and the Alchemical Wedding of Christian Rosenkreutz was that I discovered, like the Tarot, the Rosicrucians used symbology to convey ancient teachings. In his second edition, *THE ALCHEMICAL WEDDING OF CHRISTIAN ROSENKREUTZ REFLECTIONS ON THE THIRD MANIFEST: A new vision on our time with special reference to Sacred Geometry*, Phil updates and interprets the teachings, by explaining that the highly symbolic vision of Christian Rosenkreutz was as an allegory of spiritual transformation, through Sacred Geometry. Having connected both Lutheranism and Rosicrucianism, I was not surprised to discover that Lutheranism was also linked to Hermeticism.

Although Jacob Boehme was a Christian mystic of this “upstepping”, I will not cover him here, as his many mystical writings would inspire a significant member of the “*Orders of the Quest*” in a later “upstepping.” Nonetheless, although Jacob Boehme’s legacy lasted for several hundred years, he did not leave such a lasting impression as John Dee’s talented student, Francis Bacon, who we met earlier. The reason I say this, is because Bacon connected Europe to both Great Britain and America, which is where I now turn, in the third and final part of this “Upstepping.” Have a great day, love always, Suzzan.



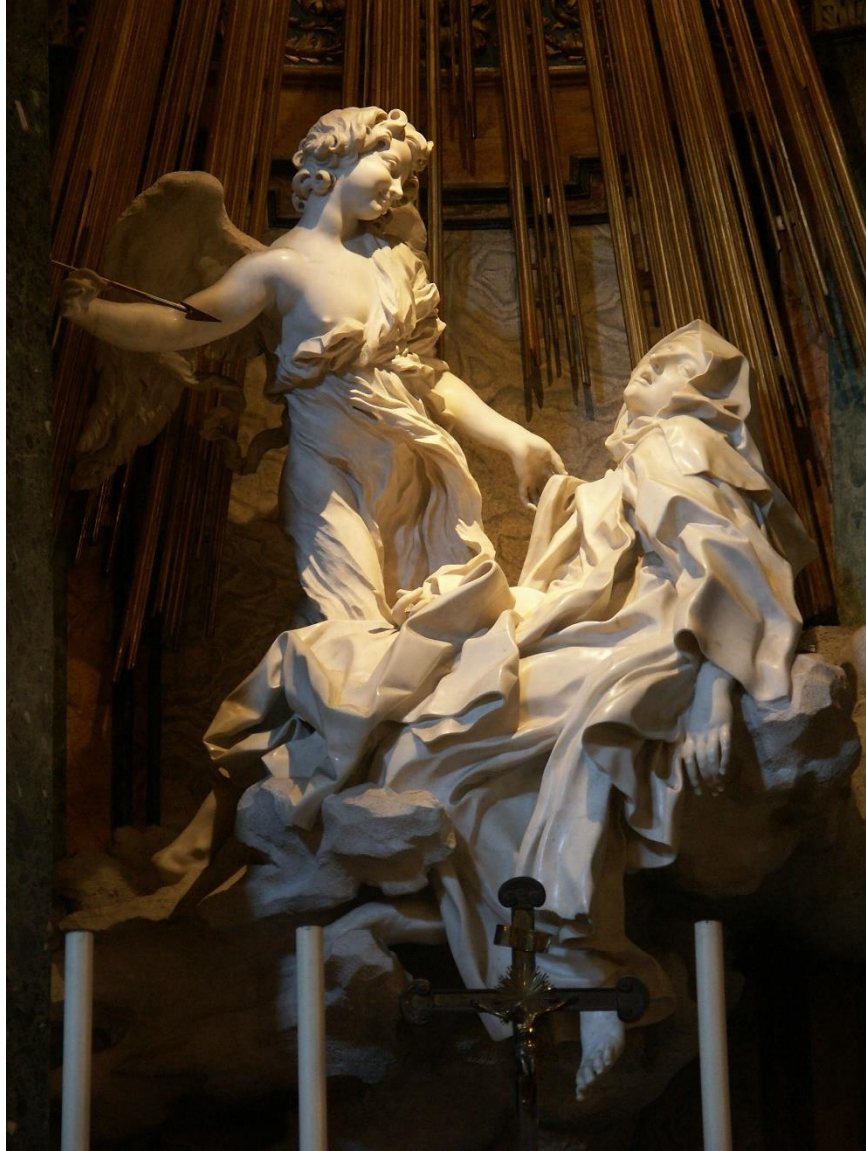
Bernini’s Bridge of Angels - portraying the “Passion of The Christ”
Castel Sant’Angelo



Obelisk erected in front of Saint Peter's Basilica by engineer-architect Domenico Fontana under the direction of Pope Sixtus V in 1586.

It was the placement of the Egyptian obelisk, which “oversaw” the bloodiest era in the Vatican’s circus, in front of Saint Peter’s Basilica in 1586 that impelled the “Light” to inspire Bernini’s complete restructuring of Saint Peter’s Square. According to Wikipedia, this Obelisk is “an uninscribed Egyptian obelisk of red granite” standing eighty-four feet high, “supported on bronze lions and surmounted by the Chigi arms in bronze”, making the structure one hundred and thirty-five feet tall from its base “to the cross on its top.”

Originally in Heliopolis, Egypt, “Augustus had the obelisk moved to the Julian Forum of Alexandria, where it stood until AD 37, when Caligula ordered the forum demolished and the obelisk transferred to Rome. He had it placed on the spina which ran along the center of the Circus of Nero... Though Bernini had no influence in the erection of the obelisk, he did use it as the centerpiece of his magnificent piazza, and added the Chigi arms to the top in honor of his patron, Alexander VII.



The Ecstasy of Saint Teresa by Bernini - 1651

Bernini's sculpture of Saint Teresa in Ecstasy depicts Teresa of Ávila, a Spanish Carmelite nun and saint, swooning in a state of religious ecstasy, while an angel holding a spear stands over her. According to Wikipedia, is a "sculptural group in white marble set in an elevated aedicule in the Cornaro Chapel of the church of Santa Maria della Vittoria in Rome. ...designed and completed he also designed the setting of the Chapel in marble, stucco, and paint. It is generally considered to be one of the sculptural masterpieces of the High Roman Baroque. The sculpture.

Post December 8th

Dear friends, we have arrived at the final arena where the focus for both the “*Light’s*” Divine/Universal Plan and the “*Shadow of Deception’s*” agenda will meet head-to-head, so to speak. Dubbed as the New Jerusalem, the North American continent was always intended to unite the world, but through the “*Shadow’s*” manipulation over more than one and a half millennia, the Human Race appeared to be at a disadvantage. Note: I used the term “appeared.” This is because the “*Light*” was playing the long game, for want of a better description, and as we will see in the next four and a half centuries, we had a lot to learn.

Manly P Hall in *The Secret Destiny of America*, speaks at length of Sir Francis Bacon’s connection to the USA. He says, “Bacon’s secret society was set up in America before the middle of the 17th Century.” Apparently, Bacon saw that his dream for a utopian society could not take root in the England of the 1600s; consequently, he looked for more fertile ground in the New World. Unfortunately, as stated, this land was already occupied.

Earlier I reported how the Aztecs, Toltecs, and the Incas deviated from The Wisdom Teachings of The Christ, Melchizedek, and Sophia through Quetzalcoatl, when they began the practice of human sacrifice. Yet, what of the indigenous nations in North America, did they also practice human sacrifice? If I was to believe the “cowboy and Indian” movies that I grew up watching as a child, then the Native Americans were “blood-thirsty” barbarians that the white settlers needed protection from. However, thank *Great Spirit-Mind*, a more enlightened movie industry in the latter half of the 20th century, has shown us a more historically accurate account of America’s original landlords. Accordingly, we now know that there were many different tribes in North America, which like the rest of the world, were at different levels of Spiritual Evolution.

The challenge for me was in determining what influenced the ancient Native American tribes of North America. Kristina Gale-Kumar’s book, *The Phoenix Returns: Aquarius Dawns – Liberation begins*, reports the predictions of the “Pale Prophet,” recorded by the Hopi Native American tribe. Ms. Gale-Kumar relates that the Hopi reported the Pale Prophet “foretold of five cycles of 500 years” duration. Quoting the prophecies, she relates, “For five full cycles of the dawn Star (approximately 500 years), the rule of the warring strangers will go on to greater and greater orgies of destruction.” The prophecy asked, “Are these bearded ones who are still my children going down war’s trail to final destruction, and thus giving the last human victory in death to (War)?” Irrespective of the answer, Ms. Gale-Kumar tells

us the prophecy warned, “Know that the end will come in five full cycles, for five, the difference between the earth’s number and that of the gleaming Dawn Star, is the number of these children of war-fare.”

Reading Ms. Gale-Kumar’s assessment, it is clear the writers of the prophecy were intelligent individuals and that the “Pale Prophet” was a Christ-Like teacher of the Wisdom Religion. My first job was to ascertain which tribes were exposed to that Wisdom. The most ancient indigenous tribe in North America, was the *Anasazi* or the name they use today, the Pueblo Indians. In researching this indigenous tribe, I learned some interesting facts from their entry on Wikipedia. Evidently, despite the “Ancient Pueblo homeland” being centered “on the Colorado Plateau”, their lands extended from “central New Mexico to southern Nevada.” Nonetheless, “evidence of Ancient Pueblo culture has been found extending east onto the American Great Plains.”

According to the author of their entry, the Pueblos were affected in 1150 C.E. by a “significant climatic change in the form of a 300-year drought”, which also led to the collapse of the Tiahuanaco civilization in Bolivia on the banks of Lake Titicaca. In addition, the author relates that “Modern Pueblo oral traditions” believe their ancestors, the *Anasazi*, “originated to the north of their current settlements.” Citing a myth, the author tells us that this site, which was known as “Shibapu” is “where they emerged from the underworld through a lake.” It seems that afterwards for “unknown ages”, various war chiefs led the tribe “across North America” claiming to be guided by Great Spirit. This myth leads me to the *Anasazi*’s connection to the Wisdom Religion.

Remarkably, the author of the entry offers a possible explanation for the *Anasazi*’s and their descendants the Pueblos’ apparent disappearance, which also provides an interesting glimpse into the Spiritual life of this tribe. Evidently, the Pueblo Indians migrated from their ancestral home for two reasons. First and foremost, it was to prevent their “total annihilation.” However, according to the author of their entry, the secondary reason was “out of a desire to achieve perfection in their lives and harmony with the environment.” Seemingly, investigators have evidence that indicates that there was “a profound change in the religion in this period. Chacoan and other structures constructed originally along astronomical alignments that served important ceremonial purposes to the culture, were systematically dismantled.” The result of abandoning their ancestral home was the breakup of the tribe, as the members chose different sites to relocate to. Even so, today’s members, who identify themselves as Pueblo Indians, firmly “assert” their ancestors did not “vanish” or disappear without a trace, “as is commonly portrayed in media

presentations or popular books.” Rather the *Anasazi* wisely “migrated to areas in the Southwest with more favorable rainfall and dependable streams.” Then overtime the tribe simply “merged into the various pueblo peoples whose descendants still live in Arizona and New Mexico.”

Notwithstanding the debate over the ancient *Anasazi*'s fate, the author relates something that I found truly astounding. This is that “Puebloan tradition holds that the ancestors had achieved great spiritual power and control over natural forces.” Reminiscent of the ancients misusing magic, the author reports the *Anasazi* “used their power in ways that caused nature to change.” We know this was a mistake as the author adds that these changes “were never meant to occur.”

If I accepted the author of the *Anasazi* entry's facts, then I could assume that the indigenous tribes of the Southwest of America experienced a similar fate to the Mayans of the Yucatan Peninsula. Yet what I found most interesting in the entry was the reference to the *Anasazi* achieving “great spiritual power and control over natural forces.” Evidently, this resulted in as the tradition says, “changes that were never meant to occur.” As the major climate change happened in the 12th century, we know that there were no Christ-like teachers of the “*Light*” in North America at this time. So, who taught the *Anasazi* how to control the “natural forces?” I will leave that question unanswered at this time, because the answer will have a profound effect on a much later “upstepping.” Besides, although the tribes of the Southwest eventually met up with the white settlers in the 18th century, a century earlier the western half of North America was still unexplored country. This was because the indigenous tribes that the English settlers ran into at this time, were living on the East coast. Have a great day, love always Suzzan.



Post December 9th

Dear friends, despite mentioning that Queen Elizabeth I initiated the formation of Virginia, at this juncture I am primarily concerned with the first official “permanent” English settlement in that state, namely Jamestown. Its entry on Wikipedia relates that the “first permanent English settlement” led to a “great loss of life.” From Disney’s film, *Pocahontas* (real name Matoaka), we know the residents of Jamestown interacted with the native tribes. Due to the film, which is the fictionalized story of the “youngest daughter of Chief Powhatan (real name Wahunsenacawh)”, most children are familiar with the story of how Matoaka’s marriage to John Rolfe in 1614, brought an end to the “First Anglo-Powhatan War.” However, the story behind the legend also reveals the influence on the region and which side, the “*Light*” or the “*Shadow*” instigated the Jamestown expedition.

To reiterate, in the 16th century, Queen Elizabeth named the Virginia Colony by slightly altering the indigenous chief Wingina’s name. So even though many associate Virginia with Elizabeth, as in her historical designation “Virgin Queen”, she did not use her name to claim it for posterity. This was clearly not the case for her successor, as Jamestown was obviously named to extol King James I. Using the king’s name was to claim possession of the “New” World for England, but that is still only half the story. In order to discover the underlying purpose for the Jamestown settlement, I needed to dig a little deeper. Excerpts from the entry for the settlement on Wikipedia relate the original purpose for Jamestown.

Apparently, there were two primary goals for the Jamestown settlement, which was “founded” on May 14th, 1607. These were, to obtain “a quick profit from gold mining for its investors while also establishing a permanent foothold in North America for England.” We see the second goal through the charter used by the “English entrepreneurs” from the Virginia Company of London, namely, “to establish a colony in the New World.”

In respect to the “charter’s” effect on the indigenous inhabitants, the entry records, “While no Native Americans inhabited the area of the settlement, there were an estimated 14,000 Algonquian Indians in the surrounding Chesapeake area.” Rather than use the tribes given name, the settlers called them the “Powhatan Confederacy”, in reference to their “powerful chief, Wahunsenacawh.” Mirroring the chiefs of the Mayans and Incas of South America, “Wahunsenacawh initially welcomed the settlers and attempted to form an alliance with them.” However, the chief’s motivation for seeking an alliance wasn’t altruistic. It was to “conquer other communities which he did not yet control, and to obtain new supplies of metal tools

and weapons.” As with so many alliances predicated on power, it “quickly deteriorated and led to conflict.” Looking for leverage over the chief, the English settlers “captured” the chief’s daughter, the famous Pocahontas or Matoaka. Their ploy worked and Chief Wahunsenacawh immediately “accepted a treaty of peace.”

Nonetheless, the natives of the land were not the only problem the settlers of Jamestown had to face, because their most pressing problem involved Mother Nature. “During what became called the ‘Starving Time’ in 1609–1610, over 80% of the colonists perished.” Yet the author of the entry relates that there was more than one factor involved in the struggle the settlers of Jamestown experienced. For instance, the author thinks that the former social status of the settlers may have been a factor. He or she speculates that because so many were aristocrats, a lot of the colonists were reluctant to take up “the communal nature of their workload”; consequently, development of the township was initially “inconsistent, at best.”

Since Jamestown was a financial enterprise, its investors in the Virginia Land Company were unhappy. So, “desperate to increase the efficiency and profitability of the struggling colony”, in 1613, the governor of the colony took matters into his own hands. Forgoing the normal protocol of obtaining “stockholder consent”, he “assigned 3-acre plots (12,000 m²) to its ‘ancient planters’ and smaller plots to the settlement’s later arrivals.” Since the governor’s actions led to “economic progress”, the investors were happy. The problem was, as the author relates, these fortunate “settlers began expanding their planting to land belonging to local native tribes.” In considering this development, the author concludes that as “this turnaround coincided with the end of a drought that had begun the year before the settlers’ arrival”, it most likely “indicates multiple factors were involved besides the colonists’ aptitude.”

Ultimately, it was the discovery of Tobacco that saved Jamestown, brought to the settlement by John Rolfe from his exploration of the Caribbean. After harvesting a profitable tobacco crop, Rolfe became a wealthy man and married Matoaka/Pocahontas. Their marriage resulted in good relations between the settlers and the natives for “several years.” Following the death of his wife’s father, relations began to sour between the two sides, mainly due to the settler’s greed for more native land to grow tobacco. The situation was made worse by Chief Powhatan’s successor, his brother, “a fierce warrior named Opchanacanough”, who was determined to drive the settlers out of the tribe’s lands.

When Jamestown became profitable, the settlers decided that some form of local government was required to administer how the colony operated. The entry relates

that in 1619, the first “representative assembly” was formed to determine the law of the land. Official documents from Jamestown cite that it was held “to establish one equal and uniform government over all Virginia”, with the purpose of providing “just laws for the happy guiding and governing of the people there inhabiting.” According to the author, it became “known as the House of Burgesses.” At this assembly, “Individual land ownership was also instituted.” As well as establishing individual land ownership, the assembly divided Jamestown into quarters, which they called boroughs, incorporations, or as they came to be known by the settlers, cities. Reflecting a biased nature, the officials of Jamestown only allowed men of “English origin” the right to vote. This was a problem as a number of “Polish artisans” were living in the colony. Predictably, the Polish men “protested and refused to work if not allowed to vote.” Being pragmatists, not to mention needing the Polish artisan’s cooperation, the officials capitulated and “on July 12, the court granted the Poles equal voting rights.”

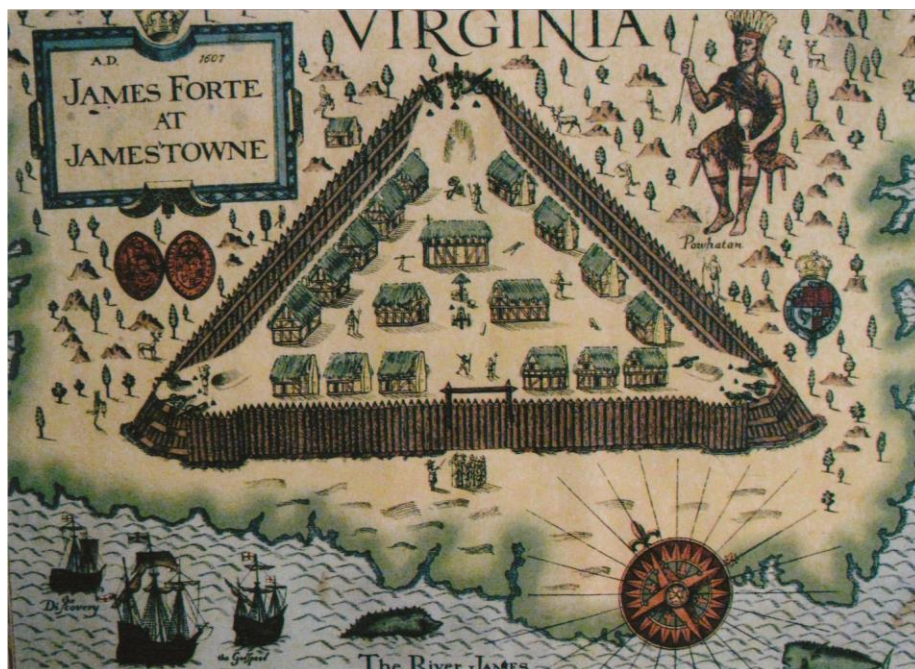
Eventually, the Powhatan Confederacy tired of the settlers and “attempted to eliminate the English colony once and for all.” Consequently, the author tells us that “On the morning of March 22, 1622, they attacked outlying plantations and communities up and down the James River.” Historians label this attack as the “Indian Massacre of 1622”, because it led to the deaths of “over 300 settlers, about a third of the English-speaking population.”

To cut a very long story short, the settlers had their revenge on Chief Opchanacanough and the Powhatan Confederacy, when in 1644 during another “large-scale” assault by the natives on Jamestown, the chief was “captured.” He was later “murdered while in custody, and the Powhatan Confederacy was nearly annihilated.” This was to all intents and purposes the end of the native confederacy, because as the author relates, “Most survivors assimilated into the general population, or began living on two reservations.” Interestingly, the Mattaponi and Pamunkey reservations are still in existence, situated “in present-day King William County, Virginia.” As for Jamestown, according to the entry, “By the early 18th century, Jamestown was in decline.” It eventually degenerated “to a few scattered farms.” Ending this era, the author concludes that “the period of occupied settlement” was to all intents and purposes “essentially over.”

So much for the secular and historical interpretation of Jamestown, now I want to discuss the energetic and consciousness perspective of the “first permanent English settlement in North America.” I will start with the original inhabitants, who appeared to have been focused on gaining the upper hand over each other. This tells me that they were not strongly influenced by the “*Light*.” Yet despite the chief’s ulterior

motive, it is telling that he originally greeted the settlers peaceably, because it indicates that the natives were not that influenced by the “*Shadow*” either. As for the English settlers, their stated mandate to make “a quick profit from gold mining for its investors while also establishing a permanent foothold in North America for England”, is also significant. From this information, I would conclude that the “first permanent English settlement” was not instigated by the “*Light*.” Still, like the native population, there is ambiguity as to what consciousness instigated Jamestown.

Irrespective of which side instigated the first settlement, once Jamestown was established, we can see that the “*Shadow*” is the overall influence of the region, demonstrated by the various wars and attacks and the eventual near annihilation of the indigenous tribes. When we consider that it is very close to the area that will become Washington DC, it is thought-provoking that the first settlement in a country destined to represent freedom and individual rights, took the land, and denied the rights of the original landlords. Even though the enterprise of Jamestown was a wholly human conception, we can detect the influence of the “*Shadow*” in some very subtle ways. Certainly, the destruction of the indigenous natives, is the most obvious way, still a less obvious one, is the mass production of tobacco, which would result in causing devastating unnatural health problems for centuries. So, if Jamestown was not the settlement the “*Light*” inspired to seed North America, then which settlements in the “New” World did the “*Light*” choose? To find the answer, we will have to return to England at the turn of the 17th century. Have a great weekend, love always, Suzzan.



Post December 11th

Dear friends crossing the Atlantic, we find a very different England, because when King James died, his second son ascended to the throne as Charles I. The reason Charles succeeded James was because his elder brother Henry died of typhoid in 1612. Considering that Charles' sister Elizabeth was the focal point for the "*Light*" in the Bohemian experiment of Heidelberg, one would expect her brother Charles to have also been an instrument for the "*Light*." Alas, the ascension of King Charles to the throne of England, resulted in one of the darkest periods in English history. As always though, the "*Light*" was able to find the "silver lining" within the dark cloud and use it to further their objective. Even so, before I discuss how the "*Light*" achieved this, I want to briefly review the facts of this important time.

To set the scene, as stated, in 1619 the 30-Years war broke out between the Catholic Holy Roman Empire, led by its emperor Ferdinand, and the Protestant Union, led by the Elector Palatinate Frederick V of Bohemia. To reiterate, King James did not come to his daughter Elizabeth and son-in-law Frederick's defense. Consequently, a year later, after being defeated, Frederick and Elizabeth, the Winter king and queen of Heidelberg were forced to flee to the Hague. Towards the end of his reign, King James wanted to bring peace to Europe, and saw a marriage union between the Prince of Wales, Charles, and the Hapsburg emperor Ferdinand's niece, princess Maria Anna of Spain, as the best way to do that. The problem was that King James did not have the support of England's Parliament in his plans, and when they learned of the king's plan, they were angry. Regardless of Parliament's protests, James took Prince Charles to Spain to negotiate the marriage union, taking his favorite advisor, the Duke of Buckingham.

Jame's mission failed, because as Charles' entry on Wikipedia speculates, "The Infanta thought Charles was little more than an infidel..." Moreover, initially the Spanish "demanded" the prince "convert to Roman Catholicism as a condition of the match." Which as the future head of the Church of England was impossible. So, the royal party took their leave. In February of 1623, Charles and Buckingham returned to Spain in disguise hoping to renegotiate a marriage contract. However, although Spaniards amended their demands, they had new ones that were just as untenable, such as repealing the "penal laws" that all Catholics in England had to abide by and insisting that princess Maria Anna "remain in Spain for a year after any wedding to ensure that England complied with all the terms of the treaty." To make matters worse, Buckingham and the Spanish chief minister had a personal falling out, forcing Charles to negotiate alone. Ultimately, after seven long months, the prince had no choice but to admit defeat and head home. However, his failure was met with "a

rapturous and relieved public”, who was delighted by their crown prince’s failure to acquire a Catholic Spanish bride for their future queen.

For our part, we arrive in England on May 1st, 1625, where Charles is about to be married “by proxy to the fifteen-year-old French princess Henrietta Maria in front of the doors of the Notre Dame de Paris.” According to his entry on Wikipedia, although Charles had apparently seen Henrietta Maria in “Paris while en route to Spain”, and was married by proxy on May 1st, they didn’t officially meet “in person” for another seven weeks on June 13th June 1625 in Canterbury. This scenario meant that “Charles delayed the opening of his first Parliament until after the marriage was consummated, to forestall any opposition.” The author encapsulates Charles downfall, which apparently began the year he was crowned.

After his succession in 1625, Charles quarreled with the English Parliament, which sought to curb his royal prerogative. He believed in the divine right of kings and was determined to govern according to his own conscience. Many of his subjects opposed his policies, in particular the levying of taxes without parliamentary consent, and perceived his actions as those of a tyrannical absolute monarch. His religious policies, coupled with his marriage to a Roman Catholic, generated antipathy, and mistrust from Reformed religious groups such as the English Puritans and Scottish Covenanters, who thought his views too Catholic. He supported high church Anglican ecclesiastics and failed to aid continental Protestant forces successfully during the Thirty Years' War. His attempts to force the Church of Scotland to adopt high Anglican practices led to the Bishops' Wars, strengthened the position of the English and Scottish parliaments, and helped precipitate his own downfall.

Despite the antipathy, King Charles’ reign was unchallenged for sixteen years. Then in the fall of 1641, Parliament “passed the Grand Remonstrance, which was a litany of complaints lodged against the king’s actions.” Accusing their monarch “of abusing his royal prerogative from the start” a particular outspoken minister called for the king “to relinquish his control of the army.” To which Charles responded with having “six men” charged with “treason.” This is when England became divided nation with the Civil War between Protestants and Catholics.

With the intractability of the king, his ministers moved to impeach Charles. Unwilling to give up the crown, the king began gathering supporters to help him regain control. The Civil War that ensued, began October 26, 1642. According to his entry, after several defeats Charles fled to Catholic France, and while their king was there, his supporters, otherwise known as “Cavaliers”, continued to fight Parliament’s forces, or “Roundheads” under Fairfax and Cromwell. Following a string of defeats by his forces, the king foolishly returned to England in 1646. Making his stand in Oxford, when the Roundheads surrounded the city, Charles

donned the disguise of a servant and escaped with two of his most loyal supporters. Hiding out in Newark with Scottish Presbyterians, the author of his entry relates “After nine months of negotiations, the Scots finally arrived at an agreement with the English Parliament: in exchange for £100,000, and the promise of more money in the future, the Scots delivered Charles to the parliamentary commissioners in January 1647.”

Once Parliament had King Charles in their custody, the question was what to do with him? It took a while but in January 1649, “the House of Commons passed an Act of Parliament creating a court for Charles’s trial.” The author tells us that the king was charged with “high treason and other high crimes.” Charles’ trial apparently got underway January 20th, 1649. At first, the king “refused to enter a plea, claiming that no court had jurisdiction over a monarch.” Regardless, he was found guilty on all charges and ten days later King Charles I was the first and only sitting English monarch to face the axe man.

With King Charles beheaded, monarchists or Cavaliers, who wanted to restore the monarchy, wanted to place Charles’ eldest son, affectionately known as Bonny Prince Charlie, on the throne. Alternatively, opposing the Cavaliers were the roundheads, soldiers, and supporters of the strict Puritan sect. As the author of the entry relates, immediately following the execution, “power was assumed by a Council of State.” This was called the “Long Parliament” and it controlled the country for four years until in 1653, Oliver Cromwell “disbanded it completely.” At this point, Cromwell became Lord Protector of England, Scotland and Ireland and was succeeded by his son, Richard Cromwell. Still, Richard was not his father, and his tenure of ruling England did not last a year.

When we consider the Golden Age of the Elizabethan era, it is hard to contemplate what happened within a century. As the first Catholic monarch of both the Stewarts and the united kingdoms of Scotland, England, Wales, and Ireland, King James (I) struggled with the populace’s support, still most accepted him. So, to countenance that his son Charles (I) would be publicly beheaded twenty-two years after his father elevated the House of Stewart to the throne of England, is incredible. Worse still, was the fact that King Charles’ reign would lead to the country’s division, which regrettably meant that the “*Shadow’s*” influence gained the upper hand in the British Isles for nearly three hundred years. Fortunately, as I said, the “*Light*” found a “silver lining” in this dark period, resulting in the “*Light*” influencing the founding of America. Strangely, the “silver lining” was in the form of a strict religious group that left England to avoid persecution, known as the Puritans. Have a great day, love always, Suzzan.



King Charles I and Queen Henrietta of England

According to his entry on Wikipedia, “Charles was born into the House of Stuart as the second son of King James VI of Scotland, but after his father inherited the English throne in 1603, he moved to England, where he spent much of the rest of his life. He became heir apparent to the kingdoms of England, Scotland, and Ireland in 1612 upon the death of his elder brother, Henry Frederick, Prince of Wales. An unsuccessful and unpopular attempt to marry him to Infanta Maria Anna of Spain culminated in an eight-month visit to Spain in 1623 that demonstrated the futility of the marriage negotiation. Two years later, shortly after his accession, he married Henrietta Maria of France...

“From 1642, Charles fought the armies of the English and Scottish parliaments in the English Civil War. After his defeat in 1645 at the hands of the Parliamentary New Model Army, he fled north from his base at Oxford. Charles surrendered to a Scottish force and after lengthy negotiations

between the English and Scottish parliaments he was handed over to the Long Parliament in London. Charles refused to accept his captors' demands for a constitutional monarchy, and temporarily escaped captivity in November 1647. Re-imprisoned on the Isle of Wight, he forged an alliance with Scotland, but by the end of 1648, the New Model Army had consolidated its control over England. Charles was tried, convicted, and executed for high treason in January 1649. The monarchy was abolished, and the Commonwealth of England was established as a republic. The monarchy would be restored to Charles's son Charles II in 1660.”

Post December 12th

Dear friends, in searching for the source of the “*Light’s*” chosen settlement in America, as I said I had to return to England. There I discovered the country divided in Civil war between supporters of King Charles I and the English Parliament. Even after the king is publicly beheaded and replaced by a Lord Protector the country remained divided, now between supporters of restoring the crown, and Protestants supporting a commonwealth. We find the emigrants in the “*Light’s*” settlement in America through the actions of the Archbishop of Canterbury, William Laud, closing “Puritan organizations” throughout England in support of Episcopalians/Episcopal polity, or Church ruled by bishops. As a result, many Puritans left England for Europe. Resettling initially in the Netherlands, which was then known as Holland, they planned their emigration to the “New” World to start a new life. In the emigration of the Puritans or as they were later known the Pilgrims of New England, we see the “*Light’s*” silver lining of the English Civil War. The “*Light*” used this group to infuse North America with *The Mysteries*. However, this mass exodus was not without some influence from the “*Shadow.*” We can see this in several actions perpetrated by the Pilgrims in New England. First though, who were these “pilgrims”? We know the pilgrims that founded the Plymouth Colony in New England were predominantly of a religious group known as the Puritans, but who exactly were the Puritans.

According to their entry on Wikipedia, the Puritans originated in England during the 16th and 17th centuries. A Puritan was defined as “an associate of any number of religious groups advocating for more ‘purity’ of worship and doctrine, as well as personal and group piety.” Essentially, the English Puritans believed that Elizabeth I’s reforms in the Church of England were too “tolerant” of Catholicism. Its entry sums up the origins and religious mandate of the Puritans, by relating that the “movement can be traced back to Edward VI. The author of the entry explains that “the term ‘Puritan’ was not coined until the 1560s, when it appears as a term of abuse for those who proposed further reforms than those adopted by the Elizabethan Religious Settlement of 1559.”

As stated, Queen Elizabeth was not a fan of the Puritans. We see this confirmed by the author of their entry, when he or she writes that “throughout the reign of Elizabeth I, the Puritan movement attempted to have Parliament pass legislation to replace episcopacy with Presbyterianism, and to alter the 1559 Book of Common Prayer to remove elements considered odious by the Puritans.” Since Queen Elizabeth did not approve of persecuting someone for their beliefs, the Puritans remained unmolested during her reign. As a result, the author relates that “by the end of Elizabeth’s reign, the Puritans constituted a distinct social group who regarded themselves as the godly and held out little hope for their neighbors who remained attached to ‘popish superstitions’, and worldliness.” However, like other Christian sects, “Only a small number of Puritans became Separating Puritans or Separatists who left the Church of England altogether.”

Amazingly, I learned that the name Puritan was co-opted from the Gnostic sect of the Cathars in southern France. Having ascertained that the immigration of the Puritans to North America was the “silver lining” in the English Civil War for the “*Light*,” I wondered exactly how the Puritans were instruments of the “*Light*?” At first, I thought it was through their connection to the Gnostic Cathars in their name, meaning the Puritans were somehow aligned with Gnosticism. This notion was quickly dispelled when I learned the Puritans were influenced by Calvinism. So, before moving on to the Puritans becoming the Pilgrim Fathers of the Plymouth Colony, I felt it was important to first nail down their religious beliefs. Consequently, I will briefly review the Puritan’s spiritual inspiration, John Calvin.

Although aware of Calvinism, I was not exactly sure who John Calvin was. From his entry on Wikipedia, I learned that he was born in 1509 and that he “was an influential French Theologian and pastor during the Protestant Reformation.” Evidently, he left the Catholic Church “around 1530”, when fleeing to “Basel, Switzerland” to escape persecution. Calvin’s main claim to fame is “his seminal work, “*Institutes of the Christian Religion*”, which I found summarized online.

Published first in 1536, the Institutes of the Christian Religion is John Calvin's magnum opus. Extremely important for the Protestant Reformation, the Institutes has remained important for Protestant theology for almost five centuries. Written to "aid those who desire to be instructed in the doctrine of salvation," the Institutes, which follows the ordering of the Apostle's Creed, has four parts. The first part examines God the Father; the second part, the Son; the third part, the Holy Spirit; and the fourth part, the Church. Through these four parts, it explores both "knowledge of God" and "knowledge of ourselves" with profound theological insight, challenging and informing all the while. Thus, for either the recent convert or the long-time believer, for the inquisitive beginner or

the serious scholar, John Calvin's Institutes of the Christian Religion is a rewarding book worthy of study!

In view of John Calvin's beliefs, once again I was left scratching my head as to how the Puritans could advance the "Light's" objective. Reading his entry on Wikipedia was no help either. Nonetheless, it was important for me to keep the big picture in mind, by remembering that the "Light's" assignment was to bring the Truth to Humanity. Obviously, if the "Light" chose the Puritans as "their" entrance into North America in the 17th century, there must be a very good reason. I wondered if I could find the answer in the Pilgrim Fathers and the Plymouth Colony. Have a great day, love always, Suzzan



John Calvin 1509 - 1564

According to excerpts from his entry on Wikipedia, John Calvin which in "Middle French" is: Jehan Cauvin... who was born July 10th 1509 "was a French theologian, pastor and reformer in Geneva during the Protestant Reformation. He was a principal figure in the development of the system of Christian theology later called Calvinism, including its doctrines of predestination and of God's absolute sovereignty in the salvation of the human soul from death and eternal damnation. Calvinist doctrines were influenced by and elaborated upon the Augustinian and other Christian traditions. Various Congregational, Reformed and Presbyterian churches, which look to Calvin as the chief expositor of their beliefs, have spread throughout the world.

“Calvin was a tireless polemicist and apologetic writer who generated much controversy. He also exchanged cordial and supportive letters with many reformers... In addition to his seminal Institutes of the Christian Religion, Calvin wrote commentaries on most books of the Bible, confessional documents, and various other theological treatises.

Calvin was originally trained as a humanist lawyer. He broke from the Roman Catholic Church around 1530. After religious tensions erupted in widespread deadly violence against Protestant Christians in France, Calvin fled to Basel, Switzerland, where in 1536 he published the first edition of the Institutes. In that same year, Calvin was recruited by Frenchman William Farel to join the Reformation in Geneva, where he regularly preached sermons throughout the week. However, the governing council of the city resisted the implementation of their ideas, and both men were expelled. ...Calvin proceeded to Strasbourg, where he became the minister of a church of French refugees. He continued to support the reform movement in Geneva, and in 1541 he was invited back to lead the church of the city.

Following his return, Calvin introduced new forms of church government and liturgy, despite opposition from several powerful families in the city who tried to curb his authority. During this period, Michael Servetus, a Spaniard regarded by both Roman Catholics and Protestants as having a heretical view of the Trinity, arrived in Geneva. He was denounced by Calvin and burned at the stake for heresy by the city council. Following an influx of supportive refugees and new elections to the city council, Calvin's opponents were forced out. Calvin spent his final years promoting the Reformation both in Geneva and throughout Europe.

Calvin's authority was practically uncontested during his final years, and he enjoyed an international reputation as a reformer distinct from Martin Luther. Initially, Luther and Calvin had mutual respect for each other. A doctrinal conflict had developed between Luther and Zurich reformer Huldrych Zwingli on the interpretation of the eucharist. Calvin's opinion on the issue forced Luther to place him in Zwingli's camp. Calvin actively participated in the polemics that were exchanged between the Lutheran and Reformed branches of the Reformation movement...

Calvin sheltered Marian exiles (those who fled the reign of Catholic Mary Tudor in England) in Geneva starting in 1555. Under the city's protection, they were able to form their own reformed church under John Knox and William Whittingham and eventually carried Calvin's ideas on doctrine and polity back to England and Scotland.”

Post December 13th

Dear friends, having identified the Plymouth Colony as inspired by the “*Light*”, I need to qualify that statement. Because this does not mean that every action of these colonists was “sanctioned” by the “*Light*.” An important lesson I learned early on was the “*Light*”, in all of its manifestations is the consummate opportunist, meaning that Divinity/Universe will use every opportunity to advance our spiritual progress. Therefore, as the saying goes, They will often “make a silk purse out of a sow’s ear”, meaning they will turn mistakes, errors, and sometimes outright “heinous” acts into

powerful lessons to help us grow. The absolute rule in this was I had to remember that “Anything that creates fear, hatred, and or division, was NEVER of Divine origin.” So, keeping this in mind let’s examine the historical facts of the Plymouth Colony. Its entry on Wikipedia provides an extensive study on the Puritans exile from England, stating that the Puritans decided to leave England after King James (I) “declared the Puritans and Protestant Separatists to be undesirable.” Adding to their persecution, in 1607 “the Bishop of York raided homes and imprisoned several members of the congregation.” After first fleeing to Amsterdam, Holland (Netherlands) they moved to another Dutch city “Leiden, in 1609.”

Holland was always only a temporary refuge for the Puritans, because they planned to find a permanent home in the “New” World, which is how they became the Pilgrim Fathers. Apparently, in the summer of 1619 “the Pilgrims obtained a land patent from the London Virginia Company, allowing them to settle at the mouth of the Hudson River.” To finance their enterprise, the Pilgrims appealed to “the Merchant Adventurers.” These men were “Puritan businessmen who viewed colonization as a means of both spreading their religion and making a profit.” After acquiring the finances, the Pilgrims “bought provisions and obtained passage on two ships, the Mayflower and the Speedwell.” Due to several unforeseen occurrences, the voyage to the New World was delayed, resulting in several Pilgrims not leaving Holland aboard the Speedwell until July of 1620.

Before crossing the Atlantic, both the Speedwell and the Mayflower needed to stop off in Southampton in England, “to pick up supplies”, and more passengers. Waiting to board the ship at Southampton were several Pilgrims, “including William Brewster, who was in hiding for the better part of a year, and a group of passengers.” The extra passengers were known to the Pilgrims as the “Strangers”, who were “recruited by the Merchant Adventurers to provide governance for the colony as well as additional hands to work for the colony’s ventures.” Amongst the “Strangers” two names stood out for me. The first, “Myles Standish” was supposedly “the colony’s military leader.”

Christopher Martin, the other name mentioned in the entry amused me, since it catapulted me back to my school days in Essex county, England. The Secondary School (High School) I attended was Billericay Comprehensive, named for the nearest town to the school. The town’s claim to fame was that several families living in Billericay had left on the Mayflower for the Plymouth Colony. In my school, the student body was divided into four houses, or teams like the four teams in the Hogwarts School featured in the books/films *Harry Potter*: I was assigned to the

Christopher Martin House, whose claim to fame, was that the Merchant Adventurers selected him “to act as Governor for the duration of the trans-Atlantic trip.”

Following that digression, I will return to the discussion on the Pilgrim Fathers. According to the entry, the Mayflower “left Plymouth on September 6, 1620, without her sister ship the Speedwell.” Even though the Mayflower is associated with the Pilgrims, there were only “twenty-seven” adult Pilgrims among the “seventy adult passengers on the Mayflower.” Moreover, the “Strangers” numbering “forty-three... had no religious interest in the colony.” Apart from the roles of two of the Strangers mentioned above, the remaining “Strangers were personal servants, indentured servants, or adventurous pioneers. Their goal was to seek their fortune in the New World, not to find religious freedom.”

The Pilgrims held “a land patent allowing them to settle specifically at the mouth of the Hudson River.” The “patent” from the London Virginia Company was to build a settlement at the “mouth of the Hudson River.” However, this proved impossible to do, as “strong westerly winds” took the ship to Cape Cod. When they tried to correct their course and “sail south to the designated landing site at the mouth of the Hudson” they almost ran aground. As it was now November, “the passengers decided to return north and abandon their original landing plans.”

Again, cutting a long story short, despite reservations that the colony was legal, which delayed the actual landing, they stepped on shore on the Winter Solstice (December 21st) 1620. The “first structure, a ‘common house’ of wattle and daub” was built in “two weeks” during “the harsh New England winter,” which was especially hard that year, as the “colonists suffered greatly” from “scurvy.” Due to “lack of shelter and general conditions onboard ship 45 of the 102 emigrants died the first winter and were buried on Cole’s Hill.” Conditions were so bad that only 53 people survived to celebrate the “first Thanksgiving” in November of 1621

Talking of Thanksgiving, brings me to the subject of the original inhabitants of “New” England. According to the entry on Wikipedia, “On March 16, 1621,” the colonists had their “first formal contact” with the indigenous peoples of the area. This “contact” was initiated by “A Native American named Samoset”, who “walked boldly” into the settlement and declared, “Welcome Englishmen.” It seems he had encountered “fishermen... off the coast of Maine” who spoke English. However, Samoset was only the messenger, as such the settlers needed to negotiate with the native leaders Massasoit and Squanto.

The author of the entry gives a succinct explanation of the relationship the Native Americans initially had with the colonists of Plymouth Colony. Again, due to space I will focus on the most relevant hi-lights, which were that March 22nd, 1622, following “an exchange of gifts, Massasoit and Governor Martin established a formal treaty of peace. After the departure of Massasoit and his men, Squanto remained in Plymouth to teach the Pilgrims how to survive in New England, for example using dead fish to fertilize the soil.” That summer, Edward Winslow led a contingent of Pilgrims to visit Massasoit to negotiate an exclusive trade agreement with the Pequot tribe, to the detriment of their French rivals, who according to the entry were “also frequent traders in the area.” Again, after the exchange of gifts, Massasoit agreed to Winslow’s proposal, as a result, the French traders were told that they were “no longer welcome.” The relationship between the Pequot and the colonists began to fall apart two months before this historic trade agreement, when a ship called the Sparrow arrived in May 1622. This ship’s arrival favored the “*Shadow*” even more because it led to war, which we will address tomorrow. Have a great day, love always, Suzzan.



Puritans in Holland preparing to leave for the “New World” 1620

Post December 14th

Dear friends, continuing with yesterday's discussion, the reason the arrival of the Sparrow favored the "*Shadow*" was because on board were seven Merchant Adventurers, who joined with their leader Myles Standish already in the colony. Standish and the merchants were determined "to seek out a site for a new settlement in the area." Their objective was helped soon after they landed, when two more ships arrived with a further sixty men, with the same intention. Throughout the months of July and August, they scouted locations around Plymouth, and after finding suitable land they left Plymouth and resettled "in modern Weymouth, Massachusetts at a settlement they named Wessagussett." Then using the Native American's relationship with the colonists, Standish invited two natives to share a meal with to negotiate an agreement. Once the natives guard was down, the author reports that "Standish and his men stabbed and killed the two unsuspecting Native Americans."

Interestingly, the author tells us that in November 1621 another ship arrived in Plymouth carrying another "37 new settlers." I say interestingly, because the author reports that "Among the passengers of the Fortune were several additional people of the original Leiden congregation, including William Brewster's son Jonathan, Edward Winslow's brother John, and Philip Delano whose descendants include President Franklin Delano Roosevelt."

In the end, the Pequot lost more ground as more ships bringing eager settlers "arrived throughout the period between 1629 and 1630." According to the author, even though "the exact number is unknown, contemporary documents claimed that by January 1630 the colony had almost 300 people. In 1643 the colony had an estimated 600 males fit for military service, implying a total population of about 2,000. By 1690, on the eve of the dissolution of the colony, the estimated total population of Plymouth County, the most populous, was 3,055 people."

In reading the entry, I wondered about the comment that in 1643 there was "an estimated 600 males fit for military service"; that was until I learned about the war between the colonists and the Native Americans. Known as the "Pequot War of 1637", once again it was a war about greed and power, only it did not originate with a dispute between the colonists and the Native Americans. Instead, the dispute was between the "Dutch East India Company and the Plymouth Colony." Predictably, as the colonists grew in population they sought more and more land, which led to a war over "Connecticut River Valley near modern Hartford, Connecticut." Evidently, the "Dutch fur traders and Plymouth officials...both had deeds that claimed they had rightfully purchased the land from the Pequot."

Reminiscent of the scene in *Faraway*, when prospective settlers take part in a race to claim plots of land, the entry relates, “A sort of land rush occurred as settlers from Massachusetts Bay and Plymouth colonies tried to beat the Dutch in settling the area.” Of course, neither side was concerned about the original owners of the land. Still, this proved to be a mistake because the increase of English colonists “threatened the Pequot.”

I will not get into the details of the war; suffice to say that many lives were lost on both sides. However, I was interested to learn that the “Plymouth Colony had little to do with the actual fighting in the war...” This is surprising because later the entry states that “The General Court of Plymouth began using military force to coerce the sale of Wampanoag land to the settlers of the town.” Even so, the Plymouth Colony’s involvement in the Pequot War is described in the actions of one of the Colony’s Governor’s Josiah Winslow. Apparently, in response to the militia’s frustration with guerilla tactics of the Pequot, the Governor instructed Colonel Benjamin Church to organize a “combined force of English and Native Americans.” The author of the entry goes on to explain that throughout July 1676, “Church’s band would capture hundreds of Native American troops, often without much of a fight, though Philip eluded him. After Church was given permission to grant amnesty to any captured Native Americans who would agree to join the English side, his force grew immensely. Philip was killed by a Pocasset Indian; the war soon ended as an overwhelming English victory.”

From the information above, it was still unclear as to whether the local natives were influenced by the “*Light*” or not. Though, the actions of Miles Standish in the “Standish Raids”, strongly suggests that many colonists may have been influenced by the “*Shadow*.” Although most of the Puritan Pilgrims were willing to work with the natives, there is still evidence that some of them were prepared to fight the Pequot. So, from the historical accounts it was still not clear to me how the “*Light*” used the Plymouth Colony to further its objective. It was time to look at it from a different perspective, spiritually. Have a great day Love always, Suzzan.



Myles Standish 1584 - 1656

According to his entry on Wikipedia, Myles Standish “was hired as military adviser for Plymouth Colony in present-day Massachusetts, United States by the Pilgrims. Standish accompanied the Pilgrims on the ship Mayflower and played a leading role in the administration and defense of Plymouth Colony from its foundation in 1620. On February 17th, 1621, the Plymouth Colony militia elected him as its first commander and continued to re-elect him to that position for the remainder of his life. Standish served at various times as an agent of Plymouth Colony on a return trip to England, as assistant governor of the colony, and as its treasurer. A defining characteristic of Standish's military leadership was his proclivity for preemptive action.” For instance, mounting “at least two attacks or small skirmishes against Native Americans in a raid on the village of Nemasket and a conflict at Wessagusset Colony. During these actions, Standish exhibited skill as a soldier, but disturbed more moderate members of the colony due to his brutality toward Natives.”

Apparently, Myles Standish did not only target the native inhabitants. He evidently, “led a botched expedition against French troops at Penobscot in 1635...” However, as he aged he tired of fighting and after twenty years “relinquished his role as an active soldier and became a farmer in Duxbury, Massachusetts, where he was one of the first settlers.” Nonetheless, he maintained a connection to the colony, as a “nominal commander of the Pilgrim military forces in the growing colony but acted in an advisory capacity. He died in his home in Duxbury in 1656 at age 72.” Interestingly, although Myles Standish “supported and defended the Pilgrims' colony for much of his life” there is “no evidence to suggest that he ever joined their church.”

Post December 15th

Dear friends, another way, and many would argue, the best way to discover the strongest influence over a population, is to examine it spiritually. From his entry on Wikipedia, it was clear to me that John Calvin was not a member of the "*Orders of the Quest*", yet this did not preclude some of the Pilgrim Fathers from being members. To test my theory, I needed to learn of the spiritual and religious beliefs of the colonists. As a result, I again turned to the entry for the Plymouth Colony on Wikipedia, which gives a very extensive account of the beliefs and practices of the colony. According to Wikipedia, "Many theological pronouncements shaped the Plymouth church." In reading of these pronouncements, I recognized several modern-day practices, such as baptizing an infant "within six months of birth", and considering that marriage was "a civil, rather than religious ceremony."

I was not surprised to read the Colonists blamed Satan for near on "every calamity that befell them." For these pilgrims, "the dark magical arts were very real and present" demonstrated with the fact that apart from Satan, they "believed in the presence of malevolent spirits who brought misfortune to people." Interestingly, initially witchcraft was not an issue, as the author of the entry explains, "While witchcraft was listed as a capital crime in the 1636 codification of the laws by the Plymouth General Court, there were no actual convictions of witches in the Plymouth Colony."

Amazingly, despite the inequality of men and women until the 20th century, the author relates that "From the perspective of the Church, women were considered equal to men before God." Even more surprising, was the fact that "women enjoyed extensive property and legal rights" and were "parties to contracts in Plymouth, most notably prenuptial agreements. Pilgrim women were also known to occasionally sit on juries" in the Plymouth colony, "as seen in a 1678 inquest into the death of Anne Batson's child, where the jury was composed of five women and seven men." As expected, the Pilgrims practiced capital punishment for a number of crimes, which the author lists as, "treason, murder, witchcraft, arson, sodomy, rape, bestiality, adultery, and cursing or smiting one's parents." However, he or she qualifies this with that the "ultimate punishment was rarely enacted.

In regard to the Colonist's spirituality, the author says that the Pilgrims saw the "term" Saints in a unique way. For them it represented themselves as enjoying a "special place among God's elect, as they subscribed to the Calvinist belief in predestination." With respect to slavery, the author explains that although "Some of

the wealthier families in Plymouth Colony owned black slaves”, it was not as prevalent in New England as it was in the Southern States. Sadly, the status of slaves was no different, as he or she writes that “unlike the white indentured servants”, slaves were deemed “the property of their owners and passed on to heirs like any other property.”

Despite their struggles with the original landlords of their home, according to the author, “The colonists adopted Native American agricultural practices and crops, planted maize, squash, pumpkins, beans, and potatoes,” learning “productive farming techniques” from the tribes, “such as proper crop rotation.” Apart from the native produce, the colonists were also successful in transplanting vegetation from their previous homes, “such as turnips, carrots, peas, wheat, barley, and oats.”

From the above data, once again, the information was not conclusive and reflected the influence of both the “*Light*” and the “*Shadow*”, leaving me still unclear as to the Plymouth Colony’s involvement in the “*Light’s*” future for America. At this point, I was reminded of the “*Light’s*” propensity to subtly influence individuals to promote Spiritual advancement. Consequently, despite the known history of the incredible violence and brutality perpetrated on the indigenous tribes of North America, the “*Light*” was successful in seeding *The Mysteries* into the New World. How the “*Light*” achieved this, is a lesson to us all in the meaning in the New Testament of Jesus’ injunction “to resist not evil.” Nonetheless, I was a little surprised to later learn that the higher purpose for the Plymouth Colony was to expose the next “upstepping” to a more spiritual way of life. As stated, at the start of this “upstepping”, the consciousness of Humanity entered the 2nd *sub-race* of *Root-race* 7. As the next “upstepping” was due to occur in the second half of the 18th century, the “*Light*” encouraged hundreds of individuals to immigrate to America.

Even though some tribes believed their ancestors abused their knowledge of magic and changed the weather, there were many tribes, especially on the East coast who lived their lives in full cooperation with nature. What the historians do not tell us, is that the native tribes practiced shamanism and because the Schumann resonance is in the alpha brain wave level (7 to 13), I realized that the practice was more widespread than I originally thought. I already knew that shamanism in the form of guided hallucinations and dreams was part of the ancient world, but I clearly needed to investigate further. According to an entry on Wikipedia some experts believe that shamanism predates “all organized religions.” However, “aspects of shamanism” appear in organized religions, usually “in their mystic and symbolic practices.” Not surprisingly, the author tells us that “Greek paganism was influenced by

shamanism”, for instance, in the “Eleusinian Mysteries, and other mysteries.” As expected, we see “some of the shamanic practices of the Greek religion” showing up among the Romans, indicating that the practices were “merged into the Roman religion.”

Regarding shamanism elsewhere in the world, the author tells us that “shamanic practices of many cultures were marginalized with the spread of monotheism in Europe and the Middle East.” Again, not surprisingly, Catholicism suppressed shamanism as its “influence spread with Spanish colonization.” Therefore, as the author concludes, throughout the Caribbean, Central, and South America, “Catholic priests followed in the footsteps of the Conquistadors and were instrumental in the destruction of the local traditions, denouncing practitioners as ‘devil worshippers’ and having them executed.” As we shall see, this situation only gets worse as we move into the 18th century. Have a great day, love always, Suzzan.



I chose to end our discussion of Europeans arriving in the New world with an artist’s impression of the first Thanksgiving, because it represents what the “*Light*” intended for immigrants interacting with the Indigenous people of North America.

Post December 16th

Dear friends, I will return to the investigation of shamanism later, but for now I want to discuss how the “*Light*” affected the next “upstepping” by influencing the founding of America. This was because, although the “*Light’s*” “upstepping” of the consciousness to *Root-race 7 sub-race 3* did not occur until the middle of the 18th century in 1750, the impetus for the next “upstepping” began in this “upstepping”,

because the main catalyst or impetus was the formation of the Church of England and the English colonization of America.

As I reported previously, initially I wondered if King Henry VIII was a representative of the “*Light*”, as in an actual member of the “*Orders of the Quest*.” However, after evaluating his life and actions, I concluded that he could not have been a member. Yet, due to his connection to Saint David through his family-name, Tudor, Henry’s role was also not so clear cut. Ultimately, I concluded that although King Henry was not a member of the “*Orders of the Quest*”, because of his name and the shift that occurred in 1525 he was inspired by the “*Light*”, at least some of the time. This meant that King Henry could be, and sometimes was used as an instrument of the “*Light*.”

Although Henry VIII was only an instrument of the “*Light*” for “some of the time”, fortuitously, the “*Light*” could and did inspire some people for their entire lives. A perfect example of this is Sir Francis Bacon. Although I mentioned him earlier, because he was such an influential figure of the 1600s, I want to briefly return to this inspired member of the “*Orders of the Quest*.”

Investigating Sir Francis Bacon, I learned the traditional historical records would not help me understand this enigmatic man’s contribution to history, at least not openly. Historians cite Bacon as responsible for persuading Queen Elizabeth (I) to behead her cousin, Mary Queen of Scots. Nonetheless, the historians also relate that Mary’s son, King James (I) later knighted Bacon and appointed him Lord Chancellor. To me, this did not make sense. If Sir Francis Bacon was at least partly responsible for James mother’s death, why would the king reward him? As king, he could easily have Bacon executed, which would have made more sense if Bacon was instrumental in the death of James’ mother, Mary Queen of Scots.

However, Manly P Hall paints a very different picture of Sir Francis Bacon. First though, I need to explain what is meant by Mr. Hall’s term “unknown philosophers.” Previously, I said that the members of the “*Orders of the Quest*” were overseen by the Spiritual “*Order of Melchizedek*”, which included the consciousness of Sophia. The “unknown philosophers” mentioned in Mr. Hall’s book *The Secret Destiny of America*, are the members of the “*Order of Melchizedek*”, who inspire and guide the earthly members of the “*Orders of the Quest*.” In other words, the “unknown philosophers” are the fully conscious spiritual beings behind the “*Orders of the Quest*”, as opposed to the many members of the “*Orders*” who were/are relatively unconscious instruments of the “*Light*.” In his book, Mr. Hall elaborates on the role

the members of the *Orders of the Quest* play in the secret societies set up by the “unknown philosophers”, to which he said:

“We are indebted to these Brothers of the Quest for our sciences, arts, and crafts of today. They were the discoverers; they were the astronomers, scientists, physicians, mathematicians, and artists whose works we treasure...They gave knowledge to the world to make men happy. We have used their knowledge to make a few men rich. We have perverted their skill...and profaned their mysticism. But the knowledge they have given us is available to be used in a nobler way, and some day we shall awaken to our responsibility with the realization that it is our common duty to restore the dignity of learning and dedicate it unselfishly to the human need.”

When I first read this, it sounded so noble that I wondered why the “Brothers” did not openly declare themselves, but as a collective consciousness we were not ready, so, they have kept the sacred Truth safe until now. While they wait for us, they have secretly guided Humanity to spiritually evolve through the many members of the “*Orders of the Quest*.” Mr. Hall relates, one of the methods they use to guide us is in mythological figures. “All the petty princes of Europe in medieval times had their Merlins ...It is obvious that if these counselors were bound together by some common purpose their collective power would be considerable. And they were bound together, in the secret society of unknown philosophers, moving the crowns of Europe as on a mighty chess board.”

I was immediately reminded of conspiracy books concerning the fear of a secret society bent on world domination. However, that is not the “*Order of the Quest’s*” purpose at all. Their goal is to foster spiritual enlightenment to empower individuals, not dominate them, which is exemplified in their teaching of equality on all levels. I found a perfect explanation of this in a classic writing, *Democracy in America* ¹⁶ by Alexis de Tocqueville. It was through this enlightened book that I discovered the “*Light’s*” purpose for instigating the Plymouth Colony. From the purely secular perspective, this book is heralded by many as a must read for anyone wanting to understand the democratic system in America. Having read it, Craig and I wholeheartedly agree:

“It is not necessary that God himself should speak in order that we may discover the unquestionable signs of his will. It is enough to ascertain what is the habitual course of nature and the constant tendency of events...If the men of our time should be convinced, by attentive observation and sincere reflection, that the gradual and progressive development of social equality is at once the past and future of their history, this discovery alone would confer the sacred character of a Divine decree upon the change. To attempt to check democracy would be in that case to resist the will of God...”

Irrespective of conspiracy advocates blanketing everything that is even slightly metaphysical with the term “occult”, it is through *The Mysteries*, spoken of by Jesus and other Christ-like teachers that we spiritually progress. That said, because Free Will is sacrosanct, the Divine or the “*Light’s*” consciousness of Melchizedek and Sophia only offers guidance when it is necessary. As Monsieur Tocqueville said, “The most powerful, the most intelligent, and the most moral classes of the nation have never attempted to take hold of it to guide it. The democracy has consequently been abandoned to its wild instincts...”

Returning to Francis Bacon, Mr. Hall said, “Bacon’s secret society membership was not limited to England; it was most powerful in Germany, in France, and in the Netherlands... The mystic empire of the wise had no national boundaries and its citizenry was made up of men of good purpose in every land. The Alchemists, Cabalists, Mystics, and Rosicrucians were the incisive instruments of Bacon’s plan. Representatives of these groups migrated to the colonies at an early date and set up their organization in suitable places.” Interestingly, long before America was born in 1776, England, Scotland, Wales, and (Northern) Ireland became the United Kingdom or Great Britain. However, this was not an easy or smooth process, so next we will take a brief look at key steps in the uniting four disparate societies. Have a great weekend, love always, Suzzan.



Sir Francis Bacon, 1st Viscount St Alban - 1561 – 1626

Sir Francis Bacon was the 1st Viscount St Alban. Primarily he an English philosopher and statesman who served as Attorney General and Lord Chancellor of England under King James I. Ultimately, Sir Francis Bacon advanced “both natural philosophy and the scientific method” with his writings holding great value through the “late stages of the Scientific Revolution.”

According to excerpts on Francis Bacon’s life in the entry on Wikipedia, he was born on January 22nd at “York House near Strand in London.” His mother was Sir Nicholas Bacon’s “second wife, Anne (Cooke) Bacon, the daughter of the noted Renaissance humanist Anthony Cooke father Sir Nicholas and ...”

“Biographers believe that Bacon was educated at home in his early years owing to poor health, which would plague him throughout his life. He received tuition from John Walsall, a graduate of Oxford with a strong leaning toward Puritanism. He attended Trinity College at the University of Cambridge on 5 April 1573 at the age of 12, living there for three years along with his older brother Anthony Bacon under the personal tutelage of the future Archbishop of Canterbury. Bacon’s education was conducted largely in Latin and followed the medieval curriculum. It was at Cambridge that Bacon first met Queen Elizabeth, who was impressed by his precocious intellect... calling him ‘The young lord keeper’.” Bacon’s studying led “him to the belief that the methods and results of science as then practiced were erroneous.” Moreover, the “reverence” he held “for Aristotle conflicted with his rejection of Aristotelian philosophy, which seemed to him barren, argumentative and wrong in its objectives.”

“Bacon has been called the father of empiricism. He argued for the possibility of scientific knowledge based only upon inductive reasoning and careful observation of events in nature... He is famous for his role in the scientific revolution, begun during the Middle Ages, promoting scientific experimentation as a way of glorifying God and fulfilling scripture. Bacon was a patron of libraries and developed a system for cataloguing books under three categories – history, poetry, and philosophy – which could further be divided into specific subjects and subheadings. About books he wrote, ‘Some books are to be tasted; others swallowed; and some few to be chewed and digested.’

“The Shakespearean authorship thesis, a fringe theory which was first proposed in the mid-19th century, contends that Bacon wrote at least some and possibly all of the plays conventionally attributed to William Shakespeare.”

Sir Francis “was the first recipient of the Queen’s counsel designation, conferred in 1597 when Elizabeth I reserved him as her legal advisor. After the accession of James I in 1603, Bacon was knighted, then created Baron Verulam in 1618 and Viscount St Alban in 1621. He had no heirs and so both titles became extinct on his death of pneumonia in 1626 at the age of 65.”

Post December 18th

Dear friends, while the Pilgrims were making new lives for themselves in the Plymouth Colony, back in England changes were taking place. Since the

consciousness of Humanity was preparing again to be “upstepped”, the next stage in unification could take place. I should again state that although the next “upstepping” did not fully take effect until the middle of the 1700s, its affects was felt at the beginning of the century. Consequently, the impetus to unite was growing stronger, which manifests in the forming of the Kingdom of Great Britain, which occurred when in 1707, Scotland, Wales, Ireland, and England united under the rule of not just one monarch, but also one government.

Ever since James VI of Scotland was crowned James I of England, Ireland, and Wales in 1603, the four countries fell under the rule of one monarch. However, until the Act of Union in 1707, Scotland and England remained separate kingdoms, with separate parliaments and the ruling monarch having the two titles, King of England, and King of Scotland. There was only one exception to this practice, during the reign of William and Mary in 1689, but first let me catch you up on events since the two Civil Wars. I say two, because King Charles I was defeated twice, first in a four-year war from 1642 to 1646, then again in the two-year war from 1648 to 1649. As stated, both wars ended with King Charles’ arrest and execution. Needless to say, these seven years were only beneficial to the “*Shadow*”, therefore, I will forego a discussion on the ins and outs of these dark times and focus on the key points identifying the influence of the “*Shadow’s*” agenda and the “*Light’s*” Plan.

After Charles I was beheaded in 1649, Oliver Cromwell became the Lord Protector, splitting the people of England’s loyalties between the Roundheads (followers of Cromwell) and the Cavaliers (supporters of king Charles’ son, Charles). Predictably, this stalemate eventually erupted in yet another Civil War, the third one, from 1649 to 1651. Regardless of the romanticizing of the Cavaliers in such books/films as *The Three Musketeers*, the “*Light*” was not involved.

The Cavaliers ultimately prevailed, and “Bonny Prince Charlie” being crowned as King Charles II in 1661. As this time was pivotal to both England and America, I will pause for a moment to relate the events leading up to the Act of Union, which was beneficial to both the “*Light*” and the “*Shadow*.” This will involve a brief review of how a king executed for treason’s son came to the throne and King Charles II eventful fifty-five-year reign. We will also examine his brother James II’s disastrous reign and the consequences that his successors, William of Orange, and his wife Queen Mary, had to deal with.

We left our discussion of England above, when the Puritan Oliver Cromwell became the Lord Protector. Following his death in 1658, his son Richard Cromwell briefly succeeded him. As Richard was not widely supported in the Parliament, the

Cavaliers quickly gained control and removed Richard as Lord Protector, forcing him to resign in 1659. There followed what historians refer to as the “English Restoration” where, as the entry for Charles II on Wikipedia says, “Puritanism lost its momentum.” Under the rule of Cromwell, life was very austere, for instance, all theatres were closed, but after the reinstatement of the monarchy, the theatres were opened again. Next we will take a brief look at King Charles II impact on Spiritual growth of England, North America, and India. Have a great day, love always, Suzzan.



King Charles II 1630 - 1685

According to his entry on Wikipedia, Charles born at St James's Palace on May 29th. “As eldest surviving son of Charles I, king of England, Scotland and Ireland, and his wife Henrietta Maria, sister of Louis XIII of France.” Baptized June 27th his godparents included his maternal uncle Louis XIII and maternal grandmother, Marie de' Medici, the Dowager Queen of France, both of whom were Catholics. At birth, Charles automatically became Duke of Cornwall and Duke of Rothesay, and the possessor of several other associated titles. At or around his eighth birthday, he was designated Prince of Wales, though he was never formally invested. He became King of Scotland from 1649 until 1651 and King of England, Scotland, and Ireland from the 1660 Restoration of the monarchy until his death in 1685.

“After Charles I's execution at Whitehall on 30 January 1649, at the climax of the English Civil War, the Parliament of Scotland proclaimed Charles II king on 5 February 1649. However,

England entered the period known as the English Interregnum or the English Commonwealth, with a government led by Oliver Cromwell. Cromwell defeated Charles II at the Battle of Worcester on 3 September 1651, and Charles fled to mainland Europe. After Cromwell became Lord Protector of England, Scotland, and Ireland” Charles spent the next nine years in exile in France, the Dutch Republic and the Spanish Netherlands. The political crisis that followed Cromwell's death in 1658 resulted in the restoration of the monarchy, and Charles was invited to return to Britain. On 29 May 1660, his 30th birthday, he was received in London to public acclaim. After 1660, all legal documents stating a regnal year did so as if he had succeeded his father as king in 1649.

Charles's English parliament enacted the Clarendon Code, to shore up the position of the re-established Church of England. Charles acquiesced to these new laws even though he favoured a policy of religious tolerance. The major foreign policy issue of his early reign was the Second Anglo-Dutch War. In 1670, he entered into the Treaty of Dover, an alliance with his cousin King Louis XIV of France. Louis agreed to aid him in the Third Anglo-Dutch War and pay him a pension, and Charles secretly promised to convert to Catholicism at an unspecified future date. Charles attempted to introduce religious freedom for Catholics and Protestant dissenters with his 1672 Royal Declaration of Indulgence, but the English Parliament forced him to withdraw it. In 1679, Titus Oates's fabrication of a supposed Popish Plot sparked the Exclusion Crisis when it was revealed that Charles's brother and heir presumptive, James, Duke of York, had become a Catholic. The crisis saw the birth of the pro-exclusion Whig and anti-exclusion Tory parties. Charles sided with the Tories and, after the discovery of the Rye House Plot to murder Charles and James in 1683, some Whig leaders were executed or forced into exile. Charles dissolved the English Parliament in 1681 and ruled alone until his death in 1685.

Following his restoration, Charles became known for his affability and friendliness, and for allowing his subjects easy access to his person. However, he also showed an almost impenetrable reserve, especially concerning his political agendas. His court gained a reputation for moral laxity.[1] Charles's marriage to Catherine of Braganza produced no surviving children, but the king acknowledged at least 12 illegitimate children by various mistresses. He was succeeded by his brother James.

Post December 19th

Dear friends, continuing with the restoration of the monarchy in England, there were several significant events pertinent to our discussion during Charles II's reign, but two stand out. The first was an outbreak of the Black Death known as the “Great Plague of London” in 1665, which caused both Charles and the Parliament to relocate to the country. As his entry reports, the king, “his family and court fled London in July to Salisbury” and the Parliament relocated to “Oxford.”

Many people have speculated that the “Great Plague of London” was ended by the second significant event of Charles II's reign, namely, the “Great Fire of London.” Beginning in September of 1666, this fire “consumed approximately 13,200 houses

and 87 churches, including St. Paul's Cathedral." During the fire, the king and his brother James enhanced their popularity when they "joined and directed the fire-fighting effort."

When Charles II came to the throne of England, the Queen Regent of Portugal, Queen Luisa, approached the king about a marriage alliance between him and Catherine of Braganza, which was affirmed when the couple married in "May 1662." Catherine came with a huge dowry, which included "the territories of Tangier and Bombay." As the entry says, this "had a major lasting influence on the development of the British Empire in India."

In respect to America, Charles II affected the development of the South, when with an act clearly orchestrated by the "*Shadow*", he rewarded eight "nobles" with the rights to land "in 1663." This land, known today as North and South Carolina, was "named" in honor of King Charles's father" Charles I. These "eight nobles" were also known as "Lords Proprietors", and I will explain why I say their "gift" of land was orchestrated by the "*Shadow*", a little later.

Unfortunately, as we will see, King Charles II was no Queen Elizabeth I or even James I in respect to being instruments for the "*Light*." According to the entry, "In 1670, Charles...granted a royal charter to establish the Hudson's Bay Company," which "...became the oldest corporation in Canada. It started out in the lucrative fur trade with the native peoples, but eventually governed and colonized about 7,770,000 square kilometers (3,000,000 square miles) of North America." We observe the affect Charles II's reign had over the development on the rest of the world in "a series of five charters," King "Charles granted the British East India Company." The five "charters" included "the rights to autonomous territorial acquisitions." They also could "mint money" as well as "command fortresses and troops." Charles gave this company the right "to form alliances, to make war and peace, and to exercise both civil and criminal jurisdiction over the acquired areas in India." As history records, Charles II's "five charters" led to the British ruling India for nearly three centuries.

Like Henry VIII, Charles II struggled to produce a male heir. His Portuguese wife Queen Catherine was pregnant four times between 1662 and 1669, but all four pregnancies ended in "miscarriages or stillbirths." Consequently, the heir to the throne was Charles's Catholic brother James, the Duke of York. Protestants were concerned about the resurgence of Catholicism if the openly Catholic James took the throne. The entry explains that this is the reason why "Charles agreed that James's

daughter...should marry the Protestant William of Orange”, which took place on November 4th, 1677.

Suspicion between the Protestants and Catholics surfaced again in 1679, when the Protestant Parliament concerned that the English throne could fall to a Catholic monarch, introduced the “Exclusion Bill.” This bill’s purpose was “to exclude the Duke of York from the line of succession.” Repeating his father Charles I’s actions, to prevent the Exclusion Bill passing, “Charles II dissolved the English Parliament, for a second time that year.” It went from bad to worse as “Charles’s hopes for a more moderate Parliament were not fulfilled...” Defiantly, “within a few months he had dissolved Parliament yet again, after it sought to pass the Exclusion Bill.”

Even though King Charles was not an instrument for the “*Light*” like Queen Elizabeth, as with his grandfather, James I, Charles II’s reign was influenced by both the “*Light*” and the “*Shadow*.” Obviously, his policies creating conflict between the Protestants and Catholics favored the “*Shadow*”, as did his “awarding” the Carolinas to “eight nobles”, not to mention, the support of the British East India Company, and the “granting of a royal charter” for the establishment of the Hudson’s Bay Company. Undoubtedly, these decisions were all influenced by the “*Shadow*.” However, his reign did have a few glimmers of “*Light*.” According to the entry, Charles was “a patron of the arts and sciences” and “helped found the Royal Society, which was and still is, “a scientific group whose early members included Robert Hooke, Robert Boyle and Sir Isaac Newton.” He also supported the creation of the “Royal Observatory in Greenwich.”

The Royal Society was an organization of the “*Orders of the Quest*”, which meant that under King Charles II the “*Orders*” gained a permanent foot-hold in London. Another member of the “*Orders of the Quest*” King Charles supported, was Sir Christopher Wren, the architect who helped rebuild London after the Great Fire in 1666. One more example of the “*Light*” influencing King Charles, was the establishment of the Royal Hospital Chelsea, which “Charles founded as a home for retired soldiers in 1682.” Equally indicative of the “*Light’s*” influence, is that Charles was instrumental in women performing in theater productions. “Theatre licenses granted by Charles were the first in England to permit women to play female roles on stage (they were previously played by boys).”

Regrettably Charles II’s final act in converting to Catholicism, meant he left the world in the power of the “*Shadow*.” His entry on Wikipedia describes his final days, stating that on February 2nd, 1685, the king “suffered a sudden apoplectic fit.” He lay dying for three days and then “on the last evening of his life he was received

into the Roman Catholic Church.” The author of the entry seems to imply that Charles may not have had all his faculties when he converted, evinced in the comment, “though the extent to which he was fully conscious or committed, and with whom the idea originated, is unclear.” King Charles II died the following morning February 6th at 11:45 aged 54, leaving the throne to Charles’ brother James. Have a great day, love always, Suzzan.



Sir Christopher Wren 1632 - 1723

Sir Christopher Wren was born in October of 1632 and according to his entry on Wikipedia, he became one of the most highly acclaimed architects in the history of England.” Like Bernini, he designed in the Baroque style, only his was the English version of the style. Historians accredit him with the “responsibility for rebuilding 52 churches in the City of London after the Great Fire in 1666, including what is regarded as his masterpiece, St Paul's Cathedral, on Ludgate Hill, completed in 1710.”

As the pinnacle of his architectural career, and the “highlight” his skill, the entry’s author relates that “Letters document” the architect’s contribution to St Paul's Cathedral as “early as 1661, when he was consulted by Charles II regarding repairs to the medieval structure. In the spring of 1666,

he made his first design for a dome for St Paul's. It was accepted in principle on 27 August 1666. One week later, however, the Great Fire of London reduced two-thirds of the City to a smoking desert and old St Paul's to ruin..." After determining the extent of the "devastation" over 6 days in early September, he ascertained the "precise area of devastation, worked out a plan for rebuilding the City and submitted it to Charles II..."

Educated in Latin and Aristotelian physics at the University of Oxford, Wren was a founder of the Royal Society and served as its president from 1680 to 1682. His scientific work was highly regarded by Isaac Newton and Blaise Pascal.

Sir Christopher's Wren's entry on Wikipedia' reports that despite holding a lease on The Old Court House in the area of Hampton Court, which Queen Anne gave him "in lieu of salary arrears" for his work on Saint Paul's Cathedral. which was still under construction, he also "leased a house on St James's Street in London." His motivation was to keep an eye on the Cathedral's progress, which according to a 19th-century legend, he referred to as "my greatest work." Sadly, he did not live to see the Cathedral's rebuild finished because while visiting London to check on the work "at the age of ninety, he caught a cold" and died while taking a nap on February 25th.

Wren was laid to rest on March 5th, 1723. His body was placed in the southeast corner of the crypt of St Paul's. There is a memorial to him in the crypt at St Paul's Cathedral, written by Wren's eldest son and heir, Christopher Wren the Younger, which is also inscribed in a circle of black marble on the main floor" below the dome's center which reads:

SUBTUS CONDITUR HUIUS ECCLESIAE ET VRBIS CONDITOR CHRISTOPHORUS
WREN, QUI VIXIT ANNOS ULTRA NONAGINTA, NON SIBI SED BONO PUBLICO.
LECTOR SI MONUMENTUM REQUIRIS CIRCUMSPICE Obijt XXV Feb: Anº:
MDCCXXIII Æt: XCI.

Which translates in English to:

Here in its foundations lies the architect of this church and city, Christopher Wren, who lived beyond ninety years, not for his own profit but for the public good. Reader, if you seek his monument – look around you. Died 25 Feb. 1723, age 91.



Saint Paul's Cathedral

According to its entry on Wikipedia, St Paul's Cathedral built in honor of the Apostle Paul, is “the seat of the Bishop of London” as well as being “the mother church of the Diocese of London.” First built in 604 C.E. on top of Ludgate Hill it was the highest point in the City of London until 1963. “The present structure, which was completed in 1710, is a Grade I listed building that was designed in the English Baroque style by Sir Christopher Wren. The cathedral's construction was part of a major rebuilding program initiated in the aftermath of the Great Fire of London. The earlier Gothic cathedral (Old St Paul's Cathedral), largely destroyed in the Great Fire, was a central focus for medieval and early modern London, including Paul's walk and St Paul's Churchyard, being the site of St Paul's Cross.”

Post December 20th

Dear friends, following King Charles II's death, the English and Scottish crowns passed to the late king's brother, who became James II of England and James VII of Scotland. James' brief reign is primarily known for the "Glorious Revolution." This revolution was the result of the king's attempt to implement an "absolute monarchy." Ultimately, it forced James' abdication in December 1688, which was just under four years after he took the throne. Excerpts from the historical facts in his entry on Wikipedia provide the hi-lights for his brief reign. Apart from his belief in an absolute monarchy, his also attempted to obtain, what he called, "religious liberty for his subjects." Obviously, this was more about reestablishing Catholicism in the country, rather than religious freedom. Since, as the author notes, "both of these went against the wishes of the English Parliament and of most of his subjects", King James was not popular. In fact, as he or she writes, "This tension made James's three-year reign a struggle for supremacy between the English Parliament and the Crown, resulting in his deposition, the passage of the English Bill of Rights, and the Hanoverian succession."

After the Civil War instigated by James' grandfather Charles I grandiose ideas, the English Parliament were in no mood to risk another civil war breaking out between the Catholics and Protestants. Consequently, when James began to bring in legislation that was favorable to the Catholics, the Parliament became concerned. Facts in the entry relate that King James began appointing Roman Catholics to "the highest offices of the Kingdoms." When the king "received" a representative from the Vatican, which had not occurred since Queen Elizabeth replaced her Catholic sister Queen Mary I, it was seen as a supreme act of defiance. Attempting to strengthen his power, the author tells us that the following spring, "James sought a ruling that his power to dispense with Acts of Parliament was legal." Adding insult to injury, the next year, he "issued the Declaration of Indulgence the Declaration for Liberty of Conscience dispensing power to negate the effect of laws punishing Catholics and Protestant Dissenters. At the same time, James provided partial toleration in Scotland, using his dispensing power to grant relief to Catholics and partial relief to Presbyterians." To make matters worse, James "ordered the Declaration read from the pulpits of every Anglican Church."

According to the author of his entry, King James attacked Protestantism on every front and attempted "to reduce the Anglican monopoly on education", by appointing Catholics to "important positions in Christ Church and University College." Evidently, James also "attempted to force the Protestant Fellows of Magdalen College to elect a man believed to be secretly Catholic, as their president." Then

when the king “re-issued the Declaration of Indulgence, subsequently ordering Anglican clergymen to read it in their churches,” in 1688, it was the last straw. As a result, the Archbishop of Canterbury, William Sancroft together with “six other bishops, submitted a petition requesting the reconsideration of the King’s religious policies.” Predictably, their rebellion resulted in the being “arrested and tried for seditious libel”, but it demonstrated to James just how determined the Anglican clergy were to resist his changes.

The situation deteriorated further when the newly converted to Catholicism, Queen Anne, gave birth to their “Catholic son and heir James Francis Edward.” The Protestant majority saw this as the start of “a Catholic dynasty.” While his brother Charles (II) was alive, prominent Protestants tried to introduce the “Exclusion Bill” to prevent the ascension of a Catholic monarch. Although this failed with the coronation of James, people saw it as a transitory aberration and that the next monarch would be Protestant. The entry explains that the fear of “a Catholic dynasty” led “several influential Protestants” to declare King James and Queen Anne’s son “suppositious.” Which meant that he was not the genuine heir and any belief was based on assumption rather than fact. Even before the child was born, these “influential” citizens “already entered into negotiations with William, Prince of Orange.” To cut a long story short, James II was replaced by his daughter Mary and her husband, William of Orange.

Due to the brief reign of King James II, less than four years, I thought that it was of very little consequence to the development of England with respect to the “*Light*.” Nonetheless, like so many other times, the most devastating affects to the spiritual progress of Humanity come from what seems the most subtle and innocuous of changes. To find the affect King James II had on the “*Light’s*” objective, we need to examine an event that occurred during his brother’s King Charles II’s reign.

The entry for Charles II mentioned the “Exclusion Bill” and although the bill failed to prevent James becoming king, it did result in a devastating blow to the spiritual progress of Humanity. In the entry for James concerning the “Exclusion Crisis” surrounding the “Exclusion Bill”, there is an apparently insignificant statement. However, this statement would have repercussions up until this very day and would influence the development of America. “The Exclusion Crisis contributed to the development of an English two-party system: the Whigs were those who supported the Bill, while the Tories were those who opposed it...” I will discuss the ramifications of this event later, but for now I want to turn my attention to the successor of James II, William of Orange, and his wife Mary, whose reign went a long way in furthering the “*Light’s*” objective. Have a great day, love always Suzzan.



James Stuart 1633 – 1701
King James II of England, Wales, and Ireland and James VII of Scotland
From February 1685 to December 1688

According to his entry on Wikipedia, James, who was born in October of 1633 was “King of England and Ireland as James II and King of Scotland as James VII from the death of his elder brother, Charles II, on 6 February 1685... James succeeded to the thrones of England, Ireland and Scotland following the death of his brother, with widespread support in all three countries, largely because the principles of eligibility based on divine right and birth were widely accepted.” Tolerance of his personal Catholicism did not extend to tolerance of Catholicism in general, and the English and Scottish parliaments refused to pass his measures...”

“In June 1688, two events turned dissent into a crisis. Firstly, the birth of James's son and heir James Francis Edward Stuart on 10 June raised the prospect of establishing a Catholic dynasty and excluding his Anglican daughter Mary and her Protestant husband William III, Prince of Orange, who was also his nephew, from the line of succession. Secondly, the prosecution of the Seven Bishops for seditious libel was viewed as further evidence of an assault on the Church of England, and their acquittal on 30 June destroyed his political authority in England. The ensuing anti-Catholic riots in England and Scotland led to a general feeling that only James's removal from the throne could prevent a civil war.”

“...In February 1689, a special Convention Parliament held that James had "vacated" the English throne and installed William and Mary as joint monarchs, thereby establishing the principle that

sovereignty derived from Parliament, not birth. James landed in Ireland on 14 March 1689 in an attempt to recover his kingdoms, but, despite a simultaneous rising in Scotland, in April a Scottish Convention followed that of England, both finding that James had "forfeited" the throne and offered it to William and Mary. After his defeat at the Battle of the Boyne in July 1690, James returned to France, where he spent the rest of his life in exile at Saint-Germain, protected by Louis XIV... James died aged 67 of a brain hemorrhage on 16 September 1701 at Saint-Germain-en-Laye."

Post December 21st

Dear friends, continuing with examining how events in England during the 18th century shaped the way America was formed and consequently our world today, unhappy with James II favorable attitude toward Catholicism. June of 1688 "a group of Protestant nobles" negotiated for William of Orange to come to England. According to James II's entry "By September, it had become clear that William sought to invade..." Accompanied by an army, "William arrived on 5 November 1688." I thought this an interesting date for the Protestant William to arrive to depose the Catholic King James II, since November 5th was the anniversary of the gunpowder plot by the Catholic Guy Fawkes to remove the Protestant King James I from the throne. The entry relates that "many Protestant officers...defected and joined William, as did James's own daughter, Princess Anne..." That December, seeing the writing on the wall, King James tried to escape to France. Like a petulant child, before he fled "On 11 December" he threw "the Great Seal of the Realm into the River Thames." It seems that fate was not on the king's side, because his attempt was foiled, and he was "captured in Kent" and later "placed under Dutch protective guard." Although the Catholics were in the minority, their numbers were large enough to mount an adequate opposition to William's claim to the English throne. As another executed Catholic king would only provide a martyr to the cause, William prudently allowed James to escape to France, to join his "cousin and ally, Louis XIV, who offered him a palace and a pension."

Once James was in France, "William convened a Convention Parliament to decide how to handle James's flight." Even though Parliament balked at deposing James, they issued a declaration that stated as the king had "fled to France and dropped the Great Seal into the Thames", he "had effectively abdicated the throne." Thereby the throne of England, Scotland, Wales, and Ireland was now "vacant."

Following the protocol of succession, "James's daughter Mary", William of Orange's wife, would officially succeed her father as Queen. As a result, it was decided that Queen Mary would "rule jointly with her husband William, who would

be King.” As James was also the King of Scotland, the succession to the Scottish throne was in question. The Scottish Parliament held the “belief in the Divine Right of Kings”; consequently, the Scots did not recognize King James II’s abdication. To overcome this, “the Parliament of Scotland on 11 April 1689, declared him to have forfeited the throne.”

In England, the Parliament moved to ensure the end of James’ reign by “passing” the “Bill of Rights.” This Bill “charged” James II with “abusing his power”, which included the “suspension of the Test Acts, the prosecution of the Seven Bishops for merely petitioning the crown, the establishment of a standing army and the imposition of cruel punishments. The Bill also stipulated that no Catholic would henceforth be permitted to ascend to the English throne, nor could any English monarch marry a Catholic...” Nonetheless, it was the downfall of King James II that ultimately led to the United Kingdom. Have a great day, love always, Suzzan.



William and Mary by James Thornhill

As depicted on the ceiling of the Painted Hall, Greenwich, London England

According to Wikipedia, “William and Mary became king and queen regnant” in 1689. As expected Mary usually “deferred to her husband – a renowned military leader and principal opponent of Louis XIV – when he was in England.” However, when the king was away, Mary ruled alone, “proving herself to be a powerful, firm, and effective ruler...”

Mary was born April 30th, 1662, “during the reign of her uncle King Charles II. She was the eldest daughter of James, Duke of York (the future James II of England), and his first wife, Anne Hyde. Mary and her sister Anne were raised as Anglicans at the behest of Charles II, although their parents both converted to Roman Catholicism. Charles lacked legitimate children, making Mary second in the line of succession. At the age of fifteen, she married her cousin William of Orange, a Protestant. Charles died in 1685 and James became king, making Mary heir presumptive. James's attempts at rule by decree and the birth of his son from a second marriage, James Francis Edward (later known as "the Old Pretender"), led to his deposition in the Glorious Revolution of 1688 and the adoption of the English Bill of Rights.

William Henry, in Dutch: Willem Hendrik was born November 4th, 1650. “As the only child of William II, Prince of Orange, and Mary, Princess Royal, the daughter of King Charles I of England, Scotland, and Ireland. His father died a week before his birth, making William III the prince of Orange from birth. In 1677, he married his first cousin Mary, the eldest daughter of his maternal uncle James, Duke of York, the younger brother, and later successor of King Charles II.”

“A Protestant, William participated in several wars against the powerful Catholic French ruler Louis XIV in coalition with both Protestant and Catholic powers in Europe... In 1685, his Catholic uncle and father-in-law, James, became king of England, Scotland, and Ireland. James's reign was unpopular with the Protestant majority in Britain, who feared a revival of Catholicism. Supported by a group of influential British political and religious leaders, William invaded England in what became known as the Glorious Revolution. In 1688, he landed at the south-western English port of Brixham; James was deposed shortly afterward.”

William's reputation as a staunch Protestant enabled him and his wife to take power. During the early years of his reign, William was occupied abroad with the Nine Years' War (1688–1697), leaving Mary to govern Britain alone. She died in 1694... William's lack of children and the death in 1700 of his nephew the Duke of Gloucester, the son of his sister-in-law Anne, threatened the Protestant succession. The danger was averted by placing William and Mary's cousins, the Protestant Hanoverians, in line to the throne after Anne with the Act of Settlement 1701. Upon his death in 1702, William was succeeded in Britain by Anne and as titular Prince of Orange by his cousin John William Friso.”

Post December 22nd

Dear friends, as stated, it was during the reign of King William and Queen Mary that The Kingdom of England, Wales, and Ireland, together with the Kingdom of Scotland, became the Kingdom of Britain. Excerpts from the entry for the Kingdom of Britain explain the benchmarks leading to this important development, which merged four countries into one United Kingdom. When James VI of Scotland became James I of England in 1603, the two countries “came into a personal union.” Up until this time, the two kingdoms had been separate states since the 9th century. The union of the kingdoms was achieved in 1707 through legislation known as the

Acts of Union. The act “to create a single kingdom encompassing the whole of the island of Great Britain. A single parliament and government, based in Westminster, controlled the new kingdom.”

According to the author, uniting “the Crowns meant that Great Britain was ruled by a single monarch with two titles (King of England and King of Scots), and two parliaments.” There was only one exception, during the reign of William of Orange and Queen Mary II, who ruled both countries jointly. However, as the author explains, “This changed with the Acts of Union 1707 when the monarch of Great Britain ruled a single unified Crown of Great Britain and a single unified parliament.” Regarding which kingdom would provide the heir to the throne, evidently, another act called, the English Act of Settlement had already solved the question of who would succeed to the throne of England, Ireland, and Scotland the year before. The author relates that Act, was evidently a “part of the terms agreed in the 1706 Treaty of Union and put into effect with the two Acts of Union the following year.” Ultimately, the enactment of the English Act of Settlement “required that the heir to the English throne be a Protestant descendant of Sophia of Hanover, affecting the future Hanoverian succession.”

Reference to the “Hanoverian succession” in the entry, transports us back to the events of 1619/1620 in Bohemia. Refreshing our memory, in brief: James I daughter, Princess Elizabeth became the Electress Palatine when she married Frederick V, then Elector of the Palatinate. After their wedding, the couple resided in the court at Heidelberg. At that time, Frederick headed “the association of Protestant princes...known as the Evangelical Union.” King James was in favor of the marriage, because he hoped to “increase” his “ties to these princes.” The entry for Elizabeth relates that “In 1619, Frederick was offered and accepted the crown of Bohemia.” His wife Elizabeth “was crowned Queen of Bohemia on 7 November 1619, three days after her husband was crowned King of Bohemia.” Again, the story of the king and queen of Bohemia is thoroughly covered in Francis Yates’ book *The Rosicrucian Enlightenment*, which I mentioned earlier.

Charles II insisted on his nieces being raised as Protestants, so, when William of Orange died in 1702, James II’s daughter and Queen Mary’s sister, Princess Anne, succeeded him to the throne as the last Stewart monarch. The House of Hanover came into play because of the Act of Settlement, which regrettably allowed the “*Shadow*” access to the North American colonies before the American Revolution.

How the Act of Settlement allowed the “*Shadow*” access to the North American colonies before the American Revolution, was revealed in a brief statement in

Wikipedia's List of British Monarchs. Under the House of Hanover, it has that the 1701 Act of Settlement that was "passed by the Parliament of England", like the Exclusion Bill that King Charles II so vehemently opposed, "excluded 'Papists' (that is, Roman Catholics) from the succession." Parliament was able to pass the Act of Settlement, because of a clause in it that granted Catholic lords "access to the English plantations in North America and the West Indies." Although the "*Shadow*" gained a foothold in the New World that would have devastating effects in the short term, in the long run, the Act of Union would unite the world in ways that no one involved could have conceived.

Even so, in the eighteenth century, the world "*Light*" had to deal with the ramifications of the "*Shadow's*" manipulation. Remembering that King Charles II had given the Carolinas to "eight nobles", the Act of Settlement, granting Catholic lords "access to the English plantations in North America and the West Indies", is very telling. Not least, because it explains why some of the Founding Fathers acted contrary to the "*Light's*" objective. I will address this further later, but for now I am dealing with the English, soon to become, the British monarchy. According to the Act of Settlement's entry, "Under the Act of Settlement anyone who became a Roman Catholic, or who married one, became disqualified to inherit the throne." As we will see in the next post because William and Mary had no heir, the crown went to their German Protestant cousin Sophia, who was then Electress of Hanover. Have a great day, love always, Suzzan.



Princess Elizabeth, Electress Palatine, Queen of Bohemia – 1596 - 1662

Elizabeth Stuart who was born on August 19th, 1596, was the only surviving daughter of King James VI of Scotland, and I of England, and Ireland, and Queen, Anne of Denmark, as well as was the sister of the ill-fated King Charles I. Named in honour of her father's predecessor and cousin in England, Queen Elizabeth I. unbeknownst to her, Princess Elizabeth was a part of the failed Gunpowder Plot to replace her father King James VI and I with his daughter. Had it succeeded Elizabeth would have been forced to convert to Catholicism.

When Elizabeth was 16 according to her entry on Wikipedia, “her father later arranged for her marriage to the Protestant Frederick V, a senior prince of the Holy Roman Empire.” Despite the title, he too was only 16 years of age. The wedding took place on Valentine’s Day of 1613 in the “Chapel Royal in the Palace of Whitehall.” Afterwards, the newlyweds “left for his lands in Germany.” A year later, on New Year’s Day, Elizabeth gave birth to the first of 13 children, a boy they named Henry Frederick. Elizabeth and Frederick became both Elector and Electress of the Palatinate and the King and Queen of Bohemia in 1619. How this came about is an example of the two sides’ moves and countermoves for spiritual influence/inspiration.

Evidently, “The Kingdom of Bohemia was ‘an aristocratic republic in all but name’, whose nobles elected the monarch. It was one of the few successful pluralist states. The country had enjoyed a

long period of religious freedom, but in March 1619, on the death of Emperor Matthias, this seemed about to change. The Habsburg (Hapsburg) heir, Archduke Ferdinand, crowned King of Bohemia in 1617, was a fervent Catholic who brutally persecuted Protestants in his Duchy of Styria. The Bohemian nobles had to choose between 'either accepting Ferdinand as their king after all or taking the ultimate step of deposing him.' They decided on deposition, and, when others declined because of the risks involved, the Bohemians 'pandered to the elector's royalist pretensions' and extended the invitation to Elizabeth's husband."

"Frederick, although doubtful, was persuaded to accept. Elizabeth 'appealed to his honour as a prince and a cavalier, and to his humanity as a Christian', aligning herself with him completely. The family moved to Prague, where 'the new King was received with genuine joy.' Frederick was crowned officially in the St. Vitus Cathedral at the Prague Castle on 4 November 1619. The coronation of Elizabeth as Queen of Bohemia followed three days later."

However, the "*Shadow's*" chosen dynasty was not about to go quietly into the night, so to speak, and within a year began preparations to regain control. The entry explains that "Frederick's reign in Bohemia had begun well" but Bohemia was "a corner-stone of Habsburg policy." Consequently, when Ferdinand became the Holy Roman Emperor Ferdinand II, he mounted an attack against the Protestant forces ruling Bohemia. As a result, "Frederick's reign ended" on November 8th, 1629, four days after the first anniversary of taking the throne with the defeat of the "Protestant armies at the Battle of White Mountain", which in turn concluded the "first phase of the Thirty Years' War." Which is why Elizabeth and Frederick are remembered as the Winter King and Queen, "in reference to the brevity of their reign, and to the season of the battle.

Overall, according to the entry Elizabeth and Frederick's "marriage proved successful, but after they left Bohemia they spent years in exile in The Hague, while the Thirty Years' War continued. Elizabeth became a widow when she was 36 after Frederick succumbed to an infection in November of 1632. In her widowhood, she eventually returned to England, at the end of her own life, during the Stuart Restoration of her nephew, and is buried in Westminster Abbey.

With the demise of Elizabeth's great-niece, Anne, Queen of Great Britain, the last Stuart monarch in 1714, Elizabeth's grandson by her daughter Sophia of Hanover succeeded to the British throne as George I, initiating the House of Hanover. (Note: I've included the main details of Queen Anne in the comments because of her brief reign.)



Anne Stuart – Queen of Great Britain 1665 -1714

Anne was the last Stuart monarch to rule England. Born on February 6th in 1665 during the reign of her uncle King Charles II, her father was Charles's younger brother and heir presumptive, James. Despite James favoring Catholicism, as King Charles's insisted Anne and her elder sister Mary be raised as Anglicans. Reaching a marriageable age at different times, Mary married their Dutch Protestant cousin, William III of Orange, in 1677, and six years later, Anne married Prince George of Denmark in 1683. On Charles's death in 1685, Anne's father James succeeded to the throne, but was deposed in the Glorious Revolution of 1688, with his eldest daughter Mary and her husband William ruling as joint monarchs. Although the sisters had been close, disagreements over Anne's finances, status, and choice of acquaintances arose shortly after Mary's accession and they became estranged. Because William and Mary had no children, following Mary's death in 1694, William reigned alone until his own death in 1702, when Anne succeeded him.

According to Queen Anne's entry on Wikipedia, "During her reign, Anne favored moderate Tory politicians, who were more likely to share her Anglican religious views than their opponents, the Whigs." Even so, the Whigs gained in power "during the course of the War of the Spanish Succession, until 1710 when Anne dismissed many of them from office..."

Anne was plagued by poor health throughout her life, and from her thirties she grew increasingly ill and obese." In spite of being pregnant 17 times, Queen Anne died without an heir. So, as the "last monarch of the House of Stuart. Under the Act of Settlement 1701, which excluded all Catholics, she was succeeded by her second Cousin George I of the House of Hanover.

Interestingly, sounding like an excerpt from today's headlines, her entry reports that when a "close friendship with Sarah Churchill, Duchess of Marlborough, turned sour as the result of political

differences” the Dutchess of Marlborough besmirched her former friend “with an unflattering description of the Queen in her memoirs, which was widely accepted by historians until Anne was reassessed in the late 20th century.”

Post December 23rd

Dear friends, as I have repeatedly said both the “*Light*” and the “*Shadow’s*” objectives/agendas were geared towards the final goal of influencing the development of America. Considering the apparent failure of the “*Light’s*” sponsored union in Bohemia, it is difficult to see how Sophia of Hanover could have any effect on the “*Light’s*”, or rather *Great Spirit-Mind’s* plan. Nonetheless, although the “*Light*” never initiated any violent or negative event, “they” often turned the “*Shadow’s*” plots to “their” advantage. We see this evinced in Bohemia and England’s connection not bearing fruit until a century after Princess Elizabeth married Frederick the Elector Palatine. Before proceeding, I should state that despite the name of Sophia, neither the Duchess nor her daughter-in-law were incarnations of any part of the Divine consciousness of Sophia. I think it may help to relate the facts from excerpts in Sophia of Hanover’s entry on Wikipedia. Starting with the basics, Sophia was born in the Hague in the then Dutch Republic on October 14th, 1630, due to her parents being in exile. Even so, it seems that Heidelberg was still available to Sophia because she married her husband Ernst August, Duke of Brunswick-Lüneburg there on September 30th, 1658. The couple had seven children who reached adulthood, George born in 1660, Frederick Augustus born 1661, Maximilian William, born 1666, Sophia Charlotte born 1668, Charles Philip born 1669, Christian Henry born 1671, and the youngest Ernest Augustus born 1674.

After marrying Sophia, according to her entry, 34 years later in 1692, Ernst August became “the first Elector of Brunswick-Lüneburg.” He was Sophia’s mother’s “second cousin”, as such the couple were “both great grandchildren of Christian (III) of Denmark.” As Electress, like her mother Elizabeth, Sophia was interested in learning. To that end, the author comments that she “became a friend and admirer” of Gottfried Wilhelm (von) Leibniz, the German philosopher, “while he was a courtier to the House of Brunswick.” Their “friendship” was such that they corresponded regularly. We know this because the author reports “a substantial correspondence” was found, which “reveals Sophia to have been a woman of exceptional intellectual ability and curiosity. For me, the most notable title in Princess Sophia’s biography as Electress of Hanover, was a patron of the arts. It seems that she “commissioned Herrenhausen Palace and its gardens.” and sponsored philosophers, such as Gottfried Leibniz and John Toland. One section of the entry

for Herrenhausen Palace and gardens veritably leapt off the page that indicated that features of the garden were designed to affect anyone wandering its pathways. (see comments.)

What most interested me about Sophia's entry, was the author's detailed explanation concerning her "important role in British history and royal lineage." Apparently, once the 1701 Act of Settlement was passed, it "made her Anne's heiress presumptive." Fulfilling its purpose, the act in effect prevented "any claim by the Catholic James Francis Edward Stuart." As stated, "The act restricts the British throne to the 'Protestant heirs' of Sophia of Hanover who have never been Catholic and who have never married a Catholic." However, the author tells us that at the time the law was passed in 1701, Sophia was 71 years old and her five children, aged between 35 to 41 were still alive. When Sophia died on June 8, 1714, aged 84 years old, her eldest son, who was Elector George Ludwig of Hanover, was already an old man by 18th century standards, since he was 54. Nonetheless, he replaced Sophia as "heir presumptive", and in mere weeks succeeded his younger second Cousin Queen Anne to the throne of Great Britain.

Interestingly, the author adds another relevant snippet concerning Sophia's children's contribution to both *Great Spirit-Mind's* plan and the "*Shadow's*" agenda. Apparently, Sophia's youngest daughter, her namesake "Sophia Charlotte of Hanover (1668-1705) married Frederick I of Prussia, from whom the later Prussian kings and German emperors descend." Therefore, when the last Stewart monarch, Queen Anne died in 1714 (fewer than two months after the death of Sophia), and the crown was inherited by George (I), he was both Sophia's son and the Elector of Hanover, not to mention being Queen Anne's second cousin.

From this development we get a glimpse of how the "*Light*" masterfully managed to connect the royal lines of most of Europe to Great Britain. Regardless of this, the "*Light's*" objective would not be fulfilled through European monarchy. I will get to why, a little later.

Earlier, I said that I could not clearly see how the Pilgrim Fathers of the Plymouth Colony furthered the "*Light's*" objective. For instance, why were they forced to settle north of their intended destination? I finally, ascertained the answer in realizing the "*Light*" needed uncontaminated ground. As I discussed earlier, the Egyptian pharaoh Akhenaten relocated from Heliopolis to Akhentaten (El-Armarna), because the former was infused with the *World-Soul's* (the "*Shadow's*" predecessor) energy. Let me state, I am not saying that the mouth of the Hudson River area was like Heliopolis, merely that the "*Light*" required "virgin" land, so to

speak. We may never know why the “*Light*” chose New England to seed democracy, but it is clear to me that “it” did.

Even so the seeding of democracy in America first began with the members of the “*Orders of the Quest*”, manifested in England as a branch of the Freemasons. The reason I say a “branch” is because, just as some Knights Templars were corrupted by Jacques de Molay’s curse, some of the Knights’ heirs/descendants, the Freemasons were also similarly affected. Anyway, may I take this opportunity to wish you all a great weekend in this holiday season, in particular, Merry Christmas, and Happy Kwanza.



Princess Sophia of the Palatinate 1630 - 1714

Having covered the main details of Princess Sophia’s life, I want to address her role as an agent of the “*Light*.” Reminiscent of Heidelberg, as Electress of Hanover, she commissioned Herrenhausen Palace and its gardens. According to her entry on Wikipedia “The Great Garden owes much of its aesthetics to Sophia... who commissioned the French gardener Martin Charbonnier in 1683 to enlarge an existing garden... As its name implies, it indeed became a large garden, comprising 50 hectares (120 acres) of lawns, hedges, walkways, and statues arranged in strict geometrical patterns.”

Turning to Wikipedia’s entry for Herrenhausen Palace, the center and garden’s entry, the “focal point of the garden is the Great Fountain which can, with optimal weather conditions, reach a maximum height of 80 meters (260 ft). The original fountain was based on ideas of Gottfried Leibniz and was inaugurated in 1719 during the visit of George I. In 1721, it reached a height of some 35 meters (115 ft) which made it the highest fountain in European courts. The fountain and its pumping works were renewed in 1860.

“The Great Garden is also the site of one of the last works of the artist Niki de Saint Phalle. She modified the three-roomed grotto in the northwestern section of the garden, which had served as a store room in the eighteenth century, by adding various items, including crystals, minerals, glass and seashells. Between 2001 and 2003, when the exhibit opened, de Saint Phalle and her coworkers covered the walls and interior with mosaics of molded glass and mirrors. Two rooms branch off from the octagon-shaped central room, and on the front wall of each of them is a statue set within a small recession in the wall. De Saint Phalle's intention for this exhibit was that the visitors could use the grotto as a cool retreat on hot summer days while at the same time being enchanted by the decorations.

It seems that several members of the Hanover family attempted to improve on the original design of the Palace and garden, starting with Sophia's husband, Ernest Augustus” who “planned” to replace the manor house with “a large baroque palace, and began constructions with the nearby grand Gallery building, their son, elector George Louis, who in 1714 succeeded to the British throne as King George I, gave the palace project up and concentrated on water features. After Sophia, Ernest Augustus and George I chose to be buried “in the mausoleum in the Hill Garden. The next king, George II, also planned for a new palace in better proportion with the Great Garden, but he too never proceeded. His successor George III, who never visited Herrenhausen, had the palace modernized in neoclassical style by Georg Ludwig Friedrich Laves.”



Great Garden of Herrenhausen 1708

Post December 26th

Dear friends, tracing the “*Light’s*” representatives during the 18th century, we find an emboldened group of Masons creating “gentleman’s clubs” in England, no longer content to remain a secret society. Rosslyn Chapel seems to portray that the Knights Templar merged into the Freemasons. However, the “*Light’s*” campaign in Bohemia resulted in the secret society of the Rosicrucians, not the Freemasons, coming to the forefront. So, I wondered if there was a connection between the two societies and if so where did the Rosicrucians fit in with the Freemasons? The “*Light*” (no pun intended) came on for me, with excerpts from a curious entry on Wikipedia for Jean Pierre Bayard, which I can no longer find, providing an interesting perspective:

According to Jean Pierre Bayard, two Rosicrucian-inspired Masonic rites emerged from the end of 18th century. One was the Rectified Scottish Rite, which was widespread in Central Europe where there was a strong presence of the “Golden and Rosy Cross”. The other was the Ancient and Accepted Scottish Rite, first practiced in France, in which the 18th degree is called Knight of the Rose Croix.

The change from “operative” to “speculative” Masonry occurred between the end of the 16th and the beginning of the 17th century. Two of the first speculative Masons were Sir Robert Moray and Elias Ashmole.

Robert Vanloo states that earlier 17th century Rosicrucianism had a considerable influence on Anglo-Saxon Masonry. Hans Schick sees in the Rosicrucian works of Comenius (1592-1670) the ideal of the newly born English Masonry before the foundation of the Grand Lodge in 1717. Comenius was in England during 1641

After reading that Elias Ashmole was one of the first speculative Masons, I was curious as to whom he was? I learned that he supported the executed king, Charles I’s son “Bonnie Prince Charlie’s” or Charles II’s claim to the throne. As the “*Light’s*” energy was dedicated to fostering equality, I wondered why a Royalist would want to join an order that abhorred the abuse of power. From the entry for Elias Ashmole on Wikipedia, we learn that following the Civil War, in 1646 Elias Ashmole “retired again to Cheshire.” While there, according to the author, he met up with “a scholar known as Tyler Parott who helped him travel the world.” At this time Ashmole also became a Freemason. Following his admittance into Freemasonry, the author relates that Elias Ashmole “devoted a great deal of energy to the study of alchemy.” He or she explains that “In 1650 he published *Fasciculus Chemicus* an English translation of two Latin alchemical works.” However, the author thinks that Elias “published his most important alchemical work, *Theatrum Chemicum Brittanicum*, an extensively annotated compilation of alchemical poems in English” in 1652. The author praises the book, saying it “preserved and made

available many works that had previously existed only in privately held manuscripts.” Moreover, other alchemists “avidly studied” it.

A year after publishing his most important alchemical work, in 1653, Elias Ashmole became the “alchemical son” of his neighbor, William Backhouse. The author relates that when Backhouse thought he was about to die, he “confided the secret of the Philosopher’s Stone” to his “son,” Ashmole. According to the author, “Ashmole is said to have passed the secret on to Robert Plot, the first keeper of the Ashmolean Museum.” Evidently, Elias Ashmole “published his final alchemical work, *The Way to Bliss*, in 1658.” Still, the author notes that “There is no evidence of him personally carrying out any actual experiments (or “operations”, in the alchemical jargon of the time).”

It was clear to me that Elias Ashmole was a member of the “*Orders of the Quest*”, so again, I wondered why he would support the reinstatement of the monarchy. I learned that it concerned, not Charles II, but his successor James (II). As I tracked the “*Light’s*” influence and energy through history, I have observed that quite often events put in place by the “*Orders of the Quest*” do not bear any fruit until much later. For example, my dilemma over the Plymouth Colony discussed above. Another example of an event appearing to be the exact opposite in the “*Light’s*” objective, was the reinstatement of the English monarchy.

From the historical perspective, the restoration of Charles Stuart (II) as the King of England, directly led to the openly Catholic monarch James Stuart (II) ascending to the throne of England. I mentioned earlier that during his brief reign James (II) abandoned all pretense of supporting the Church of England and set about replacing all the Protestant officials with Catholics. King James also had a huge ego. We see this in his actions in America.

The Dutch colonized the eastern seaport in America calling it New Netherland, with its capital being New Amsterdam. In 1664, after leading the capture of the Dutch territory, James renamed it New York in honor of one of his titles, Duke of York. This affected the energy in the future influential city, because before he was king, James as the Duke of York was involved in the slave trade, when he “...headed the Royal African Company, which participated in the slave trade.” As this was so clearly of the “*Shadow*” I needed to track this heinous company, so I looked the company up on Wikipedia and found the facts below:

The Royal African Company was a slaving company set up by the Stuart family and London merchants once the former retook the English throne in the English Restoration of 1660. It was led by James, Duke of York, Charles II's brother.

Between 1672 and 1689 it transported around 90,000–100,000 slaves. Its profits made a major contribution to the increase in the financial power of those who controlled London. The company continued slaving until 1731, when it abandoned slaving, trafficking in ivory and gold dust. It was dissolved in 1752, its successor being the African Company.

In the 1680s the Company was transporting about 5,000 slaves a year across the Atlantic. Many were branded with the letters "DY", for its Governor, the Duke of York, who succeeded his brother on the throne in 1685, becoming King James II. Other slaves were branded with the company's initials, RAC, on their chests.

On the face of it, the English Restoration of 1660 represented the opposite of equality. Three of the worst travesties against freedom began under these two Stuart kings. Then why would the “*Orders of the Quest*” support them? The simple answer is the “*Orders*” did not support the Stuarts. They were preparing the way for future monarchs that would further the “*Light's*” objective. The first monarchs would restore freedom to Great Britain, which is exactly what happened after William of Orange took the throne as King William III ruling the Kingdom of Britain with his wife Queen Mary II, James II's daughter. Have a great day, love always, Suzzan.



Elias Ashmole FRS 1617 - 1692

Born on May 23rd, 1617, according to his entry on Wikipedia, Elias Ashmole FRS “was an English antiquary, politician, officer of arms, astrologer and student of alchemy ...with a strong Baconian leaning towards the study of nature. His library reflected his intellectual outlook, including works on English history, law, numismatics, chorography, alchemy, astrology, astronomy, and botany. Although he was one of the founding Fellows of the Royal Society, a key institution in the development of experimental science, his interests were antiquarian and mystical as well as scientific. He was an early freemason, although the extent of his involvement and commitment is unclear. Throughout his life he was an avid collector of curiosities and other artefacts. Many of these he acquired from the traveler, botanist, and collector John Tradescant the Younger. Ashmole donated most of his collection, his antiquarian library, and priceless manuscripts to the University of Oxford to create the Ashmolean Museum.

Post December 27th

Dear friends, although I mentioned that during King William III and Queen Mary II’s reign, the English Bill of Rights was signed in 1689, because this document became the benchmark to freedom from tyranny across the world, and as it was a key part in *Great Spirit-Mind’s* plan, we need to reexamine it. In the treatise I was moved to find a transcript online, which I will not repeat here, however, for anyone who wants to read the transcript, I created a PDF of it for the Archived files.

Moving on, one would assume that signing the Bill of Rights was the defining act in setting the scene for the next “upstepping” in *Root-race 7*, but that assumption would be wrong. Although it helped, as we will see, the “*Shadow*” was able to put “his” five cents worth in”, so to speak, and turn it to “his” advantage. Rather, the defining act in favor of the “*Light’s*” objective came from King William III’s sister-in-law, Anne, who succeeded him. Queen Anne’s entry summed up the situation for me and explained how the “*Light*” ascended again in Great Britain:

With William childless... Anne was the only individual remaining in the line of succession established by the Bill of Rights 1689. To address the succession crisis and preclude a Catholic restoration, the Parliament of England enacted the Act of Settlement 1701, which provided that, failing the issue of Anne and of William III by any future marriage, the Crown of England and Ireland would go to Sophia, Electress of Hanover, and her Protestant descendants. Sophia was the granddaughter of James VI and I through his daughter Elizabeth, who was the sister of Anne's grandfather Charles I. Over fifty Catholics with stronger claims were excluded from the line of succession.

In other words, through the Act of Settlement, the new United Kingdom was connected to the Palatinate of Bohemia. I wrote earlier that Heidelberg Castle with its amazing gardens lived on through writers like Francis Yate’s book *The*

Rosicrucian Enlightenment, which memorialized the Winter king and queen, Frederick V and Elizabeth. Still, from the excerpt above I now know the energy of Heidelberg was brought to the British Isles and by extension to North America, (*New Jerusalem*) through the royal couple's grandson, George I. Therefore, it is time to return to America, to see how the ground was being prepared there. Once again, my guide is Alexis de Tocqueville's book *Democracy in America*. As stated, all the colonists that came to America did not come for the same reasons. Many of them were "adventurers" seeking a better more prosperous life for themselves and their family. Whereas some came to fulfill a mission to help *Great Spirit-Mind's* long-term plan to correct the "*Watcher's mistake*." For many, their mission was a subliminal drive. According to de Tocqueville, it was the small group that settled in New England that sowed the seeds of democracy:

"The settlers who established themselves on the shores of New England all belonged to the more independent classes of their native country. Their union on the soil of America at once presented the singular phenomenon of a society containing neither lords nor common people, and we may almost say, neither rich nor poor. These men possessed, in proportion to their number, a greater mass of intelligence than is to be found in any European nation of our own time. All, perhaps without a single exception, had received a good education, and many were known in Europe for their talents and their acquirements. The other colonies had been founded by adventurers without families; the emigrants of New England brought with them the best elements of order and morality. But what especially distinguished them from all others was the aim of their undertaking. They had not been obliged by necessity to leave their country...Nor did they cross the Atlantic to improve their situation or to increase their wealth; it was a purely intellectual craving, which called them from the comforts of their former homes; and in facing the inevitable sufferings of exile, their object was the triumph of an idea."

De Tocqueville's statement that these men "...had not been obliged by necessity to leave their country", appears to preclude the Puritans that escaped the persecution of England in the 1620s. Obviously, these puritans must have been either among the initial group or arrived shortly after. Either way, their presence provides the reason for the "*Light's*" instigation of the Plymouth Colony. De Tocqueville related, "Puritanism was not merely a religious doctrine, but it corresponded in many points with the most absolute democratic and republican theories." What interested me most was the premium the settlers of New England placed on taking care of the poor and education for all: "In the States of New England from the first, the condition of the poor was provided for...It is by the mandates relating to Public Education that the original character of American civilization is at once placed in the clearest light."

The townships of New England were very committed, "...establishing schools in every township, and obliging the inhabitants, under pain of heavy fines to support

them. Schools of a superior kind were founded in the same manner in the more populous districts. The municipal authorities were bound to enforce the sending of children to school by their parents; they were empowered to inflict fines upon all who refused compliance; and in cases of continued resistance, society assumed the place of the parent, took possession of the child..."

Clearly, the residents of New England believed in the value of education. Could it be because education is the great equalizer? Anyway, from at least 1650, children of the New England settlers were well educated. Moving forward to the 18th (1700s) century, Great Britain wields great influence in America, ruling not just the 13 colonies but also 16 smaller ones. When the mother country decides to levy taxes on the colonists, the "*Orders of the Quest*" deem it time to implement their idea for self-rule.

Although the planet Uranus was not discovered until 1781, eight years after the Boston Tea Party, people would feel its influence several decades before. Uranus is known in Astrology as the paradigm buster because it disrupts the status quo. Whether the "*Orders of the Quest*" were aware of it or not, this was astrologically an auspicious time to break with the Old World. However, it was important for me to remember that although Uranus is the higher octave of Mercury, it still represents the active or masculine energy. Therefore, the ego and counterfeit-spirit were also strengthened, proven by the wars unleashed in the cause of Justice and equality at that time.

To digress for a moment, Craig made a very enlightened remark about fighting for injustice, it concerned Jesus' injunction to resist not evil. We were reading *Democracy in America*, when he reminded me of something our friend Judy had said. "The key is to fight for justice, not fight against injustice." When I nodded, he continued, "Whenever we are pro something as in pro-peace then we receive Divine guidance, but if we are anti something as in anti-war then we revert back to our egos." This is what happened in the 18th century, instead of the colonists being motivated by pro-justice they were motivated by anti-injustice and that brought in the "*Shadow*."

At this point, I think it may be beneficial to share what *Great Spirit-Mind* told me about the energy of the "*Shadow*." It gets a lot of its energy from the planet Mars, which of course is purely masculine and active. That is why the Romans were so brutal, they rose in the Age of Aries, which is ruled by Mars. The importance of this will become apparent later, but for now I will return to the 1700s and the American Revolution. As stated, it was the "Mother Country", Great Britain or the United

Kingdom wishing to tax the colonists that sparked the revolution. Nonetheless, as I said, the “*Shadow*” turned William and Mary signing the Bill of Rights in 1689 to “his” advantage, so, next we will examine what happened in England during the new Georgian Era during the 18th century? Have a great day, love always, Suzzan.



Heidelberg Castle and bridge – Elector Frederick V and Electress Elizabeth the Winter King and Queen of the Palatinate in Germany

Post December 28th

Dear friends, to recap: the energy of Heidelberg was brought to North America, (*New Jerusalem*) through the Winter King and Queen Elizabeth’s grandson, George (I). As stated, George’s mother Princess Sophia “became Electress of Hanover, the title by which she is best remembered” in 1692, when her husband Ernest Augustus of Brunswick-Lüneburg “succeeded in having the House of Hanover raised to electoral dignity.” Her entry on Wikipedia relates that she was born in 1630, the daughter of the Elector “...Frederick V of the Palatinate.” The entry continues, “...Sophia grew up in the Dutch Republic, where her family had sought refuge after the sequestration of their Electorate during the Thirty Years' War... Sophia's brother Charles Louis was restored to the Palatinate as part of the Peace of Westphalia.”

Interestingly in 1692, Ernest Augustus became heir to the responsibility of electing the emperor of the Holy Roman Empire. According to Ernest's entry on Wikipedia, it seems "he was appointed prince-electors by the Emperor; however, the electorship did not come into effect until 1708." But Ernest died in 1698 at Herrenhausen and was "succeeded as duke by his eldest son George Louis." Of course, this is the same George who would take the throne of Great Britain in 1714 as King George I.

I realized that I did not understand what "Elector" meant, so I clicked on the link. Basically, it is like the "electoral college" in the US elections, only these electors are held in great esteem. The entry has that as of the 13th century the man holding the title Prince-electors had the honor and "privilege of electing" the Holy Roman Emperor. The author tells us that from 1440, "all but one Emperor" were from the House of Habsburg. Consequently, the Prince-electors in effect "merely ratified the Habsburg succession."

I found this fascinating because Ernest had descended from a branch of the Hapsburgs dynasty, which to reiterate, the "*Shadow*" used members to enact "his" agenda, such as the destruction of the *Cities of Light* on the Iberian Peninsula, and the Spanish Inquisition. Even so, not all members of the Hapsburgs, or for that matter all of the Holy Roman Emperors were "his" instruments. For instance, as I demonstrated Holy Roman Emperor Rudolph II was a "beacon" of hope for the "*Light*."

Evidently, Charles V, who was crowned Emperor by Pope Clement VII in 1530, was the last to be elected in this manner. According to the author, all of "his successors were elected Emperors directly by the electoral college." Moreover, rather than the title "King of the Romans", future emperors were given the title, "Elected Emperor of the Romans."

Returning to the events in Great Britain following the death of Queen Anne in 1714, it seems that the "*Light*" was behind the turn of events with George and the House of Hanover, so, what were "they" up to? George was not Catholic and as he had the power to affect the election of the Holy Roman Emperor, the "*Shadow*" lost control of its energy because the "*Light*" got a foot-hold on the title, at least until 1837. (I will explain later.) Still, something told me there was more to this because Ernest Augustus' entry relates that he and Sophia were married in Heidelberg, which would connect the couple to the garden's energy, but did it connect their son, George? Putting that question aside for now, another comment that Ernest died in Herrenhausen caught my attention.

As stated, Sophia of Hanover's entry reports that as a "patron of the arts, Sophia commissioned the palace and gardens of Herrenhausen", as well as sponsoring the philosophers Gottfried Leibniz and John Toland. Since I mentioned Sophia's friendship with Gottfried Leibniz earlier, and as I was not familiar with either philosopher, I looked them up. Starting with Gottfried Wilhelm (von) Leibniz, his entry says he was a German philosopher born July of 1646 and died aged 70 in November of 1716. His claim to fame is that he "developed differential and integral calculus independently of Isaac Newton." It seems that Leibniz's work was ahead of his time, as the author relates that "It was only in the 20th century that his Law of Continuity and Transcendental Law of Homogeneity found mathematical implementation (by means of non-standard analysis)." In his lifetime, Leibniz's focus was inventing "mechanical calculators." However, apart from philosopher his name is most associated with the term polymath, and to that end his entry's author notes that he "also refined the binary number system, which is the foundation of virtually all digital computers."

With regards to Leibniz as a philosopher, after stating that he was most famous for "his optimism", the author of his entry connects the philosopher to René Descartes and Baruch Spinoza, in respect to being "one of the three great 17th-century advocates of rationalism." Summing up Leibniz' historical contribution, he or she writes that "The work of Leibniz anticipated modern logic and analytic philosophy, but his philosophy also looks back to the scholastic tradition, in which conclusions are produced by applying reason to first principles or prior definitions rather than to empirical evidence." Moreover, the author adds that "Leibniz made major contributions to physics and technology." He also predicted concepts that emerged years later in philosophy, probability theory, biology, medicine, geology, psychology, linguistics, and computer science. Leibniz was apparently a prolific writer, producing works, on philosophy, politics, law, ethics, theology, history, and philology. Another field that Leibniz "also contributed", was how libraries catalogue their inventory. The author explains, "he devised a cataloging system that would serve as a guide for many of Europe's largest libraries." Unfortunately, although Leibniz was proficient in "several languages", the author tells us that "there is no complete gathering of the writings of Leibniz translated into English."

Turning to Sophia's other philosopher John Toland, his entry relates he was born November 1670 in Ireland and died when he was fifty-two in March of 1722. Attending the universities of Glasgow, Edinburgh, Leiden, and Oxford, an important influence on the young Toland was the philosophy of John Locke. His entry describes Toland as a "rationalist philosopher and freethinker, and occasional satirist." Toland evidently "wrote numerous books and pamphlets on political

philosophy and philosophy of religion.” The author remarks that these writings were “early expressions of the philosophy of the Age of Enlightenment.”

Like Gottfried Leibniz, John Toland was ahead of his time. According to the author, he “advocated principles of virtue in duty, principles that had little place in the England of Robert Walpole, governed by cynicism and self-interest.” The author goes on to tell us that in the end, Toland’s ideas were “eclipsed by the likes of John Locke and David Hume, and still more by Montesquieu and the French radical thinkers.” Even so, the author relates that in Toland’s book, *Christianity not Mysterious*, the philosopher challenged not only the official church’s “authority”, he challenged “all inherited and unquestioned authority.” As such, the author concludes that the book was “as radical politically and philosophically, as it was theologically.” Ultimately, the author cites Robert Pattison, a Professor of humanities’ opinion on Toland’s influence, when the professor wrote, “Two centuries earlier the establishment would have burned him as a heretic; two centuries later it would have made him a professor of comparative religion in a California university. In the rational Protestant climate of early 18th-century Britain, he was merely ignored to death.”

Since King George I’s mother was both Gottfried Leibniz and John Toland’s patron, one would think that her son may have been exposed to their teachings. Just a cursory review of their philosophy identifies these philosophers with the “*Orders of the Quest*”, which makes me suspect that the king may also have been exposed to *The Mysteries*. Then there is Sophia’s role in the design of the Herrenhausen Gardens, which also made me curious about these gardens, so, I looked them up. The gardens, which are still in existence, comprise of two sections, one section known as the Great Garden caught my attention. An excerpt from Herrenhausen Gardens has: “The Great Garden owes much of its aesthetics to Sophia of Hanover, who commissioned the French gardener Martin Charbonnier. As its name implies, it is indeed a large garden, comprising 50 hectares of lawns, hedges, walkways, and statues arranged in strict geometrical patterns. The centerpiece of the garden was once Herrenhausen Palace...”

Researching the French gardener Martin Charbonnier on the web, I found an article called “The Reconstruction of the Hanoverian Royal Palace of Herrenhausen.” A brief excerpt explained my interest, because it connected the garden with a style I was familiar with, the Baroque style used by Bernini.

Charbonnier designed large ornamental baroque style garden laid out in the French style. Within the gardens were later placed ...copies of statues from antiquity, fountains (one

rising to 222 feet), a large "Orangery" (hot house), an open "Garden Theatre", a "berggarten" (a garden of mountain plants and shrubs), and also the Hanoverian family mausoleum.

As the daughter of Frederic and Elizabeth, and granddaughter of King James I, Sophia of Hanover had a claim to the English Throne. Nevertheless, her cousin Anne had a greater claim, as the younger sister to Queen Mary and King James II's daughter. Hereditarily speaking, Sophia should have succeeded Anne to the British throne, but she died on June 8th, 1714. Consequently, when Queen Anne, the last Stewart monarch, died that same August without an heir the English throne went to Sophia's son, George. With a Prince-elector of the Holy Roman Emperor on the throne of Great Britain, the complicated process of uniting the world began. It would happen in several different stages, each one countered by the "*Shadow*", or so it would seem. Still, as we have a long way to go, let's get back to the "*Light's*" first move. Namely, placing the Elector Frederick V and Electress Elizabeth of Heidelberg's grandson, George on the throne of Great Britain, where this Prince-Elector became King George I of the Kingdom of Britain on August 1st, 1714.

Replacing the last Stuart monarch Queen Anne with the House of Hanover, proved problematic, as not everyone in Parliament was happy after the Act of Settlement was passed in 1701. For some time, many resented the rule of England going to a foreigner. It took several years to finally settle the matter, but it resulted in the forming of the United Kingdom of Great Britain in 1707. As stated, King George I officially replaced his second Cousin Queen Anne on the throne in 1714. His entry on Wikipedia provides the hi-lights of his reign, which within months was dominated by the Jacobean Rebellion. This rebellion was instigated by the Catholic Jacobites, who were determined to replace King George, with the late Queen Anne's Catholic half-brother James. Since this James was the deposed King James II's son, he was disqualified from inheriting the throne by his father's actions.

As history has recorded, the Jacobite rebellion did not succeed and King George's actions following the rebellion reveal a great deal. According to the author of the entry: "After the rebellion was defeated, George acted to moderate the Government's response, showed leniency, and spent the income from the forfeited estates on schools for Scotland and paying off part of the national debt. In 1717, he contributed to the creation of the Triple Alliance, an anti-Spanish league composed of Great Britain, France, and the United Provinces. In 1718, the Holy Roman Empire was added to the body, which became known as the Quadruple Alliance"

I found it astounding that Great Britain would align with the Holy Roman Empire against Spain. Still, I guess it was a case of the lesser of two evils, so to speak. Due to the energy generated by not only the Spanish Inquisition, but also the destruction of the indigenous cultures in the New World, Spain was firmly under the “*Shadow’s*” influence. The “*Light*” was merely playing the long game.

Accordingly, we will move on to the year that King George I died when the world lost another important agent for the “*Light’s*” objective. This giant of history is known for his discovery of gravity, but he was so much more. He was a member of the “*Orders of the Quest*” and was instrumental in carrying forward the “*Light’s*” objective in the late-17th and early-18th centuries. I am of course speaking of Sir Isaac Newton. Have a great day, love always, Suzzan.



King George I of Great Britain and Ireland 1660 - 1727

According to his entry on Wikipedia, King George I was born George Louis or in German: Georg Ludwig on May 28th, 1660. He ascended the throne of Great Britain and Ireland August 1st, 1714. He was appointed ruler of the Electorate of Hanover within the Holy Roman Empire on January 23rd, 1698.

Since George was born in Hanover, he was the first British monarch of the House of Hanover. As the eldest son of Ernest Augustus and Sophia of Hanover, “George inherited the titles and lands of the Duchy of Brunswick-Lüneburg from his father and uncles. In 1682, he married his cousin

Sophia Dorothea of Celle, with whom he had two children; he also had three daughters with his mistress Melusine von der Schulenburg. George and Sophia Dorothea divorced in 1694. A succession of European wars expanded George's German domains during his lifetime; he was ratified as prince-elector of Hanover in 1708." Due to him being the great grandson of King James I of England and VI of Scotland, George "inherited the British throne following the deaths in 1714 of his mother, Sophia, and his second Cousin Anne, Queen of Great Britain..."

"During George's reign the powers of the monarchy diminished, and Britain began a transition to the modern system of cabinet government led by a prime minister. Towards the end of his reign, actual political power was held by Robert Walpole, now recognized as Britain's first de facto prime minister." Because George died of a stroke on June 11th, 1727, while on a trip to his native Hanover, he was buried there. Consequently, he remains "the most recent British monarch to be buried outside the United Kingdom."

Post December 29th

Dear friends, before I get to Sir Isaac Newton's role in the "*Light's*" objective, let us first examine his conventional place in history. Once again, my source is Wikipedia, where Sir Isaac Newton's entry informs us that he was born in 1643. He was "an English physicist, mathematician, astronomer, natural philosopher, alchemist, and theologian." Isaac Newton's claim to fame was his book "*His Philosophiæ Naturalis Principia Mathematica*, published in 1687." The entry extols the book saying that it "is by itself considered to be among the most influential books in the history of science...In this work, Newton described universal gravitation and the three laws of motion which dominated the scientific view of the physical universe for the next three centuries."

Vindicating Copernicus and Galileo, "Newton showed that the motions of objects on Earth and of celestial bodies are governed by the same set of natural laws... demonstrating the consistency between Kepler's laws of planetary motion and his theory of gravitation... removing the last doubts about heliocentrism and advancing the scientific revolution." For this treatise purpose, I focus on Newton's contribution to the "*Light's*" objective in his treatment of occult subjects in a scientific way. As seen in his entry, which relates that in 1675, Newton's Hypothesis of Light "posited the existence of the ether to transmit forces between particles." Evidently, Newton later "replaced the ether with occult forces based on Hermetic ideas of attraction and repulsion between particles."

The author relates that John Maynard Keynes, "who acquired many of Newton's" alchemical writings stated that "Newton was not the first of the age of reason: he was the last of the magicians." In summing up Newton and alchemy, the author notes

that “Newton’s interest in alchemy cannot be isolated from his contributions to science; however, he did apparently abandon his alchemical research. Had he not relied on the occult idea of action at a distance, across a vacuum, he might not have developed his theory of gravity.”

Newton’s hypothesis sounded theosophical to me, which is surprising because I did not think theosophy existed until the late 19th (1880s-90s) century. Another thing the entry mentions, is that in the 18th (1700s) century “there was no clear distinction between alchemy and science.” Even so, if we remember the theory of Manly P Hall’s *Elementals*, then of course, there is no difference between alchemy and science, as the former is the “science” of the elements, both literal and mystical.

Isaac Newton “wrote a number of religious tracts dealing with the literal interpretation of the Bible.” The author of the entry thinks that “Henry More’s belief in the Universe and rejection of Cartesian dualism may have influenced Newton’s religious ideas. A manuscript he sent to John Locke in which he disputed the existence of the Trinity was never published...” (Note: Cartesian dualism is from the French philosopher, mathematician, and scientist René Descartes 1596-1650, who famously said “I think, therefore I am.”)

The Royal Society of London was the repository of all scientific discoveries and Newton became its “President in 1703.” Although an alchemist and scientist, Newton was said to be a very religious man. Despite questioning the trinity and the literal interpretation of the Bible, he possessed a very strong faith in the Supreme Being. To this end, his entry reports that “Newton said, ‘Gravity explains the motions of the planets, but it cannot explain who set the planets in motion. God governs all things and knows all that is or can be done’.” Ultimately it is Newton’s own words that tell us how he saw *Great Spirit-Mind* and Creation. According to his entry, “Newton wrote works on textual criticism, most notably *An Historical Account of Two Notable Corruptions of Scripture*. He also placed the crucifixion of Jesus Christ on 3 April, AD 33, which agrees with one traditionally accepted date.”

Surprisingly, Sir Isaac found prophecy particularly intriguing and appearing to endorse the future *Bible Code* believed there were “hidden messages” within the Scriptures of the Bible. Essentially, the author believes that since Newton was a prolific writer on the subject of religion, writing more on it than on “natural science”, it meant that he “believed in a rationally immanent world. Thus, the ordered and dynamically informed Universe could be understood, and must be understood, by an active reason.” Newton’s own words help define his beliefs. Apparently, in a letter regarding his *Principia*, he wrote that “I had an eye upon such Principles as might

work with considering men for the belief of a Deity.” The author concludes that Newton “saw evidence of design in the system of the world”, which he demonstrated when he wrote: “Such a wonderful uniformity in the planetary system must be allowed the effect of choice.” Even so, the author notes that “Newton insisted that divine intervention would eventually be required to reform the system, due to the slow growth of instabilities.”

Sir Isaac Newton’s ideas affected religious thought of the 18th century. Interestingly, his writings were considered as useful to “combat the emotional and metaphysical superlatives of both superstitious enthusiasm and the threat of atheism...” On the other hand, “Deists” hoped Newton’s discoveries and opinions would “demonstrate the possibility of a ‘Natural Religion’.” The entry explains that “The attacks made against pre-Enlightenment ‘magical thinking,’ and the mystical elements of Christianity, were given their foundation with Boyle’s mechanical conception of the Universe.” Interestingly, according to the author, Newton gave Boyle’s ideas their completion through mathematical proofs.” Most importantly, the author tells us that “Newton refashioned the world governed by an interventionist God into a world crafted by a God that designs along rational and universal principles.” However, according to his entry on Wikipedia today, “Although born into an Anglican family, by his thirties Newton held a Christian faith that, had it been made public, would not have been considered orthodox by mainstream Christianity, with one historian labelling him a heretic.”

It seems that “By 1672” he was writing down his thoughts on his research into Christianity, which he apparently did not share with anyone. His findings appear to “demonstrate an extensive knowledge of early Church writings and show that in the conflict between Athanasius and Arius which defined the Creed, he took the side of Arius, the loser, who rejected the conventional view of the Trinity.” In essence, Isaac Newton viewed The Christ as a “divine mediator between God and man, who was subordinate to the Father who created him.” In Newton’s eyes, the Trinity as it was presented in the Nicæan Creed, known as “Trinitarianism” was “the great apostasy.”

In Newton's eyes, worshipping Christ as God was idolatry, to him the fundamental sin.[131] In 1999, historian Stephen D. Snobelen wrote, "Isaac Newton was a heretic. But ... he never made a public declaration of his private faith—which the orthodox would have deemed extremely radical. He hid his faith so well that scholars are still unraveling his personal beliefs." Snobelen concludes that Newton was at least a Socinian sympathizer (he owned and had thoroughly read at least eight Socinian books), possibly an Arian and almost certainly an anti-trinitarian.

To my mind, Newton's main contribution to the "*Light's*" objective was to give a rational explanation to the Creation and *Great Spirit-Mind*. It was his scientific "conception of the Universe based upon Natural and rationally understandable laws that became one of the seeds for Enlightenment ideology. Locke and Voltaire applied concepts of Natural Law to political systems advocating intrinsic rights..." Sir Isaac Newton's three laws of motion revolutionized the accepted concept of the Universe. These three laws are:

- Newton's First Law (also known as the Law of Inertia) states that an object at rest tends to stay at rest and that an object in uniform motion tends to stay in uniform motion unless acted upon by a new external force.
- Newton's Second Law states that an applied force, on an object equals the rate of change of its momentum, with time.
- Newton's Third Law states that for every action there is an equal and opposite reaction.
- Unlike Aristotle's, Newton's physics is meant to be universal. For example, the second law applies both to a planet and to a falling stone.

We have a perfect example of how the members of the "*Orders of the Quest*" are inspired by the "*Light*", in the account Newton gave for how his theories on gravity originated. While walking in his mother's garden in England, he watched an apple fall to the ground, which stimulated his curiosity as to what force caused the apple to fall towards the ground. This in turn made him wonder if that force extended out from the Earth. Newton concluded that "This power must extend much further than was usually thought. Why not as high as the Moon said he to himself and if so, that must influence her motion and perhaps retain her in her orbit, whereupon he fell a calculating what would be the effect of that supposition." Of course, Newton was able to demonstrate that "if the force decreased as the inverse square of the distance, one could indeed calculate the Moon's orbital period, and get good agreement. He guessed the same force was responsible for other orbital motions, and hence named it 'universal gravitation'."

Next we return to the Georgian Era in The newly created Kingdom of Great Britain, as we move ever closer to the emergence of the Mayan 7th Wave in 1750, which will change everything. Have a great day, love always, Suzzan.



Portrait of Sir Isaac Newton 1642-1727
by Sir Godfrey Kneller

According to his entry on Wikipedia, Sir Isaac Newton FRS was born prematurely on Christmas Day 1642 in the manor of “Woolsthorpe-by-Colsterworth, a hamlet in the county of Lincolnshire. He is listed as “an English polymath active as a mathematician, physicist, astronomer, alchemist, theologian, and author who was described in his time as a natural philosopher. He was a key figure in the Scientific Revolution and the Enlightenment that followed. His pioneering book *Philosophiæ Naturalis Principia Mathematica* (Mathematical Principles of Natural Philosophy), first published in 1687, consolidated many previous results and established classical mechanics. Newton also made seminal contributions to optics, and shares credit with German mathematician Gottfried Wilhelm Leibniz for developing infinitesimal calculus, though he developed calculus years before Leibniz.”

“In the *Principia*, Newton formulated the laws of motion and universal gravitation that formed the dominant scientific viewpoint for centuries until it was superseded by the theory of relativity. Newton used his mathematical description of gravity to derive Kepler's laws of planetary motion.” He also understood the “tides, the trajectories of comets, the precession of the equinoxes and other phenomena, eradicating doubt about the Solar System's heliocentricity. He demonstrated that the motion of objects on Earth and celestial bodies could be accounted for by the same principles. Newton's inference that the Earth is an oblate spheroid was later confirmed by the geodetic measurements of Maupertuis, La Condamine, and others, convincing most European scientists of the superiority of Newtonian mechanics over earlier systems.”

In a later memoir, Newton wrote, "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

"Newton built the first practical reflecting telescope and developed a sophisticated theory of color based on the observation that a prism separates white light into the colors of the visible spectrum. His work on light was collected in his highly influential book *Opticks*, published in 1704..."

Despite discovering "the laws of motion and universal gravitation", Sir Isaac cautioned against taking them to mean the Universe is "a mere machine" like some kind-of "great clock." Instead, he reminded us that "gravity may put the planets into motion, but without the Divine Power it could never put them into such a circulating motion, as they have about the sun."

The author of Isaac Newton's entry informs us that "...Beyond his work on the mathematical sciences, Newton dedicated much of his time to the study of alchemy and biblical chronology, but most of his work in those areas remained unpublished until long after his death. Politically and personally tied to the Whig party, Newton served two brief terms as Member of Parliament for the University of Cambridge, in 1689–1690 and 1701–1702. He was knighted by Queen Anne in 1705 and spent the last three decades of his life in London, serving as Warden (1696–1699) and Master (1699–1727) of the Royal Mint, as well as president of the Royal Society (1703–1727)." In the end, Sir Isaac Newton is "considered one of the greatest and most influential scientists in history."

Post December 30th

Dear friends, when the separate nations of England, Ireland, Scotland, and Wales under Queen Anne, became the Kingdom of Great Britain in 1707 it was a pivotal time for our Spiritual Evolution. We see the seeds of this evinced when Anne's Cousin and Electress Sophia of Hanover's son was crowned George I in 1714, connecting the Kingdoms of Bohemia and Great Britain.

Following 19 years on the throne, where royal power was gradually transferred to Parliament, King George I died in 1727, and was succeeded by his son George. Born on November 9th, 1683, he was fifty years old when he was crowned George II. Amazingly, this king has three unique events associated with him, first he would be the last monarch to be born outside of Britain, second, he was the last sovereign to hold the title King of Great Britain, and third he witnessed an actual change in the way Britain marked time.

I discovered the third event when noticing that next to the dates for George II coronation and reign were the letters O.S. (old style) and N.S. (new style). Curious to know what the two styles referred to, I researched them and learned they represent

the Julian Calendar from Julius Caesar, and its replacement, the Gregorian Calendar by Pope Gregory respectively. Since Gregory had created his version in 1582, I was astounded to read in King George's entry that his life encompassed both calendars. Amazingly, the reason both calendars were in play during George II reign, was because Great Britain only adopted the Gregorian Calendar in September of 1752. The delay was probably driven by the calendar change requiring the removal of eleven days; so that, September 2nd was followed by September 14th. Furthermore, January 1st became the official beginning of the New Year, instead of March 25th.

King George II's reign was plagued with wars, but as all of those wars were on the European continent and were not pertinent to either *Great Spirit-Mind's* plan, or the "*Shadow's*" agenda, although these wars strengthened the latter, I will move on. Regarding the king's reign, the author of his entry on Wikipedia explains that in 1732, King George granted "a charter to James Oglethorpe", which in effect "created the Province of Georgia in British North America" that was subsequently named after George II. According to the entry, in 1737 the king "founded the University of Göttingen in Germany", which also received his name. It seems that George II was a relatively inactive king, as the author notes, "For the remainder of his life, George did not take any active interest in politics or war."

However, the author notes that "although the king was "unskilled in the royal talent of dissimulation, he was always what he appeared to be. He might offend, but he never deceived." It seems that Lord Waldegrave was a fan, as he wrote:

"I am thoroughly convinced that hereafter, when time shall have wore away those specks and blemishes which sully the brightest characters, and from which no man is totally exempt, he will be numbered amongst those patriot kings, under whose government the people have enjoyed the greatest happiness."

Revisionist history often reverses experts' opinions of historical figures. It seems that this maybe the case with King George II, because the author concludes that "George may not have played a strong role in history, but he was influential at times and he upheld constitutional government." Moreover, apart from Lord Waldegrave's ringing endorsement, according to the author, there was another writer who commented on King George II's reign, Elizabeth Montagu, who was born in 1718 and died in 1800.

According to her entry, Elizabeth Montagu was a social reformer, patron of the arts, literary critic, and accomplished writer. Since she was also a wealthy woman who "devoted" her husband's vast estate to "fostering English and Scottish literature and

to the relief of the poor”, we could identify her as more a representative of the “*Light*” than the “*Shadow*”, as such, I valued her opinion as a contemporary witness of King George II’s impact.

The author of George II’s entry tells us that Elizabeth Montagu evidently wrote, “With him our laws and liberties were safe, he possessed in a great degree the confidence of his people and the respect of foreign governments; and a certain steadiness of character made him of great consequence in these unsettled times... His character would not afford subject for epic poetry but will look well in the sober page of history.”

Another thing that redeemed King George II for me was the fact he “donated the royal library to the British Museum in 1757, four years after the museum’s foundation.” Even so, irrespective of King George’s “interest”, the world was evolving, and the king’s final years witnessed “the foundation of the Industrial Revolution.” Moreover, there was a rapid increase in the population at home and overseas, not to mention, the expansion of the British Empire’s influence with the “victories” of Robert Clive of India. George II’s reign came to an end on October 25th, 1760, when he died “of a ruptured aneurysm of the aorta.”

With the Prince of Wales death nine years earlier of lung cancer, King George II was succeeded by his grandson, who became George III. With this King George, we come to the British monarch ruling Great Britain at the time of the *Boston Tea Party*.

King George III came to the British throne in 1760 as the King of Great Britain, but in 1801, he became the first King of the United Kingdom of Great Britain and Ireland. Interestingly, he was also Prince-elector in the Holy Roman Empire and six years before his death became the King of Hanover.

George III differed from the two previous King George’s in two ways. First, he was the first king of the House of Hanover to be born in Britain, second English was his first language. Due to my main focus on this monarch being to ascertain what happened during his reign, from the perspective of the treatise, I wanted to know King George III’s part in the American Revolution. However, when I looked up the accepted cause of the American Revolution on Wikipedia, it was difficult to see a “nefarious” purpose in the king’s actions. Therefore, I do not think the “*Shadow*” was involved, at least not initially. The entry relates that “George III issued the Royal Proclamation of 1763 that placed a boundary upon the westward expansion of the American colonies. The Proclamation’s goal was to force colonists to negotiate with the Native Americans for the lawful purchase of the land and reduce the costly

frontier warfare that had erupted over land conflicts. The Proclamation Line, as it came to be known, was extremely unpopular with the Americans and ultimately led to war.

In considering the above information it seemed to me that the British were trying to avoid the cost of conflict. Nonetheless, I learned that the colonists felt it was unfair for them to pay taxes, without being represented in Parliament, but as we will see, this was not what was driving all the signers of the Declaration of Independence. So, despite the cause of the American Revolution being unclear, I needed to remember that this was the time for the next “upstepping” of the consciousness, which would take *Root-race 7* to its 3rd *sub-race*. Not to mention, the influence of the Mayan 7th Wave representing equality that had begun a decade earlier. Despite this auspicious and honorable influence, the second half of the eighteenth century heralded a time of conflict and division. Have a great weekend and Happy New Year, Peace, Love, Joy and Compassion Always, Suzzan.



George II – King of Great Britain 1683 - 1760

According to King George II’s entry, he was born “George Augustus” or his German name Georg August, between October 30th and November 9th. As well as being the King of Great Britain and Ireland, he also held the lifetime titles of the Duke of Brunswick-Lüneburg (Hanover) and a prince-elector of the Holy Roman Empire from June 11th of the Old-style calendar

“Born and brought up in northern Germany, George is the most recent British monarch born outside Great Britain. The Act of Settlement 1701 and the Acts of Union 1707 positioned his grandmother Sophia of Hanover and her Protestant descendants to inherit the British throne. In 1705, George married Princess Caroline of Ansbach, with whom he had eight children. After the deaths of George's grandmother and Anne, Queen of Great Britain, in 1714, George's father, the Elector of Hanover, ascended the British throne as George I. In the first years of his father's reign as king, Prince George was associated with opposition politicians until they rejoined the governing party in 1720.”

“As king from 1727, George exercised little control over British domestic policy, which was largely controlled by the Parliament of Great Britain. As elector he spent twelve summers in Hanover, where he had more direct control over government policy. He had a difficult relationship with his eldest son, Frederick, who supported the parliamentary opposition. During the War of the Austrian Succession, George participated ...in 1743, and thus became the most recent British monarch to lead an army in battle. In 1745 supporters of the Catholic claimant to the British throne, James Francis Edward Stuart ("The Old Pretender"), led by James's son Charles Edward Stuart ("The Young Pretender" or "Bonnie Prince Charlie"), attempted and failed to depose George in the last of the Jacobite rebellions. Frederick died suddenly in 1751, nine years before his father; George was succeeded by Frederick's eldest son, George III.

For two centuries after George II's death, history tended to view him with disdain, concentrating on his mistresses, short temper, and boorishness. Since then, reassessment of his legacy has led scholars to conclude that he exercised more influence in foreign policy and military appointments than previously thought.