

FORUM POSTS FOR JANUARY - 2024

Post January 1st

Dear friends, before we get to the development of America in Volume II of the treatise, aptly called – *NEW JERUSALEM*, I wish to briefly visit Europe in the mid-18th century. As Italy was the focus for the Renaissance and the arena for the first manifestation of the “*Orders of the Quest*” after the shift, I will start there.

Earlier, we discussed the fact that throughout the Middle-Ages, two Italian families, the Médicis and Borgias stood out in the history books, producing both popes and kings, but that by 1750, neither family wielded any political power. The Borgias were the first to disappear from the stage of Italian influence at the beginning of the 16th century. Then in 1737 the last of the Médici dynasty, Gian Gastone died ending that families influence. Considering the power these families wielded over the two centuries of the 13 and 14 hundreds I was curious as to how their reign ended. As the Borgia’s demise occurred first, I began my investigation with them. I learned that the Borgia’s downfall began with the breakup of Italy that led to Charles VIII of France invading the country.

Throughout the late Middle Ages from 1300 to 1499, the country was split into city-states and territories. These city-states/territories became kingdoms and duchies ruled by kings and dukes respectively. Divided into five main sections, South, Central, West, North, and East, the Kingdom of Naples ruled South Italy, whereas the Republic of Florence together with the Papal States controlled the Central section. Governing the Western and Northern sections of Italy were the Duchy of Milan and the Republic of Genoa respectively, while the Republic of Venice controlled the Eastern section of the country. Each kingdom or duchy was autonomous and totally independent.

At the time Charles VIII invaded Naples in 1494, the then king Alfonso II did not only turn to his fellow Italian co-rulers, he also sought and received help from Spain, launching a struggle between France and Spain lasting more than half a century over who owned the Kingdom of Naples. Spain emerged the victor in 1559 when Ferdinand II’s successor, his great grandson King Philip II, signed the Treaty of Cateau-Cambresis. The main result of the treaty for this treatise’ purpose, was that the “*Shadow*” used “his” influence on King Philip II to unleash a methodical

oppression of all Protestant organizations, which brings me back to the infamous Borgia Pope Alexander VI, who I discussed earlier.

Pope Alexander VI's nepotism, as I said, knew no bounds and it was this and his insatiable greed for power and money that led to Italy falling into foreign hands. Borgia Italy's downfall began with Pope Alexander wanting to divide the Papal States and the Kingdom of Naples between two of his sons, but the area was already controlled by the King of Naples Ferdinand I. To repel the pope's threat, Ferdinand appealed to Spain and formed an alliance with Florence, Milan, and Venice. True to form when ambitions conflict with "allies" pleas for help, since Spain needed the pope's backing in its bid to claim the New World, (America) initially it was reluctant to support Ferdinand against the pope. Nonetheless, when Alexander issued the "bull Inter Caetera" on May 4th, 1493, dividing the New World between Spain and Portugal, the pope lost favor with the Holy Roman Emperor and King of Spain Maximilian I, who had succeeded his father Frederick III in 1493.

Shortly afterwards Pope Alexander shifted from Spain to France in seeking support in his campaign to control not only the Papal States, but all of Italy. To cut a very long story short Spain and France fought for control of Italy, with Spain winning the contest, but before leaving Pope Alexander, there is one further point I want to make concerning this infamous pope and his children. While researching how Italy fell to Spain, I came across a curious comment in his entry concerning his daughter Lucrezia. Apparently, after becoming *persona non grata* with the emperor, Alexander used his daughter to further his goals. Arranging to annul her marriage to Giovanni Sforza in 1497, he and her brother Cesare selected the 17-year-old Alfonso of Aragon, the Duke of Bisceglie for Lucrezia as her next husband, as he was the legitimate son of Alfonso II, the King of Naples. However, by the time her annulment to Giovanni was endorsed she was visibly pregnant, causing the rumor mill to explode with questions of paternity. Nevertheless, the couple married and history records that it was a love match, but it seems that both her brother Cesare and father Pope Alexander did not care about Lucrezia's feelings as in 1500 they had Alfonso strangled.

Lucrezia Borgia's next husband, who was also named Alfonso was also chosen for her, however, the arranged marriages of the legitimate daughter of Pope Alexander VI was not the most amazing data I found on her. Evidently, in 1501 Lucrezia stood in for her father during a meeting in the Vatican. We know this fact because the artist Frank Cowper immortalized this extraordinary event in a painting. (see comments) Putting aside the artist's poetic license in depicting two nobles moving Lucrezia's dress aside to enable a "Franciscan friar to kiss her shoe", historians believe the

painting a genuine record of an actual event. According to Google's Arts and Culture the site "still exists. It was decorated by the Italian Renaissance artist Pinturicchio. Cowper went there to copy it and painted the faces of the Cardinals from their original portraits."

Considering the Catholic Church's stance on women priests in the church, reading that in the 15th (1400s) century an illegitimate daughter of a pope acted as head of the Church, is amazing. I have cited how the actions of Pope Alexander VI led to the downfall of Italy, because it perfectly demonstrates how the "*Shadow*" caused the collapse of a country by influencing one man. "He" simply used the old standby of selfishness, which encouraged the pope's greed and ruthlessness.

Despite the machinations of Pope Alexander VI and his son Cesare Borgia, the country eventually fell to the Hapsburg Empire, which by this time was completely under the "*Shadow's*" control. I found it curious that such an obvious tool of the "*Shadow*" as the Borgias, was replaced by the Hapsburg Empire, but that is the point. The Borgias were so obvious that they lost their ability to influence the populace, which was detrimental to the "*Shadow's*" end game of maintaining control of the papacy. Therefore, "he" switched from the Borgias and instead used "his" dynasty the Hapsburgs to achieve "his" ambition. Although it was a Spanish member of the Hapsburg's that "conquered" Italy, the real power of the Hapsburgs was in the Austrian branch of the family. It was this branch that ultimately ruled Italy through its northern states until the French Revolution. Returning to the breakup of Italy, it seems that the "Treaty of Cateau-Cambresis" did not involve the Republic of Florence, which brings us to the demise of the famous Florentine family, the Médicis. Have a great day, love always, Suzzan.

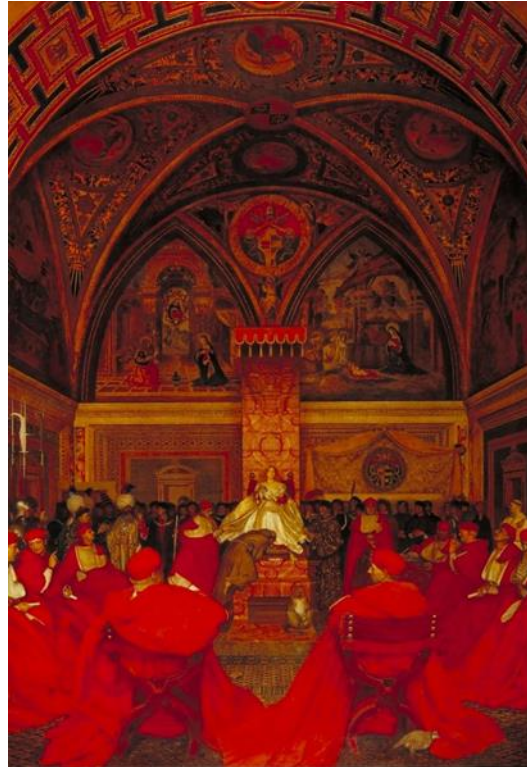


Lucrezia Borgia 1480 - 1519

According to her entry on Wikipedia, Lucrezia Borgia, who was born April 18th, 1480, was “the illegitimate daughter of Pope Alexander VI and Vannozza dei Cattanei. She reigned as the governor of Spoleto, a position usually held by cardinals, in her own right. Her family arranged several marriages for her that advanced their own political position including Giovanni Sforza, Lord of Pesaro and Gradara, Count of Cotignola; Alfonso of Aragon, Duke of Bisceglie, and Prince of Salerno; and Alfonso I d'Este, Duke of Ferrara. Alfonso of Aragon was an illegitimate son of the King of Naples and tradition has it that Lucrezia's brother Cesare Borgia may have had him murdered after his political value waned.

Like so many maligned historical figures, people painted Lucrezia with the same brush as her father Alexander, which as her entry reports, resulted in “Several rumors” continuing to cycle

through the centuries with people “speculating” over Lucrezia’s role in mysterious deaths. A primary source was conjecture over the “nature of the extravagant parties thrown by the Borgia family. One example is the Banquet of Chestnuts. Many of these allegations concern accusations of Lucrezia's involvement in incest, poisoning, and murder. For example, it was rumored that Lucrezia was in possession of a hollow ring that she used to poison drinks. However, no historical basis for these accusations exists beyond the attacks of her enemies.” These persistent “Rumors about her and her family cast Lucrezia as a femme fatale, a role in which she has been portrayed in many artworks, novels and films.”



Since the copy of the painting above by Frank Cadogan Cowper that hangs in the Tate Britain art gallery in London from the - 3minutosdearte.com website - I have included their commentary. This remarkable scene depicts Lucrezia taking the place of her father, Pope Alexander VI, at an official Vatican meeting. Even more amazing, is that many historians believe that it “documents” an actual event, notwithstanding, a “Franciscan friar kissing Lucrezia's feet”, which as I said is poetic license addition invented by the artist.

“The pre-Raphaelites are English painters who, in the mid-19th century, are grouped into a brotherhood to break with the strict conventions dictated by the Academy. They want to go back to the purity and freedom exercised by the early Italians (previous to Raphael, hence the name). His favorite themes are literary, historical, and religious scenes, as well as the legends and fabulous characters of the Middle Ages.”

Frank Cadogan Cowper is a very particular pre-Raphaelite because we could say with humor that he joins the brotherhood when the brotherhood has not long existed. Obviously, they call it the last pre-Raphaelite.

In this painting, he chooses as a theme a dark episode of life full of myths and mysteries of Lucrecia Borgia.

Femme fatale of the Renaissance, libertine beauty, adulteress and perhaps murderous, Lucrecia undoubtedly becomes a symbol of the political intrigues, violence, corruption, and scandals of Renaissance Italy. Not only does the myth accuse her of being incestuous with her brother César Borgia, but she also accuses her of being a lover of the Pope, who is also her father. (a work of fiction would never use an argument like this, desisting it for too exaggerated.)

Apparently, when absent, his father leaves the Vatican in charge of the young Lucrecia (who, in order to continue building power, seeks to marry for the third time).

Art, in general, tells history in its own way, to its liking. An image we have of a character from the past, perhaps of a hero, is not his true face but the face painted by the artist (like Picasso's anecdote, who when he is criticized by Gertrude Stein's portrait, he says that over time Gertrude Stein will resemble the portrait). The same is true of historical facts: sometimes they end up looking like art or fiction.

Cowper deliciously paints a moment of history that may never happen, but that art makes it true. A picture of a symbolism so powerful that with few brushstrokes it portrays an entire era: a time where the ecclesiastical dome is the very embodiment of vice and corruption.

Post January 2nd

Dear friends, in respect to the end of the Médici dynasty, according to the article on the web site “The Médici Family” that I referred to earlier, “It was yet another Grand Duke Cosimo who saw the end of the Médici line. His oldest son, Ferdinandino, had a barren wife.” The article goes on to explain that none of Cosimo’s children “were going to produce heirs.” Consequently, when Cosimo died, and his only son Gian ascended to the throne at 53 in poor health, to all intents and purposes the Médici dynasty was without a male heir. Although, as the article relates, as “The state was nearly bankrupt and so were most of the noble families” there was nothing to inherit from Cosimo anyway. Moving forward, the article informs us that “On July 1, 1737, the second son Gian, then Grand Duke, died” leaving only one “remaining Médici” Cosimo’s daughter Anna Maria.

As I was unfamiliar with Anna Maria de Médici, I looked her up and was surprised to discover that there was a connection between the Médicis and the Palatinate of

Bohemia. Born in 1667, she was Cosimo de Médici III's second daughter with the French King Louis XIV's niece Marguerite Louise d'Orléans.

Like the Winter King and Queen, Frederick, and Elizabeth, when Anna married the Elector Palatine Johann Wilhelm II becoming the Electress Palatine, she and her husband enhanced the Bohemian Palatinate. However, it was not through building a palace or garden, their contribution was culturally in making the Palatinate a center for music throughout the 17th and 18th Centuries. Unfortunately, Anna and her husband were unable to have children due to Johann contracting syphilis, which coupled with her sister's infertility meant the Médici line was in danger of being wiped out. Consequently, her father Cosimo took drastic measures to preserve his family, making his daughter Anna the heir to the Duchy of Tuscany by changing the law of succession. At that time, Tuscan law decreed that only male members could head the Duchy of Tuscany. Cosimo's action opened the door for his daughter to become Grand Duchess of Tuscany. Therefore, when her husband Johann died in 1716, Anna returned to her family in Florence to be with her father, fully expecting to succeed her brother Gian as Grand Duchess someday.

Nevertheless, Anna's ascension to the throne did not fit in with the "*Shadow's*" agenda for Italy. So, "he" stirred the male pride of the rulers of Great Britain, France, and the Netherlands who already coveted the Tuscan Duchy. As a result, in 1718 they collectively formed an alliance with the Holy Roman Emperor Charles VI and decreed that the Duchy would pass to the Spanish Charles of Bourbon, destined to become Charles III of Spain. However, after Charles invaded Naples, which ended with him signing a Peace Treaty in 1735 ceding Tuscany to Francis Duke of Lorraine and future husband of the Hapsburg Maria Theresa of Austria. Consequently, after Cosimo's son and heir Gian's death, Francis became Grand Duke of Tuscany and this part of Italy ultimately passed into French control. Even so, perhaps Francis felt Anna had been unfairly treated because after her brother Gian died in 1737, the Duke dispatched an envoy to offer her the appointment of the nominal regent of Tuscany, which she turned down.

From this treatise' point of view, Anna Maria's patronage of the arts and support of musicians in the Bohemian Palatinate denotes that she helped rather than hindered the "*Light's*" objectives. Although Anna Maria was officially the last Médici, her brother Gian only missed that title by six years. Therefore, I felt that Gian was worth consideration. My hunch proved correct because I learned some interesting information regarding the development in Europe during the early 18th century.

Like so many members of dynasties, their spouse is often chosen for them, and Cosimo III's son Gian was no exception. Cosimo's choice of spouse for his son Gian was a young widow with a daughter. Her name was Anna Maria Franziska, and she was a ruler of a German Duchy called Saxe-Lauenburg. Cosimo desired the marriage as a way to expand the Médici influence into the German province of the Holy Roman Empire. Although not enamored with his prospective bride as they had nothing in common, Gian conceded and married Anna in 1697 and went to live in Bohemia. Unhappy with his life, he left his wife and joined his mother in Paris. However, in 1708 when his elder brother Ferdinando's health began to fail, as Gian was the only male heir, Cosimo called him home to Italy. With Ferdinando's death five years later in 1713, Gian became the heir and like so many princes took up the role of waiting for his father to die. As stated, Cosimo held on until 1723 when Gian was 53 years old and himself in poor health.

In conclusion then, when Grand Duke Gian died in 1737 with no male heirs it seemed the end of the Médicis, but because his sister Anna Maria out-lived Gian, the Dynasty survived. Nonetheless, as was reported above, even before Gian's death, outside powers had decided who would succeed him. Therefore, with Grand Duke Gian Gastone's demise, Francis Stephen of Lorraine took control of Tuscany. When Francis became the Holy Roman Emperor Francis I in 1745, his wife the Archduchess of Austria and Queen of Hungary and Bohemia brought the influence of the "*Shadow's*" dynasty, the Hapsburgs to Italy. Obviously, my next investigation needed to center on Francis I.

With the effective demise of the Médicis, the banking empire of the Templars was essentially left to the surviving knights who escaped to Switzerland, as was theorized earlier. Nonetheless, the knight's role as "*Orders of the Quest*", died with Jacques de Molay. Afterwards, the baton was passed to the Freemasons and so to track the progress of disseminating *The Mysteries*, I needed to look for signs of freemasonry, sometimes I found it in some very surprising places. For instance, I found it among the "*Shadow's*" stronghold, the Holy Roman Empire in the person of Emperor, Francis I. Have a great day, love always, Suzzan



Electress Anna María de' Medici 1667 - 1743

According to her entry on Wikipedia Anna Maria Luisa de' Medici, who was born on August 11th 1667 “was an Italian noblewoman who was the last lineal descendant of the main branch of the House of Medici. A patron of the arts, she bequeathed the Médicis large art collection... which she inherited upon her brother Gian Gastone's death in 1737, and her Palatine treasures to the Tuscan state, on the condition that no part of it could be removed from ‘the Capital of the grand ducal State....[and from] the succession of His Serene Grand Duke.’”

“Anna Maria Luisa was the only daughter of Cosimo III de' Médici, Grand Duke of Tuscany, and Marguerite Louise d'Orléans, a niece of Louis XIII of France. On her marriage to Elector Johann Wilhelm II, she became Electress of the Palatinate, and, by patronizing musicians, she earned for the contemporary Palatine court the reputation of an important music center. As Johann Wilhelm had syphilis the union produced no offspring, which, combined with her siblings' barrenness, meant that the Médicis were on the verge of extinction.”

“In 1713 Cosimo III altered the Tuscan laws of succession to allow the accession of his daughter and spent his final years canvassing the European powers to agree to recognize this statute. However, in 1735, as part of a territorial arrangement, the European powers appointed Francis Stephen of Lorraine as heir, and he duly ascended the Tuscan throne in her stead. After the death of Johann Wilhelm, Anna Maria Luisa returned to Florence, where she enjoyed the rank of first lady until the accession of her brother Gian Gastone, who banished her to the Villa La Quiete. When Gian Gastone died in 1737, Francis Stephen's envoy offered Anna Maria Luisa the position of nominal regent of Tuscany, but she declined. Her death, in 1743, brought the grand ducal House of Médici to an end. Her remains were interred in the Medicean necropolis, the Basilica of San Lorenzo, Florence, which she helped complete.”

Post January 3rd

Dear friends, in investigating Francis I, I found a most interesting remark about this Catholic “Holy Roman Emperor”, in that he was a member of an esoteric fraternity, which I discovered was the Freemasons. Although Francis I was emperor, historians believe the real power was in the hands of his wife Maria Theresa, who was the daughter of the Holy Roman Emperor Charles VI. Initially the emperor intended his daughter to marry Francis’ older brother Clement, but when he died of smallpox when he was sixteen, like Henry VIII’s father, Charles merely replaced his future son-in-law with Clement’s younger brother Francis. After adopting the young 14-year-old, the Emperor brought his charge to Vienna to be raised with the boy’s intended bride, his daughter Maria Theresa. Apparently, the two youngsters were close and when they eventually married in 1736, she was a devoted wife and mother to their sixteen children.

Since Charles VI had no sons, like Cosimo III, he moved to secure the throne for his daughter Maria Theresa, through an edict called the Pragmatic Sanction of 1713. Nevertheless, when he died in 1740, initially, the son in law of Charles’ VI elder brother the former Holy Roman Emperor Joseph I, who was also called Charles, challenged Maria Theresa’s claim, which led to the Austrian War of Succession. Putting this conflict aside for now, Charles VII was crowned Holy Roman Emperor in 1742. After his death just three years later, Maria Theresa procured her husband’s seat as Holy Roman Emperor Francis I and in effect co-ruled the Empire with him. Among their sixteen children was the ill-fated future Queen of France Marie Antoinette (1755-1793) and Francis’ successor Emperor Joseph II. One of Joseph’s younger brothers also attained the title Holy Roman Emperor as Leopold II.

Hearing that Francis’s wife, the Empress Maria Theresa “procured” his appointment as Emperor, made me wonder about this obviously powerful woman. Irrespective, my primary interest was in Francis being a member of an esoteric fraternity, namely, the Freemasons. It is important to remember that in the mid-18th (1750s – 1760s) century, the Freemasons were not a gentleman’s club, so, learning that the Holy Roman Emperor was a member astounded me. Unfortunately, when I tried to discover more about the connection to Francis and Freemasonry, I hit a dead end. However, information on their son Joseph II revealed that he was raised by progressive parents. An unfortunate footnote to Joseph’s story was that as I mentioned above, his mother Empress Maria’s claim to the Holy Roman Empire led to a war that embroiled most of Europe.

Remembering that war always strengthened the “*Shadow*”, I first heard of the War of Austrian Succession, which involved nearly all the powers in Europe, through investigating King George II of Great Britain. According to historians the only “powers” not involved were the “Polish-Lithuanian Commonwealth and the Ottoman Empire.” This war was fought on several fronts throughout the Western world including the North American Continent. Ostensibly, the war broke out over Maria Theresa’s claim to the throne of the Holy Roman Empire. Due to the fact that the rule of succession, known as Salic Law, determined no woman could inherit lands or titles in the Hapsburg dynasty in her own right, when Maria Theresa’s father Emperor Charles VI died the Prussian King, Frederick II was among the European rulers laying claim to the throne. When war broke out the primary European rulers took sides, with Great Britain and the House of Hanover, the Netherlands, then known as the Dutch Republic, and Russia supporting Maria Theresa’s claim. On the other side was France, Spain, Sweden, Prussia, together with Genoa and Naples of Italy. In the end, as I said, Maria Theresa successfully procured her husband’s ascension to the throne of the Holy Roman Empire and amazingly, she herself was named Holy Roman Empress in 1745 ruling alongside her husband for twenty years until 1765. However, as we will see in the excerpts from her entry on Wikipedia below, the Grand Duchess’ rule was certainly not directed by the “*Light*.” In fact, there are aspects that demonstrate the influence of the “*Shadow*”, which makes sense since Maria Theresa was a member of “his” chosen dynasty.

Reading of Great Britain’s support for Austria was a little surprising, but not as much as the “Electorate of Bavaria” allying against Maria Theresa. I always thought that Austria and Bavaria were joined at the hip, so to speak. Obviously in the mid-18th (1740-1750s) century that was not the case. Nonetheless, Maria Theresa’s attempt to attain the throne succeeded and her son continued her dynasty by becoming Holy Roman Emperor Joseph II in 1765, who we will briefly examine next. Along with Joseph, we will investigate the famous organization that came to the forefront at this time. Have a great day, love always, Suzzan.



Holy Roman Empress Grand Duchess Maria Theresa – 1717 - 1780

Maria Theresa's full name, according to her entry on Wikipedia was Maria Theresia Walburga Amalia Christina. Born on May 13th, ruled "the Habsburg dominions from 1740 until her death in 1780." Apparently, she was "the only woman to hold the positions of the sovereign of Austria, Hungary, Croatia, Bohemia, Transylvania, Mantua, Milan, Galicia and Lodomeria, the Austrian Netherlands, and Parma. By marriage, she was Duchess of Lorraine, Grand Duchess of Tuscany, and Holy Roman Empress."

"Maria Theresa started her 40-year reign when her father, Emperor Charles VI, died on 20 October 1740. Charles VI paved the way for her accession with the Pragmatic Sanction of 1713 and spent his entire reign securing it. He neglected the advice of Prince Eugene of Savoy, who believed that a strong military and a rich treasury were more important than mere signatures. Eventually, Charles VI left behind a weakened and impoverished state, particularly due to the War of the Polish Succession and the Russo-Turkish War (1735–1739). Moreover, upon his death, Saxony, Prussia, Bavaria, and France all repudiated the sanction they had recognized during his lifetime. Frederick II of Prussia (who became Maria Theresa's greatest rival for most of her reign) promptly invaded and took the affluent Habsburg province of Silesia in the eight-year conflict known as the War of the Austrian Succession. In defiance of the grave situation, she managed to secure the vital support of the Hungarians for the war effort. During the course of the war, Maria Theresa successfully defended her rule over most of the Habsburg monarchy, apart from the loss of Silesia and a few minor territories in Italy. Maria Theresa later unsuccessfully tried to recover Silesia during the Seven Years' War.

Although she was expected to cede power to her husband, Emperor Francis I, and her eldest son, Emperor Joseph II, who were officially her co-rulers in Austria and Bohemia, Maria Theresa ruled

as autocratic sovereign with the counsel of her advisers. She promulgated institutional, financial, medical, and educational reforms... also promoted commerce and the development of agriculture, and reorganized Austria's ramshackle military, all of which strengthened Austria's international standing. She despised Jews and Protestants, and on certain occasions she ordered their expulsion to remote parts of the realm. She also advocated for the state church.”

“Maria Theresa understood the importance of her public persona and was able to simultaneously evoke both esteem and affection in her subjects; a notable example was how she projected dignity and simplicity to awe the people in Pressburg before she was crowned as Queen (Regnant) of Hungary. Her 40-year reign was considered to be very successful when compared to other Habsburg rulers. Her reforms had transformed the empire into a modern state with a significant international standing. She centralized and modernized its institutions, and her reign was considered as the beginning of the era of "enlightened absolutism" in Austria, with a brand-new approach toward governing: the measures undertaken by rulers became more modern and rational, and thoughts were given to the welfare of the state and the people.”

Nonetheless, the author of her entry points out that “Many of her policies were not in line with the ideals of the Enlightenment.” We see examples in her “support of torture.” Evidently, Maria Theresa was “still very much influenced by Catholicism from the previous era.” He or she cites Vocelka’s statement that “taken as a whole the reforms of Maria Theresa appear more absolutist and centralist than enlightened, even if one must admit that the influence of enlightened ideas is visible to a certain degree.”

In the end, the author concludes that “Despite being among the most successful Hapsburg monarchs and remarkable leaders of the 18th century, Maria Theresa has not captured the interest of contemporary historians or media, perhaps due her hardened nature.”

Post January 4th

Dear friends, although Empress Maria Theresa officially ruled the Holy Roman Empire after the death of her husband with her council of advisors, officially her son, who became Holy Roman Emperor Joseph II co-ruled the empire with his mother. At this time, she became his main adviser in directing her program of reforming the empire. The fact that Maria Theresa never ruled in her own right is another indication of implementing the male driven Salic Law, although evidently, her father’s Pragmatic Sanction of 1713 was eventually accepted. Regardless of this apparent victory, historians believe that it made “Empress” Maria Theresa merely a “pawn” in the game of chess the rulers played over Europe.

After his mother’s death in 1780 Joseph ruled alone, and he seems to prove the point that just because a family/dynasty was instrumental in the “*Shadow’s*” agenda, does not mean every member was involved. Like his ancestor Rudolph II, Joseph seems

to have been more driven by the “*Light*” than the “*Shadow*”, as he focused on helping the less fortunate of the empire’s citizens. His main focus was on education, making it compulsory for all children. Joseph also created scholarships for the more accomplished, but destitute students. Another fact that made me think Joseph was an enlightened ruler, was that despite being Catholic, the emperor advocated religious tolerance, firmly believing that everyone had the innate right to believe and worship the way they want. Noteworthy, was that Joseph’s tolerance extended to his Jewish citizens.

Turning to Emperor Joseph’s philosophy considering that his father, Francis I was a Freemason, I wondered if his son was also a Freemason, which as his entry on Wikipedia says that Joseph was “friendly to Freemasonry”, is more than likely. As his reign was the beginning of the Age of Enlightenment, I would conclude that Emperor Joseph II, like Emperor Rudolph II, was a highly enlightened and tolerant emperor. Therefore, it is highly probable that the “*Light*” influenced many of his policies. Yet, I do not see him as one of the members of the “*Orders of the Quest*” that drove the Age of Enlightenment. Talking of Enlightenment, I need to address the origin and structure of the sect that defined the designation enlightened, the Illuminati, which I touched on earlier.

In the previous “upstepping”, I related that the official Illuminati did not emerge until the 18th century and that they had nothing to do with either the Renaissance or the Baroque artists. I will not discuss the various conspiracy theories about the Illuminati, which has dogged the group since its inception. At this time, I am only interested in determining whether they were inspired by the “*Light*” or the “*Shadow*.” This may seem a superfluous question, as the very name “Illuminati” means “light”, so one would think members were obviously representatives of the “*Light*.” Nonetheless, the Emerald Tablet warns of the “Dark Brothers”, which appear to be of the “*light*”, but are harmful to the spirit. So, with that warning in mind let us take a brief look at the facts of this enigmatic group from the historical perspective.

According to the entry for the order on Wikipedia the designation Illuminati centers around a sect initiated by Adam Weishaupt on May Day (May 1st) in 1776 known as the Bavarian Illuminati. Its name came from its first location, Ingolstadt in Southern Germany, or Bavaria. Interestingly, Weishaupt was educated by the Jesuits before Pope Clement XIV repressed the order in 1773. Afterwards Weishaupt became a professor of canon law, perhaps in order to understand the Pope’s reasoning.

Despite founding the sect in 1776, a year later in 1777 Weishaupt joined a Masonic Lodge. Historians cite that he used his membership as a Mason to recruit members for his sect. Even so, the sect's members were predominantly freethinkers, not masons, and although the sect came to be known as the Illuminati, its members referred to themselves as "Perfectibilists." Following the structure of Masonry, members went through several levels or "degrees" of initiation. Nonetheless, I was far from clear on exactly what they were being initiated into until I came across a reference to *Supplement to the Justification of My Intentions*, translated by Dr. Tony Page, which I gather is one of Weishaupt's writings. Below is an excerpt from Mr. Page's book explaining Weishaupt's goal for the "Perfectibilists."

"Weishaupt's plan was to educate Illuminati followers in the highest levels of humanity and morality (basing his teachings on the supremacy of Reason, allied with the spirit of the Golden Rule of not doing to others what one would not wish done to oneself), so that if Illuminati alumni subsequently attained positions of significance and power (such as in the fields of education and politics), they could exert a benevolent and uplifting influence upon society at large. His project was utopian and naively optimistic, and he himself was certainly not without flaws of character – but neither he nor his plan was evil or violent in and of themselves. It is one of the deplorable and tragic ironies of history that a man who tried to inculcate virtue, philanthropy, social justice, and morality has become one of the great hate-figures of 21st-century 'conspiracy' thinking."

Dr. Tony Page (translator and editor), *Supplement to the Justification of My Intentions* by Adam Weishaupt, Justice Publications, Bangkok, Amazon Kindle, 2014, p. 1

A year after Weishaupt established his sect, in 1777 Charles (Karl) Theodor became Prince Elector and Duke of Bavaria. A proponent of Enlightened Despotism he abhorred superstition, consequently seven years later in 1784, he decreed all secret societies illegal, in effect ending Adam Weishaupt's experiment. However, by this time the sect had spread throughout Europe and counted as many as two thousand members, which according to Weishaupt's entry included the "Dukes of Gotha and Weimar." Regardless, Theodor's decree eventually succeeded, causing chaos within, and leading to the sect's eventual demise.

The official position is that all traces of the Illuminati disappeared at the end of the 18th century; however, I am not so sure. More on that later. For now, my question was, "Were the Bavarian Illuminates instigated by the "Light" or the "Shadow?" In my investigation, I was particularly interested in the mention of "Enlightened Despotism", which as we know was proposed by Emperor Joseph II. The term, according to the entry refers to a type of "absolute monarchy" where the sovereigns followed the philosophy of the Enlightenment. These enlightened leaders adopted

the ideology of the Enlightenment, in particular its focus on reason, implementing the philosophy throughout their kingdoms and realms. Since Joseph II was counted as an Enlightened “despot”, I knew that this philosophy included religious tolerance, but it seems it also meant the principles America was founded on, such as freedom of speech. Like Rudolph II and Joseph II, these leaders often promoted the arts, sciences, as well as education.

So far so good, as enlightened monarchs were interested in making the lives of their subjects better, they were in alignment with the “*Light’s*” objectives. Nevertheless, not all monarchs fulfilled the definition of “enlightened.” Many of the so-called enlightened monarchs, “believed that they had the right to govern by birth and generally refused to grant constitutions, seeing even the most pro-monarchy ones as being an inherent check on their power.” I learned from the entry that the key lies in the “difference between an absolutist and an enlightened absolutist.” Comparing the reigns of Holy Roman Emperor Joseph II and the Russian Empress Catherine The Great, the entry states that Joseph “fully embraced the enlightened concept of the social contract.” (Note: The Social contract theory formed a central pillar in the historically important notion that legitimate state authority must be derived from the consent of the governed.) Whereas Empress Catherine “entirely rejected the concept of the social contract...” This was despite her reflecting enlightenment “by being a great patron of the arts in Imperial Russia and incorporating many ideas of enlightened philosophers...”

Considering the affect that this short-lived sect has had on the acceptance of the occult, irrespective of its name, initially I concluded the Illuminati organization of the 18th century was instigated by the “*Shadow*”, and not the “*Light*.” However, I would like to amend that to if not instigated by the “*Shadow*” the Illuminati organization certainly benefitted the “*Shadow’s*” agenda. I conclude this, because unlike the truly “Enlightened” members of the “*Orders of the Quest*”, Adam Weishaupt’s Illuminati was an anarchist organization, as its goal was to overthrow unjust regimes, rather than “illuminate” the populace with truth and beauty through art and literature. The instigation of the Illuminati in the 18th century was a brilliant strategy on the part of the “*Shadow*”, because *The Mysteries* became viewed as the occult and something to fear. Nonetheless, the “*Shadow*” instigated a far more devastating and obvious blow to the “*Light’s*” or should I say, *Great Spirit-Mind’s* plan in Europe. This particular “blow” was so heinous it would set back the progress of Humanity for more than two centuries. Have a great day, love always, Suzzan.



Holy Roman Emperor Joseph II 1741 - 1790

According to his entry on Wikipedia, before becoming Holy Roman Emperor Joseph II on August 18th, which he held until his death, Emperor Joseph II was born Josef Benedikt Anton Michael Adam, or in English: Joseph Benedict Anthony Michael Adam on March 13th, 1741. The eldest son of Empress Maria Theresa and her husband, Emperor Francis I, he was also and the brother of Marie Antoinette, Leopold II, Maria Carolina of Austria and Maria Amalia, Duchess of Parma. As stated, he co-ruled the Empire with his mother from August 18th, 1765, and became the sole ruler of the Holy Roman Empire from November 29th 1780. This meant that he was thus the first ruler in the Austrian dominions of the union of the Houses of Habsburg and Lorraine, which became known as the Habsburg-Lorraine.

“Joseph was a proponent of enlightened absolutism; however, his commitment to secularizing, liberalizing, and modernizing reforms resulted in significant opposition, which resulted in failure to fully implement his programs. Meanwhile, despite making some territorial gains, his reckless foreign policy badly isolated Austria. He has been ranked with Catherine the Great of Russia and Frederick the Great of Prussia as one of the three great Enlightenment monarchs. False but influential letters depict him as a somewhat more radical philosopher than he probably was. His policies are now known as Josephinism.” Adding support to Joseph II being enlightened is the fact he was a “supporter of the arts, particularly of composers such as Wolfgang Amadeus Mozart and Antonio Salieri...”

Emperor Joseph was “...a friend to religious toleration, anxious to reduce the power of the church, to relieve the peasantry of feudal burdens, and to remove restrictions on trade and knowledge. In these, he did not differ from Frederick, or his own brother and successor Leopold II, all enlightened rulers of the 18th century. He tried to liberate serfs, but that did not last after his death.”

Comparing other ruler of Joseph’s time, the author informs us that “Where Joseph differed from great contemporary rulers and was akin to the Jacobins in the intensity of his belief in the power of the state when directed by reason. As an absolutist ruler, however, he was also convinced of his right to speak for the state uncontrolled by laws, and of the wisdom of his own rule. He had also inherited from his mother the belief of the House of Austria in its ‘August’ quality and its claim to acquire whatever it found desirable for its power or profit. He was unable to understand that his philosophical plans for the molding of humanity could meet with pardonable opposition”

“Joseph was documented by contemporaries as being impressive, but not necessarily likable. In 1760, his arranged consort, the well-educated Isabella of Parma, was handed over to him. Joseph appears to have been completely in love with her, but Isabella preferred the companionship of Joseph's sister, Marie Christine of Austria. The overweening character of the Emperor was obvious to Frederick II of Prussia, who, after their first interview in 1769, described him as ambitious, and as capable of setting the world on fire. The French minister Vergennes, who met Joseph when he was traveling incognito in 1777, judged him to be ‘ambitious and despotic’”

“After the death of his father in 1765, he became emperor and was made co-regent by his mother in the Austrian dominions. As emperor, he had little true power, and his mother had resolved that neither her husband nor her son should ever deprive her of sovereign control in her hereditary dominions... During these years Joseph traveled extensively. Meeting Frederick the Great, while he was accompanied by Prince Kaunitz in 1770... On the second occasion, he was accompanied by Prince Kaunitz, whose conversation with Frederick may be said to mark the starting point of the First Partition of Poland. To this and to every other measure which promised to extend the dominions of his house, Joseph gave hearty approval. Thus, when Frederick fell severely ill in 1775, Joseph assembled an army in Bohemia which, in the event of Frederick's death, was to advance into Prussia and demand Silesia (a territory Frederick had conquered from Maria Theresa in the War of the Austrian Succession). However, Frederick recovered, and thereafter became wary and mistrustful of Joseph.”

“The death of Maria Theresa on 29 November 1780 left Joseph free to pursue his own policy, and he immediately directed his government on a new course, attempting to realize his ideal of enlightened despotism acting on a definite system for the good of all”.

“He undertook the spread of education, the secularization of church lands, the reduction of the religious orders and the clergy, in general, to complete submission to the lay state, the issue of the Patent of Toleration (1781) providing limited guarantee of freedom of worship, and the promotion of unity by the compulsory use of the German language (replacing Latin or in some instances local languages)—everything which from the point of view of 18th-century philosophy, the Age of Enlightenment, appeared ‘reasonable.’ He strove for administrative unity with characteristic haste to reach results without preparation. Joseph carried out measures of the emancipation of the peasantry, which his mother had begun, and abolished serfdom in 1781.”

“...After the outbreak of the French Revolution in 1789, Joseph sought to help the family of his estranged sister Queen Marie Antoinette of France and her husband King Louis XVI. Joseph kept an eye on the development of the revolution and became actively involved in the planning of a rescue attempt. These plans failed, however, either due to Marie Antoinette's refusal to leave her children behind in favor of a faster carriage or Louis XVI's reluctance to become a fugitive king.”

“Joseph died in 1790, making negotiations with Austria about possible rescue attempts more difficult.” Since he without an heir, he was “succeeded by his younger brother Leopold II.”

Post January 5th

Dear friends, had I been following a purely chronological process, the discussion on the “witch-crazes” should have appeared in the previous “upstepping”, however, since they reached their height during the late 17th century, they belong here. The reason I have waited to discuss them in this “upstepping” is because, the witch-craze that appeared in America involved the Pilgrims. I do not think there is anyone who has not heard of the Salem “witch-trials” that took place in the late 17th century in Salem Massachusetts.

According to *Encyclopedia Britannica*, the historical facts are that for six months from May to October of 1692, 19 innocent people were accused, convicted, and executed on the charge of witchcraft. It began when a “West Indian Slave” named Tituba shared “voodoo tales” with a group of young girls. Afterwards, a few of these girls “claimed they were possessed by the devil and subsequently accused three Salem women, including Tituba of witchcraft.” Under intense interrogation, Tituba, and the other women “incriminated others in false confessions.” Consequently, the consciousness of fear overwhelmed the region and “public hysteria over the threat of witchcraft mounted throughout Massachusetts.”

With the false confessions, over the next six months, the flood waters of paranoia were released, and everyone began accusing their neighbors of witchcraft, until a staggering 150 citizens were in prison “awaiting trial.” Fortunately, eventually the energy driving the panic began to weaken, as a result “by that September”, reason reasserted itself and “the climate of mass hysteria” subsided to such an extent that “public opinion first stopped, and then condemned the trials.” Since the majority of citizens no longer wanted their neighbors punished for witchcraft, in October, Massachusetts Governor Phips “dissolved the special court” and “released the remaining prisoners.” Later, the Massachusetts General Court “annulled the witch trials’ convictions and granted indemnities to the families of those who had been executed.”

Even though the convicted in the Salem witch-trials were not burnt alive, in Europe those convicted of witchcraft did suffer this horrific death. I remember thinking as an eleven-year-old child when we covered the trial of witches in history class, “could there be a more insane or ludicrous method to uncover a witch?” My “question” had arisen from the ridiculous “foolproof” way they used to determine if someone was a witch. In all their “wisdom”, the authorities threw the accused into a deep pond or river with a rope tied around her waist. The unfathomable logic was that if she floated it was “proof” she had made a pact with the devil, as obviously “he” had saved her. Alternatively, if the unfortunate woman drowned then she was innocent. I concluded that this was obviously the source for the axiom, “damned if you do; damned if you don’t.”

When convicted of witchcraft in Europe, the woman or in rare cases men, were publicly burnt alive at the stake. The witch-hunts lasted for more than two-hundred years, from 1480 to 1700. This period was a time of terror for all women, primarily because a man who wanted to get rid of his wife, simply accused her of witchcraft. So how did this illogical and inhumane practice arise in the first place?

To comprehend how the barbaric practice of burning thousands of women alive could happen, we need to return to the previous “upstepping” and the birth of Rosicrucianism in Bohemia. Once again Francis Yates’ book *The Rosicrucian Enlightenment* was my guide in determining the course of events. Interestingly, this appalling practice was not limited to either the Spanish or original Inquisition. She relates that the hysteria over witchcraft throughout the 16th and “early” 17th centuries was not confined to Catholicism, because “some of the worst witch-crazes were generated in Lutheran circles in Germany.” Nevertheless, Ms. Yates thinks the “worst” and most brutal persecutions of supposed witches occurred just after the collapse of the Evangelical Union of Protestant domination in Bohemia in 1620.

During this time as the Catholics “re-conquered” the Continent the persecutions of women increased exponentially.

The question that arises here, is why was “witchcraft” suddenly seen as so dangerous in 17th century Europe? After all, the practice of magic was widespread for centuries, as portrayed in the writings of Gabriel Naudé, who Ms. Yates believes demonstrated great “courage by publishing his famous work, *Apology for Great Men Suspected of Magic*. Even though I reported this earlier, due to its importance it is worth restating. Therefore, to recap: In this work Naudé explains that there are four categories of “magic.” The first is known as “divine magic”, or “theurgy which is religious magic.” In this kind of magic, the soul was cleansed “from the contamination of the body.” Interestingly, he does not mention a name for the second kind, but states that it is “benign.” However, the third kind of magic he called “Goetia which he matter-of-factly says, “is witchcraft.” The fourth kind of magic he describes as “natural magic which is natural science.” Clearly separating the third kind of magic from the rest, Naudé states that “Only the third, Goetia, is wicked, and of this, great men have been innocent.” Ms. Yates stresses Naudé’s desire to warn that there should be “greater care in prosecutions for magic, lest good people should be confused with evil magicians.”

The first thing I needed to do was to ascertain the credentials of Gabriel Naudé. His entry on Wikipedia seems to say that he was a respected French scholar and librarian of the 17th century. Evidently, he wrote on a multitude of subjects other than the nature of magic. These included politics, religion, and history. After writing the book *Advice on Establishing a Library* in 1627, he had the opportunity to test his “advice” when Cardinal Jules Mazarin asked him to create and take care of a library for him. Clearly, Naudé was an accepted scholar, so his insight on magic was most probably also accepted. So again, I ask “Why was witchcraft suddenly seen as dangerous and evil in the 17th century?” As according to Naudé, only “Goetia is wicked.” Ms. Yates provides us with the secular answer when she associates the “witch-crazes” to Bohemia. Informing us that three years after the fall of Heidelberg the hope for progress and enlightenment in Bohemia, she adds that magic was utterly snuffed out by “the suppression of Rosicrucian publications.”

Further on Ms. Yates widens her perspective to England, especially Francis Bacon, relating that Bacon needed to be careful in his promotion of “advancement of scientific learning”, because of King James’ feelings about the occult. As I said, James did not reflect his predecessor Queen Elizabeth I’s interest in mysticism, as demonstrated by the king’s rejection of Dr. Dee. Ms. Yates reminds us that at the time, the “hysteria” surrounding anything remotely magic was growing stronger all

over the continent. Nonetheless, she sees clear Rosicrucian influence in Bacon's "unfinished and undated" manuscript, which centered on a Utopian society where religious tolerance and freedom to explore science was everyday practice. Although Bacon died before it was published, his "New Atlantis" would become the blueprint of hope for the future. Ms. Yates deduces this is because the manuscript "reflects at several points themes from the Rosicrucian manifestos." Therefore, she is "certain that Bacon knew the Rosencreutz story." However, even though Ms. Yates provides a secular answer for the "witch-craze" of the 17th century, from a spiritual perspective the "witch-craze" was a smoke-screen to hide the "*Shadow's*" true motive, namely, to attack the feminine consciousness.

If we recall, when the shift to the Age of the Angel of the Moon in 1525 occurred, the feminine manifested on earth when Sophia began incarnating with her partner What-has-been-Willed to correct her error. This was/is archetypally represented by card 2 – The High Priestess in the Tarot. Interestingly, this was during Night 6 of the 6th Wave/Long Count, so, according to my theory it was energetically favorable to the "*Light.*"

After the shift occurred, the Divine Feminine's consciousness became the dominant consciousness for the "*Light.*" This became enhanced, especially with the implementation of The Buddha's plan B in Tibet, when the Divine Feminine began inspiring and guiding the Dalai Lamas as Guan Yin. The main result of this "plan" was the consciousness of the planet received an infusion of feminine or passive energy. As this coincided with the consciousness of the sexes being mixed with men incarnating as women and vice versa, The Buddha's plan had an even greater impact.

In the Western hemisphere, the shift meant that after 1525 women leaders often demonstrated the same strength and sometimes brutality of their contemporary male counterparts. This eventuality threatened the male leaders, consequently, they moved to suppress women. Fortunately, because of the isolation in the Eastern hemisphere, in Tibet the Divine Feminine's influence remained unaffected. Regrettably, this was not the case in the Western hemisphere for women, since the most important aspect to the shift of 1525 was that women began to see themselves as equal to men.

Even so, energetically another important change after 1525 was the development of intuition connected to the Higher Self. Naturally, women were the first to utilize this, which of course challenged the male-dominated status quo. Therefore, the "*Shadow*" moved to counteract the infusion of the feminine, by simply associating "women's intuition" with fear and terror, ergo the "witch-crazes" of the 17th and

18th centuries. Nonetheless, although thousands of women met horrible deaths during the “witch-crazes” in Europe, the “*Shadow*” was unable to stop the infusion of the feminine consciousness. Accordingly, from 1525, the world saw great female leaders such as Queens Elizabeth I and II, Empress Maria Theresa, and Queen Victoria to name but a few. Tomorrow we will investigate another powerful and famous queen. the Russian Empress or Tsarina Catherine the Great. However, since Catherine was married to Peter the Great’s grandson, not to mention Russia’s place and effect on the world in recent history, even though I did not include him in the treatise, at this time, we will briefly examine this mysterious figure. Have a great day, love always, Suzzan.



Gabriel Naudé 1600 - 1653

According to Gabriel Naudé’s entry on Wikipedia, he was born (2 February 1600 – 10 July 1653) was a French librarian and scholar. He was a prolific writer who produced works on many subjects including politics, religion, history and the supernatural.” In 1627 he wrote an “influential work on library science” entitled *Advice on Establishing a Library...*

Gabriel Naudé was born on February 2nd, 1600, in Paris “to a family of modest means. His father was a lowly official and his mother a young illiterate woman. However, Gabriel was determined to learn, being described as “tenacious and passionate” student by his teachers. Entering college early, he initially “studied philosophy and grammar.” Later he studied “medicine at Paris and Padua, becoming “physician to Louis XIII.”

His work, “would bring him to the attention of Henri de Mesme... who “offered Naudé the job of librarian to his personal collection. ...Naudé's service in Mesme's library provided him the “experience which he would use later to write the book *Advice on Establishing a Library*, written “as a guide for building and maintaining his library.” As a result, “in 1629 he became librarian to Cardinal Guidi di Bagno in Rome, and on Bagni's death in 1641 librarian to Cardinal Francesco Barberini.”

“...Richelieu intended to make Naudé his librarian, and on his death Naudé accepted a similar offer from Cardinal Mazarin. For the next ten years he devoted himself to bringing together from all parts of Europe the assemblage of books known as the Bibliothèque Mazarine. Mazarin had

brought with him to Paris a collection numbering over 5,000 volumes. Like Naudé, he believed in an open library to be used by the public for the public good. In 1642 he purchased a building to house his library and he instructed Naudé to build up the finest collection possible.”

Interestingly, Gabriel Naudé’s entry on Wikipedia does not mention his 1625 book *Apology for Great Men Suspected of Magic*. However, I found an excerpt from a commentary online that speaks to the book’s value”

“...Demonic magic was well-established as a heresy in the seventeenth century. Naudé contended against so-called historians and demonologists from a wide range of religious viewpoints who were sure that demonic magicians had been and continued to be very active. Naudé’s amusing book on how to read and evaluate books contributed to questioning such allegations among the lawyers and judges, theologians and academics, and doctors and professionals who frequented libraries open to gentlemen.”

Post January 8th

Dear friends, in researching Catherine the Great I discovered that she was a member of the ill-fated Romanoff family, which made me wonder when the Romanoff dynasty was established. Apparently, the Romanoff House became the reigning imperial house of Russia in 1613 when Anastasia Romanovna married Ivan the Terrible, the first crowned tsar of all Russia in 1533. Obviously, as Russia has played such a significant role in world affairs in recent history, we need to see the influence behind this powerful nation.

Thinking about how the name Ivan the Terrible made me feel, I assumed that he was wholly an agent of the “*Shadow*.” However, I learned that his reign wasn’t as black and white as a checkerboard, because it seems the “nickname” was a later addition. Moreover, Ivan IV may have been wrongly judged, because according to his entry on Wikipedia, the first Tsar of all Russia was also a reformer.

Born Ivan Vasilyevich in 1550, the future first Tsar was the first son of Vasili III by his second wife, Elena Glinskaya. Interestingly, Vasili's mother, Sophia Palaiologina, was an Eastern Roman or Byzantine princess, whose father was the “the younger brother of the last Byzantine Emperor, Constantine XI, who reigned from 1449 to 1453. On the other side, Elena's mother was a Serbian princess, whose family on her father’s side “claimed descent both from Orthodox Hungarian nobles and the Mongol ruler Mamai, (1335–1380).”

Since he was born on Saint John the Baptist’s day, August 25th, Ivan received his name “in honor” of the saint believed to have been beheaded on August 29th.

According to tradition, the Church of the Ascension was built in Kolomenskoye in honor of Ivan's birth.

The young Ivan lost his father at the tender age of three on December 3rd, 1553, when an abscess on his leg became inflamed, and he developed blood poisoning. Since Ivan was so young, the "closest contenders" to replace Vasily were his younger brothers, Andrey, and Yuri, the two surviving sons of Ivan's grandfather Ivan III. Before he died, Vasily gave his son Ivan the title grand prince, with his wife acting as regent. Tragically, Elena joined her husband five years later in 1558, when Ivan was only eight years old. Although multiple rumors circulated that Elena was poisoned, nothing was ever proven. Consequently, control of the regency "alternated between several feuding boyar families."

When Ivan reached the age of 16 in August of 1546, his coronation took place the following January 16th when he was "crowned at the Cathedral of the Dormition in the Moscow Kremlin. The metropolitan placed on Ivan the signs of royal dignity: the Cross of the Life-Giving Tree, barmas, and the cap of Monomakh; Ivan Vasilyevich was anointed with myrrh, and then the metropolitan blessed the tsar. He was the first Russian monarch to be crowned the tsar of all Russia, partly imitating his grandfather, Ivan III. Until then, the rulers of Moscow were crowned as grand princes, but Ivan III assumed the title of sovereign of all Russia and used the title of tsar in his correspondence with other monarchs. Two weeks after his coronation, Ivan married his first wife, Anastasia Romanovna" a member of the Romanov/Romanoff family, making her the first Tsaritsa of Russia.

"Ivan's reign was characterized by Russia's transformation from a medieval state to an empire under a tsar, but at an immense cost to its people, and long-term economy. In the early years of his reign, Ivan ruled with the group of reformers known as the Chosen Council and established the Zemsky Sobor, a new assembly convened by the tsar. He also revised the legal code and introduced reforms, including elements of local self-government, as well as establishing the first Russian standing army, the streltsy. Ivan conquered the khanates of Kazan and Astrakhan, and significantly expanded the territory of Russia... Ivan pursued cultural improvements, like importing the first printing press to Russia. He also began several processes that would continue for centuries, including deepening connections with other European states, particularly England, fighting wars against the Ottoman Empire, and the gradual conquest of Siberia."

So why was Ivan IV given the added nomenclature “terrible?” It turns out interpreting another language into English can be problematic. This is because the sense we use a word today may not be how it would have been used in the past. For instance, according to Ivan IV entry, taking the English word terrible as representing the Russian word in Ivan’s “nickname”, is “a somewhat archaic translation.” This is because, the “Russian word reflects the older English usage of terrible as in ‘inspiring fear or terror; dangerous; powerful’ (i.e., similar to modern English terrifying). It does not convey the more modern connotations of English terrible such as ‘defective’ or ‘evil.’ According to Edward L. Keenan, Ivan the Terrible's image in popular culture as a tyrant came from politicized Western travel literature of the Renaissance era.” Where the Russian meaning for “terrible” as used for an epithet for tsars meant “courageous, magnificent, magisterial and keeping enemies in fear, but people in obedience.” Today, scholars also see a synonym for terrible being “formidable.”

However, there is no doubt that some of Tsar Ivan’s actions rightly earned the modern interpretation of his “nickname” terrible, as demonstrated by the entry reporting that “After he had consolidated his power, Ivan rid himself of the advisers from the Chosen Council and triggered the Livonian War, which ravaged Russia and resulted in the loss of Livonia and Ingria but allowed him to establish greater autocratic control over the Russian nobility, which he violently purged using Russia's first political police, the oprichniki. The later years of Ivan's reign were marked by the massacre of Novgorod and the burning of Moscow by the Tatars”, both clearly events the “*Shadow*” would have championed. In addition, we see the “*Shadow*’s” individual aspect the counterfeit-spirit, or Eckhart Tolle’s pain-body in Ivan’s ideas on punishment. The author of his entry relates that despite being “a devoted follower of Christian Orthodoxy” he believed in “the divine right of the ruler to unlimited power under God. Some scholars explain the sadistic and brutal deeds of Ivan the Terrible with the religious concepts of the 16th century, which included drowning and roasting people alive or torturing victims with boiling or freezing water, corresponding to the torments of hell. That was consistent with Ivan's view of being God's representative on Earth with a sacred right and duty to punish. He may also have been inspired by the model of Archangel Michael with the idea of divine punishment.”

Like many rulers, “Ivan freely interfered in church affairs.” His most blatant act was “ousting Metropolitan Philip and ordering him to be killed and accusing of treason and deposing the second-oldest hierarch, Novgorod Archbishop Pimen. Many monks were tortured to death during the Massacre of Novgorod.”

On the other hand, “Ivan was somewhat tolerant of Islam, which was widespread in the territories of the conquered Tatar khanates, since he was afraid of the wrath of the Ottoman sultan. However, his anti-Semitism was so fierce that no pragmatic considerations could hold him back. For example, after the capture of Polotsk, all unconverted Jews were drowned, despite their role in the city's economy.”

Historians appear divided in their assessment of Tsar Ivan “the Terrible” IV, with his “notorious outbursts and autocratic whims” influencing how he was characterized. Taking the position of not being “accountable” to any authority but God, as in the Divine right of Kings, unlike Charles I, in Russian Tsars “absolutism faced few serious challenges until the 19th century.” Russian historian N.M. Karamzin, who was the “most influential” on Ivan IV viewed Ivan as a “tormentor of his people, particularly from 1560. Even so, he “believed there was a mix of ‘good’ and ‘evil’ in his Ivan’s character.

According to his entry, “Contemporary sources” also seem ambiguous in assessing Tsar Iva IV reign, describing him as a “complex personality”, with most describing Ivan as “intelligent and devout, but also prone to paranoia, rage, and episodic outbreaks of mental instability that worsened with age.” The general consensus is that while in “a fit of rage” the Tsar “murdered his eldest son and heir, Ivan Ivanovich” and may have caused the “miscarriage” of his daughter-in-law’s unborn child, leaving Ivan’s younger brother, “the politically ineffectual Feodor Ivanovich, to inherit the throne, a man whose rule and subsequent childless death led directly to the end of the Rurik dynasty, bringing in the Romanoff’s house.

As with all revisionist history, when historians go back to examine a historical figure, they realize that earlier historians may have got it wrong in attributing or accusing them of great/nefarious deeds. We see an example of this in the 1920s, with “Mikhail Pokrovsky, who dominated the study of history in the Soviet Union, attributed the success of the oprichnina to their being on the side of the small state owners and townsfolk in a decades-long class struggle against the large landowners, and downgraded Ivan's role to that of the instrument of the emerging Russian bourgeoisie. In 1922, the historian Robert Wipper - who later returned to his native Latvia to avoid living under communist rule - wrote a biography that reassessed Ivan as a monarch ‘who loved the ordinary people’ and praised his agrarian reforms. But in February 1941, the poet Boris Pasternak observantly remarked in a letter to his cousin that ‘the new cult, openly proselytized, is Ivan the Terrible, the Oprichnina, the brutality.’ Joseph Stalin, who had read Wipper's biography had decided that Soviet historians should praise the role of strong leaders, such as Ivan, Alexander Nevsky and Peter the Great, who had strengthened and expanded Russia...”

It seems that Stalin may well have influenced the way Ivan the Terrible was presented, as in Alexei Tolstoy's "stage version of Ivan's life, and Sergei Eisenstein ...three-part film tribute to Ivan. Both projects were personally supervised by Stalin, at a time when the Soviet Union was engaged in a war with Nazi Germany." The author of the entry reports that Stalin in "reading the scripts of Tolstoy's play and the first of Eisenstein's films in tandem after the Battle of Kursk in 1943, praised Eisenstein's version but rejected Tolstoy's. It took Tolstoy until 1944 to write a version that satisfied the dictator. Eisenstein's success with Ivan the Terrible Part 1 was not repeated with the follow-up... Stalin told Eisenstein that even though "Ivan the Terrible was very cruel" the playwright needed to "show why it was essential to be cruel." Stalin believed that "One of Ivan the Terrible's mistakes was that he didn't finish off the five major families." We are told that "The film was suppressed until 1958."

Like so many strong leaders, they leave the world in a whisper. Ivan the Terrible's death was a prime example, as he in March of 1584 "died from a stroke while he was playing chess." With him murdering his eldest son, Ivan's death meant that the "Russian throne was left to his middle son, Feodor, who was at 40 years old was already frail and by all accounts a "weak-minded figure." When Feodor died 14 years later without an heir in 1598, it "ushered in the Time of Troubles", which was

"...a period of deep social crisis and lawlessness" when Feodor I died without an heir, resulting in a "violent succession crisis with numerous usurpers" and "imposters claiming the title of tsar." At the height of the "troubles" Russia was hit with the great famine of 1601. Lasting two years, it "killed almost a third of the population, within three years of Feodor's death." At this time other nations set their sights on Russia, with the "Polish-Lithuanian Commonwealth" briefly occupying Russia "during the Polish-Russian War" before being "expelled in 1612." Historians describe this period as "one of the most turbulent and violent periods in Russian history", with the crown changing no less than 6 times in "15 years... Shockingly, experts estimate the "total deaths caused by the conflict" as high as 1.2 million, with "some areas" in Russia losing 50% of the population. It wasn't until the election of Michael Romanov as tsar in 1613, establishing the Romanov dynasty that Russia was at peace again.

In evaluating Ivan "the Terrible" IV, I think that like most rulers of the 15th, 16th, and 17th centuries demonstrate both the influence of the "*Shadow*" and the inspiration of the "*Light*." My mistake in the early days, was looking at historical figures and events through 21st century eyes. It was important to remember that the

Human Race as a whole was not the same. Today, Humanity has evolved to the highest level or 7th level (*sub-race*) of *Root-Race 7*, whereas in the period above, not only were the most evolved operating at the 2nd level of *Root-race 7*, a large percentage hadn't evolved past the 5th level (*sub-race*) of *Root-race 6*. Plus every human being was saddled with the individual aspect of the "Shadow", the counterfeit-spirit or pain-body, as well as the lower ego sabotaging any spiritual advance at every turn. Keeping this in mind as we progress helps us be less judgmental. For the sake of time, next I will skip a century to the time of Michael's grandson Peter the Great. Have a great day, love always, Suzzan.



Artist's impression of Ivan "the Terrible" IV – 1530 - 1584

Post January 9th

Dear friends, when first considering the influence behind Russia's Catherine the Great I was unsure if she was like Queen Elizabeth I, an "Enlightened" leader. As stated, in comparing her to Rudolph II, I concluded that because of her stance on the "Social contract", she was not as enlightened. However, as she reigned in the Age of Enlightenment, she was obviously immersed in the consciousness of the age, therefore, I felt it important to examine this powerful Empress of Russia. However, as I said she was married to Peter the Great's grandson and namesake. One excerpt

alone in this famous Tsar's entry on Wikipedia warrants us taking a look at this great Russian leader, because we read that:

“Peter is primarily credited with the modernization of the country, transforming it into a major European power. His administrative reforms, creating a Governing Senate in 1711, the Collegium in 1717 and the Table of Ranks in 1722 had a lasting impact on Russia, and many institutions of the Russian government trace their origins to his reign.”

In brief, Peter, who was born on June 9th, 1672, was named after the Apostle Saint Peter. He was the son of Tsar Alexis of Russia, who died when Peter was only 4 years old on January 29th, 1676. When Alexis died, the Tsar's throne passed to Peter's 15-year-old half-brother, Feodor, who was “weak and sickly.” Consequently, while Feodor III of Russia was on the throne, the country was governed by Artamon Matveev, an “enlightened friend” of the late Tsar Alexis, “and one of Peter's greatest childhood benefactors.”

According to Feodor, or Fyodor's entry on July 28th, 1680, he married a” noblewoman, Agaphia Simeonovna Grushevskaya (1663–1681).” Despite his infirmities, Feodor seemed to be invigorated by his marriage and “soon showed himself as a thorough and devoted reformer. The atmosphere of the court ceased to be oppressive, the light of a new liberalism shone... The Tsar founded the academy of sciences ...where competent professors were to teach everything not expressly forbidden by the Orthodox church...”

Fyodor's Tsaritsa Agaphia supported her husband's “progressive views”, as apparently, it was she who first encouraged beard-shaving. Just before their first anniversary on July 11th, 1681, the Tsaritsa delivered a baby boy they called, Tsarevich Ilya Fyodorovich, who was expected to succeed his father as Tsar. Tragically, as was unfortunately a consequence of childbirth in the 17th century, Agaphia succumbed to complications arising from the birth just three days later. Then, while grieving the loss of his wife, a week later, July 21st, the baby boy followed his mother to the grave.

Still requiring an heir, a mere” seven months later, on February 24th, 1682, Tsar Fyodor married his second wife Marfa Apraksina (1667–1716) ... Perhaps from still grieving the recent loss of both his wife and child, by all accounts Feodor was “so weak that he could not stand at the wedding. Regardless, the Tsar's plan of replacing his son never came to fruition, because Feodor “died three months after his second wedding”, on May 7th, before he could father a child...

Following Feodor's death in 1682, there was a question as to who should inherit the throne. Tsar Alexis' first wife Maria Miloslavskaya and mother of Feodor, wanted his younger brother Ivan to succeed his brother. Alternatively, Alexis' second wife Natalya Naryshkina and Peter's mother wanted him to take the throne. In the end as both wives wanted their sons to have the title Tsar, it was decided they should both rule. Technically speaking, Peter's 16-year-old half-brother was next in line, but as he was both physically and mentally impaired, "the Boyar Duma (a council of Russian nobles) chose the 10-year-old Peter to become Tsar, with his mother Maria as regent."

Amazingly, "ancient tradition demanded" the decision to have two Tsars under a former Tsaritsa as regent ruling Russia needed to be ratified by the "people of Moscow." When they did, one of Alexis and Maria's daughters, named Sophia, (not to be mistaken for Divine Wisdom) incited a rebellion within an elite branch of the military, which resulted in "some of Peter's relatives and friends" being "murdered, including Artamon Matveyev." Tragically, the young Peter was a witness to some of them.

Controlling the military, allowed Sophia, together with her family and their allies to "insist that Peter and Ivan be proclaimed joint Tsars, with Ivan being acclaimed as the senior." Then instead of her mother Maria being regent, Sophia took on the role while until Peter came of age at 17. Consequently, acting as regent, Sophia exercised all power, ruling as "an autocrat" from 1682 till 1689. Apparently, during her regency, "A large hole was cut in the back of the dual-seated throne used by Ivan and Peter. Sophia would sit behind the throne and listen as Peter conversed with nobles, while feeding him information and giving him responses to questions and problems..."

It seems that "Peter was not particularly concerned that others ruled in his name..." and when he turned 17, Natalya arranged a marriage with Eudoxia Lopukhina." The match was clearly not made in heaven, because Peter never accepted Eudoxia, forcing her to enter a convent ten years later, which in effect dissolved the marriage, freeing him to take another wife.

The year 1689 seemed to be a turning point for Peter, because not only did he enter matrimony, he decided it was time to wrest control from his half-sister Sophia. At this time, the autocratic regent had lost favor with the people following two failed military campaigns in the Crimea. Even so, when Sophia got wind of her half-brother's revolt, she "conspired" with some military leaders to stir up disorder and dissent, threatening Peter's safety. Forewarned of the danger Peter fled in "the

middle of the night” to the safety of an “impenetrable monastery”, where he regrouped to gather supporters of his “power struggle.” Ultimately, Sophia was deposed, allowing the two half-brothers to continue ruling as “co-tsars.” Ensuring that Sophia would never be able to mount a claim to the throne, Peter “forced Sophia to enter a convent, where she gave up her name and her position as a member of the royal family.”

Even when his half-brother Ivan died in 1696, Peter was unable to gain “actual control over Russian affairs”, because his mother Natalya had replaced Sophia. In fact, it was a further 5 years after his mother’s death when Natalya died in 1694 that Tsar Peter began to come into his own, which was reinforced two years later in 1696 when his co-Tsar Ivan died, and Peter became the sole ruler.

Once on the throne as Peter I he ruled as an “absolute monarch who remained the ultimate authority. His methods were often harsh and autocratic. According to the entry, “Most of Peter's reign was consumed by long wars against the Ottoman and Swedish Empires.” However, eventual success elevated “Russia's standing to the extent it came to be acknowledged as an empire.”

So, was Peter the Great an advocate for the “*Light's*” objective, or an agent of the “*Shadow's*” agenda. It seems that Peter’s actions lean to the former’s influence. For instance, the fact that Peter led a cultural revolution that replaced some of the traditionalist and medieval social and political systems with ones that were modern, scientific, Westernized, and based on radical Enlightenment”, clearly indicate the influence of the “*Light.*”

In addition, Peter’s introduction of the Gregorian calendar in 1700 and his instigation of the “first Russian newspaper” in 1703. That May, Peter founded the city of Saint Petersburg on the shore of the Neva as a ‘window to the West.’ In 1712 Peter moved the capital from Moscow to Saint Petersburg, where it remained – with only a brief interruption – until 1918. Tsar Peter also “ordered the civil script” plus a reformation of “Russian orthography” (which I gather defines the set of symbols used in writing a language and the conventions that broadly regulate their use), which amazingly was “largely designed” by Peter “himself.” Another indication was the Tsar’s promotion of “higher education.” As for Peter’s “industrialization in the Russian Empire”, this is a case of neutral or civilization’s influence.

“Peter was brought up in the Russian Orthodox faith, but he had low regard for the Church hierarchy, which he kept under tight governmental control. The traditional leader of the Church was the Patriarch of Moscow. In 1700, when the office fell

vacant, Peter refused to name a replacement, allowing the patriarch's coadjutor (or deputy) to discharge the duties of the office. Peter could not tolerate the patriarch exercising power superior to the tsar... In 1716 he invited Theophan Prokopovich to come to the capital” and two years later in 1718 translated the *Introduction to European History* (a work by Samuel Pufendorf).” Interestingly, “the Ecclesiastical Regulations of 1721 are based on it...”

“In 1721, Peter followed the advice of Prokopovich in designing the Holy Synod as a council of ten clergymen. For leadership in the Church, Peter turned increasingly to Ukrainians, who were more open to reform, but were not well loved by the Russian clergy. Peter implemented a law that stipulated that no Russian man could join a monastery before the age of fifty. He felt that too many able Russian men were being wasted on clerical work when they could be joining his new and improved army... The Russian Academy of Sciences and the Saint Petersburg State University were founded in 1724, a year before his death.”

In comparing the two Tsars “The Feodorean and the later Petrine reforms differed in that while the former were primarily, though not exclusively, for the benefit of the church, the latter were primarily for the benefit of the state. A household census took place in 1678. The most notable reform of Feodor III... involved the abolition in 1682 of the system of mestnichestvo, or ‘place priority’, which had paralyzed the whole civil and military administration of Muscovy for generations. Henceforth all appointments to the civil and military services were to be determined by merit and by the will of the sovereign, while pedigree (nobility) books were to be destroyed. Next we see how the gender of rulers changed in the eighteenth century. Have a great night, love always, Suzzan.



A posthumous portrait of Peter the Great, by Paul Delaroche, circa. 1838

Post January 10th

Dear friends, when I was moved to address how the Romanoff dynasty started in Russia, I thought was because their demise resulted in Communism. However, although this is a factor in understanding our world today, it wasn't the primary reason I was moved to investigate the origin and key members in the Romanoff dynasty. It concerned a major sect of Christianity. Its funny but whenever I thought of the Orthodox Church, I usually thought of the Greek Church. Nonetheless, the Orthodox Church dominated Eastern Europe was a huge factor in the development of Russia. In my early research, I understood that the Greek Orthodox Church grew out of the Eastern Roman Empire, centered in Constantinople. What I hadn't realized was that the Orthodox Church originated with the Apostle Andrew who according to the entry for the history of the Orthodox Church on Wikipedia, "visited Scythia and Greek colonies along the northern coast of the Black Sea." Moreover, there is a legend that upon reaching Kiev, the apostle identified it as the site of a "great Christian city" by erecting a cross, which was commemorated by building St. Andrew's Cathedral.

The author of the church's entry explains "The Church of Constantinople's greatest mission outreach was to a medieval state known as Kievan Rus, whose territories are now within Belarus, Ukraine, and Russia." Following Saint Andrew's mission, in the 9th century, between 863–869 C.E. "Saint Cyril and Saint Methodius translated parts of the Bible into the Old Church Slavonic language for the first time, paving the way for the Christianization of the Slavs." Princess Olga of Kiev's was the first royal to convert in 945 or 957.

A century later, in 1054, the Orthodox, and Catholic Church parted company in the Great Schism occurred, consequently, the relatively new Russian Orthodox Church broke with the Pope too.

Initially, like in the Holy lands, over the next four and a half centuries different sects arose within the Russian Church, until the 1540s, a number of church councils were convened, which "culminated in the Hundred Chapter Council of 1551." Like the Nicaean council, this Russian council "unified Church ceremonies and duties in the whole territory of Russia." The most impactful was to end the Tsar's "jurisdiction over ecclesiastics."

As stated, when Tsar Feodor Ivanovich died without and heir in 1598, not only did it bring in the Romanoff dynasty, Russia was invaded from the west by Poland and Sweden, which as the entry reports, "the Polish prince Władysław Vasa elected the Russian Tsar by the Seven Boyars in 1610." A notable ally of the Romanoffs was the Russian Orthodox Patriarch Germogen, who opposed the powerful "Seven Boyars as well as any Catholic pretender to the Moscow throne..."

The year 1666 saw the start of the schism of the Old Believers, who broke away from the established Church in protest against ecclesiastical reforms of Patriarch Nikon. An ambitious figure, who dreamt of celebrating liturgy in Hagia Sophia in Constantinople, Patriarch Nikon, sought to establish the primacy of the Orthodox Church over the state in Russia. In 1666-1667, he undertook a revision of translations of liturgical texts (from Greek to Church Slavonic) and some Moscow-specific rituals to bring them into accord with the prevalent practice of the Greek Church of the day. Tsar Aleksey, who was initially a close friend of Nikon, upheld the Patriarch's initiatives... Interestingly, in the same year as the Great Fire of London, have a world away, the "schism peaked in 1666 when Nikon was deposed but the Moscow Church endorsed his reforms and anathematized those who continued to oppose them." At this time, a group of "Old Believers" banded together to form "a vigorous body of dissenters within the Russian Orthodoxy for the next two centuries."

In the late 17th and the next two centuries, due to the expansion of the boundaries of the Russian state, the Russian Church experienced phenomenal geographic expansion too. Then in 1700, when the Patriarch Adrian died, Tsar Peter I prevented a successor from being named. In 1721, on the “advice” of Feofan Prokopovich, the patriarchate of Moscow was replaced with the Most Holy Governing Synod to govern the church. This Synod was “modeled after the state-controlled synods of the Lutheran Church of Sweden and in Prussia and was tightly intertwined with the state. The Synod remained the supreme church body in the Russian Church for almost two centuries.” Forty years later in 1762 Tsar Peter III attempted to “secularize all church land and serfs.”

And so we come to the grandson of Peter the Great, the problem was Peter III was nothing like his grandfather. In fact, many think it was his ineffectual rule that allowed strong women to take the helm of Russia, as it were, for most of the 18th century (1725-1796).

Since it was Catherine’s marriage to Tsar Peter III that resulted in her ascension to Empress of all Russia, I will briefly recap the relevant details. Tsar Peter’s parents were the Emperor/Tsar Alexis (1629-1676) and his second wife Nataliya, who he married after the death of his first wife Maria. When Alexis died, the crown fell to the eldest son Fyodor who became Tsar Fyodor III in 1676. Unfortunately, Fyodor was in poor health and died six years later in 1682. The next in line was his brother Ivan, the second son of Alexis and Maria, but the sixteen-year-old was mentally incapacitated, which made Ivan’s ten-year-old half-brother Peter eligible. Both of Alexis wives’ families advocated for each boy, forcing the nobility and Russian populace to take sides. With the country divided, a compromise was reached that decreed the two half-brothers would be co-Tsars, with Ivan having the senior role. Because both boys were underage, Sophia (no connection to the archetype Sophia), the eldest daughter of Tsar Alexis and his first wife Maria, was appointed regent. Consequently, Peter co-ruled with his half-brother under Sophia’s guidance until Ivan’s death in 1696 when Peter was twenty-four. During his reign, Russia became an empire.

Since Catherine the Great was the second Tsarina/Empress with that name, I wondered who the first Empress Catherine was. I learned that honor went to Peter the Great’s second wife. Apparently, Peter’s first marriage, to an “ethnic Russian” called Eudoxia, was arranged by his mother Nataliya when he was seventeen. Unhappy in the marriage, in 1698 after becoming the sole Tsar he divorced her and compelled her to enter a convent. Even so, it seems she was no nun, as historians’

report that Eudoxia took a lover. A few years later the Tsar fell in love with a peasant woman, whose name was Martha Skavronskaya. Initially she was his mistress, but when she had two daughters with him, after converting to the Russian Orthodox Church, Martha changed her name to Catherine and she and Peter had a secret wedding ceremony. Peter's second marriage was a real love-match as the Tsar officially married Catherine in 1712, crowning her Tsarina Catherine in 1724. Amazingly, Catherine I ruled as Empress for two years after her husband Peter the Great's death.

Returning to the second Empress Catherine, with the added recognition of "the Great", I discovered that she was not even a native Russian, she was a German princess. The question that begs an answer is how a German princess became the longest reigning female of Russia. Apparently, she was born Princess Sophie of Anhalt-Zerbst, but as I said, her path to her title Catherine the Great Tsarina/Empress of Russia was paved by another remarkable woman, who also became Empress. She was the daughter of Peter the Great and his second wife, the first Empress Catherine of Russia. Her name was Elizabeth and like her English namesake, historians count her as one of the most beloved rulers of Russia.

Elizabeth's journey to the throne of Russia was a complicated one, full of intrigue and betrayal. It began when a powerful minister of the Russian court, minister Aleksandr Danilovich Menshikov assisted Elizabeth's mother Catherine to take the reins when Peter the Great died in 1725. Regardless of assisting Catherine to be crowned Tsarina, Empress of Russia, the minister used the fact that Catherine was not of noble birth to block her daughter Elizabeth from becoming her heir. Instead, he moved to have Peter the Great, and his first wife Eudoxia's grandson declared the heir. He was the son of the Crown Prince Alexei Petrovich and Princess Charlotte of Brunswick-Lüneburg. Despite being Peter the Great's only grandson, he was estranged from his grandfather, because his father died in prison when the boy was only three years-old, after his grandfather accused Alexei of treason. With no mother and a dead father suspected of treason, Peter and his sister Natalia was removed from court and raised by governesses.

After Menshikov installed Peter the Great's widow Catherine as Tsarina, he persuaded her to agree to the marriage between her step-grandson Peter and his daughter, Maria. There was only one obstacle to his plan, at the time of Empress Catherine's death, the boy was only 11 years-old, too young to marry.

Once Menshikov had Anna's son declared Tsar Peter II, obviously, as the boy was a minor he needed help and advice from an adult, naturally Menshikov was happy

to fulfill that role. Historians note that although Peter was young, he was a precocious child and eventually rebelled against Menshikov's control. So, when the minister fell ill, his enemies persuaded Peter to exile him to Siberia. All of their intrigue was moot however, because the young Tsar succumbed to smallpox just under three years after taking the throne. His death was thought to end the Romanov's over a century rule in Russia as Peter II was the last male descendant. It was this possibility that led to the nobility considering a female Romanov as ruler of Russia. The candidates in 1730 were Ivan V's three daughters, the eldest Catherine (39) Anna (37), and the youngest, Praskovya (36), and Tsar Peter's eldest daughter, who was also named Anna (22). However, the Tsar's favorite had always been Elizabeth (21).

Still, skipping over both Peter and Ivan's eldest daughters for some reason the nobility chose Ivan's middle daughter Anna as the next Romanov Tsarina. I saw the hand of the "*Shadow*" in the nobility's choice of Anna because she is remembered as a spiteful uncouth woman, who took delight in tormenting people. Nonetheless, this cruel empress is an indication of the shift of 1525, as Anna was clearly of the aggressive masculine energy.

Before Tsarina Anna died in 1740, she named her Niece's infant son Ivan as her successor. Historians believe this was a deliberate move on the empress' behalf to prevent Peter the Great's daughters, her cousins Anna and Elizabeth, from taking the throne. Her choice was wholly impractical because when she died the future Ivan VI was only two months old, as such his mother, yet another Anna, the Grand Duchess Anna Leopoldovna was appointed regent. Nonetheless, this disaster afforded Elizabeth's allies to raise a coup de tat to remove the infant and his mother from the throne. Finally, Peter the Great's youngest daughter Elizabeth was crowned Empress of Russia on March 2nd, 1742, aged 33. Have a great day, love always, Suzzan.



Empress Elizabeth 1709 - 1762

According to her entry on Wikipedia, Elizabeth, or Elizaveta Petrovna, who reigned as Empress of Russia from 1741 until her death in 1762, “remains one of the most popular Russian monarch.” Her popularity was generated through her refusal to execute anyone during her reign, “her numerous construction projects, and her strong opposition to Prussian policies.” As the second-eldest daughter of Tsar Peter the Great, Elizabeth experiences the tumult of “confused successions” following her half-brother Alexei's death in prison 1718 after he was accused of treason against his father the Tsar. In succession, the Russian throne first “passed to her mother Catherine I of Russia, who reigned for just two years from 1725 to 1727. It then passed her nephew Peter II, who died three years later in 1730. Next the throne went to Elizabeth's first cousin Anna, who reigned for a decade until 1740. When empress Anna left the throne to her infant great-nephew Ivan VI, with his mother acting as regent, the following year, “Elizabeth seized the throne with the military's support and declared her own nephew, the future Peter III, her heir.”

We see the reason for Empress Elizabeth's popularity, when the author of her entry writes that she “continued the policies of her father and brought about a remarkable Age of Enlightenment in Russia. Her domestic policies allowed the nobles to gain dominance in local government while shortening their terms of service to the state. She encouraged Mikhail Lomonosov's foundation of the University of Moscow, the highest-ranking Russian educational institution. Her court became one of the most splendid in all Europe, especially regarding architecture: she modernized Russia's roads, encouraged Ivan Shuvalov's foundation of the Imperial Academy of Arts, and financed grandiose Baroque projects of her favorite architect, Bartolomeo Rastrelli, particularly in Peterhof Palace. The Winter Palace and the Smolny Cathedral in Saint Petersburg are among the chief monuments of her reign.”

Immediately after seizing the throne, Elizabeth was forced to address the War of Austrian Succession (1740–1748), which she resolved by forming an alliance with Austria and France. Unfortunately, she was unable to reign in Peace because the author tells us that eight years later the alliance indirectly led to the Seven Years' War (1756–1763) with Prussia. In this conflict, “Russian troops enjoyed several victories against Prussia and briefly occupied Berlin, but when Frederick the Great was finally considering surrender in January 1762, the Russian Empress died.”

Post January 12th

Dear members, as stated, Empress Elizabeth is considered one of the most beloved Russian rulers. I see her contribution as ambiguous in that she demonstrated policies of both the “*Light*” and the “*Shadow*”, as demonstrated by her article in Encyclopedia Britannica:

“She also encouraged the development of education and art, founding Russia's first university (in Moscow) and the Academy of Arts (in St. Petersburg) and building the extravagant Winter Palace (also in St. Petersburg). She left control of most state affairs to her advisers and favorites, under whose leadership the effectiveness of Russia's government was handicapped by continual court intrigues; the country's financial situation deteriorated; and the gentry acquired broad privileges at the expense of the peasantry.”

Notwithstanding the report above, Empress Elizabeth did not have anyone executed throughout her 20 years as the ruler of Russia from 1741 to 1761. That said, there is a blemish on her character, her treatment of the child Tsar, Ivan VI. According to his entry after Elizabeth removed his mother as regent in December 1741, the one-year-old and his parents “were imprisoned far from the capital and spent the rest of their lives in captivity.”

It was while Elizabeth was the Tsarina that the second Catherine enters Russian history. Due to Peter the Great and Empress Catherine’s daughters being born out of wedlock, the girl’s father found it difficult to secure suitable husbands for them when they reached marriageable age. Consequently, even though the girls were legitimized after their mother was crowned Tsarina in 1724, Elizabeth remained unmarried throughout her life. Her older sister Anna had married the German Duke Karl Frederick of Schleswig-Holstein-Gottorp when she was seventeen, but she died of post-partum septicemia shortly after giving birth to their son, yet another Peter. After the boy’s father died when he was only eleven, Empress Elizabeth took her nephew under her wing and made him her heir, creating a new line in the House of Romanov dynasty, the Holstein-Gottorp-Romanov. This was cemented when his aunt arranged for her nephew to marry the German Princess Sophie of Anhalt-

Zerbst, whose father was Prince of Anhalt-Zerbst, and mother was Johanna Elisabeth of Holstein-Gottorp making Sophie Peter's second cousin. Sophia formally converted to Russian Orthodoxy and took the name Ekaterina Alexeievna, in English Catherine before marrying Peter on August 21st, 1745. The couple had one son, the future Emperor Paul I, and one daughter, Anna Petrovna.

To say that Catherine and Peter's marriage was a disaster is a gross understatement. Historians label him as "extremely neurotic, rebellious, obstinate, perhaps impotent, nearly alcoholic", which might explain why his wife took lovers. In fact, according to Peter's entry, "Catherine later claimed that Paul was not fathered by Peter; that, in fact, they had never consummated the marriage During the sixteen years of their residence in Oranienbaum, Catherine took numerous lovers, while her husband did the same in the beginning."

"Anyway, as one of Catherine's lovers was the artillery officer Grigory Orlov, when she moved against her husband Tsar Peter III in a coup, she had military support. As a result, she was able to force him to abdicate the throne and Catherine was crowned Empress Catherine II in 1762 and ruled for 34 years.

Dispensing with a discussion on the ins and outs of Catherin's reign, I will concentrate on facts explaining her contribution to history. It is difficult to nail down Catherine's influence because there is great ambiguity in her reign's records. For example, her part in the death of Ivan IV, which is reported in his entry on Wikipedia:

"Upon the accession of Peter III in 1762, Ivan's situation seemed about to improve, for the new emperor visited him and sympathized with his plight." Unfortunately, before the Tsar could release the Ivan, Catherine forced her husband Peter to abdicate the throne just a few months later. Afterwards, "new instructions were sent to Ivan's guardian to place manacles on his charge, and even to scourge him should he become unmanageable."

"On the accession of Catherine II, in the summer of 1762, still more stringent orders were sent to the officer in charge of 'the nameless one'; if any attempt were made from outside to release him, the prisoner was to be put to death. Under no circumstances was he to be delivered alive into anyone's hands, without an express written order in the Empress's handwriting. By this time twenty years of solitary confinement had disturbed Ivan's mental equilibrium, though he does not seem to have been actually insane..."

Shortly after “A sub-lieutenant of the garrison, Vasily Mirovich,” discovered the now 20-year-old’s identity and determined to free him and declare him Emperor. Consequently, on July 5th, At midnight on 5 July 1764, Mirovich won over some of the garrison, arrested the commandant, and demanded Ivan’s release. Under strict orders to keep Ivan’s identity secret, with barely a thought the guards murdered their charge. Mirovich and his supporters were arrested and executed shortly thereafter. Ivan was buried quietly in the fortress, and his death secured Catherine II's position on the throne until her own son came of age.” The one bright spark in the whole tragic affair, was that Ivan’s “surviving siblings, who had been born in prison, were then released into the custody of their aunt, the Danish queen dowager Juliana Maria of Brunswick-Wolfenbüttel. They settled in Horsens, where they lived in comfort under house arrest for the rest of their lives.”

As for Catherine the Great, according to her entry on Wikipedia, she was an accomplished ruler, as during her reign she extended the Russian Empire to incorporate among others, the Crimea, parts of the Ukraine, Belarus, and Lithuania. This expansion, which increased the Russian Empire’s land by two thousand square miles, angered the Ottoman Empire and Polish Lithuanian Commonwealth because the new Russia had been a part of their realm. Despite this aggressive move, apparently, Catherine was also a kind-of Solomon for Europe, acting as mediator between the countries in the War of the Bavarian succession. She also established the League of Armed Neutrality to protect the shipping lanes during America’s fight for Independence from Colonial rule.

Culturally, Catherine the Great is recognized as a patron of the arts and literature. It also seems that she held the same philosophy as the French philosopher Voltaire because she exchanged letters with him for more than a decade and after he died she procured a number of his books for the National Library. Noteworthy is the fact that Catherine wrote a guide for educating children. Furthermore, when she learned of the French official’s threat in 1762 to discontinue publishing the French *Encyclopédie*, the Empress approached the philosopher Diderot to continue the project in Russia. Their empress’s love of literature seems to have infected the Russian populace as many of them collected classical works of Europe’s most influential writers to study. Historians believe this not only “inspired” Russia’s Enlightenment in general, but also “laid the groundwork” for exceptional 19th (1800s) century authors, such as Alexander Pushkin. Apart from literature, Catherine was also a great supporter of the Russian opera. It is Catherine’s record on her dealings with the so-called serfs in Russia that suggests the influence of the “*Shadow*.” According to Zoé Oldenbourg-Idalieher, the editor of the Empress’ page on *Encyclopedia Britannica*, prior to coronation, Catherine intended to “emancipate

the serfs.” Although the economic wellbeing of Russia depended on the serfs, as they handle “95 percent” of agriculture, the serfs were slaves of their master. Like, all slave owners, as serfs were their master’s property, their owner’s estate was not gauged by the amount of land he owned, but as Catherine’s page relates, the number of “souls” he possesses.

Unfortunately, Catherine’s desire to emancipate the serfs was curtailed by the reality of the consequence of their emancipation. As the author of her page explains, she needed the support of these masters in ruling Russia, and she “quickly” realized that the owners would resist emancipation of the serfs as it would affect their income. Catherine II’s reaction to her plans being curtailed reveals that she was no Queen Elizabeth. Once she recognized that serfdom was “an unavoidable evil”, not only did she revamp the system, she also expanded it, by inflicting “serfdom” on Ukraine, who up till then were not victims of the system. Back in Russia, Catherine’s policies were no better, as the author relates, when Catherine divided “crown lands” between her most favored courtesans and “ministers”, she greatly increased the plight of Russia’s “peasants, who had enjoyed a certain autonomy.” Ms. Oldenbourg-Idalieher sums up Catherine the Great’s reign when she writes:

At the end of her reign, there was scarcely a free peasant left in Russia, and, because of more systematized control, the condition of the serf was worse than it had been before Catherine’s rule. Thus, 95 percent of the Russian people did not in any way benefit directly from the achievements of Catherine’s reign. Rather, their forced labor financed the immense expenditures required for her ever-growing economic, military, and cultural projects...”

Evidently, Catherine the Great’s attitude to religious freedom is also less than stellar. Her entry relates that Catherine used Christianity against the Ottoman Empire, encouraging Christians under Turkish rule. Targeting Polish Catholics, she restricted them and tried to implement government control over them. At the same time, Catherine offered Russia as a haven for Jesuits to reorganize after the restrictions imposed on their order throughout Europe in 1773.

Although the peasantry of 18th Century Russia did not benefit from Catherine the Great’s rule, her reign was deemed a “Golden Age” by Russian nobles. She confirmed Tsar Peter’s proclamation exempting members of the Russian nobility from enforced service, military or civilian. Historians relate that during her long reign Catherine sanctioned the building of multiple estates and manors in the “classical style”, transforming the appearance of Russia. As stated, the empress was a fervent devotee of the principles of Enlightenment and thought of as an “enlightened despot.” This, as stated, is primarily due to her patronage of art and

literature, but historians remark that the Russian Empress essentially oversaw the Russian Enlightenment era, for instance, instigating the future Smolny Institute, built after her death in 1808.

According to the Smolny Institute's entry on Wikipedia, Catherine saw the need to have "higher education" for the young women of the nobility in 1764. Although, her largesse did not extend to the peasantry, it was a huge step for women in general as it was the first state-financed higher education institution for women in Europe."⁷⁰

Clearly, Catherine the Great was no "Good Queen Bess", the name the English people gave Elizabeth (I), in respect to her being an instrument for the "*Light*." Even so, Catherine was obviously not an instrument for the "*Shadow*" either. Overall, I think her reign indicated that like Queen Elizabeth (I), Catherine also carried the consciousness of a male leader. From her entry, she apparently progressed through many of her actions. That said, there are obvious red-flags during Catherine's reign that portray she was not as evolved as Elizabeth in spiritual progress. The main "flag" was her indifference to people's suffering.

I was interested to read that Catherine supported the American Colonists, because she had put down several rebellions in Russia, still, Russia was not the only foreign nation to support the American Colonial Army over the British Empire. Accordingly, it is to this important conflict that I now turn. Naturally, I will begin with the man that is synonymous with the American Revolution, George Washington.



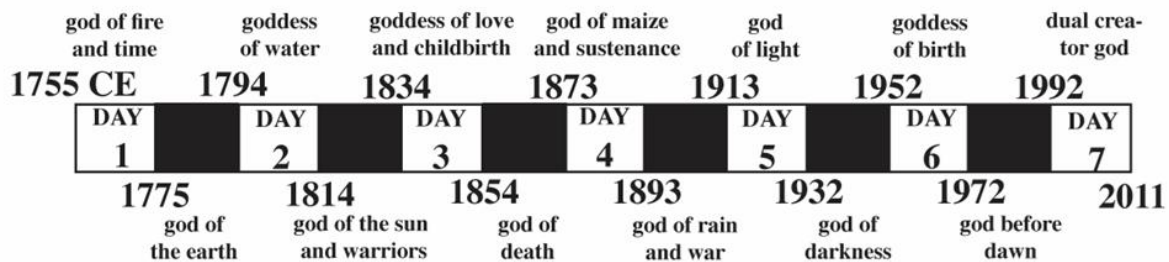
Catherine the Great – Empress of Russia – 1762-1796

Throughout Part Two of Volume I, I have examined both sides' influence over the developing civilizations. It seemed to me that there was a concerted effort to mold the development of specific civilizations in the west. In Volume II, we will see the reason for such a concentrated focus to affect the nations and people that would take part in the Fullness of Time. As such, we will learn the "Light's", or again Great Spirit-Mind's final plan to correct the "Watcher's mistake", which will of course include the "Shadow's" machinations to subvert their objective.

One more point, earlier I said that the imminent discovery of the paradigm buster Uranus drove the Independence of America. However, incorporating Carl Calleman's work, we now know that an even more significant event was about to happen, the initiation of the 7th Wave in the Mayan Creation Waves. As this wave's influence was about equality, it would have a profound effect on Spiritual Evolution. Regarding the Christ-Like teacher Quetzalcoatl, I said that Carl related the Maya designated him the "Lord of Light" overseeing Day 5. Although, I only briefly mentioned the various gods and goddesses, in Volume I, understanding their influence will be crucial in Volume II. Therefore, below I repeat the graph Carl sent me to help explain the different shifts in the 7th Wave.

All through Part Two (A New Earth-Globe D) we have seen how both the "Shadow" and the "Light" has influenced events in history, I think the fairest conclusion at the end of the 18th (1770) century is to call it a draw. Although with the union of the British Isles, the "Light" gained the advantage in the long run.

In Volume II of the treatise on Spiritual Evolution, the focus shifted to the formation and development of America. As will become apparent, I will demonstrate that from its inception, both sides affected the country's development. Have a great night, love always, Suzzan.



Post January 15th

Dear friends in *Part Two (A New Earth-Globe D)* of *Volume I* of the treatise I ended with the Break-up of Italy and the rise of several strong female leaders, in particular in Russia. We also saw how the “*Light*” connected Heidelberg in Bohemia to the United Kingdom of Great Britain. At that time, the energy from the Witch-crazes of the 16th, and 17th centuries plagued the world. On the other hand, the “*Shadow’s*” ability to use the Holy Roman Empire was temporarily nullified. Another plus at this time was how the “*Light’s*” strategy in using the energy of Earth Stars, through the Tudor name and symbol bore fruit with the benevolent reign of Queen Elizabeth (I) and the unification of the British Isles. Unfortunately, as I also discussed, the “*Shadow*” used the energy from the Crusades and Inquisition, especially the Spanish version, to carry “his” agenda forward, which manifested in the introduction of Slavery to the Colonies.

We saw how the “*Shadow’s*” comeback from the “*Light’s*” victories in the UK shows how “he” utilized the energy introduced in the late 17th century, only this time, “he” took a hands-on approach, so to speak. Even so, the “*Shadow*” did not make “his” move in “New Jerusalem” (America) until the beginning of the 19th century, despite infiltrating several areas of the North American Continent. Consequently, in the mid-18th century, the time of this “upstepping”, the “*Light*” appeared to be the main influence in America.

In this “upstepping” we see the emergence of the 3rd level or *sub-race* of Root-race 7, upgrading the consciousness of *Root-race* 6, which is now in its 6th *sub-race*. However, the “upstepping” in the *Root-races* is not the only energetic factor in evolution. To reiterate, Spiritual Evolution is driven by the Mayan 9 Universal Waves, brought to light by our friend Dr. Carl Calleman’s book *The Nine Waves of Creation*. Throughout *Volume I*, the primary influence came from the 6th Wave/Long Count, which he describes as the civilization builder. As stated, the “*Light*” took advantage of the inactive, or Nights of the 6th Wave/Long Count to make their move through the “*Orders of the Quest*”, the inheritors of the “*Order of Melchizedek*.” At this time, we experience an “upstepping”, not only in the *Root-race*, but also in the Universal energy, with the advent of the 7th Wave. As noted in *Volume I*, Carl was gracious enough to provide me with a break-down of this Wave.

(Note: All Nine Waves are running concurrently today {2024}. Although technically all Nine Waves were completed with the end of the Mayan 6th Wave/Long Count in 2011, they in fact moved into an inactive or Night 7 phase. However, as the 8th and 9th Waves cycle through their Days {active} and Nights {inactive} phases in 360

days and 18 days respectively, they quickly moved into their Day 8 in 2012. Since then, their rapid cycles continue to affect us. The only other Wave of any consequence to us at this time, is the 7th Wave, which will move into an active state, or its Day 8 in 2030.)

When the 7th Wave was activated in 1755, the 6th Wave/Long Count was in its active Day 7. To restate, When the 6th Wave/Long Count was in its inactive phase, or Night, then the highest previous Wave, the 5th Wave's influence was felt. Therefore, like I discussed in *Volume I*, with the 5th Wave's Day 7 taking precedence during the 6th Wave/Long Count's Night or inactive phase, during the 7th Wave's Night or inactive phase, the 6th Wave/Long Count's Day 7 rises to prominence in influence.

Again, as noted in *Volume I*, we can see in the diagram below, all the Waves are driven by other-worldly forces. In this "upstepping", we will see how things change as the 7th Wave cycles through each individual Night, and Day in only 19 years, as opposed to 394 years of each Day and Night in the 6th Wave/Long Count.

After reviewing the energetic influences of this time, at the end of the 18th century, we see the influence of the "*Orders of the Quest*" in the way New Jerusalem was set up, in the development of America. Front and center were its chosen leaders, led by George Washington. Below are key excerpts from his entry on Wikipedia. Have a great day, love always, Suzzan.



George Washington 1732 - 1799

According to his entry on Wikipedia, George Washington was born on February 22nd at Popes Creek in Westmoreland County, Virginia. ...His father was a justice of the peace and a prominent public figure ...The family moved to Little Hunting Creek in 1734 before eventually settling in Ferry Farm near Fredericksburg, Virginia.”

Without a “formal education” Washington still “learned mathematics, trigonometry, and land surveying, and became a talented draftsman and mapmaker... With his father’s death in 1743. “Washington inherited Ferry Farm and ten slaves”, while his “older half-brother Lawrence inherited” another property called “Little Hunting Creek and renamed it Mount Vernon.”

In an effort to help his brother recover from tuberculosis, Washington “accompanied Lawrence to Barbados... While there Washington “contracted smallpox” ...which left his face slightly scarred.” In spite of the trip “Lawrence died in 1752. Initially, “Washington leased Mount Vernon from his widow Anne” but “inherited it outright after her death in 1761.” A year earlier. Washington had married his wife Martha on January 6th, 1759, when he was 26. She was a year older and the widow of a “wealthy plantation owner...”

Turning to Washington’s role in the War of Independence, “When Washington attended the First Virginia Convention, “he was selected as a delegate to the First Continental Congress... The American Revolutionary War broke out on April 19th, 1775, ...Upon hearing the news, Washington was ‘sobered and dismayed’,[and he hastily departed Mount Vernon on May 4th, 1775, to join the Second Continental Congress in Philadelphia.”

Washington was inaugurated on April 30th, 1789, taking the oath of office at Federal Hall in New York City... with a crowd of 10,000, Chancellor Robert R. Livingston administered the oath, using a Bible provided by the Masons... Washington read a speech in the Senate Chamber, asking ‘that Almighty Being ... consecrate the liberties and happiness of the people of the United States.’ Though he wished to serve without a salary, Congress insisted that he accept it, later providing Washington \$25,000 per year to defray costs of the presidency, equivalent to \$6.14 million today...”

“Washington planned to resign after his first term, but political strife convinced him to remain in office. He was an able administrator and a judge of talent and character, and he regularly talked with department heads to get their advice. He tolerated opposing views, despite fears that a democratic system would lead to political violence, and he conducted a smooth transition of power to his successor. He remained non-partisan throughout his presidency and opposed the divisiveness of political parties, but he favored a strong central government, was sympathetic to a Federalist form of government, and leery of the Republican opposition.”

Post January 16th

Dear friends, throughout my studies, I often came across the theory that America was instituted by the secret society of the Freemasons. Considering that the Freemasons were the torch bearers for *The Mysteries* after the demise of the Knights Templar, this did not surprise me. After all, it is well known that George Washington

was a mason. Apparently before he became a mason, he was a member of the Church of England, which also aligned him with the “*Light’s*” plan. Regardless, his role as a member of the “*Orders of the Quest*” in founding America was manifested in his capacity as a mason, not as an Anglican.

According to his entry on Wikipedia, George Washington was only twenty when he became a freemason by joining a lodge at Fredericksburg. Even so, before I discuss Washington’s more mysterious traits, I want to review the main points in the accepted biography of America’s first president. Once again, I turn to the historical facts presented on Wikipedia to encapsulate the generally accepted view of his part in the American Revolution.

Washington officially joined the colonials dispute with Great Britain in 1769, when he presented his friend George Mason’s proposition to place an embargo on all imports from the United Kingdom, until Britain rescinded the Townshend Acts, which enabled the taxation of certain products, including tea. The embargo was successful as just a year later, the taxes on most goods were repealed by the British Parliament.

Inexplicably, Parliament maintained the taxation of tea with the Tea Act on May 10th, 1773, which resulted in the famous Boston Tea Party that December. When Britain retaliated the following year with what historians call the Intolerable Acts of 1774, George Washington again spoke out, saying the Acts were an “invasion of our Rights and Privileges.” He was so incensed that he “chaired a meeting”, which called for the colonialists to organize a Continental Congress. That same August Washington was present for their first Convention, held in Virginia to choose the delegates for the First Continental Congress, as expected he was one of those selected.

As we know Britain did not recognize their colony’s Congress and in April of 1775 moved to regain control, resulting in violent outbreaks between the redcoats of the British Army and the colonials. When Washington showed up for the Second Continental Congress in his uniform, the delegates saw it as a sign that they needed a Military force of their own and two months later on June 14th created the Continental Army. Needing a strong military leader, John Adams, the delegate from Massachusetts, nominated George Washington for the position of Commander-in-Chief.

Forgoing the details of the actual American Revolution, which followed the Declaration of Independence of 1776, it was a hard-fought struggle, but the colonials

gained the upper hand after France entered the war in 1778. Even so, the war raged on five years until in 1783 Britain recognized America's independence with the Treaty of Paris. Then as the war was finally over, Washington returned to civilian life.

It seems that Washington did not hold political aspirations, because his page in *Encyclopedia Britannica* reports that he was in favor of bringing representatives from all the states together in Philadelphia, in May 1787, to "render the Constitution of the Federal Government adequate to the exigencies of the Union." However, as he was exhausted from the War and not in the best of health, not to mention doubtful of what the meeting would achieve, he "hoped" to just be an observer. Nonetheless, as we know the representatives included him in the five delegates chosen to represent Virginia.

Despite his reservations, when Washington attended the Constitutional Convention in Philadelphia and found himself being unanimously elected as the first President of the United States, he graciously accepted. The first American Congress would have likely reflected the British Parliament's practice of a Prime minister being the head of the majority party of elected MPs (Members of Parliament) and serving for the duration of his party's time as a majority. In this way, as in 1787 there was no party, per say, Washington could have served as President until his death. Nevertheless, Washington had no desire to spend his life in politics and longed to return to his beloved Mount Vernon estate. So, although after being unanimously elected, and reluctantly serving another four years, he point-blank refused a third term.

Unlike today, where the Vice President is the winning Presidential candidate's running mate, in 1787, the Vice President was the runner up in the Election. What a novel idea, just think what a different country America would be if both Parties occupied the White House and had to work together in governing the country.

Unfortunately, the situation of a two-party system continually battling one another began early on against President Washington's wishes. This occurred when two of his most trusted advisors, Thomas Jefferson, (Secretary of State), and Alexander Hamilton, (Secretary of the Treasury), were unable to agree on a policy, and mutually agreed to form separate groups, initiating the first two-parties, the Federalists (Hamilton) and the Democratic-Republicans (Jefferson). Sadly, this reveals how the "Shadow" was first able to infiltrate America. Although unhappy with his advisor's actions, nonetheless, Washington tended to side with Hamilton over Jefferson..

Initially, I was not clear on the real cause of the American Revolution. The statement that Washington thought the “Intolerable Acts” was “an Invasion of our Rights and Privileges”, seemed a good candidate for the trigger that led to the Colonialists rebellion. However, upon further investigation I learned of the Quebec Act of 1774. Reading the page for the Act on *Encyclopedia Britannica*, I think it may be an even better candidate for the trigger that spurred the colonists of America to seek independence from Great Britain. The main facts hi-lighted for the Quebec Act of 1774 are that it gave the legislative “power” over to the “governor and his council.” It also not only permitted Roman Catholicism, but “authorized” the collection of “tithes” (10% of income) from the congregation. The most surprising element of the Quebec Act of 1774, was that it not only “waived” the Test Act, it replaced it with “an oath of allegiance, substituted so as to allow Roman Catholics to hold office.” For avowed protestants these clauses alone would be a problem. However, I think it was a last minute “addition” that reallocated the land “boundaries” that was the most problematic.

“At the last moment... the boundaries given the province by the Proclamation of 1763 were extended... It was decided... to put the territory between the Ohio and the Mississippi under the governor of Quebec, and the boundaries of Quebec were extended westward and southward to the junction of the Ohio and the Mississippi and northward to the height of land between the Great Lakes and Hudson Bay.”

The editor of the page explains that the Colonialists considered the reallocation of land, not to mention the acceptance of Roman Catholicism as a threat to the union and “security” of the British Empire’s “ambitions” for British America. As such, they saw the Quebec Act as strong-arming. For men whose ancestors either lived through or escaped Catholic persecution under Queen (Bloody) Mary (I), the prospect of being under Catholic rule of any kind would have been untenable. Therefore, I agree with the author’s conclusion that the Act played a big part in inciting the American Revolution.

Interestingly, the author of the acts entry in Wikipedia seems to think that the Quebec Act angered the wealthy colonialists for selfish reasons. He or she relates that “Many of the leaders, such as George Washington and Daniel Boone were wealthy land speculators who had much to gain by establishing a new government that would not be bound by British treaties with the Indians, such as the Proclamation of 1763 that recognized Indian rights to these lands.”

Concluding that George Washington and Daniel Boone objected to the Quebec Act for selfish reasons did not ring true for me, as I do not think it was the primary reason for rejecting the French overtures at every turn. Historian Allen Nevins', the editor of the aforementioned *Encyclopedia Britannica* page for George Washington, report on the Forefather's actions on his life at Mount Vernon is illuminating. He says that Washington paid great attention to maintaining the health of his estate, ensuring that the crops were rotated, and the fields were well fertilized. As well as taking care of his cattle, this landlord accepted responsibility for 18 slaves he inherited upon purchasing Mount Vernon without complaint. Moreover, Washington took great care of the additional slaves he bought later amounting to 49 by 1760. Despite being vehemently opposed to the institution of slavery, by the time he died there were over three hundred slaves living on the estate. The reason why Washington had so many according to Allen Nevins is because:

"He had been unwilling to sell slaves lest families be broken up, even though the increase in their numbers placed a burden on him for their upkeep and gave him a larger force of workers than he required, especially after he gave up the cultivation of tobacco..."

"His care of slaves was exemplary. He carefully clothed and fed them, engaged a doctor for them by the year, generally refused to sell them— "I am principled against this kind of traffic in the human species"—and administered correction mildly. They showed so much attachment that few ran away."

I believe it was the Quebec Act dividing several Northern States from America that incensed the colonials the most. As I inferred above, from a spiritual perspective, it may also have been because Quebec was French and therefore Roman Catholic. Let me state emphatically that my statement is not driven by any kind-of religious issue, but rather the consciousness and energy that the "*Light*" was carefully nurturing in the New World. At this critical time in history, the Catholic Church was unfortunately still in the control of the "*Shadow*", and it was imperative that the idea of equality be seeded in the new United States of America. The Quebec Act of 1774 gave over a substantial amount of land into Catholic control. Therefore, as the "*Orders of the Quest*" had worked for over a century to establish the ideal of Liberty for all, it was not about to give that up when they were so close to their objective, at least at that time. Next we will see how George Washington furthered the Divine Plan in the way Washington DC was laid out energetically. Have a great day, love always, Suzzan.



Post January 17th

Dear friends, following the revolution, I learned that George Washington grounded the energy of the “*Light*” into America in a most surprising way. I found the following article on the web under THE MASONIC FOUNDATIONS OF THE UNITED STATES. For the sake of space, I have reformatted the excerpts I have used:

“On September 18, 1793, President Washington officiated at the laying of the cornerstone for the United States Capitol building. It was a major event in the creation and development of the federal city... It was also what the Masonic Fraternity refers to as one of the most memorable days in the life of George Washington, in the life of Freemasonry, and in the life of the United States.

“Washington, dressed in Masonic regalia, led a procession of officers and brethren of the Masonic Fraternity from Maryland and Virginia to the site in the District of Columbia. Upon arrival, the music stopped playing, the drums stopped beating, the flags were anchored, and the artillery fired a volley. A large silver plate was handed to President Washington. Using a small trowel with silver blade and ivory handle, Washington deposited the plate and laid it on the corner-stone. A prayer followed. Then there were heard Masonic chanting honors and then a 15-volley from the artillery...

In conjunction with emphasis on the Masonic influence on the founding of the U.S. Government, the religious tolerance aspect Freemasonry was advanced to promote the fraternal order. George Washington, in the ecumenical spirit of the Masons, sent a message in 1798 ‘To the Clergy of Different Denominations Residing in and Near the City of Philadelphia.’ In that message, he wrote: ‘Believing as I do that Religion and Morality

are the essential pillars of civil society, I view with unspeakable pleasure, that harmony and brotherly love which characterizes the Clergy of different denominations, as well in this, as in other parts of the United States.’ He added that he hoped ‘your labor’s for the good of Mankind will be crowned with success...’”

Because the Freemasons were of the “*Orders of the Quest*”, I found it more than interesting that George Washington was the Charter Worshipful Master of Alexandria Lodge No. 22, because Alexandria in Egypt was a center for *The Mysteries*. It made me wonder if George Washington chose the lodge at Alexandria in Virginia as a reconnection back to Egypt. In respect to this, Dan Burnstein relates some interesting comments about George Washington from David A. Shugarts. As stated, Mr. Shugarts is the author of *Secrets of the Widow’s Son*, which is a prequel to (at the time of the publication of his book) Dan Brown’s highly anticipated *The Lost Key*. However, I found a very interesting report on George Washington in Mr. Burnstein’s book *Secrets of the Code*, which I introduced in *Volume I*.

To reiterate, at the time of publication of his book, Mr. Burnstein was working from the premise that a large part of Dan Brown’s yet to be published book was predicated on the Masonic connection to the layout of Washington DC. Therefore, he related that Mr. Shugarts has some interesting information about the commemoration of the city, especially the Capitol building. Under the sub-title *The Pagan Ways of George Washington*, he writes. “The connection of our capital with Freemasonry starts with the day Washington laid out the ten-by-ten-mile Federal District as a square diamond, with the corners pointing exactly north-south-east-west.” Mr. Shugarts was even more struck by “the story of the dedication of the Capitol Building.” When George Washington conducted the ceremony of “the laying of the cornerstone” he was not only president of the United States, but also “the Grand Master of the Masons.” Then, as the masons lowered the “cornerstone block” into position, Washington “anointed it with ‘corn, wine, and oil’ which is apparently, “an essential Masonic rite.”

Mr. Burnstein relates that Mr. Shugarts believes that the accepted center of Washington DC, the Washington Monument may not be the actual center. He cites the latter’s comment that “The actual cross point between the four key monuments is just northwest of the monument, placed there in 1804 at the behest of Thomas Jefferson.” Seemingly, “The ‘Jefferson Stone,’ as it has come to be called, is a much smaller obelisk-about knee height.” Amazingly, Mr. Shugarts also connects Washington DC to Scotland, informing us that if we could look far enough West, while standing on the top steps of the Capitol Building, we would eventually see “the suburb in Virginia known as Rosslyn!”

Another important author that I introduced in the first Volume of the treatise was also helpful in gaining insights into George Washington as a member of the “*Orders of the Quest*.” I am of course referring to David Ovason and his book, *The Secret Architecture of Our Nation’s Capital: The Mason’s and the Building of Washington DC*. This book was invaluable because it primarily covers the astrological influences in the founding of the Federal City. Choosing the site for the Nation’s Capital apparently began with “A survey and the granting of a strip of land called Rome, bounded by the inlet called Tiber.” Apparently Francis Pope, the owner of the land, was alluding to his name’s connection to the Eternal City in Italy, when he renamed “Jenkins Heights”, Rome. Astrologically, the connection to Jenkins Heights or Rome was through the star Regulus of the constellation Leo. The author relates that as “Washington had trained as a surveyor”, there is a strong likelihood that Washington learned of the spiritual relevance the native Algonquin placed on the land, since “at the foot of this hill”, the Algonquins had convened their “Grand Councils.” As stated, Francis Pope was behind the naming of the land Rome, which is proven by “the Maryland State Archives, at Annapolis”, because in the Archives a “deed” to the land “dated June 5, 1663 is in the name of Francis Pope.”

Despite the association with Rome, the revolutionaries were more interested in the Federal City’s connection to the stars. Mr. Ovason relates that when Washington DC was planned and being surveyed, the knowledge of the fixed stars was available to the planners. In fact, one of the main architects for the design of Washington DC, Charles L’Enfant planned his buildings around the constellation Virgo. I will not get too deeply into this here, suffice to say the founders of Washington DC, planned the layout of the Federal City in alignment with the fixed stars, Regulus, Spica, and Sirius. However, apart from aligning buildings to star patterns, Masonic cornerstone and foundation stone ceremonies were carefully conducted under the most beneficent astrological influences.

Interestingly like ancient Egypt, the star Sirius was important in the founding of America. Mr. Ovason writes that there are “seven Egyptian temples oriented” to it. It was the heliacal rising of Sirius that marked the yearly inundation of the Nile. In addition, he tells us that the star was known by many names to the Egyptians, including “Sothis, Isis/Sothis, and Thoth.” Considering Isis was one of the names for Sirius, I was most interested by his comment that “Isis was the prototype of Virgo”, because many of the main events and ceremonies conducted in Washington DC were overseen by this star. A good example of this reported by Mr. Ovason, is that when the Declaration of Independence was finalized, the “Sun was on Sirius.”

Regarding the association of the founding of Washington DC with the fixed star Regulus, Mr. Ovason explains Roman astrologers also founded Rome under the influence of Regulus. Regulus' name, which is in the constellation Leo, translates as "little ruler." As "the star Regulus—entered the zodiacal sign of Leo in 293 BC", astrologers viewed it "as the guiding star of the Eternal City" from that time.

There was strong evidence indicating that George Washington was carefully infusing specific astrological influences in the founding of DC. For me, the strongest indication was in Mr. Ovason's report of how the city was laid out. We see this demonstrated in the fact that when George Washington wanted to begin the building of the capital city, he made a "proclamation" on March 30th, 1791, that a "ten-mile square marking the district should begin at Jones Point." Our author relates that a Pythagorean Y is depicted in "early maps" of the layout of the Capital, which forms a "diamond shape." The multiple lines simulating the outline of "a bird's nest", are comprised of crisscross "lines lodged in the cleft of a huge Y-shaped branch." Mr. Ovason does not think this was by accident, as the symbol signified "all the dualities which the growing soul must bear with each passing moment of time."

Observing that the first marker of Washington DC is referred to as "the southern pivot" for the plot for DC, Mr. Ovason tells us it was set in place on April 15th, 1791. He adds that several members from different Masonic lodges gathered at the home of "Mr. Wise in Alexandria" that day. Then going to the appointed "birthplace of the Federal City", at 3:30 pm a fellow mason of Washington's lodge "symbolically confirmed the precise position on Jones Point."

Once the exact position of the marker was determined, "Elisha Cullen Dick, the master of Alexandria lodge No. 22 placed the marker" on Jones Point. Following this, the traditional Masonic ceremony associated with the laying of cornerstone and foundation stones was performed by anointing the marker with "corn, wine, and oil."

Nothing was left to chance. It was imperative that the exact astrological configuration was chosen for the most beneficent influence of the founding of the Federal City. Consequently, the time was determined by the most beneficent planet, Jupiter, and the sun-sign Virgo. Mr. Ovason explains that "At exactly 3:30 pm" the planet Jupiter was at "23 degrees of Virgo", meaning that in astrological terms, Virgo was favorably located and could shower her beneficent rays on the occasion. He believes that the care taken in choosing the time for placing the marker stone was not only for the benefit of Washington DC, it was "somehow linked to the future destiny of America."

As the memorial in Washington is called the Washington Memorial, I was surprised to find that there is another memorial to George Washington. Interestingly, this one is in Alexandria in Virginia and is in the form of a Masonic Lodge dedicated to the first president's memory as a Mason, as such it is called the Masonic National Memorial.

Interestingly, Washington's Masonic lodge was coincidentally Alexandria Lodge 22 located in Virginia. In 1788, he was appointed his lodge's Charter Master. The author of the entry for the memorial tells us that there is no official record of Washington's role, which he/she concludes may be because there was a fire in Alexandria's City Hall. This was where the Masons of Lodge 22 originally gathered before relocating to the present site of Washington's Memorial during the 1940s. They broke ground for the present memorial at the top of Shuter's Hill in 1922 and the Cornerstone ceremony was held the following year, still, the actual building was not completed until 1932. Reflecting the Seven Ancient Wonders of the World, the memorial's tower is modeled on the Lighthouse of Alexandria, and its position and elevation provide views of Alexandria, as well as Washington DC

Not surprisingly, since Washington was the first Mason to be President, his memorial is special, and so, it is the only Masonic structure backed and preserved by every State in America's Grand Lodges. Since then, each States Grand Lodge only maintains its own structures. According to the entry, Washington's Memorial contains the majority of George Washington's Masonic artifacts, such as his Masonic apron. Nonetheless, what most interested me was the memorial's connection to the Knights Templar, with a chapel in the Templar room. because it indicates that at least in Washington's time, the Masons not only recognized the Knights Templar, they also honored the order. Maybe this is further evidence to support the supposition by many investigators that the Masonic Order was, if not contemporary allies and supporters of Jacques de Molay, the Masons were at least successors/inheritors of his order.

Returning to David Ovason's amazing book, he tells us that there were three very important cornerstone ceremonies in Washington's time. I mentioned the first above, in the first marker stone for DC. The second was the site, which would later be known as the White House. Mr. Ovason relates the "President's house was the first building" built in the Capital. This Masonic ceremony, held on October 13th, 1792, was presided over by "the Georgetown Lodge No. 9 of Maryland."

The most amazing thing in David Ovason's book, was the connection with spiritual practices in the Masonic cornerstone ceremonies. He explains that these ritualistic

cornerstone ceremonies were intended to “gain support of the spiritual beings and ensure the building was being brought into the world at the right time.” I was also interested to read that “In 1776 John Fellows” had traced Freemasonry’s cornerstone ceremonies to “ancient Rome.” In a way, this seems appropriate considering the Capitol Building was to be built on Jenkins Height/Rome. Apparently, Mr. Fellows learned of the connection through the Roman writer Plutarch, who he held in great esteem. Mr. Ovason reports that Fellows wrote, Plutarch “did more than most ancient writers to reveal The Mysteries of the ancient schools of Initiation.” Fellows also wrote that Plutarch “recorded that Romulus, before laying the foundation of Rome, sent for men from Etruria, to find out how the ceremony of founding should be conducted:”

Of primary importance to the founding of the Federal City was the third Masonic ceremony, not surprisingly presided over by President George Washington. I say this because it was the ceremony for the Capitol Building. Considering the masons’ role in the first two ceremonies, I was amazed to learn that Freemasonry was “not officially active” in the Federal City till just “a few days before the Capitol cornerstone ceremony.” Regardless of this, Masonic lodges were operating elsewhere in America for more than half a century.

Jupiter again played a prominent part in the Masonic ceremony for the Capitol Building. According to Mr. Ovason, it’s cornerstone ceremony was also “astrologically connected to Virgo” since the beneficent Jupiter “was rising in Scorpio.” He tells us that “This rising Jupiter is of considerable importance to the symbolism of American Independence.”

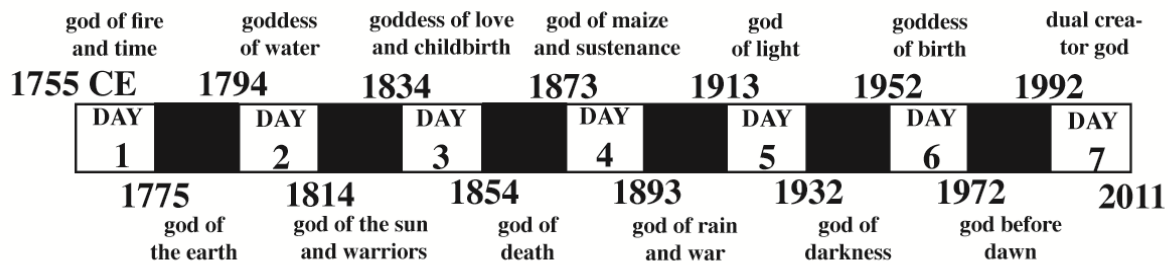
Earlier, I reported Mr. Ovason wrote that George Washington placed the “northeastern foundation stone” for the Capitol. I made this distinction, because he does not think that Washington laid the cornerstone for the Capitol on September 18th, 1793, but rather the foundation stone. His theory comes from the cornerstone ceremony being depicted in the “left panel” of the Capitol’s “Senate doors.” In the panel Washington appears to be descending into a “trench” below ground level, which would be level with the foundation. Therefore, the author reasons that if Washington did “descend into the trench” then this could suggest that the stone was a foundation stone and not just a cornerstone.

To be honest I thought that the Masonic ceremony of laying the cornerstone was a symbolic gesture and an excuse to excel in pomp and circumstance. However, Mr. Ovason’s book informed me of its real significance. He explains that “The cornerstone symbolically represents the first transition of the building from the earth

plane into the upper realm.” He goes on to tell us that in the Middle Ages, the rituals of cornerstone ceremonies “marked the rising of the building into the light of day.”

Considering the importance of the ceremonies in Washington DC, I was curious to know how the Mayan Nine Waves of Creation affected them. The 7th Wave of Equality had started in 1755, so I thought the “*Light*” representatives would have taken advantage of this Wave in its active phase. Yet checking Carl’s chart (see below) for the 7th Wave, I found that 1791 to 1793 fell in an inactive or Night phase, although, a year later the Wave was due to switch to its Day 2. It seemed puzzling to schedule such an important ceremony when the Wave for Equality was essentially as Carl puts it, “turned off.” This meant that the strongest influence in energetic terms came from the 6th Wave/Long Count. The simple answer was that the latter was a civilization builder, and the “*Light*” needed this energy above all else at that time. Another factor was that the ceremonies were under the auspices of the “god of the earth”, which again would favor the material world. Even so, there were deeper reasons which I will get to later. Have a great day, love always, Suzzan.





Post January 18th

Dear friends, concerning the famous Founding Father Benjamin Franklin, Mr. Hall wrote in his *The Secret Destiny of America*, “Franklin spoke for the Orders of the Quest, and most of the men who worked with him in the early days of the American Revolution were also members. The plan was working out; the New Atlantis was coming into being, in accordance with the program laid down by Francis Bacon a hundred and fifty years earlier.”

American democracy was necessary to the “*Light’s*” world program. At the appointed hour, the freedom of man was publicly declared. Assisting in the process, Mr. Hall relates that a mysterious figure suddenly appeared encouraging the revolutionists to sign the Declaration of Independence, by proclaiming “God has given America to be free!” This mysterious figure has remained elusive throughout history, and no one has identified him. In reading of this event, I thought there was a strong possibility that he was a representative of the Divine Consciousness of the “*Order of Melchizedek*” sent by *Great Spirit-Mind*.

Getting back to Benjamin Franklin, he also exerted a profound effect on America, but first, what does traditional history have to say about this Founding Father? As my focus is on his role as a member of the “*Orders of the Quest*”, I looked for traces of the teachings and symbols of Melchizedek/Sophia consciousness. Again, as my focus was this statesman’s spiritual contribution in the development of America, I found the information in his entry on Wikipedia the most relevant to this treatise’s purpose. The author identifies Franklin as a supporter of Jefferson’s republican values, which were basically that the country’s survival depended on the people’s “sense of attention to civic duty and rejection of corruption.” However, he did not associate this with any form of organized religion. Franklin was a “Deist”. In that he believed all religions were relevant. Evidently, according to David T Morgan’s,

“Benjamin Franklin: Champion of Generic Religion” he saw the Supreme Being as a “Powerful Goodness” and rather than us reflecting “God’s” image, He/She was “INFINITE.” The author cites Mr. Morgan relating that John Adams believed “Franklin was a mirror in which people saw their own religion... Whatever else Benjamin Franklin was, concludes Morgan, “he was a true champion of generic religion.” Ben Franklin was noted to be “the spirit of the Enlightenment” In addition another Historian, Walter Isaacson seems to say that Franklin felt that we demonstrate our faith not by just attending church, but in our “daily actions.”

Regarding Franklin’s role in the American Revolution, apart from helping persuade the French to join the colonialist’s fight for independence, he was also a consummate mediator. I saw this in the author of the entry’s reference to Franklin’s actions at the 1787 Constitutional Convention. It seems “when the convention seemed to head for disaster due to heated debate, the elderly Franklin recalled the days of the Revolutionary War, when the American leaders assembled in prayer daily, seeking “divine guidance” from the “Father of lights.” He then rhetorically asked, *“And have we now forgotten that powerful friend? Or do we imagine that we no longer need his assistance?”*

For me, Benjamin Franklin’s most relevant message was contained in his so-called “Plan of thirteen virtues”, listed below. Evidently, this belief was not from his life experience, because the author tells us that he developed these values from when he was 20 years-old:

- *“TEMPERANCE - Eat not to dullness; drink not to elevation.”*
- *“SILENCE - Speak not but what may benefit others or yourself; avoid trifling conversation.”*
- *“ORDER - Let all your things have their places; let each part of your business have its time.”*
- *“RESOLUTION - Resolve to perform what you ought; perform without fail what you resolve.”*
- *“FRUGALITY - Make no expense but to do good to others or yourself; i.e., waste nothing.”*
- *“INDUSTRY - Lose no time; be always employed in something useful; cut off all unnecessary actions.”*
- *“SINCERITY - Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.”*
- *“JUSTICE - Wrong none by doing injuries or omitting the benefits that are your duty.”*

- *“MODERATION - Avoid extremes; forbear resenting injuries so much as you think they deserve.”*
- *“CLEANLINESS - Tolerate no uncleanness in body, clothes, or habitation.”*
- *“TRANQUILLITY - Be not disturbed at trifles, or at accidents common or unavoidable.”*
- *“CHASTITY - Rarely use venery but for health or offspring; never to dullness, weakness, or the injury of your own or another’s peace or reputation.”*
- *“HUMILITY - Imitate Jesus and Socrates.”*

From his *Magnum Opus (An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy – being an interpretation of the Secret Teachings concealed within the Rituals, allegories and Mysteries of All Ages)*, which I introduced in *Volume (I)*, Manly P Hall believed that apart from being a philosopher and Freemason, Benjamin Franklin may also have been a Rosicrucian. If so, then this would connect him to the *“Light’s”* objective for the *“New Jerusalem”*, AKA America.

One more point regarding Benjamin Franklin involves America’s national symbol, the eagle. I remember reading somewhere that he did not want the eagle as the national bird and advocated instead for the turkey. Bearing in mind that I thought all the Founding Fathers were members of the *“Orders of the Quest”*, I was curious as to which Founding Father chose the eagle. I was a little surprised to discover it was the relatively unknown Charles Thomson. Moreover, he is not even on the list of the Founding Fathers entry, but is listed as a patriot leader, not a Founding Father. Even so, Charles Thomson was heavily involved with many Founding Fathers and his name appears on the first published Declaration of Independence (1776) as Secretary, which he fulfilled throughout the time of the Continental Congress. Checking Wikipedia’s entry for the Great Seal of the United States, I learned that three separate committees submitted designs. The amazing thing is that not one of the three committee designs submitted included an eagle, the selection of the eagle was solely Thomson’s choice, obviously influenced by the *“Shadow.”* I will come back to this a little later, but now I want to turn to John Adams, the man who replaced Washington as president. Have a great day, love always, Suzzan.



Benjamin Franklin 1706 - 1790

According to his entry in Wikipedia, Benjamin Franklin was born on Milk Street in Boston, Province of Massachusetts Bay on January 17th, 1706... From the beginning he was “generally the leader among the boys.” Although his father had dreams of his son entering the Church, he lacked the funds to send him to the appropriate school for the duration required. Therefore, he entered an apprenticeship in printing for his brother James to learn the trade. As a result, Benjamin founded The New-England Courant, at only 15 years of age.

When he was only seventeen he proposed to 15-year-old Deborah Read but her mother refused to grant her permission, so Deborah married someone else, who ended up abandoning her but leaving her locked in their marriage. Unable to legally marry, Franklin made her his “common-law” wife on September 1st, 1730, when he was 24 and she 22. At this time, the couple set up house with their illegitimate son William, who was quickly joined by his brother Francis and sister Sarah. Sadly, the young Francis succumbed to smallpox when he was four.

Apparently, young Franklin had found his “calling” in printing because he was so successful as a “newspaper editor and printer in Philadelphia, which was a primary city of “the colonies”, first publishing the “Pennsylvania Gazette at age 23” and then “publishing Poor Richard’s Almanack, which he wrote under the pseudonym Richard Saunders” that he became a very wealthy man. The author of the entry provides some key data in Benjamin Franklin’s biography, when he or she writes:

“He pioneered and was the first president of the Academy and College of Philadelphia, which opened in 1751 and later became the University of Pennsylvania. He organized and was the first secretary of the American Philosophical Society and was elected its president

in 1769. He was appointed deputy postmaster-general for the British colonies in 1753, which enabled him to set up the first national communications network.

“From 1785 to 1788, he served as President of Pennsylvania. At some points in his life, he owned slaves and ran "for sale" ads for slaves in his newspaper, but by the late 1750s, he began arguing against slavery, became an active abolitionist, and promoted the education and integration of African Americans into U.S. society.”

As a scientist his studies of electricity made him a major figure in the American Enlightenment and the history of physics. He also charted and named the Gulf Stream current. His numerous important inventions include the lightning rod, bifocals, and the Franklin stove. He founded many civic organizations, including the Library Company, Philadelphia's first fire department, and the University of Pennsylvania... Foundational in defining the American ethos, Franklin has been called ‘the most accomplished American of his age and the most influential in inventing the type of society America would become.’”

Despite having parents that leaned toward the Puritan ideas of Salvation, Franklin “formulated a presentation of his beliefs and published it in 1728.” In it he declared that he did not believe in “the divinity of Jesus, or indeed much religious dogma.” In his autobiography of 1771 Franklin identified himself as a “deist” Christian, maintaining, a “strong faith in a God as the wellspring of morality and goodness in man, and as a Providential actor in history responsible for American independence.”

Even though Franklin had wanted to marry Deborah for so long, he did not spend much time with her. Things came to a head in 1769 when Deborah wrote to her husband that she was “ill” because of his constant absence. Her plea was to no avail as five years later she died of a stroke on December 14th, 1774, while Franklin was on an extended mission to Great Britain...”

Evidently, Franklin was not well during the “signing of the U.S. Constitution in 1787 and died just three years later “from pleuritic attack at his home in Philadelphia on April 17, 1790” aged 84.

In the end, Franklin’s “life and legacy of scientific and political achievement, and his status as one of America's most influential Founding Fathers, have seen Franklin honored more than two centuries after his death on the \$100 bill, warships, and the names of many towns, counties, educational institutions, and corporations, as well as numerous cultural references and a portrait in the Oval Office. His more than 30,000 letters and documents have been collected in The Papers of Benjamin Franklin.”

Post January 19th

Dear friends, as stated, when George Washington refused a third term in office, the position of President passed to the Vice President John Adams. THE MASONIC FOUNDATIONS OF THE UNITED STATES mentions Adams, as one of the committee members for drafting the Declaration of Independence. I found the

following article concerning the Founding Fathers, which as it includes John Adams is worth our consideration. For the sake of space, again I have reformatted the excerpts I have used:

1. *“...There were ultimately five dominant and guiding spirits behind the Constitution - Washington, Franklin, Randolph, Jefferson, and John Adams. Of these, the first three were active Freemasons, but men who took their Freemasonry extremely seriously - men who subscribed fervently to its ideals, whose entire orientation had been shaped and conditioned by it. And Adam’s position, though he himself is not known to have been a Freemason was virtually identical to theirs. When he became president, moreover, he appointed a prominent Freemason, John Marshall, as first Chief Justice of the Supreme Court.”*

To reiterate, after George Washington refused to run for a third term, the obvious choice for his replacement was his Vice President, John Adams. However, the Secretary of State Thomas Jefferson also wanted the job, consequently, the country experienced its first contested election, with Adams narrowly beating Jefferson in 1798 to become America’s second president, with his opponent taking the position of Vice President.

Even though John Adams was not a mason, because he held a “virtually identical” ideology to George Washington and Benjamin Franklin, I felt he might have been at least influenced by the *“Orders of the Quest.”* I found the excerpt below from his page in *Encyclopedia Britannica*, interesting because apparently:

“Adams wished to warn his fellow Americans against all revolutionary manifestos that envisioned a fundamental break with the past and a fundamental transformation in human nature or society that supposedly produced a new age. All such utopian expectations were illusions, he believed, driven by what he called “ideology,” the belief that imagined ideals, so real and seductive in theory, were capable of being implemented in the world.

Adams saw the revolutionary ideology reflecting the same dangers that set opposing segments of society against one another in Europe during the Middle Ages, despite it being subtler in the newly independent republic. For him, the “seeds” of jealousy and envy lay in the competitive nature of man. As such, according to the author, Adams amalgamated New England’s Puritan “psychological insights” with several other philosophies. One philosophy stressed the hidden “emotional forces throbbing inside all creatures”, which taken with the philosophy of the Enlightenment that taught authorities needed to limit and “control” these forces, provided a blueprint for establishing a healthy leadership. Essentially, Adams believed in order to create a sustainable administration, government must hold the balance between “the ambitions of individuals and competing social classes.”

From the above, although it is not clear whether John Adams was a member of the “*Orders of the Quest*,” he was obviously no orthodox Christian either. He appears to me to have been an enlightened spiritual philosopher, in that he saw understanding Creation in the light of Science as not incompatible with worshipping “God” or *Great Spirit-Mind*.

Historians believe John Adams was a highly erudite man, which is demonstrated with his correspondence with his successor Thomas Jefferson. In 1800, Adams was prevented from serving a second term, because Jefferson won the election and the two men switched places. Adam’s Page relates his contentious relationship with his Vice President, as apparently, he “offended” Jefferson with his eleventh-hour appointments. By the time of Jefferson’s inauguration, their relationship had deteriorated to such an extent that the outgoing president abstained from attending his successor, Jefferson’s swearing in. As we shall see, the two men eventually buried the hatchet, when Adams initiated contact with Jefferson that began a philosophical debate between the two men through 158 letters, which have fortunately been preserved.

Since Adams letters to Jefferson have been made public we can get an idea of Adams thoughts on religion. I found a copy of the transcript of his letter dated September 14th, 1818, on the website Beliefnet.com. From his letter, we see a passionate side to America’s second president, when he rails against the Calvinists. As this letter provides an insight into both Adams and Jefferson, I have used extracts from the relevant passage, below:

“...God has infinite wisdom, goodness, and power; he created the universe; his duration is eternal... His presence is as extensive as space. What is space? An infinite spherical vacuum. He created this speck of dirt and the human species for his glory; and with the deliberate design of making nine tenths of our species miserable for ever for his glory. This is the doctrine of Christian theologians, in general, ten to one. Now, my friend, can prophecies or miracles convince you or me that infinite benevolence, wisdom, and power, created, and preserves for a time, innumerable millions, to make them miserable for ever, for his own glory? Wretch! What is his glory? Is he ambitious? Does he want promotion? Is he vain, tickled with adulation, exulting and triumphing in his power and the sweetness of his vengeance? Pardon me, my Maker, for these awful questions. My answer to them is always ready. I believe no such things. My adoration of the author of the universe is too profound and too sincere. The love of God and his creation — delight, joy, triumph, exultation in my own existence — though but an atom, a molecule organique in the universe — are my religion.

Howl, snarl, bite, ye Calvinistic, ye Athanasian divines, if you will; ye will say I am no Christian; I say ye are no Christians, and there the account is balanced. Yet I believe all the honest men among you are Christians, in my sense of the word...

When I was sworn as an attorney in 1758, in Boston, though I lived in Braintree, I was in a low state of health, thought in great danger of a consumption, living on milk, vegetables, pudding, and water, not an atom of meat or a drop of spirit; my next neighbor, my cousin, my friend, Dr. Savil, was my physician... He invited me to a ride... on a visit to Dr. Ezekiel Hersey, a physician of great fame... He was an everlasting talker, and ran out into history, philosophy, metaphysics, etc., and frequently put questions to me as if he wanted to sound me and see if there was anything in me besides hectic fever. I was young and then very bashful, however saucy I may have sometimes been since. I gave him very modest and very diffident answers. But when he got upon metaphysics, I seemed to feel a little bolder, and ventured into something like argument with him... "Sir, it will follow, from what you have now advanced, that the universe, as distinct from God, is both infinite and eternal." "Very true," said Dr. Hersey; "your inference is just; the consequence is inevitable, and I believe the universe to be both eternal and infinite." Here I was brought up. I was defeated. I was not prepared for this answer. This was fifty-five years ago. When I was in England, from 1785 to 1788, I may say I was intimate with Dr. Price. I had much conversation with him at his own house, at my house, and at the houses and tables of many friends. In some of our most unreserved conversations, when we have been alone, he has repeatedly said to me: "I am inclined to believe that the universe is eternal and infinite: it seems to me that an eternal and infinite effect must necessarily flow from an eternal and infinite cause; and an infinite wisdom, goodness, and power, that could have been induced to produce a universe in time, must have produced it from eternity. It seems to me, the effect must flow from the cause."

In reviewing the excerpt above, although it is not clear whether John Adams was a member of the "*Orders of the Quest*," he was obviously no orthodox Christian either. He appears to me to have been an enlightened spiritual philosopher, in that he saw understanding Creation in the light of Science as not incompatible with worshipping "God" or *Great Spirit-Mind*.

Another website was invaluable in helping me to determine not only John Adams spiritual beliefs, but also America's policy in other arenas. I suspect that the information is accurate because it is from the Unitarian Universalist Historical Society website, the denomination that both John Adams and his wife Abigail belonged to. Below I provide the most relevant excerpts under the site's page for John Adams:

"Adams was raised a Congregationalist, but ultimately rejected many fundamental doctrines of conventional Christianity, such as the Trinity and the divinity of Jesus, becoming a Unitarian. In his youth, Adams' father urged him to become a minister, but Adams refused, considering the practice of law to be a more noble calling. Although he once referred to himself as a "church going animal," Adams' view of religion overall was rather ambivalent: He recognized the abuses, large and small, that religious belief lends itself to, but he also believed that religion could be a force for good in individual lives and in society at large. His extensive reading (especially in the classics), led him to believe that this view applied not only to Christianity, but to all religions. Adams was aware of (and wary of) the risks, such as

persecution of minorities and the temptation to wage holy wars... Nonetheless, he believed that religion, by uniting and morally guiding the people, had a role in public life... John and Abigail Adams were active members of the First Parish Church in Quincy, which was already unitarian in doctrine by 1753. Although she did not sign the membership book (John did), she attended the church, supported it, and showed active concern and care for its ministry... Abigail's theology is clearly stated in her correspondence. Writing to her son, John Quincy Adams, on May 5, 1816, she said, "I acknowledge myself a unitarian -- Believing that the Father alone, is the supreme God, and that Jesus Christ derived his Being, and all his powers and honors from the Father." On January 3, 1818, writing to her daughter-in-law, Louisa, Abigail wondered "when will Mankind be convinced that true Religion is from the Heart, between Man and his creator, and not the imposition of Man or creeds and tests?"...

The principal Founding Fathers--Washington, Jefferson, Adams, Franklin--were in fact deeply suspicious of a European pattern of governmental involvement in religion. They were deeply concerned about an involvement in religion because they saw government as corrupting religion... It was during Adams' presidency that the Senate ratified the Treaty of Peace and Friendship with Tripoli, which states in Article XI that:

As the government of the United States of America is not in any sense founded on the Christian Religion - as it has in itself no character of enmity against the laws, religion or tranquility of Musselmen (Muslims), - and as the said States never have entered into any war or act of hostility against any Mehomitan (Mohammedan) nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries ...

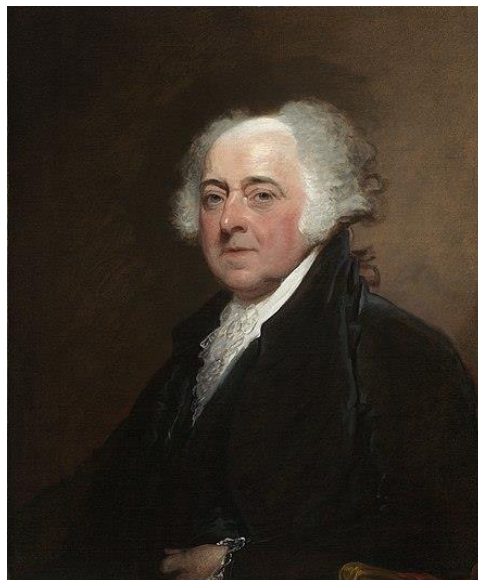
This treaty with the Islamic state of Tripoli had been written and concluded by Joel Barlow during Washington's Administration. The U.S. Senate ratified the treaty on June 7, 1797; President Adams signed it on June 10, 1797, and it was first published in the Session Laws of the Fifth Congress, first session in 1797.

Clearly, John Adams was an important part in how America was formed. However, the Founders needed the colonists to win their freedom from Great Britain, and a key factor in the success of the American Revolution was the alliance the colonists made with France. Benjamin Franklin brokered this alliance through the French General Lafayette; however, the general was not the only famous French man connected to Franklin. Apart from Lafayette, according to David A. Shugarts, Benjamin Franklin like the Russian Empress, Catherine the Great, was also affiliated with Voltaire. Mr. Shugarts writes:

"Two of the most famous thinkers of the period were Benjamin Franklin and the French philosopher Voltaire, and they actually joined a Masonic lodge together in France in 1778 (however, Franklin had been a Freemason since 1731). To the Catholic Church, Voltaire was the very essence of a demon, and practically his entire literary career was spent in undermining the powers of the Church and the king (the two powers were as thick as thieves in France at the time). Voltaire and Franklin were brought together in 1778 publicly at the Royal Academy (of Science) in Paris."

Earlier, I commented on the fact that the ceremonies for the three most important buildings in Washington DC were held during an inactive or Night phase of the Mayan *7th Wave*. Irrespective of this, as the Wave is synonymous with justice and equality, Carl thinks there is a high probability that it played a large part in driving both the American and French Revolutions. Considering that Day 1 began 21 years before the Declaration of Independence, I agree that the colonists urge to address injustice was infused with energy from the *7th Wave*. This fact begs the question, then why did the “*Light*” not use it for those building ceremonies? Yet as I have written many times, *Great Spirit-Mind* is the supreme opportunist and everything the “*Light*” initiated always had a purpose, which we will see as we progress.

Regrettably, in the late 18th century, addressing injustice was accompanied by declaring war, which in turn was detrimental to Spiritual Evolution. In the case of America’s independence from Great Britain, I think it was viewed as a necessary evil. However, I see very little influence from the “*Light*” in regard to the French Revolution. We will see why a little later, but first I need to address another powerful influence in the form of the discovery of a new planet. Have a great night, love always, Suzzan.



John Adams 1735 - 1826

According to his entry on Wikipedia, John Adams was born on October 30th, 1735, ...on the family farm in Braintree, Massachusetts.” His mother was from a leading medical family of present-day Brookline, Massachusetts. His father was a deacon in the Congregational Church, a farmer, a cordwainer, and a lieutenant in the militia... Adams's great-great-grandfather Henry Adams immigrated to Massachusetts from Braintree, Essex, England, around 1638.”

“...Adams's early education included incidents of truancy, a dislike for his master, and a desire to become a farmer, but his father commanded that he remain in school...At age sixteen, Adams entered Harvard College in 1751... As an adult, Adams was a keen scholar, studying the works of ancient writers such as Thucydides, Plato, Cicero, and Tacitus in their original languages. Though his father expected him to be a minister, after his 1755 graduation with an A.B. degree, he taught school temporarily in Worcester...” before deciding to practice the law.

“In 1756, Adams began reading law under James Putnam, a leading lawyer in Worcester” and after earning an “A.M. from Harvard” he was “admitted to the bar” in 1759... In 1763, Adams explored aspects of political theory in seven essays written for Boston newspapers. Under the pen name "Humphrey Ploughjogger", he ridiculed the selfish thirst for power he perceived among the Massachusetts colonial elite... initially less well known than his older cousin Samuel Adams... his influence emerged from his work as a constitutional lawyer, his analysis of history, and his dedication to republicanism...

...In 1759, he met 15-year-old Abigail Smith, his third cousin... Adams initially was not impressed with Abigail and her two sisters, writing that they were not "fond, nor frank, nor candid". In time, Adams grew close to Abigail. They were married on October 25, 1764, despite the opposition of Abigail's mother. The pair shared a love of books... After his father's death in 1761, Adams had inherited a ...farm and a house where they lived until 1783.

John and Abigail had six children: Abigail, in 1765, John Quincy in 1767, Susanna in 1768, Charles in 1770, Thomas in 1772.” Their last child Elizabeth was stillborn in 1777 and Susanna only lived until she was a year old. All three of Adams' sons became lawyers. Charles and Thomas were unsuccessful, became alcoholics, and died at a relatively young age. In contrast, John Quincy excelled and launched a political career, eventually becoming president himself.”

“A lawyer and political activist prior to the Revolution, Adams was devoted to the right to counsel and presumption of innocence. He defied anti-British sentiment and successfully defended British soldiers against murder charges arising from the Boston Massacre. Adams was a Massachusetts delegate to the Continental Congress and became a leader of the revolution. He assisted Jefferson in drafting the Declaration of Independence in 1776 and was its primary advocate in Congress. As a diplomat he helped negotiate a peace treaty with Great Britain and secured vital governmental loans. Adams was the primary author of the Massachusetts Constitution in 1780, which influenced the United States Constitution, as did his essay Thoughts on Government.

“Adams was elected to two terms as vice president under President George Washington and was elected as the United States' second president in 1796. He was the only president elected under the banner of the Federalist Party. During his term, Adams encountered fierce criticism from the Jeffersonian Republicans and from some in his own party, led by his rival Alexander Hamilton. Adams signed the controversial Alien and Sedition Acts and built up the Army and Navy in the undeclared naval war with France. He was the first president to reside in the White House.

“In his bid in 1800 for reelection to the presidency, opposition from Federalists and accusations of despotism from Jeffersonians led to Adams losing to his vice president and former friend Jefferson,

and he retired to Massachusetts. He eventually resumed his friendship with Jefferson by initiating a continuing correspondence. He and Abigail generated the Adams political family, including their son John Quincy Adams, the sixth president. John Adams died on July 4th, 1826 – the fiftieth anniversary of the adoption of the Declaration of Independence. Adams and his son are the only presidents of the first twelve who never owned slaves. Historians and scholars have favorably ranked his administration.”

Post January 20th

Dear friends, a mere five years after the Declaration of Independence in America, William Herschel announced the discovery of the planet Uranus. Remembering that the sun-sign Aquarius is ruled by Uranus and that the Age of Aquarius follows the Age of Pisces, reveals the astrological influence in the founding of America. Uranus is the higher octave of Mercury, and we see the relevance of this in, as David Ovason says, Washington DC’s layout astrologically reflecting the influence of the sun-sign Virgo. Even though Virgo is ruled by Chiron today, at the time of Uranus’ discovery Virgo was ruled by Mercury. Energetically, the introduction of the planet Uranus into the astrological influence of America meant that the Consciousness of Melchizedek was guiding the new nation. As stated, astrologers designate Uranus as the paradigm buster, which we see in Solar Fire’s professional astrologer’s interpretation of the planet’s glyph:

♃ **Uranus** - The glyph for Uranus was made up to suggest the initial of its discoverer’s last name, Herschel, but it could also be seen as the head of a baby emerging from the birth canal. It represents the first breakthrough into the universe beyond Saturn, a sudden disruption and cracking-open of Saturn’s confining shell. It brings upset, surprise, and insecurity but also originality, a love of the new, creativity and freedom. Uranus is the court jester who turns reality on its head, the rebel who shakes up the status quo, or the traveler from a remote kingdom who stands out from all others at court with his outlandish manners and dress.

It is interesting that Solar Fire’s astrologer describes Uranus’ glyph as “the head of a baby emerging from the birth canal”, because that is how we get our unique natal charts. As the baby enters the world, known as “crowning”, the top of its head, fontanel, or soft spot, which is still open, is exposed to electromagnetic imprint by the positions and angles of the planets through Sacred Geometry.

Not being an astrologer, it took some study to understand this important information. Although I was led to understand astrology from the Spiritual Evolution and archetypal perspective, I was able to get the gist of the discipline. I ask the

indulgence of our members familiar with astrology because I know that many people, like my husband Craig, dismissed this discipline because it seems too complicated. In fact, it wasn't until he applied the relevance of electromagnetic force acting on matter that astrology became credible, using simple line of sight theory. So, I want to explain it as I came to understand it in laymen terms.

As I see it, a natal chart is a snapshot of the exact time and place of birth, where the individual is encircled by the twelve constellations as houses representing different aspects of his or her life, such as health, occupation, family, and marriage. The chart is interpreted by which house the sun and planets within the circle are in relation to each other, as in angles. Some angles complement each other, while others such as a 90-degree angle are difficult and work against each other. These angles form the basic personality and traits of the child. For instance, which constellation and house the sun is positioned in, determines our sun-sign, and which house/constellation is in the eastern position provides the rising sign. So, an astrologer might say "I am Aries with Scorpio rising, meaning the sun is in the segment/house of their circle that is designated as Aries, and the constellation rising in the east is Scorpio. These two aspects are the main influence on our personality, and the positions of the planets to one another follow a person throughout their life. In addition, Humanity in general is influenced by the respective angles of the planets on a daily basis in respect to their sun-sign, which we know as the daily horoscope printed in papers.

To be honest, being cognizant of photographs of the Milky Way galaxy and the position of our Solar system on an outer arm of that galaxy, the way Astrology used charts of circles, with the individual in the center didn't make sense. However, I found graphics and ancient diagrams that place Life in the center of a giant circle, but science discarded them as being akin to believing the sun circled the earth, which Galileo and modern astronomy have proven wrong. However, their conclusions is based on a material universe. When we expand our thinking to seeing the universe as conscious energy, which is filled mostly with empty space then all bets are off, as it changes everything.

Astronomers tell us that we are looking back in time when we look through high-powered telescopes like the famous Hubble. If this is true then from this perspective, we are at the center of everything, which would agree with the ancient teachings that Earth was the final point in Creation for us to return to Spirit. For several years this was only a theory but then our friend Carl let me read his manuscript, *THE LIVING UNIVERSE: The New Theory of Origins, Explaining Consciousness, the Big Bang, Fine-tuning, "Dark Matter", the Evolution of Life and Human History*. In this brilliant book Carl expands Quantum Theory to the Macrocosm, presenting a

coherent theory of Life's purpose, demonstrating that rather than our existence being the product of a random happy accident, our Evolution was orchestrated and driven by a fully conscious structure. For me, the most important point of the book is that it supports earth-centrism.

Obviously, the official identification of the outer planets and planetoid within two hundred years is a part of the Divine Universal Plan, because they were going to start playing a much larger part in our lives. Interestingly, according to Uranus' entry on Wikipedia, the discovery of Uranus began more than two thousand years ago. Below are selected excerpts from the entry:

Before its recognition as a planet, Uranus had been observed on numerous occasions, albeit generally misidentified as a star. Possibly the earliest known observation was by Hipparchus, who in 128 BC might have recorded it as a star ... The earliest definite sighting was in 1690, when John Flamsteed observed it at least six times... The French astronomer Pierre Charles Le Monnier observed Uranus at least twelve times between 1750 and 1769...

Sir William Herschel observed Uranus on 13 March 1781 from the garden of his house ...in Bath, Somerset ...and initially reported it ...as a comet... When he presented his discovery to the Royal Society, he continued to assert that he had found a comet, but also implicitly compared it to a planet:

Herschel notified the Astronomer Royal Nevil Maskelyne of his discovery and received this flummoxed reply from him on 23 April 1781:

"I don't know what to call it. It is as likely to be a regular planet moving in an orbit nearly circular to the sun as a Comet moving in a very eccentric ellipsis. I have not yet seen any coma or tail to it."

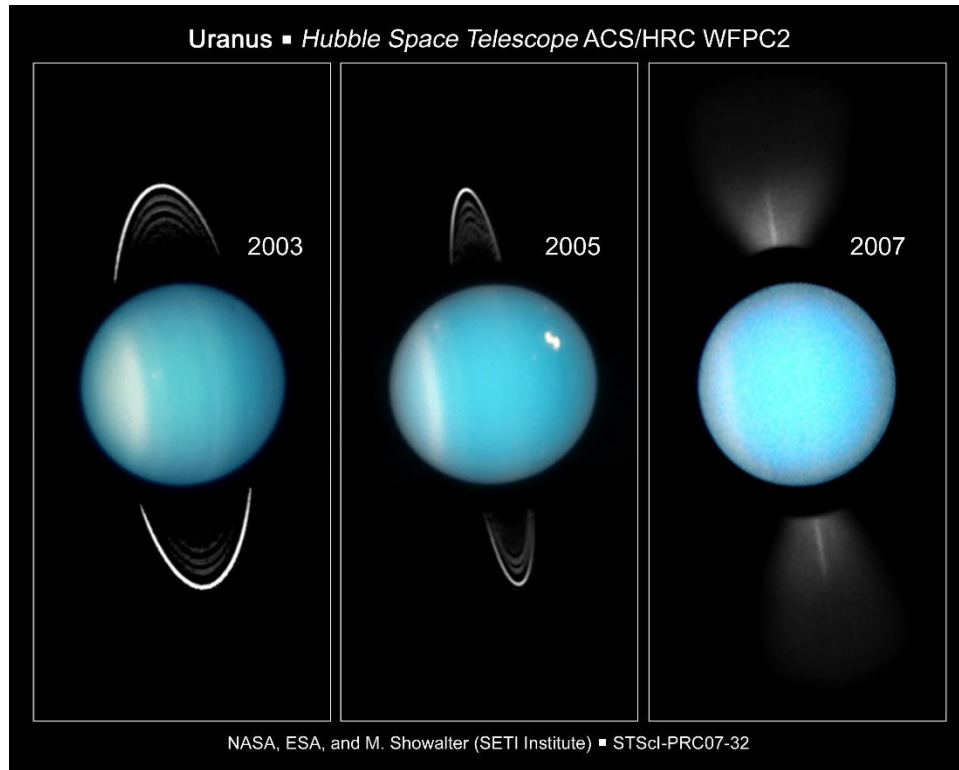
"Although Herschel continued to describe his new object as a comet, other astronomers had already begun to suspect otherwise. Finnish-Swedish astronomer Anders Johan Lexell, working in Russia, was the first to compute the orbit of the new object. Its nearly circular orbit led him to the conclusion that it was a planet rather than a comet. Berlin astronomer Johann Elert Bode described Herschel's discovery as 'a moving star that can be deemed a hitherto unknown planet-like object circulating beyond the orbit of Saturn.' Bode concluded that its near-circular orbit was more like a planet's than a comet's."

The object was soon universally accepted as a new planet. By 1783, Herschel acknowledged this to Royal Society president Joseph Banks... In recognition of his achievement, King George III gave Herschel an annual stipend of £200 (equivalent to £26,000 in 2021) on condition that he moved to Windsor so that the Royal Family could look through his telescopes.”

From the astrological perspective, the official discovery of Uranus marked a change in human life. Prior to its discovery, the life expectancy was a little more than 35 years. With the presence of Uranus people needed to live longer because astrologers determined that when Uranus is in the opposite position to where it was at our births, which occurs around 42 years old. This is often seen as the mid-life crisis, but from the spiritual evolutionary perspective it is when we discover the purpose of our lives, as such, it can start to affect us several years earlier.

Uranus’ “discovery” at the end of the 18th century, coincided with a paradigm busting spectacular event impacting both the “*Light’s*” objective and the “*Shadow’s*” agenda. It is important to remember that the influence of any planet is neither exclusively good nor bad. Therefore, each planet represents a specific type of energy and consciousness, to be utilized by either the “*Light*” or the “*Shadow.*” The only heavenly body, which is purely of the “*Light*” is the very source of the “*Light*”, the Sun. Forces for the “*Light*” fulfilled “their” objective by utilizing the energy of Uranus in the founding of America. This was facilitated by the “*Orders of the Quest*” using the energy of Uranus to infuse *The Mysteries* through astrological alignments and cornerstone/foundation stone ceremonies under specific stellar influences.

Alternatively, the “*Shadow*” unfortunately used the “paradigm busting” energies of Uranus (all matter including human beings is conscious energy) to incite a rebellion in France. However, it was not the French Revolution that most effectively promoted the “*Shadow’s*” agenda, but the “event” that grew out of it, namely, the Reign of Terror. Due to Uranus’ influence (as described by Solar Fire on its glyph above) in the French Revolution leading to the Reign of Terror, I needed to track the underlying causes and the individuals involved. Amazingly, I recently learned that a natural disaster occurring in 1783 may have contributed to triggering the French Revolution. Have a great weekend, love always, Suzzan



Post January 22nd

Dear friends, while writing the first draft of this sub-section, air travel was being disrupted because of a volcanic eruption in Iceland. The National Geographic Channel ran a documentary on the eruption, which included a history of previous eruptions. It surprised me to learn that Iceland is only 15 million years old. As such it is geologically unstable, which results in regular eruptions of the multiple volcanoes beneath the glaciers. I was particularly interested in the mention of a devastating eruption, the Laki eruption of 1783 that the narrator said was the second biggest eruption in history.

Intrigued, I searched Wikipedia and found the facts for Laki eruption in its entry. Listed as a VEI 6 (Volcanic Explosivity Index) apparently, volcanologists consider the Laki eruption in 1783 as one of the most impactful of the millennia. Apart from creating a “fissure with 130 craters”, eight months of spewing sulfur dioxide into the atmosphere resulted in severe consequences. Obviously, as the eruption was in Iceland, it bore the brunt of the catastrophe. The author of the entry lists the most serious as, the deaths of 80% of the country’s sheep, 50% of their cattle, and 50% of their horses. By the time the eruption subsided, as much as 120 million tons of sulfur dioxide were released into the atmosphere, creating a “thick haze” that swept across

Western Europe. This toxic “haze” caused the deaths of thousands during the summer and autumn of that year and continued through the next year’s winter. Great Britain, the nearest land to Iceland’s east also experienced the effects, with as many as 23,000 people choking to death in the toxic mist.

Unfortunately, from a spiritual perspective, the deaths of livestock and even people were not the worst effect of Laki’s eruption in 1783, it was what it led to. With so much toxic gases released into the atmosphere, the world’s weather patterns changed, and the West experienced “several years of extreme weather in Europe.” France was one of the countries hit the hardest, first experiencing a bumper crop that reduced the value for the farmer’s harvest in 1785, followed by several years of drought-ridden summers. Even worse, the Climate change in France included extremely harsh winters, not to mention severe storms, such as a devastating hailstorm in 1788 that wiped out the crops, so that there was no harvest. All of this resulted in the French peasantry being in dire straits as they entered the final decade of the 18th century.

Europe was not the only continent affected by Laki’s eruption, people living in Africa were also devastated. According to the entry, the African continent experienced a change in rainfall, resulting in the annual flood of the River Nile to irrigate the crops being greatly reduced, which led to a severe famine in 1784 that took the lives of a sixth of the population of Egypt. Be that as it may, as I said, the effect of the eruption in France was the most detrimental spiritually.

Mention of the “meteorological impact of Laki” provided me with the reason why I was guided to research the eruption. Reading of climatic disruptions causing “poverty for rural workers, accompanied by droughts and bad winters and summers, including a violent hailstorm in 1788 that destroyed crops” in France, called to mind movie scenes of French revolutionaries screaming for bread. Of course, these scenes were usually accompanied with the equally famous words of Marie Antoinette’s, “Let them eat cake.” This was supposedly the queen’s legendary response to being informed that the “people” were “starving.” Regardless, it seems that the French peasant’s starvation, if not directly caused by it, at the very least was exacerbated by the Laki eruption. Still before I address this eruption from the energetic perspective, I want to examine the influences on the consciousness of France at that time, in particular that of the famous French philosopher, Voltaire.

Voltaire, as stated, was an affiliate of Benjamin Franklin. As one of the most powerful philosophers of the late 18th (1700s) century, many people think he was the main cause of the French Revolution, which benefitted the “*Shadow*.” Even so,

I wondered about the philosopher's real influence. Was Voltaire really the "Shadow's" tool? The basic historical facts concerning Voltaire are disputed with the official records stating that he was born on November 21, 1694, and was baptized François-Marie Arouet, the son of a lawyer François Arouet and Marie Marguerite Daumard. However, the historians of *Encyclopedia Britannica* say that Voltaire asserted that he was born February 20, 1694, and was the illegitimate son of a French officer named Rochebrune. Regardless of his origins, the future philosopher Voltaire was influenced at a young age. Consequently, I want to briefly lay out some of the strongest events that shaped Voltaire's thinking. First, he was born under the infamous "Sun King" Louis (XIV's - 1643-1715) rule, who believed in the divine right of kings. From the secular perspective Louis thought he was above the Pope, but the worst effect of Louis' rule was his establishment of a centralized absolute monarchy.

In 1658, King Louis (XIV) revoked the *Edict of Nantes* that was issued by King Henry (IV) of France, granting French Protestants, in particular the Huguenots otherwise known as Calvinists, civil rights and the right to worship throughout the French Kingdom, except Paris. At the time in France there were as many as a million Huguenots, who were mostly skilled craftsmen. When Louis began persecuting them, an estimated 400,000 of them escaped to either America, England, Prussia, or other parts of Europe, creating what historians refer to as a "brain drain."

Initially, (Louis XIV's) persecution was directed at Protestantism, but towards the end of his "Absolute Monarchy" that changed. Safely ensconced in his palace at Versailles, under the complete control of his ego and counterfeit-spirit, he turned his attention to a sect of Catholics, known as Jansenists. These radical Catholics originated from writings of Cornelius Jansen, a 17th century Dutch theologian, which were published after his death in 1638. Basically, Jansen followed a doctrine based on St. Augustine's teachings on original sin, which opposed the Jesuit teaching. Seeing them as a threat to his perfect kingdom, in 1713 King Louis (XIV) pressured Pope Clement (XI) to condemn the sect. The pope complied issuing a bull entitled *Unigenitus*, which I gather from its entry on Wikipedia: "condemned Pasquier Quesnel's", who was a successor and promoter of Jansenism, "101 propositions." Declaring them as "false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and its practices, contumelious to Church and State, seditious, impious, blasphemous, suspected and savoring of heresy, favoring heretics, heresy, and schism, erroneous, bordering on heresy, often condemned, heretical, and reviving various heresies, especially those contained in the famous propositions of Jansenius."

As the “*Shadow*” planned, these condemnations resulted in the destabilization of France, setting the scene for future events. Meanwhile, when King Louis (XIV) died September 1st, 1715, at the age of 76, Voltaire was nineteen. Although I cannot confirm if he was in a Jesuit college then, being exposed to the senselessness of disputes over how to worship the Supreme Being would have affected him. Attending the Jesuit college introduced him to his love of literature. However, historians tell us that being under the strict control of the Jesuits soured Voltaire on organized religion in general. So, what did Voltaire believe in, causing him to be such an influential writer? According to his entry on Wikipedia, like Benjamin Franklyn, Voltaire considered himself a Deist, and wrote asking, “What is faith? Is it to believe that which is evident? No. It is perfectly evident to my mind that there exists a necessary, eternal, supreme, and intelligent being. This is no matter of faith, but of reason.”

Apparently, the events in France did effect Voltaire as he utterly rejected all forms of “standardized religion,” seeing it as irrational. For him and all Deists, the universe operates under the strict rule structured on reason. In this way, no one sect or Scripture held the monopoly on the Truth. The author of his entry believes that Voltaire’s amalgamation of reason, together with his “respect for nature” portrayed the resurgence of “Pantheism” that was growing in popularity during the 1600 and 1700s. Apart from amalgamating reason with a type of understanding of the natural world’s role in spirituality, Voltaire admired Eastern philosophy. Studying Confucian writings, he learned how the Chinese viewed politics. Ultimately, his studies and commitment to the principle of reason led him to conclude that the Bible was “1) an outdated legal and/or moral reference, 2) by and large a metaphor, but one that still taught some good lessons, and 3) a work of Man, not a divine gift.”

Rejecting the traditional teachings of the Church, he came to see the sub-continent of India as the origin of civilization and the so-called heathens, namely the “Brahmins or Hindus to be the first philosophers”, which he was drawn to because of the “mildness, gentleness, and sublime nature of Hindu philosophy or Brahminical thoughts.”

Shockingly, I learned that Voltaire was suspicious of democracy. Instead, he advocated enlightened absolutism. This reminded me of the term “Enlightened despot”, so I looked it up and learned it entailed an “Absolute Monarchy.” Clearly, Voltaire did not approve of tyrants as the historians from *Encyclopedia Britannica*, report that Voltaire is considered to be “one of the greatest of all French writers.” Interestingly, he is credited with being “a courageous crusader against tyranny, bigotry, and cruelty.” His idea of enlightened absolutism was an “enlightened

monarch” ruling under the guidance of philosophers, dedicated to bringing about change. In conclusion then, rather than an agent or willing tool for the “*Shadow*”, I see Voltaire as a gifted philosopher whose writings were used by both sides. True, the “*Shadow*” twisted them and used them to help incite the French Revolution, but as the historians of *Encyclopedia Britannica* state:

“Through its critical capacity, wit, and satire, Voltaire's work vigorously propagates an ideal of progress to which people of all nations have remained responsive. His long life spanned the last years of classicism and the eve of the revolutionary era, and during this age of transition his works and activities influenced the direction taken by European civilization.”

Initially, Voltaire’s suspicion about democracy troubled me, because it contrasted with the “*Orders of the Quest’s*” objective. I gained clarity in understanding that “democracy” was not always equitable, however, I will come back to this statement later, for now, I want to stay in France in the 18th century, so, tomorrow we examine how King Louis XVI came to the throne. Have a great day, love always, Suzzan



François-Marie Arouet 1694 – 1778
Nom de plume (Pen Name) M. de Voltaire

Voltaire was a French Enlightenment writer, philosopher, satirist, and historian. Famous for his wit and his criticism of Christianity (especially of the Roman Catholic Church) and of slavery,

Voltaire was an advocate of freedom of speech, freedom of religion, and separation of church and state.

Post January 23rd

Dear friends, when the “Sun-King” Louis XIV died, the heir to the throne of France was his four-year-old great grandson Louis. This extraordinary situation arose because, the king’s eldest son, the Grand Dauphin died of smallpox in 1711, leaving the throne to the Dauphin’s eldest son, the Duc of Burgundy. The Duc and his wife, Princess Marie-Adélaïde of Savoy had three boys, but only two survived infancy, as their eldest died before his first birthday. Within a year of his father’s death, in 1712 the Duc’s wife was struck down by measles February 12. Tragically, her husband followed her just six days later. It seems that the family’s bad luck was not over, because both of their sons contracted the malady, and the eldest joined his parents within a month on March 8th. With his parents and older brother dead, the only legitimate heir left was the orphaned son of the Duc and Duchess, the four-year-old Louis XV.

Due to the Grand Dauphin being the only heir of the “Sun King” to survive childhood, with his death only Louis XIV’s children from his mistresses were alive. Obviously, Louis XIV must have seen this as he legitimized eight of them, four boys and four girls. Of the four girls, only three survived childhood, and of these three, the youngest girl Françoise-Marie de Bourbon was his favorite daughter. Nonetheless despite being legitimized, French Law dictated that none of the illegitimate children could ever rule France in their own right, but their father had married the daughters to royal princes, who did have a claim to the throne. Therefore, when Louis XIV died when the only legitimate heir was his 4-year-old great grandson, who could not possibly rule the country, one of his half-sister’s husband/prince was appointed regent until the boy reached the age that French Law dictated was old enough, 13. The regent appointed according to the historians of *Encyclopedia Britannica* was the boy’s cousin by marriage, the husband of Françoise-Marie de Bourbon, Philippe d’Orléans King Louis XIV’s nephew. Having married the Duc to his daughter when she was only fourteen, Louis XIV had been able to gauge the man’s character and he was not impressed, as his son-in-law was a drunkard and philanderer. I felt this was a case of the pot calling the kettle black, but then again Françoise-Marie was her father, the king’s favorite. So perhaps we can forgive him for trying to ensure that his own “legitimized” sons would take the reins after he died.

Nevertheless, as Françoise-Marie's husband Phillippe was the son of the King's brother and Elizabeth Charlotte of the Palatinate, he was a "premier prince of the blood royal" and was thus the legitimate choice to act as regent. According to the author of Phillippe's entry on Wikipedia, the French writer and historian Phillippe Erlanger's book *Louis XIV*, reports that the king had a change of heart before he died. The author believes this is demonstrated by after adding a codicil to his will a "few days before his death" placing his sons in control of the young boy; that same night (August 25, 1715) he "had a private audience with his son-in-law "commending" the boy to him. On page 373 of his book, Erlanger explained that wishing to reassure Phillippe, Louis XIV said:

"You will find nothing in my will that should displease you. I commend the Dauphin to you, serve him as loyally as you have served me. Do your utmost to preserve his realm. If he were to die, you would be the master. [...] I have made what I believed to be the wisest and fairest arrangements for the well-being of the realm, but, since one cannot anticipate everything, if there is something to change or to reform, you will do whatever you see fit..."

Irrespective of King Louis' XIV misgivings, Phillippe was apparently a competent regent. In fact, the author of his entry's report on his regency indicated the influence of the "*Light*" in his rule. For instance, instead of leaving his young cousin in the care of governesses, Phillippe brought the boy to live with him. Another indication of the "*Light's*" influence was his reversal of Louis's XIV censorship of certain literature, by reprinting them. From the spiritual perspective, the regent was also successful in foreign affairs, seen in his alliances with Great Britain, Austria, and the Netherlands to fight Spain, bringing about a sustainable peace in Europe. He also sought a friendship with Russia, which led to an official state visit from Peter the Great. Eventually, in 1723 when Louis came of age to rule, Phillippe relinquished the regency and his cousin was crowned King Louis XV of France. Although this Louis added the name "Beloved" to his title, the historians of *Encyclopedia Britannica* are less than flattering in their comments on his rule, writing that his "ineffectual rule contributed to the decline of royal authority that led to the outbreak of the Revolution in 1789." I was curious as to how the historians thought this calamity happened and learned from his page that:

"During the later years of Louis XV's reign, an attempt was made to strengthen the waning authority of the crown by withdrawing from the Parlements (Parliaments) the privilege of obstructing royal legislation... Louis XV's long reign had been marked by a decline in the crown's moral and political authority, as well as by reverses in foreign and military affairs. The king died in 1774, hated as much as Louis XIV had been."

It was King Louis's XV son, "Louis XVI that signed the Treaty of Paris 1783 ending the War of Independence in America. At this time in history, two mysterious figures appeared on the continent. Their names were Count Cagliostro and Comte de St. Germaine. I was acquainted with the latter but was unfamiliar with the former. However, this sub-section is entitled "Seeds of Revolution", meaning I am examining the events and personages that were involved in the French Revolution. So, before we discuss Count Cagliostro and Comte de St. Germaine's role in history, I will address a participant in both revolutions, as it were. I am of course referring to the French General Lafayette. Although I knew that Lafayette was associated with the success of the American Revolution, I wondered who he was in respect to the "Orders of the Quest." Which we will examine tomorrow. Have a great day, love always, Suzzan.



King Louis XVI 1754 - 1793

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File:Louis XVI de France Antoine-François Callet.jpg

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Post January 24th

Dear friends, it seems that apart from knowing Benjamin Franklin, Lafayette was also friends with George Washington. Foregoing his role in the American

Revolution for the time being, I wish to investigate the role Lafayette played in France during the late 18th century. Scanning through the traditional historical references to him on the web I learned that after helping America gain its independence, Lafayette returned to France and was eventually elected as vice-president of the National Assembly. Taking his cue from the American Forefathers Declaration of Independence, on July 11th, 1789, Lafayette recommended the Assembly adopt a similar stance. However, as he is famous for rescuing many people condemned to death by the revolutionaries, including the French Queen Marie Antoinette, I do not think he was a part of the reign of terror, because he resigned from the Assembly over the death sentences. We see this confirmed by the author of his entry reporting that after being persuaded to rescind his resignation, while serving in the Assembly, Lafayette “pleaded” for several mandates that were conciliatory, such as “religious tolerance.” He also lobbied for several other mandates that were in alignment with the “*Light’s*” objective, as in “the establishment of trial by jury, the gradual emancipation of slaves, freedom of the press, and the abolition of arbitrary imprisonment.” Evidently, Lafayette was well respected in the Assembly because they approved his Declaration of the Rights of Man and of the Citizen. Even so, the actions of the revolutionaries were not compatible with Lafayette, so when offered the commission of Supreme Commander in the National Guard, his conscience compelled him to turn it down.

Another interesting part of his entry that intrigued me, was the author casually remarking that Lafayette “founded” a society, which became the “Feuillants Club.” Apparently, this particular club is generally accepted to be a right-wing political group of the Legislative Assembly of 1791, born from the left-wing Jacobins splitting into two groups. These two groups consisted of the moderates, who were supportive of preserving a constitutional monarchy, and the radicals bent on deposing Louis XVI. Nevertheless, as I had never heard of the Feuillants Club, I felt compelled to research it and learned there was another version of the club.

Amazingly, the other version of the Feuillants Club was associated with the Cistercians’ religious order, which if we remember were involved with the Knights Templars building the Gothic cathedrals. Initially in 1145, these particular Feuillants were “monks” from the Cistercian order, and only later were formed into “a separate congregation... under their reformist abbot Jean de la Barrière” and renamed the Notre-Dame-des-Feuillants in 1181 by Pope Gregory XIII with their own abbey in Rieux.

Nearly half a century later in 1630, Pope Urban VIII gave Abbot la Barrière two monasteries in Rome and divided the order between the “French Feuillants” and an

Italian branch called the “Reformed Bernardines”, named after Saint Bernard. According to the author after nearly two centuries in 1791, with the suppression of all religious orders in France, the French Feuillant “monks” were disbanded, and the Bernardines subsequently absorbed into the “Order of Citeaux.” As for the political version of the Feuillants, the author had a curious comment on its development too. “Holding meetings in a former monastery of the Feuillants on the Rue Saint-Honoré, the group came to be popularly called the *Club des Feuillants*. They called themselves the *Amis de la Constitution*.” It took some ferreting out, but I found a source to verify its existence in the *New Advent* section of *Catholic Encyclopedia’s* web site. Below are the relevant excerpts confirming the existence of a Cistercian version of the Feuillants:

The Cistercians who, about 1145, founded an abbey in a shady valley in the Diocese of Rieux (now Toulouse) named it Fuliens, later Les Feuillans or Notre-Dame des Feuillans (Latin folium, leaf), and the religious were soon called Feuillants... In 1581 Barrière received from Gregory XIII a Brief of commendation and in 1589 one of confirmation, establishing the Feuillants as a separate congregation... In 1598 the Feuillants took possession of a second monastery in Rome... In 1630 Pope Urban VIII divided the congregation into two entirely distinct branches: that of France, under the title of Notre-Dame des Feuillants; and that of Italy, under the name ...Reformed Bernardines... In 1791 at the time of the suppression of the religious orders, the Feuillants possessed twenty-four abbey in France... The Bernardines of Italy eventually combined with the Order of Citeaux.

Granting the possibility that there were two distinct different groups called Feuillants, is it not conceivable that the second (Lafayette’s) group took the name because they held the same philosophy? I feel that this is a distinct possibility because *Amis de la Constitution* translates in English to “Friends of the Constitution.”

From the information gathered on Voltaire and Lafayette, it seemed to me that Lafayette was more in line with the “*Light’s*” objective, than the “*Shadow’s*” agenda. As for Voltaire, his actions and beliefs are more ambiguous than Lafayette. This led me to conclude that while he was not a tool for the “*Light*”, Voltaire was also not an agent for the “*Shadow*” either. Although identifying these two French men as members of the “*Orders of the Quest*” is problematic, classifying the next two men in our investigation, Cagliostro and Comte de St. Germaine is a mere formality. Have a great Day, love always, Suzzan.



Marquis de La Fayette 1757 1834

According to his entry on Wikipedia, the Marquis de Lafayette, was born on September 6th, 1757. Known in the United States as Lafayette, he was a French aristocrat, freemason, and military officer who volunteered to join the Continental Army, led by General George Washington, in the American Revolutionary War. Lafayette was ultimately permitted to command Continental Army troops in the decisive siege of Yorktown in 1781, the Revolutionary War's final major battle that secured American independence. After returning to France, Lafayette became a key figure in the French Revolution of 1789 and the July Revolution of 1830 and continues to be celebrated as a hero in both France and the United States.

Lafayette was born into a wealthy land-owning family in Chavaniac in the province of Auvergne in south central France. He followed the family's martial tradition and was commissioned an officer at age 13. He became convinced that the American revolutionary cause was noble, and he traveled to the New World seeking glory in it. He was made a major general at age 19, but he was initially not given American troops to command. He was wounded during the Battle of Brandywine but still managed to organize an orderly retreat, and he served with distinction in the Battle of Rhode Island. In the middle of the war, he sailed for home to lobby for an increase in French support. He returned to America in 1780 and was given senior positions in the Continental Army. In 1781, troops under his command in Virginia blocked forces led by Cornwallis until other American and French forces could position themselves for the decisive Siege of Yorktown.

Lafayette returned to France and was appointed to the Assembly of Notables in 1787, convened in response to the fiscal crisis. He was elected a member of the Estates General of 1789, where representatives met from the three traditional orders of French society: the clergy, the nobility, and the commoners. After the National Constituent Assembly was formed, he helped to write the

Declaration of the Rights of Man and of the Citizen with Thomas Jefferson's assistance. This document was inspired by the United States Declaration of Independence, which was authored primarily by Jefferson, and invoked natural law to establish basic principles of the democratic nation-state. He also advocated the end of slavery, in keeping with the philosophy of natural rights. After the storming of the Bastille, he was appointed commander-in-chief of France's National Guard and tried to steer a middle course through the years of revolution. In August 1792, radical factions ordered his arrest, and he fled to the Austrian Netherlands. He was captured by Austrian troops and spent more than five years in prison.

Lafayette returned to France after Napoleon Bonaparte secured his release in 1797, though he refused to participate in Napoleon's government. After the Bourbon Restoration of 1814, he became a liberal member of the Chamber of Deputies, a position which he held for most of the remainder of his life. In 1824, President James Monroe invited him to the United States as the nation's guest, where he visited all 24 states in the union and met a rapturous reception. During France's July Revolution of 1830, he declined an offer to become the French dictator. Instead, he supported Louis-Philippe as king, but turned against him when the monarch became autocratic. He died on 20 May 1834 and is buried in Picpus Cemetery in Paris, under soil from Bunker Hill. He is sometimes known as "The Hero of the Two Worlds" for his accomplishments in the service of both France and the United States.

Post January 25th

Dear friends, to reiterate, we meet the two mysterious figures, Cagliostro, and Comte de St. Germaine in late 18th century France. Manly P Hall said they were both connected to the "*Orders of the Quest*" but added that Cagliostro was the "most maligned" man in history. Consequently, I was not surprised to find several articles supporting that view. However, I wanted to know why Manly P Hall felt the world misjudged Cagliostro. To that end I found an article on the web defending him, taken from an excerpt of, "THEOSOPHY, Vol. 26, No. 12, October 1938. Alessandro Cagliostro's "*Memoirs*", which candidly relates that he did not know either the identity of his parents or where he was born.

Today, his entry on Wikipedia reports Cagliostro was actually born Giuseppe Balsamo on June 2nd, 1743, to a poor family in Albergheria, Sicily. Evidently the strongest influence in Cagliostro's childhood was his teacher Althotas, an Eastern Adept. Despite appearing to follow Islam, Cagliostro apparently wrote, "The *true* religion was imprinted in our hearts." At the tender age of twelve years old, he and his teacher left home to visit Mecca and ended up spending three years in the Holy city.

History records Cagliostro entered Freemasonry on April 12th, 1777. Yet, the article mentions that while living in Egypt he communicated with the Temple-priests, speculating that these priests probably initiated him “into some of the Egyptian mysteries.” The author also thinks these priests may have inspired him to instigate “an Egyptian Rite in Masonry based upon these Mysteries”, with the goal of “the moral and spiritual regeneration” of the Human Race. Interestingly, the soon to be famous Marquis de Lafayette was one of Cagliostro’s first initiates. At the time of his initiation, Lafayette was “already a high Mason and the leader of the pre-Revolutionary period in France.”

Cagliostro found himself locked in the infamous French prison, the Bastille, for nine months on August 23rd, 1785. Despite being “honorably acquitted” he was still expelled from France, even if the “request” was civil. Arriving in England, the article reports that Morande, who I gather was Charles Théveneau de Morande, identified Cagliostro in his newspaper as a notorious 18th century villain. After Cagliostro proved he was not the villain, Morande printed a retraction apologizing for the wrong identification. Alas, proving that innocence is no defense against public opinion, despite the retraction the misidentification plagued Cagliostro for more than a century.

Although vindicated, Cagliostro was devastated by the accusation and decided to leave the British Isles. Travelling to Rome, he arrived during the “spring of 1789.” Shortly after his arrival, two men approached him requesting that he initiate them into Freemasonry. Unfortunately, unbeknownst to Cagliostro the two men were in reality “spies of the Inquisition.” As a result, December 27th, 1789, he was charged with being a mason and therefore “engaged in unlawful studies” and sentenced to death. Adding insult to injury, as he was awaiting his death in prison, the Inquisitors seized Cagliostro’s personal collection of “Masonic regalia” as well as a “manuscript on Egyptian Masonry.” Taking them to Bernini’s famous Piazza della Minerva, the officials ceremoniously burnt the collection in public.

While Cagliostro was in prison, “a mysterious stranger demanded an audience with the Pope”, who at the time was Pius VI, which was surprisingly granted. The audience resulted in the commutation of Cagliostro’s death sentence to “life imprisonment.” Nevertheless, “life” turned out to be under a year, since “exactly seven months later, on October 6th, 1790, the Paris *Moniteur*” announced Cagliostro’s death. Nonetheless, his entry reports his death five years later on August 26th, 1795. Madame Blavatsky had an interesting comment concerning this announcement:

H.P.B. says that “having made a series of mistakes, more or less fatal, he was recalled.” His downfall, she declared, was due to his weakness for an unworthy woman and to his possession of certain secrets of nature which he refused to divulge to the Church. A century and a half has passed since then. H.P.B. declared that Cagliostro’s justification must take place in this century -- a task in which Theosophists can do their part.

I am glad to include the Theosophical article in tracing the influence of the “*Light*” through the Melchizedek/Sophia consciousness throughout history. It is obvious to me that Cagliostro was a member of the “*Orders of the Quest.*” Furthermore, learning that Cagliostro “initiated” the “Marquis de Lafayette” was also very revealing, as he was “already a high Mason.”

Interestingly, according to his entry, “Portuguese author Camilo Castelo Branco credits the creation of the Egyptian Rite of the Freemasons and intensive work in the diffusion of Freemasonry” to Cagliostro, by “opening lodges all over Europe and by introducing the acceptance of women into the community.” The idea of an “Egyptian freemasonry” was maintained in Italy by the Rite of Misraïm, founded in 1813 by the three Jewish Bédarride brothers and in France, the Rite of Memphis founded in 1838 by Jacques Etienne Marconis de Nègre; these unified under Giuseppe Garibaldi as the Ancient and Primitive Rite of Memphis-Misraïm in 1881. Cagliostro’s initiating him into the Egyptian Rite explains why Lafayette was included in my investigation, but it made me wonder what the Egyptian Rite of Freemasonry was. Researching it, I was led to the Misraïm/Memphis rite’s entry on Wikipedia, which relates that we find remnants of the rite from the 18th century. These remnants are full of Egyptian alchemical, and occult referrals to a “structure of 90 degrees.”

Evidently, in 1784 Count Cagliostro created the “Rite of High Egyptian Masonry.” Moreover, between 1767 and 1775 he received “three very high hermetic degrees”, namely, the Arcana Arcanorum from the brother of the national Grand Master of Neapolitan Masonry. Afterwards he “introduced them into the Rite of Misraïm” establishing “a patent to this Rite.” According to the entry’s author, the Rite of Memphis was constituted by Jacques Etienne Marconis de Nègre in 1838, as a variant of the Rite of Misraïm. To do this, he combined “elements from Templarism and chivalry with Egyptian and alchemical mythology.” Today, the Rite of Memphis- Misraïm “is an international masonic organization”, operating in several nations, including South and North America and parts of Europe.

I was also intrigued by the Theosophical’s article mention of “a mysterious stranger” demanding an audience with Pope Pius (VI) while Cagliostro was in prison awaiting execution. Who was he, and what did he say to make the Pope commute Cagliostro’s

sentence to life imprisonment? History remains silent on his identity, but I wonder if Cagliostro's champion could have been the second mysterious man to have appeared in France during the 18th century, the Comte de St. Germain? Have a great day, love always, Suzzan.



Le-Gay_Portrait-presumed-to-be-Count-Alessandro-di-Cagliostro-1743-1795

Post January 26th

Dear Members, investigators assert that the Comte de St. Germain was an accomplished alchemist, fluent in eleven languages. Like Cagliostro, he was quite famous during the 18th century. According to Wikipedia, there are several views on the man, but as his entry appears to focus on the occult versions, I decided to look further. Due to my focus being on 18th century France, I looked for articles dealing with that period of his life. Thankfully I found the article entitled *Comte Saint-Germain, A Man Beyond His Time* by Reginald Merton. Saint-Germain was apparently in France at the start of King Louis XVI's reign. The article relates that while visiting Marie Antoinette, the philosopher "foretold events that would take place fifteen years later." Evidently, the Comte told her:

“The queen in her wisdom will weigh that which I am about to tell her in confidence... Not for long will the laws remain the protection of the good and the terror of the wicked. The wicked will seize power with bloodstained hands. They will do away with the Catholic religion, the nobility, and the magistracy’...”

Feeling the need to cement the urgency of the prophecy, Saint-Germain also requested an audience with King Louis. Unfortunately, he made the mistake of not including the king’s minister, Maurepas. Annoyed at being excluded, when the king told his minister what Saint-Germain foresaw, Maurepas spitefully lashed out, advising Louis to confine “a man who had so gloomy a vision of the future...” in the Bastille.

At the time, the Comtesse d’Adhemar was a patroness of Saint-Germain, so, Maurepas felt obliged to “acquaint her with this decision.” On the night of his visit to inform the Comtesse, a strange occurrence unnerved them both. While talking, the article says, “the attention of both of them was distracted by the sound of a door being shut.” Then the Comtesse called out in alarm, for standing in front of them was the imprisoned Saint-Germain.

One of the most contested facts about Saint-Germain, is the year of his death. As Mr. Merton’s article reports, even though “reliable witnesses” state that “he must have been at least a hundred years old in 1784, his death in that year cannot have been genuine.” He reasons this because a year later, Saint-Germain was “the French masons” choice to represent them “at the great convention.” As this convention was attended by Mesmer Saint-Martin, as well as Cagliostro, it is compelling evidence that Saint Germaine was alive in 1785. In addition, “Saint-Germain was received by The Empress of Russia”, the next year in 1786. There is further evidence of Saint-Germain not dying in 1784 from the Comtesse d’Adhemar, who relates having “a conversation” with the mysterious saint in “1789 in the Church of the Recollets, after the taking of the Bastille.”

On the personal note, Mr. Merton writes that Saint-Germain “left no arrogant memorial of himself such as a book. He worked for humanity, not for himself.” Summing up the Comte’s philosophy, our author concludes, “His philosophy was a Platonic Christianity, which combined Swedenborg’s visions with Martinez de Pasqually’s theory of reintegration. He taught that man has in him infinite possibilities.” The author also stresses that a man “must strive unceasingly to free himself of matter in order to enter into communication with the world of higher intelligences.”

The reference to St. Germaine appearing and disappearing reminded me of Manly P Hall's account of the mysterious stranger involved in the signing of the Declaration of Independence. As stated, in his *The Secret Destiny of America*, Mr. Hall related that a mysterious stranger encouraged the frightened delegates to sign the document. Under the sub-title of THE UNKNOWN WHO SWAYED THE SIGNERS OF THE DECLARATION OF INDEPENDENCE, we read:

"Faced with the death penalty for high treason, courageous men debated long before they picked up the quill pen to sign the parchment that declared the independence of the colonies from the mother country. For many hours, they had debated in the State House at Philadelphia, with the lower chamber doors locked and a guard posted-when suddenly a voice rang out from the balcony. A burst of eloquence to the keynote, 'God has given America to be free!' ended with the delegates rushing forward to sign.

...The American patriots then turned to express their gratitude to the unknown speaker. The speaker was not in the balcony; he was not to be found anywhere. How he entered and left the locked and guarded room is not known. No one knows to this day who he was."

Although earlier I speculated that the "unknown speaker" who reminded the patriots what it was they were fighting for, could have been a representative of the "Light" sent by *Great Spirit-Mind*, I think that the stranger may have been the Comte de St. Germaine. Regardless, from my research I was certain that Comte de St. Germaine was not only a member of the "Orders of the Quest", he was also a member in the Divine Consciousness of the "Order of Melchizedek." Regrettably, despite the Comte de St. Germaine's warning, shortly after the founding of Washington DC, the "Reign of Terror" began in France. This event was the "Shadow's" counteraction to the "Light" using the "paradigm busting" energy of Uranus to seed a new nation of equality and freedom. In France, the "paradigm busting" effect of Uranus was employed by the "Shadow" to instigate chaos and terror to further "his" agenda. Before I discuss the energetic ramifications of the "Reign of Terror", we will first take a brief look at the facts of this from the conventional history of the French Revolution, starting with King Louis XVI. Have a great day, love always, Suzzan.



Comte de Saint Germain 1691 or 1712 - 1784?

Everything about the Comte de Saint Germain is questionable, starting with his birth, which according to his entry is either 1691 or 1712. That said, historians believe he was “a European adventurer who achieved prominence in European high society of the mid-18th century due to his interest and achievements in science, alchemy, philosophy, and the arts. St. Germain used a variety of names and titles... While his real name is unknown, and his birth and background obscure, towards the end of his life he claimed that he was a son of Prince Francis II Rákóczi of Transylvania. He is said to have made far-fetched claims (such as being 500 years old), leading Voltaire to dub him ‘The Wonderman’, and that ‘He is a man who does not die, and who knows everything.’ Prince Charles of Hesse-Kassel is recorded as having called him ‘one of the greatest philosophers who ever lived.’ He associated himself with some of the top figures of the day including Casanova, Voltaire, and Mozart.”

Post January 27th

Dear friends, prior to my calling, whenever I heard the term French Revolution, I would immediately associate it with three historical individuals, King Louis XVI, Queen Marie Antoinette, and Napoleon Bonaparte. Originally, I associated the latter as responsible for the “Reign of Terror”, as Nostradamus’ famous first antichrist. Yet, I later found out that as he was only a soldier when the “Reign of Terror” began, he could not be responsible.

Therefore, in order to find the underlying causes of the French Revolution from the influence of the “*Light*” and “*Shadow’s*” perspective, I needed to examine several components. I will start by reviewing the historical facts for the ruler of France at the time, King Louis XVI, which are that he was born August 23rd, 1754, and came to the throne three months before his 20th birthday on May 10th, 1774 after the death of his grandfather Louis XV. Following an uprising on August 10th, 1792, in which he was deposed as king, he was arrested on charges of treason and brought to trial

in front of the National Convention, which naturally found him guilty. As a result, at the age of 38 he suffered the same fate as King Charles I of England, public execution. However, the method of beheading used on Louis was not an axe, it was the recent invention known as the guillotine.

The historical facts provide the nuts and bolts of King Louis XVI's life and death, but it does not provide us with an explanation of why he was executed. His entry mentions that initially King Louis was "beloved" by his people and that his downfall came through "his indecisiveness and conservatism." This suggested to some investigators that he was "a symbol of the perceived tyranny of the Ancien Régime." Bingo! That was where I needed to start, but with no clue as to what the "Ancien Régime" was, I turned to *Encyclopedia Britannica* and learned that it translates as "old order" and represented:

A Political and social system of France prior to the French Revolution. Under the regime, everyone was a subject of the king of France as well as a member of an estate and province. All rights and status flowed from the social institutions, divided into three orders: clergy, nobility, and others (the Third Estate). There was no national citizenship.

On Wikipedia's entry for Ancien Régime I learned more, as it cites the book, *Europe, 1450 to 1789: Encyclopedia of the Early Modern World*, which ties the Régime to the feudal system. The one difference being that the Ancien Régime was linked to the "Divine Right of Kings" or the concept of "absolute monarch." This archaic mode of governing was apparently "established in France under the Valois and Bourbon dynasties", who ruled from the 1300s to the 1700s, and would have been tailor-made for the "Shadow's" plan, as it was geared to incite resentment among the population. Like today's antagonism over 1% of the population owning and controlling the vast majority of the planet's wealth and resources, the Ancien Régime favored the aristocratic or noble classes granting them special privileges.

"Absolute monarch", was this not the very thing that caused the Civil War between the Cavalier Royalists that supported Charles I and the Roundheads, which supported Parliament? Although the French royal family was not involved in the war directly, Louis XVI did support the English royal family, by shielding the future kings, Charles II and James II in France. There is a saying that "if we forget history, then we are doomed to repeat it." Did King Louis forget history or for that matter was he guilty of trying to resurrect the Ancien Régime? There is another point to take into consideration here, Comte de St. Germaine warning the king of the coming revolution. As St. Germaine was not just a member of the "Orders of the Quest", but a member in the Divine consciousness of the "Order of Melchizedek", his

warning was instigated by the “*Light*.” Manly P. Hall also associated St. Germaine with the “unknown philosophers.” Therefore, King Louis XVI was not a tool of the “*Shadow*”, but then how do we explain his connection to “Absolute Monarchy.”

Under the sub-heading Absolute Monarch, his entry has some interesting comments. First, the author reminds us Louis was only 19 when his grandfather died and catapulted the teenager to the role of king. At the end of the 18th century, the concept of Enlightened Despot had lost favor with Europe’s masses and as seen in Great Britain, the rulers were moving to the parliamentary system. Although young, it seems that Louis was no fool either as in an effort to regain his popularity, he attempted to reform the French government. However, the author believes that although everyone considered him intelligent enough to be king, from the outset, despite being raised from 1765 as the heir apparent or Dauphin of France, his obvious vacillation and gentle nature were a handicap. Consequently, Louis appointed “experienced advisors” to help him with the day to day governing of France. One of them was the French economist the Baron de l’Aulne Anne-Robert-Jacques Turgot. The entry reports that “radical financial reforms” instigated by Turgot and Malesherbes “angered the nobles.” Since I had no idea as to what the reforms were, I looked Turgot up and learned that according to his page on *Encyclopedia Britannica*:

He introduced new methods to the peasant region he administered, substituting a small tax in money for the corvée (unpaid work required of peasants for the upkeep of roads), compiling a land register (cadastre) for tax purposes, and combating the famine of 1770–71, during which—despite opposition—he maintained the free commerce in grain.

When King Louis XVI selected Turgot for the position of “comptroller general” on August 24th, 1774, he implemented “Six Edicts.” The editor of Turgot’s page informs us that five of them were of little consequence, but the sixth, which abolished the corvée, elicited strong opposition. After learning that corvée meant “unpaid or free labor”, I could see why Turgot’s Edict angered the nobles because it cut into their profits.

King Louis was forced to dismiss Turgot and soon after Malesherbes handed the king his resignation. Both men were replaced by Jacques Necker, a staunch supporter of the American Revolution and foolishly “proceeded with a policy of taking out large international loans instead of raising taxes”, which predictably failed spectacularly. Disappointed, in 1783 Louis dismissed Necker, replacing him with Charles Alexandre de Calonne, who turned out to be an even worse choice, as his solution to the problem was trying to “buy” the country back into the black through

expanding public spending. Again, not surprisingly this economic strategy also failed. Appealing to his peers, in 1787 Louis summoned the “Assembly of Notables” in a desperate effort to stop the “blood loss”, to “discuss a revolutionary new fiscal reform proposed by Calonne.” However, when his peers learned “the extent of the debt”, their shock caused them to reject the proposal out of hand. Holding the king responsible for the situation, they demanded that he call for “the Estates-General”, which had not occurred since 1614. With no other choice Louis complied “in a last-ditch attempt to get new monetary reforms approved.” Regardless, the die was cast and “within” three months elected representatives of the new People’s Nation held most of Louis “executive authority.” When the Bastille was stormed on July 14th, it was the final nail in the coffin of the people’s faith in the monarchy.

It seems to me that although King Louis XVI may not have been that competent, he was no King Charles I either. The entry offers us a different perspective on the fated French king when it relates Louis’s words at the scaffold. “As Louis mounted the scaffold he appeared dignified and resigned. He attempted a speech in which he reasserted his innocence and pardoned those responsible for his death. He declared himself willing to die and prayed that the people of France would be spared a similar fate.”

So, if King Louis XVI was once “beloved”, then why did he become so detested as to warrant his execution? Some would reply that the Reason concerned his queen Marie Antoinette. Above I reported the French queen’s legendary reply of “let them eat cake” when she was told that the people were starving, yet her entry on Wikipedia relates “there is no evidence to support that she ever uttered this phrase. Modern historians now generally regard this phrase as a *‘journalistic cliché’* which first appeared in The Confessions of Jean-Jacques Rousseau.” Therefore, we need to examine this famous queen objectively, have a great weekend, love always Suzzan.



Storming of the Bastille July 14th, 1789

Post January 29th

Dear friends, in respect to Marie Antoinette, there is also the same consideration that I put forth for her husband to think of; namely, St. Germain's warning. Clearly, as a member of the "*Orders of the Quest*" warned the Queen, it demonstrates that she was not the "*Shadow's*" agent. Removing King Louis XVI and Marie Antoinette as the cause of the French Revolution, presented me with quite a problem. If the king and queen were not the "*Shadow's*" accomplices in "*his*" *coup de tat*, then who was? To answer that question took me on a long circuitous journey, which began with an investigation into the conventional history of Marie Antoinette on Wikipedia.

According to the entry for Louis XVI, he married the then fourteen-year-old Marie Antoinette on May 16th, 1770. As stated, she was the youngest daughter of the Holy Roman Emperor Francis I and Empress Maria Theresa. This was another indication to me of the queen's innocence, as Marie Antoinette's upbringing was under the influence of her progressive parents, who I discussed earlier. *Encyclopedia Britannica's* page on Marie Antoinette seems to toe the proverbial line, reporting that the French queen was responsible for the Revolution. Even so, I ask again why would the "*Light*" have an obvious member of the "*Orders of the Quest*", St. Germaine, try to warn her of the danger. Undoubtedly, there was something I was missing and since I often find obtuse and strange information on Wikipedia, I decided to start there. Her entry relates that when Louis to all intents and purposes checked out from depression "Marie Antoinette finally emerged as a politically

viable entity.” Amazingly, the author tells us rather than exacerbate the situation, “In her new capacity as a politician with a degree of power, the queen tried her best to help the situation brewing between the assembly and the king.” The author sums up the situation by writing that:

The continued poor financial climate of the country resulted in the 25 May dissolution of the Assembly of Notables because of its inability to get things done. This lack of solutions was wrongly blamed on the queen. In reality, the blame should have been placed on a combination of several other factors. ...too many expensive wars, a too-large royal family whose large frivolous expenditures far exceeded those of the queen, and unwillingness on the part of many ...aristocrats in charge to help defray the costs of the government out of their own pockets with higher taxes...

Learning that Marie Antoinette actually tried to help the situation definitively removed her as the tool that the “*Shadow*” used to incite this bloody revolution. Even so, this left me with the question, if not King Louis XVI or his Queen Marie Antoinette, then who? It could not be Napoleon Bonaparte either, although he became the first antichrist, as he was not in any position in the late 18th century. Reading on in the entry, I came across a strange comment:

“The political situation in 1787 began to worsen when the Parliament was exiled, and culminated on 11 November, when the king tried to use a lit de justice to force through legislation. He was unexpectedly challenged by his formerly disgraced cousin, the Duc de Chartres, who had inherited the title of Duc d'Orléans at the recent death of his father. The new Duc d'Orléans publicly protested the king's actions and was subsequently exiled.”

The comment that the king’s “disgraced cousin” the Duc de Chartres “challenged” the king made my ears prick up, so to speak, and I decided to find out who this man was. His entry on Wikipedia explained why I was alerted, as its author writes that Louis Philippe Joseph de’ Orléans, Duke of Orléans “actively supported the French Revolution” adopting the name “Philippe Égalité.” Despite the Duke falling victim to the guillotine, something told me I was on the right track. This was confirmed later in his entry when the author discusses the Duke’s involvement in the French Revolution. There was one particular notation on Wikipedia’s original entry that I found particularly telling. Although it is no longer there, I knew it was relevant, so I searched the web to find the reference. On the website *Historipedia* I found an article entitled “Louis Philippe II, Duke of Orléans”, which had the relevant passage and cites the source. The passage I was led to comes from Susan Nagel’s book *Marie Thérèse: The Fate of Marie Antoinette's Daughter*, pages 63 and 64:

The part Philippe d'Orléans played during the summer of 1789 is one of the most debated points in the history of the French Revolution. The royal court accused him of being at the

bottom of every popular movement and saw the 'gold of Orléans' as the cause of the ...storming of the Bastille...His hatred of Marie Antoinette, his previous disgrace at court, and his liberalism ...all seem to point towards his involvement. The Duke is also alleged to have deliberately withheld grain from the people of Paris, being a direct cause of the October 5th March on Versailles...

To my mind, the whole situation with Louis Philippe is ambiguous, as earlier on in the article the author comments on the Duke's popularity with the people of Paris because of his helping the poor during a famine. As I related earlier, many historians believe that one of the possible causes for the French Revolution was a major famine caused by the 1783 Laki eruption in Iceland. If the comment that Philippe de Orleans "withheld grain from the people" is true, then he is certainly a candidate for the "Shadow's" tool. Even so, reading the article I found a curious reference to him being "the Grand Master of the Masonic *Grand Orient de France* from 1771 to 1793, though he did not attend a meeting of the *Grand Orient* until 1777." Apparently, Louis Philippe "later distanced himself from Freemasonry in a letter dated January 1793, and the *Grand Orient* vacated his position on 13th December 1793." Since the source of this quote is from the *Encyclopedia of Freemasonry and its Kindred Sciences*, I am inclined to think it is genuine. However, on his entry for Wikipedia I found an even more interesting comment concerning the Duke's admiration for Jean Jacques Rousseau. As I was unfamiliar with this philosopher, I looked him up in my *Encyclopedia Britannica*. The excerpts below summed up his influence for me:

Rousseau was the least academic of modern philosophers and in many ways was the most influential. His thought marked the end of the Age of Reason... propelled political and ethical thinking into new channels... revolutionized taste, in music, then in arts. ...he taught parents to take a new interest in their children ...educate them differently... furthered the expression of emotion rather than polite restraint in friendship and love... the cult of religious sentiment among people who had discarded religious dogma. ...opened men's eyes to the beauties of nature... made liberty an object of almost universal aspiration.

Many historians believe that Rousseau's writing inspired not only the French Revolution, but also the Russian, as Lenin was an avid reader of the philosopher's writings. Nonetheless, identifying the Duke of Orléans as a follower of Rousseau does not identify him as the "Shadow's" tool either, so I needed to keep investigating.

We know that hunger can incite people to violently riot, but it seems that the Duke of Orléans possible manipulation of the starving masses is not the only way he "served" the "Shadow." An excerpt from the entry on Wikipedia reported that this man has had a "political impact" on all future "republican societies", because he

changed the way “republican societies view government. The excerpt stated: “Almost all politicians in countries with a democratic republic treat the time leading up to an election as he did. In today’s politics, most campaigns require a great deal of financial backing, as well as propaganda and advertising. Though his political activities may seem trivial to people today, Louis Philippe had a great influence on today’s politics.” Since this excerpt is no longer in his entry, I again searched the web for another possible source. I found it on the website ThefullWiki.com. To be fair, the site states that it does not provide references for its articles, nonetheless, as I was being guided to the information, below I present the relevant excerpts for your consideration:

“One of the greatest impacts Philippe left on the Revolution was that of the way he spread his political ideologies. As a man of great wealth, he used his money to spread his liberal ideas across the nation. His administration invented a form of political advertisement that people today may take for granted. He also surrounded himself with people to assist in the writing and spreading of the pamphlets, as well as hiring representatives to sit in for him at assemblies across France...Louis Philippe's political impact forever changed the way republican societies view government. Almost all politicians in countries with a democratic republic treat the time leading up to an election as he did. In today’s politics, most campaigns require a great deal of financial backing, as well as propaganda and advertising. Though his political activities may seem trivial to people today, Louis Philippe had a great influence on today’s politics.”

Leaving the question of whether the “Shadow’s” tool was the Duke of Orléans for the time-being, another clue for tracing the influence of the “Shadow” in France at this time, was the so-called September massacres. According to *Encyclopedia Britannica*, a month after the “overthrow” of King Louis XVI on August 10th, 1792, the masses got into their heads that “political prisoners” were plotting an uprising in their prisons as a prelude to “a counterrevolutionary plot.” Consequently, for almost a week from September 2nd to September 6th, the prisons of Paris and other cities were emptied of their occupants. The massacres themselves began during a prisoner transfer to another prison. On the way to the Abbaye prison a heavily armed gang launched a vicious attack on the prisoners. Over the “next four days” prisons throughout Paris fell victim to vicious gangs massacring helpless prisoners. At the time, the guards and prison authorities claimed to be unable to prevent the murder of approximately 1,200 prisoners, under the pretext of “a summary trial” by a self-appointed “popular tribunal.” Amazingly, 220 priests were among those killed in prison “for refusing to accept the Revolutionary church reorganization.” For me, the most relevant excerpt from the article states that:

“The September Massacres made a profound impression abroad, where they were publicized as proof of the horrors of revolution. The responsibility for the massacres became a political issue in party struggles in the ruling National Convention, where the moderate Girondins blamed their more radical enemies, especially Jean-Paul Marat, Georges Danton, and Maximilien de Robespierre.”

Accepting that the “September massacres” were the start of the Reign of Terror, these events were more of a chaotic orgy of violence by an out-of-control mob. Alas, the Reign of Terror was the systematic organized slaughter of the aristocracy of France. Officially, the name of the perpetrator responsible for this organized massacre is Maximilien Robespierre. Have a great day, love always, Suzzan



Queen Marie Antoinette 1755 - 1793

According to her entry on Wikipedia, Marie Antoinette Josèphe Jeanne, born on November 2nd, 1755 – 16 October 1793 “was the last queen of France prior to the French Revolution. She was born an archduchess of Austria, and was the ...youngest daughter of Empress Maria Theresa and Emperor Francis I.” After marrying Louis XV’s grandson Louis-Auguste, when the former died on May 10th, 1774, “her husband ascended the throne as Louis XVI, and she became queen.”

“Maria Antonia was born in the Hofburg Palace in Vienna, Archduchy of Austria... She was ...born on All Souls' Day, a Catholic day of mourning, and during her childhood her birthday was instead celebrated the day before, on All Saints' Day, due to the connotations of the date... Maria Antonia was raised together with her sister, Maria Carolina, who was three years older, and with whom she had a lifelong close relationship. Maria Antonia had a difficult but ultimately loving relationship with her mother, who referred to her as "the little Madame Antoine".

“...when she was seven, she met Wolfgang Amadeus Mozart, two months her junior and a child prodigy. Despite the private tutoring she received, the results of her schooling were less than satisfactory. At the age of 10 she could not write correctly in German or in any language commonly used at court, such as French or Italian, and conversations with her were stilted. Under the teaching of Christoph Willibald Gluck, Maria Antonia developed into a good musician. She learned to play the harp,[12] the harpsichord and the flute. She sang during the family's evening gatherings, as she was known to have had a beautiful voice. She also excelled at dancing, had "exquisite" poise, and loved dolls.”

The death of her older sister Maria Josepha from smallpox during the epidemic in Vienna in October 1767 made an everlasting impression on the young Maria Antonia... in her later life, she recalled the ailing Maria Josepha taking her in her arms. She told her that she would not be traveling to Naples to marry King Ferdinand IV of Naples, to whom she was betrothed, but for the family vault...”

As queen, “Marie Antoinette became increasingly unpopular among the people; the French libelles accused her of ...harboring sympathies for France's perceived enemies, including her native Austria. She was falsely accused in the Affair of the Diamond Necklace, but the accusations damaged her reputation further. During the French Revolution... the country's financial crisis was blamed on her lavish spending and her opposition to social and financial reforms proposed by Anne Robert Jacques Turgot and Jacques Necker.”

“...On 10 August 1792, the attack on the Tuileries forced the royal family to take refuge at the Assembly, and they were imprisoned in the Temple Prison on 13 August. On 21 September 1792, the monarchy was abolished. Louis XVI was executed by guillotine on 21 January 1793. Marie Antoinette's trial began on 14th October 1793; she was convicted two days later by the Revolutionary Tribunal of high treason and executed, also by guillotine, at the Place de la Révolution.”

Post January 30th

Dear friends, regarding the “Reign of Terror”, Maximilien Robespierre’s entry reports that before “Robespierre’s death, 1,285 victims were guillotined in Paris.” I do not need to wonder at him being used as an agent of the “*Shadow*”, because his actions speak for themselves. Until recently, most historians labeled him the “Architect of the Reign of Terror”, but like the Duke of Orléans, Robespierre’s role is complicated. On the face of it, because of Robespierre’s actions France would remain corrupted for many decades, which is seen in the tyrannical rule of Napoleon Bonaparte.

However, historians are divided on Robespierre’s role in the French Revolution and so I turned to an article written by Marc Bouloiseau on *Encyclopedia Britannica*. I chose his article for three reasons. 1) because Bouloiseau was writing a revisionist

view of his maligned countryman long before Robespierre's writings came to light, 2) he was born in 1907 and spent several decades as a French historian, writing his masterpiece, *The Jacobin Republic 1792-1794* in 1983 among others before he died aged 91 May 15th, 1999. And lastly, number 3) is his qualifications, which are: Former Secretary, Commission for the Economic and Social History of the French Revolution. Emeritus Teaching Assistant in History of the French Revolution, University of Paris.

Starting with the basic facts, Maximilien François Marie Isidore de Robespierre was born May 6th, 1758, in the French town of Arras, which was part of the historical northern province of *Artois*, known today as *Pas de Calais*. His father François Maximilien Barthélémy de Robespierre and his mother, Jacqueline Marguerite Carrault were married four months before their eldest son's birth. Over the next five years, Maximilien was joined by two sisters, Charlotte (1760), Henriette (1761), and a younger brother, Austin (1763). Since childbirth was a dangerous gamble during the 18th century, both for the child and the mother, when she conceived again later that same year, she had not had time to recover from her fourth child's pregnancy and birth and therefore was not healthy enough to go through another confinement. Consequently, not surprisingly when she gave birth in July the following year, not only was the child (a boy) stillborn, but Jacqueline died nine days later. Grief stricken over the loss of his wife, François abandoned his children to relatives, leaving Arras to travel Europe, He died thirteen years later in November of 1777 while in Munich, Germany. Charlotte and Henriette were left with their father's sisters, while Maximilien and Augustin were given to their mother's parents to raise.

Historians tell us that the young Robespierre was an exceptional child for that time and subsequently secured a scholarship to Paris' Collège Louis-le-Grand University. While studying for a law degree there, along with the classic philosophers he was introduced to the writings of Jean Jacques Rousseau. Graduating with honors in 1781 and armed with a law degree, Robespierre put what he learned from his studies into practice. Setting up shop in his hometown of Arras where both his father and grandfather had practiced law, a successful law practice supplied him with a "comfortable" life. Amazingly, according to Marc Bouloiseau during this period of Robespierre's life, this so-called architect of the Reign of Terror was recognized for being a philanthropist because he represented the less privileged. However, his outcry against an absolute monarchy might have been an indication of his future actions.

Jumping forward to the year 1789 when the seeds of Revolution were beginning to ripen, we find Robespierre aged 30 elected by the Third Estate, or the common

people, as one of eight deputies from his region, *Artois*. The deputies were to go to Versailles and become a part of the National Assembly, which evolved into the National Constituent Assembly that July, as the Assembly's main task was creating a French Constitution. Historian Marc Bouloiseau speculates that Robespierre made his first of over 500 speeches to the Assembly in May of 1789.

For most historians Robespierre and the Jacobin Club go hand in hand in orchestrating the French Revolution, but before it became the Jacobin club, it was Lafayette's Society of the Friends of the Constitution. Robespierre joined the Society soon after he arrived in Paris from Versailles in 1789, when the National Constituent Assembly relocated to the capital and within a year became president of the club.

Lafayette had formed this particular club in an attempt to keep the peace between the moderates, who favored working with the king in righting the country's problems, and the radicals, who were calling for an end to the monarchy altogether. His goal failed when Robespierre and half the members split from the more moderate members of the Society to form the left-wing political Jacobin Club. The official reason for Robespierre and his allies splitting from the club was because they felt it was not helping to move the revolution fast enough. Therefore, in 1792 the new faction became the Society of the Jacobins, Friends of Freedom and Equality, Jacobins for short.

Regardless of his position or affiliation with the Jacobin Club, when Robespierre was "appointed judge of the Versailles tribunal" that October, he dedicated his time and effort to serving the French people. Concerning this service, Marc Bouloiseau relates that Robespierre enthusiastically supported Lafayette's Declaration of the Rights of Man and of the Citizen, which became the prelude to the French Constitution of September 3rd, 1791, when the National Constituent Assembly became the Legislative Assembly. Robespierre was so supportive of Lafayette's "Declaration" that he asserted that French Law follow all of its dictates. He also argued for universal suffrage, as well as other liberties denied to the Third Estate. His pet peeve was with the crown's ability to veto legislation, followed closely by corruption in the ministries, as well as discrimination between races and religions. Noteworthy for our historian, Robespierre advocated for Jewish people and African slaves.

According to Robespierre's entry on Wikipedia, a quote from A. Forrester's book, *Robespierre, the war, and its organization in Robespierre* edited by Colin Haydon and William Doyle, reports that conflict with Austria was the catalyst the led to the end of King Louis XVI and his Queen Marie Antoinette, as well as more than two

thousand unfortunate souls caught up in the bloodlust. Nonetheless, as stated, in September 1791, the National Constituent Assembly became the Legislative Assembly. For some reason Robespierre decided to exclude himself from it, when he successfully proposed legislation that no deputy serving on the old Assembly should sit on the new one. Regardless of hobbling his official political aspirations, Robespierre was still politically active, he merely conducted it in the Jacobin Club. Despite facing the coming revolution, editors Haydon & Doyle tell us that “In February 1792, Jacques Pierre Brissot, one of the leaders of the Girondist party in the Legislative Assembly, urged that France should declare war against Austria. Jean-Paul Marat and Robespierre opposed him because they feared the influence of militarism, which might be turned to the advantage of the reactionary forces. Robespierre was also convinced that the internal stability of the country was more important. This opposition from expected allies irritated the Girondists, and the war became a major point of contention between the factions.”

I was a little surprised that Marc Bouloiseau’s article in *Encyclopedia Britannica* did not report that Robespierre countered the call to arms, with as the entry on Wikipedia relates “A revolutionary war must be waged to free subjects and slaves from unjust tyranny, not for the traditional reasons of defending dynasties and expanding frontiers.” Nonetheless, Bouloiseau does comment on Robespierre’s response to another outbreak of violence, namely, the *Champ de Mars* massacre. Apparently, Lafayette had led the National Guard to disperse a mob “demanding” that King Louis abdicate the throne. After a dragoon (soldier) was shot, the rest of the dragoons opened fire on the demonstrators, causing the deaths of several dozen people. Following this tragedy, Martial Law was enacted but as the radicals were now in charge, Lafayette resigned his commission and left Paris.

Irrespective of Robespierre’s support for Lafayette’s Declaration of the Rights of Man and of the Citizen, historians report that during this volatile time, it is obvious that these two men were not of the same mind over how to deal with the king. We know this because after Lafayette was implicated in assisting the king’s “Flight to Varennes” in June 1791, Robespierre accused his former Society “brother” of treason. Following the royal family’s failed attempt to escape they were arrested and imprisoned. The Tuileries Palace became in rapid succession, headquarters for the Constituent Assembly, Legislative Assembly, and later the National Convention. Even though Robespierre did not participate in the defining moment of the French Revolution, namely, the attack on Tuileries, known as the insurrection of August 10, 1792, which overthrew King Louis XVI, he publicly “exonerated” the Parisian mob for the September Massacres. Moreover, during King Louis’ trial in December 1792, as Bouloiseau’s article relates he argued eleven times for the king’s execution.

Robespierre's entry author relates that on August 16th, 1792, Robespierre delivered "a petition to the Legislative Assembly from the Paris Commune." This petition was to "demand the establishment of a revolutionary tribunal." As Bouloiseau's article makes no mention of the petition, I clicked on the link for the entry for the National Legislative Assembly. In its entry, I learned that it was formed after the storming of the Bastille three years earlier on July 14th, 1789, and consisted of 144 representatives or delegates. This is interesting because Robespierre's entry does not mention whether he was one of the delegates. Nevertheless, since he delivered a petition from them, I think it is highly likely that he was also one of the delegates. Apparently, this powerful body succeeded in removing Lafayette as Commander of the French Northern Army, forcing him and other officers loyal to the king to flee France. Remarkably, its entry relates that the Paris Commune essentially became the government during the insurrection and that it was ultimately replaced by the National Convention, to which Robespierre was elected as the first deputy for Paris September of 1792.

Demonstrating a classic example of the "*Shadow*" using men's false egos to add fuel to the fire, so to speak, "he" manipulated a division of the National Convention. The "*Shadow*" accomplished this by creating enmity between the delegates in where they sat. The Montagnards (mountaineers) took the highest benches, the "Manège" or Girondists sat directly below them, and the final group of independents known as "the Plain" were on the lowest level. This division, particularly between the Montagnards and Girondists was akin to the division between the Republicans and Democrats in the US Congress, with the Independents walking the middle ground.

Following King Louis' execution in January of 1793, the division between the Montagnards and Girondists reached boiling point. At this point, a friend of Robespierre, George Danton instigated another committee of nine men, known as the Committee for Public Safety to replace the short-lived Committee of General Defense formed in January. Interestingly, he was a Girondist, whereas Robespierre was a Montagnard.

When a group of radical Parisians known as *Sans-culottes* attacked the Convention, 29 Girondists were arrested and later executed. Robespierre joined the Committee for Public Safety on July 27, 1793, which according to the official timeline had launched the Reign of Terror the month before. Citing pages 178/179 of David Andress' 2006 book, *The Terror: The Merciless War for Freedom in Revolutionary France*, Robespierre's entry relates the author writes, "Terror was formally instituted as a legal policy by the Convention" September 5th, 1793, in a proclamation that

read, "It is time that equality bore its scythe above all heads. It is time to horrify all the conspirators. So, legislators, place Terror on the order of the day! Let us be in revolution, because everywhere counter-revolution is being woven by our enemies. The blade of the law should hover over all the guilty." Following the convention, the mass executions began with the execution of Queen Marie Antoinette within a month on October 16th, 1793.

I will not dwell on the particulars of this horrific time, but I will confirm that most historians agree at least 40,000 people went to the guillotine during the 14 months it continued. Apparently, it could have been much worse because as many as 300,000 Frenchmen and women were arrested between the convention of September 1793 and July of 1794. For the most part, children of the victims were spared this horrible fate, although some speculate that as many as 20 male teenagers under the age of 18 met their deaths during this time. Having said that I did find one mention of at least one instance concerning the grandchildren of Malesherbes, Turgot's fellow economic advisor to King Louis XVI, which gives specific details, lending more weight to the validity of the report. On the website answers.com I found a statement that: "The grandchildren of Malesherbes, the liberal statesman and legal philosopher who argued for moderation and defended Louis XVI at his trial, were guillotined before his eyes, immediately before he was executed himself, on 23rd April 1794. This was a particularly nasty moment in the Reign of Terror."

Robespierre discovered how efficient his laws made the business of dealing with "traitors" to the Revolution, when he was summarily arrested and executed "without trial" on July 28th, 1794. However, Marc Bouloiseau sums up the man in his article on Robespierre, saying:

Robespierre's enemies credited him with dictatorial power... Counterrevolutionaries and the rich condemned his egalitarian ideas, while popular militants accused him of lacking boldness. After his death, his memory was relentlessly attacked, and a great many of his papers were destroyed. History portrayed him as either a bloodthirsty creature or a timid bourgeois... in the 19th century... his most famous speeches were reprinted. His social ideal ...reducing extreme inequalities of wealth... and in ensuring work and education for all. He was a man of his times, of the Enlightenment...

So much for "man's" decisions during the "Reign of Terror", tomorrow we will look at the underlying energetic forces affecting the situation. Have a great day, love always, Suzzan.



Maximilien Robespierre 1758 - 1794

According to his entry on Wikipedia, Maximilien Robespierre was a “French lawyer and statesman, widely recognized as one of the most influential and controversial figures of the French Revolution. His vision was centered on forging a unified and indivisible France, establishing equality under the law, eradicating prerogatives, and staunchly upholding the principles of direct democracy.”

“Throughout his involvement in Estates-General, the Constituent Assembly, and the Jacobin Club, Robespierre fervently campaigned for the voting rights of all men and their unimpeded admission to the National Guard. Additionally, he advocated for the right to petition and the right to bear arms in self-defense. Robespierre played a pivotal role in the events that led to the Insurrection of 10th August 1792.”

“As one of the prominent members within the Paris Commune, Robespierre was elected as a deputy to the National Convention in early September 1792. However, he faced criticism for purportedly trying to establish either a triumvirate or a dictatorship. In April 1793, Robespierre advocated at the Jacobins for the mobilization of a sans-culotte army aiming at enforcing revolutionary laws and eliminating any counter-revolutionary elements. This call led to the armed Insurrection of 31st May – 2nd June 1793. The Montagnards now had unchallenged control of the convention. On 27th July he was appointed as a member of the influential Committee of Public Safety, which subsequently enacted the Reign of Terror. This appointment empowered him to effectively spearhead the reorganization of the Revolutionary Tribunal and establish a war cabinet in October 1793. Early December Robespierre accused Danton in the Jacobin Club, who showed too often his vices and not his virtue. Camille Desmoulins defended Danton and warned Robespierre not to exaggerate the revolution.”

“While consistently enjoying support from like-minded allies, Robespierre faced growing disillusionment among others due to the politically motivated violence advocated by the Montagnards. Gradually, members of the Convention began to turn against him and accusations

piled up on Thermidor. Robespierre was arrested and taken to a prison, but the jailers refused to comply with the order. Undeterred, Robespierre insisted on being incarcerated and was eventually persuaded by a delegation to join the Commune movement, which had mobilized a crowd in front of the Paris town hall that evening.”

“Subsequently, a decree was issued, declaring anyone leading an ‘armed force’ against the Convention as an outlaw. Robespierre sustained a jaw injury, though historical records remain unclear whether it was self-inflicted or a result of the ensuing skirmish. Approximately 90 individuals, including Robespierre, were executed in the following days.”

“A figure deeply divisive during his lifetime, Robespierre's views and policies continue to evoke controversy. Academic and popular discourse persistently engage in debates surrounding his legacy and reputation.”

Post January 31st

Dear friends, notwithstanding the secular and human causes for the Reign of Terror, apart from the influence of the paradigm-busting Uranus, this dark period was energized further by the Mayan Waves. In *Volume I*, I emphasized how the “*Light*” would be most successful during the Night, or inactive phase of the 6th Wave/Long Count. This was because, together with building civilizations the 6th Wave represents “Social inequality, slavery and monarchy.” Obviously, these traits were strongest during the active or day phase, which as of 1617 was the case. Nevertheless, as I stated above, in the second half of the 18th century, a new Wave’s influence mitigated the unspiritual aspects of the 6th Wave/Long Count, because, as Carl reports, the 7th Wave represents “Equality and the abolishment of slavery.” Unfortunately, as the 7th Wave also represents the abolishment of the monarchy, at that time, the “*Shadow*” used its energy in the French Revolution. However, as during the Reign of Terror, the 7th Wave was in its Night 1, or inactive phase, it is debatable as to how much the 7th Wave added to the “*Shadow’s*” impetus driving this abominable era.

Another factor I needed to consider was the spiritual influence Carl associates with the Days and Nights in the Mayan Waves. As we can see, Day 1 is represented by the “god of fire” and Night 1 the “god of the earth.” Volcanic eruptions rarely occur without warning. For instance, Mount Saint Helens in Washington State has centuries between its dormant and active phases. Therefore, there were changes inside the volcano long before the observable signs appeared two months before its massive eruption in 1980. With this in mind, I have to wonder at the Laki eruption of 1783 occurring so close to the influence of the “god of fire”, the “god of the earth,” not to mention the “goddess of water.” We are only looking at a cycle of decades

rather than centuries and I believe the cross-over of influence could be more pronounced.

Even if we just take the Day and Night 1, which Carl designates as a wave-length, a volcanic eruption clearly involves both the elements of fire and earth. Obviously, the heated (fire) magma would have been building throughout Day 1 and its actual eruption, which involves expelling large amounts of ash, (earth) occurring under the auspices of the “god of the earth” is just a little too coincidental to ignore. Another point I felt was crucial for me to remember was that the second half of the 18th century was the first time in nearly five thousand years that a universal energy, in the form of the 7th Wave entered the equation. So, let’s take a moment to consider the implications.

Almost immediately after reading Carl’s *Purposeful Universe*, we realized that his work involved consciousness evolution. Our assessment was confirmed with his reference to the Tree of Life in the book. Then in his next book *The Global Mind* he refers to the 8-sided partitioning of the human mind/brain coinciding with the start of the Mayan Long Count (6th Wave) in 3115 B.C.E. Carl’s conclusions seemed to fit perfectly with everything we were being shown. Even so it was not until comparing data in this treatise that I saw the importance of paying attention to the ebb and flow of the Mayan Waves.

Initially, I did not think the Waves were a part of the Universal/Divine plan to correct the “*Watcher’s mistake*”, discussed at length in *Volume I*. Yet, in reviewing Carl’s brilliant insight into the influence of the Waves, I realized that the Waves were being utilized by both sides. I say “utilized” because I view the Nine Waves as arbitrary waves of Creation, as Carl says.

At this point, I should state that although we have discussed our respective theories with one another, this treatise is completely independent of Carl’s work. It is only his generous spirit of allowing me to freely quote him that has enabled me to show the common threads in our theories. Throughout *Volume I*, I saw how compatible his conclusions on the Waves were. However, it became even more apparent in respect to the events surrounding the onset of the 7th Wave. Carl defines the 7th Wave as being responsible for ending monarchy and slavery, but more especially its focus is on equality. Clearly, the “*Light*” was waiting for the 7th Wave to implement the final phase of *Great Spirit-Mind’s* plan for New Jerusalem (AKA America).

Unfortunately, as the Waves are neutral, both sides could use their energy to their advantage, which we see in the Reign of Terror. It is for this reason that I felt

compelled to connect the first three segments of the 7th Wave together. Particularly, as the first three segments involve three elements. It is important to remember that transmuting the elements is the purpose for Life and our Spiritual Evolution depends on it, therefore, connecting the Laki eruption (Night 1) to the influence of the “goddess of water”, as well as the “god of fire,” and the “god of earth” may not be such a stretch. In *Volume I*, I addressed how the Life-Principle’s mass consciousness brought about disasters to mitigate an overwhelming influx of certain emotions. Incorporating the three deities of the 7th Wave, in respect to affecting the Laki eruption, means this event involved the emotions of ignorance, or hatred, confusion, and fear. As the eruption occurred before the Reign of Terror, I wondered what would cause an overabundance of these negative emotions and then it hit me, the Witch Craze. Clearly, burning thousands of women alive would illicit these emotions beyond measure. Laki’s eruption resulted in a great deal of death, allowing for many people who could not move forward to start again in a new incarnation. If my hypothesis is correct, then it would once again show how the “*Light*” could use any and all situations to further Spiritual Evolution.

Regardless of the Reign of Terror lasting for less than a year, (September 5th, 1793, to July 27th, 1794) its repercussions lasted a great deal longer. Have a great day, love always, Suzzan

