

GIOVANNI 'JOHNNY' CIRUCCI

ROMANS OF MASS DESTRUCTION

VOLUME 1

HOW THE VATICAN CREATED AND ENABLED SOME
OF HISTORY'S MOST MONSTROUS SERIAL KILLERS.

Romans of Mass Destruction

*How the Vatican created and enabled some of
history's most monstrous serial killers.*

Volume I: 54 A.D. to 1680 A.D.

by

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FOREWARD

It was George Santayana who in 1905 made the famous statement: *“Those who cannot remember the past are condemned to repeat it.”*

The history of Rome is written in the blood of martyrs and fearful is the record of her atrocities.

First pagan Rome and then papal Rome relentlessly persecuted the followers of Christ for no other reason than their fervent faith in the Word of God and steadfast refusal to adopt the moral imperatives of man over those of scripture.

When the light of truth had been almost extinguished, God raised up the Protestant Reformation to restore the authority of His Word which in turn unleashed a ferocious response from Rome and once more the streets of Europe were bathed in the blood of the saints.

It was by studying the prophecies of Daniel and the Revelation and the writings of the New Testament, that the reformers clearly identified the papal system as that “antichrist” system that would *“seek to change times and laws”* and *“persecute the saints of the Most High”*.

There could be no compromise with the system that had *“made the nations drunk with wine of her fornication”* and the corruptions of Rome were so clearly exposed that all who recognised them separated themselves from her.

Rome has not changed; her doctrines are still the same as they were in the Middle Ages. She is still the only church that has all three of the devil’s lies, which he told in Eden, enshrined in her catechism as truth’s to be believed. She boldly states: Thou shalt surely not die, thou shalt be as gods and by my own wisdom I shall distinguish between good and evil and replace the Law of God with my own precepts.

It is astounding that this system is today looked upon with so much favour and that she daily grows in power and prestige as she sits as queen and claims that she will regain the children she lost during the Reformation. Her

deadly wound is healed (Rev. 13:3), and kings and prelates once again frequent her corridors and seek her council.

It is for a time such as this that this book is written so that humanity can be reminded to tread carefully lest they should once again be entangled and face eternal ruin.

May the reader understand.

Dr. Walter J. Veith

Walter Julius Veith (born 1949) is a South African zoologist and a Seventh-day Adventist author and speaker known for his work in nutrition, creationism and Biblical exegesis with the Amazing Discoveries media ministry and on their international television network found in North America on Galaxy 19.

Veith was professor of the zoology department at the University of Cape Town and taught in the medical bioscience department. During this time the department was awarded a Royal Society London grant for zoological research.^[1]

After joining the Seventh-day Adventist Church he rejected the theory of evolution in favor of creationism^{[2][3]} and so [was forced] to give up teaching at the University of Cape Town.

As a creationist^[4] he speaks internationally on this and other topics. His lectures, videos, and books promote creationist and Adventist beliefs and doctrines. These include an evangelical understanding of the Bible with a very strong commitment to the Textus Receptus and the King James Version of the Bible. He also promotes a vegan diet and a belief in the imminent fulfillment of Biblical End Times and the return of Jesus Christ.

Veith has written a number of books, including Diet and Health and The Genesis Conflict, which gives a biblical perspective and evidence [which supports] young earth creationism.^[5] He is the keynote speaker of Amazing Discoveries, a non-profit worldwide ministry based in British Columbia, Canada. Amazing Discoveries conducts seminars

and streams by satellite, 24 hours a day, seven days a week on TV and satellite across North America and the world.^[6] ~ Wikipedia^[1]

Professor Walter Veith obtained his doctorate in zoology from the University of Cape Town in 1979. He believes that the theory of evolution does not provide a plausible explanation of our origins, and that the geological and paleontological data do not support evolution over long periods of time, but rather imply catastrophism, which is consistent with the Genesis account. He lectures internationally on this topic and has undertaken extensive tours to Europe, Africa, and North America.

Professor Veith's research field is nutritional physiology, concentrating on the effect of modern animal husbandry on the incidence of disease transferal to humans. This highly controversial topic is of vital significance in view of the increase in epidemics such as mad cow disease. His research concentrates on degenerative diseases caused by incorrect nutrition and particularly diseases such as osteoporosis, arthritis, and cancer. Professor Veith is also concerned about the impact of antibiotic use in producing a new breed of antibiotic-resistant bacteria, which are causing food poisoning epidemics around the world.

Professor Veith and his team have presented numerous lectures on the topic. Their research has been presented at international conferences on nutrition and disease, and their findings have proved that diet has a direct impact on numerous degenerative diseases.

Professor Veith is one of only five scientists in South Africa honored with the Royal Society London Grant for the Reconstruction and Development Program to establish a research climate in post-apartheid South Africa.

Professor Veith has written a number of books on the above topics:

Diet and Health presents the latest insights on health, including Professor Veith's research. **Diet and Health** is published by the prestigious scientific publisher Stuttgart Scientific Publishers

(Stuttgart Wissenschaftlicher Verlag), which publishes books for the medical profession and the pharmaceutical industry.

The Genesis Conflict is an eye-opening study of the evolutionary theory and the evidences of Creation found in the natural world and genetics. ***The Genesis Conflict*** is an excellent companion to Professor Veith's evolution DVDs.

Professor Veith is also deeply interested in the ecological deterioration of our planet and is convinced that this state of affairs has been predicted in Biblical prophecy. He is an ardent student of Biblical prophecy and trusts the veracity of the Bible, which he believes is proved by the science of archaeology as well as the fulfilment of numerous prophecies found in the Bible. He believes that the Bible has a message for modern humanity. Professor Veith's many lectures on all of his topics are available on video, and viewers find them unique, eye-opening, and controversial. ~ Amazing Discoveries^[2]

ACKNOWLEDGEMENTS

Originally, this started out as a joint effort between myself and a young investigator from England, Kieran Lawrenson.

Kieran came to my attention when someone recommended his excellent documentary *Child Catchers: The Devil is in the Detail*.^[3]

To my surprise, he very honestly and respectfully referenced my work. I say “surprise” because I disclose subject matter *verboden* in the “alternative media community”. Consequently, references and invitations to speak are as rare as hens’ teeth.

Communication ensued and, as usually happens when two honest people get in touch, so did a friendship.

Kieran had already amassed a sizeable amount of information connecting the mass-murder dots from England to Rome and I thought it would be worth a go to write this book together.

Alas, Kieran’s spare time disappeared when he picked up a second job so I have received the benefit of his initial research without attempting to work the finished product together.

I think I was foolish for trying as, to me, more than one person writing a book is like more than one person driving a car simultaneously. There is one vision for where you want to go and how best to get there and the one with that one vision should do the driving lest there be an accident.

But Kieran remains a friend that I am indebted to as I am all of my team.

Speaking of which, this book would not be possible were it not for the contributions of Doc Felipe, Hawkeye, Professor REPLY-ALL George and Greg, Master of the Graphic Arts, as well as Eric Bowman, a friend from up north with excellent information, especially given his youth.

INTRODUCTION

My goal as an author, researcher and investigative journalist is never to give my own opinion, rather to present you with the reports of others that prove my point.

There are, therefore, a *lot* of citations, many of them from older sources which are sometimes difficult to read, even in English.

I have forgone my convention of “italics suspended” because, although it’s easier on the eyes, I prefer citations to be immediately visible as such.

I have taken the liberty of breaking up many a run-on paragraph for you.

I have also corrected the European confusion between apostrophes and quotation marks; they seem to haphazardly use both!

But, to me, consistency and common sense are more important than strictly obeying every grammatical rule as there are confusing exceptions to every rule, usually needlessly so.

I’ve also allowed “European” and “Old English” spelling and / or grammar to give the reader the feel of the time or place of the citation.

Some passages may seem redundant, going over facts or incidents more than once. History can get complicated and it helps to see things more than once.

Language is the possession of the people, not a weapon of the Elite.

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This Team
together
having raged and wept in this Thing
that clothes our Spirits
thirsting for Justice
inflamed in the Red
crimson footprints on the White
and the Journey into the Black
of Masculinity
where a Man
can wear pain
and sorrow and still express
the raging
Joy of Life
being quiet
when the desire
to yell with a voice so loud
causing trees to bow and splinter and break
in violence
to, instead
quietly take the hand of a neighbour
a brother
a sister
a child
to Dance
and the sound of the laughter of the little children
as they climb
this Tree

these Wild Olive Branches
a Safe Place
that is this Fellowship (Thank You for this Fellowship)

Blessed are those who mourn
Blessed are those who long and thirst for Righteousness
As we long for righteous judgement ...

May It Be ...

Violent.

But You, alone, are Judge.

~ Hawkeye, 13 November 2019

PREFACE

After writing [*Eaters of Children*](#)^[4] I didn't think that there were any dark recesses left in Hades.

The idea that the ritual abuse, torture, trafficking and murder of children is the gateway to power, regulated by the Catholic Church *should* have been as dark as it gets.

But it isn't.

When I put together the details surrounding mass-murdering cannibal Jeffrey Dahmer, it never occurred to me that Dahmer was the rule, not the exception.

Chapter 1

Locusta of Gaul

13 October 54 A.D. *Tiberius Claudius Caesar Augustus dies by apparent poisoning.*

The ability to murder seemingly free of consequences has held an allure running back to Cain.

The lust to do so has an equally primordial source.

The use of selective murder for political gain adds a powerful impetus to dedicate knowledge and resources towards untraceable homicide.

The two agendas seem to have intersected with Locusta of Gaul whose career in mass murder via poison was rewarded by Roman authorities.

While Jesus was working with wood in Nazareth, Rome had a General cutting a swath across northern Europe named Germanicus.

He is likened to Alexander of Macedon because, despite his good looks and military prowess he died at 33 under mysterious circumstances.

His daughter, Agrippina (the younger sister of Caligula), would go on to become Empress next to her husband Claudius, who was also her uncle.

She did not marry for love.

Agrippina waited for the right time to dispose of her husband / uncle in order to empower her son, Nero, whom Claudius (perhaps foolishly) adopted.^[1]

Under this great burden of anxiety, [Claudius] had an attack of illness, and went to Sihuessa to recruit his strength with its balmy climate and salubrious waters. Thereupon, Agrippina, who had long decided on the crime and eagerly grasped at the opportunity thus offered, and did not lack instruments, deliberated on the nature of the poison to be used. The deed would be betrayed by one that was sudden and instantaneous, while if she chose a slow and lingering poison, there

was a fear that Claudius, when near his end, might, on detecting the treachery, return to his love for his son. She decided on some rare compound which might derange his mind and delay death. A person skilled in such matters was selected, Locusta by name, who had lately been condemned for poisoning, and had long been retained as one of the tools of despotism. By this woman's art the poison was prepared, and it was to be administered by a eunuch, Halotus, who was accustomed to bring in and taste the dishes.

All the circumstances were subsequently so well known, that writers of the time have declared that the poison was infused into some mushrooms, a favourite delicacy, and its effect not at the instant perceived, from the emperor's lethargic, or intoxicated condition. His bowels too were relieved, and this seemed to have saved him. Agrippina was thoroughly dismayed. Fearing the worst, and defying the immediate obloquy of the deed, she availed herself of the complicity of Xenophon, the physician, which she had already secured. Under pretence of helping the emperor's efforts to vomit, this man, it is supposed, introduce into his throat a feather smeared with some rapid poison; for he knew that the greatest crimes are perilous in their inception, but well rewarded after their consummation. ~ Tacitus 12.66-67^[5]

It must be noted that, before the turn of the first century, there were poisons available to assassins that provided a shockingly specific series of effects. As these stories unfold, we will see “historians” and “journalists” mock even lesser capabilities 1500 years beyond this. They are either incompetent in their work or corrupted and compromised.

After the death of Claudius, Nero rose to the throne but soon began to clash with his mother whose lust for power was not appeased by the success of her plot. He first attempted to marginalize her by removing her honors and then, later, removing her physically by expelling her from the palace and forcing her to live in a Misenum estate without bodyguards (which would leave her vulnerable to assassination, herself).

It wasn't enough. When she didn't die or disappear indirectly, her son had her killed by his open order.

But Locusta, the family poisoner, was spared execution because of her usefulness.

[Nero] began his parricidal career with the death of Claudius, for even if he did not instigate that Emperor's murder, he was certainly privy to it, as he freely admitted, and thereafter was wont to praise mushrooms, by means of which his adoptive father was poisoned, as the "food of the gods" in accord with the Greek proverb.

After Claudius's death, he abused his memory in every way, in both words and actions, accusing him of idiocy or cruelty, it being a favourite joke of his to say that Claudius being dead could no longer "entertain mortal life" stressing the first syllable of "entertain". He set aside many of Claudius's acts and decrees as the work of a feeble-minded old man, and enclosed the place where Claudius was cremated with nothing more than a low makeshift wall.

He tried to do away with Britannicus^[ii] by poisoning him too, no less through envy of his voice, which was more mellifluous than his own, than for fear that his father's memory would win him greater popular approval. He procured the venom from a certain Lucusta, an expert in such substances, summoning her when the poison's effects proved sluggish, flogging her himself, and claiming she had provided him with medicine not poison. When she explained she had used a small dose to save his action from detection, he replied: "Do you think I'm afraid of the Julian law?" before insisting that she prepare the fastest-acting most certain mixture she knew, before his eyes, in that very room. He tested it on a kid, but the creature took five hours to die, so he had her make a more concentrated brew and gave it to a pig which died on the spot. He then had it administered to Britannicus with his food. The lad dropped dead after the very first taste, but Nero lied to the guests claiming it as an instance of the epileptic fits to which the boy was liable. The next day he had Britannicus interred, hastily and unceremoniously, during a heavy downpour.

Lucusta was rewarded with a free pardon for past offences, and extensive country estates, and Nero also provided her with a stream of willing acolytes. ~ Suetonius^[6]

Nero's aloof greed is perfectly embodied by the story of Cassius Dio claiming that, during the terror that was the Great Fire of Rome in 64 A.D., the Emperor found it amusing to dress in stage costume and sing the "Sack of Ilium" while citizens of all strata lost lives and property. ^[iii]

Starting with discontented Legions in northern Europe and followed by his own Praetorian Guard, Rome deposed Nero and he committed suicide four years later.

When the elderly Servius Sulpicius Galba took to the throne, he felt Locusta's crimes outweighed her dangerous usefulness and he had her executed; one of his more useful acts during his very short seven-months as Emperor before he was murdered by Marcus Salvius Otho who only managed to hold power for *three* months.

Locusta of Gaul was a mass-murderer — a homicidal sociopath — but she found use at the hands of power-players in Rome.

You will be shocked to read in the following pages that this pattern has been maintained through to the present day.

Chapter 2

Gilles de Rais, a.k.a. “Bluebeard”

1432 A.D.: *Little boys begin disappearing from the village of Champtocé-sur-Loire, France.*

The legend of “Bluebeard” was promulgated and exploited by Catholic propagandists like Hungarian opera composer Béla Bartók (Serbian Roman Catholic on his mother’s side) who have spun yarns about a French Aristocrat who was as wealthy as he was sinister. “Bluebeard” repeatedly married beautiful young women only to secretly torture and murder them.

In Bartók’s opera “Bluebeard’s Castle”, the protagonist’s final conquest, “Judith” almost joins her predecessors until a last-minute prayer is answered and her brothers intervene to save her and kill her tormentor.

Interestingly, “Judith” is derived from the Hebrew, “a woman of Judah”; Judah being the Messianic tribe of Jacob/Israel.

The truth is far more disturbing. Rather than adult women, the real “Bluebeard” preyed upon little boys.

Yet Catholic writers (particularly Frenchmen) have hidden this mass-murderer of the Devil’s Simulation^{[\[iv\]](#)} in plain sight by slightly altering his story for their exploitation and aggrandizement.

Serial killer author David McGowan noted that de Rais was born into a wealthy French family of Catholic Aristocracy.



“Bluebeard” hands his new wife, Judith, the keys to every room in his extravagant castle, strictly forbidding her from only one.

French Roman Catholic artist Gustave Doré, 1862. (Wikimedia Commons) *Born in 1406 in the “Black Tower” of his family’s castle at Champtoce, Gilles de Rais was the eldest son of one of the wealthiest men in all of France, Guy de Rais. Gilles’*

mother was Marie d'Craon, the daughter of Jean d'Craon, who was also one of the wealthiest and most politically powerful men in the country.

In 1415, Guy de Rais was reportedly gored to death by a boar while hunting.

That same year, Gilles' mother died as well, as did her brother, Amaury d'Craon, who was slain in the legendary battle at Agincourt.

[v] As Amaury had been Jean d'Craon's only son, the rapid succession of deaths left young Gilles de Rais as the sole heir to both the de Rais and the d'Craon family fortunes. In 1420, Gilles kidnapped and then married his cousin, Catherine de Thouars, whose family had vast land holdings adjacent to the properties owned by the de Rais and d'Craon families. At just sixteen years of age, Gilles de Rais stood poised to become the wealthiest man in France — by some accounts, possibly the richest man in all of Europe. ~ McGowan^[7]

This combined with almost no parental love, guidance or discipline was the makings of a monster.

De Rais's parents died in 1415, leaving the eleven-year-old Gilles in the care of his rich thug of a maternal grandfather, Jean de Craon. Instead of educating the child with books and Latin (as he had promised Gilles's parents) and passing on to him a grandfather's wisdom and care, Jean left de Rais with only the most minimal schooling or supervision. In doing so, says [Catholic seminarian Georges] Bataille [(1897 – 1962)], he created a wild young pit bull of a child, free to explore any path, criminal or not, to which he was inclined. ~ Morrison^[8]

The “Bluebeard” moniker is supposedly derived from the unique contrast of having fair hair with a beard so black it gave off a blue sheen.

Gilles, it may be added, was a well-built man,³ of majestic stature, with an engaging countenance;⁴ in his youth, indeed, he had been handsome and graceful.⁵ And if the traditional description of his countenance, to which allusion has previously been made, be in a measure accurate, his appearance in his last days must have been very striking. It is by no means unusual to meet men with dark hair and fair

beards and moustaches, but Gilles, so tradition asserts, had fair hair with dark eyebrows and a black moustache and beard; his sunken eyes were blue, we are told, his lips thin, and his cheeks pale. ~ Vizetelly^[9]

Much detail on de Rais can be found in the third volume of *A History of the Inquisition* by historian Henry Charles Lea (1825 – 1909).

Lea was a Philadelphia Quaker who married Irish Catholic Frances Anne Carey, the daughter of well-connected Irish publisher Mathew Carey.^[vi]

Helen Morrison's assessment as a medical professional "expert" on "serial killers" was a confirmation of what Lea had written a century before; that the child of privilege had grown into a man of monstrosity.

... the life which promised so much in camp and court was blighted by the fatal errors of his training. The death of his father while he was a child of eleven left him to the care of a weak and indulgent grandfather, Jean de Craon, whose authority he soon shook off. His fiery nature ran riot, and he grew up devoured with the wildest ambition, abandoned to sensual excesses of every kind, and with passions unrestrained and untamable.

When on trial he repeatedly addressed the wondering crowd, urging all parents to train their children rigidly in the ways of virtue, for it was his unbridled youth that had led him to crime and a shameful death... ~ Lea^[10]

Such a person was perfect for injection into the needless bloodbaths of warring between Elites of Europe as they lusted after property, wealth and possessions.

The broad overview of these conflicts has been labeled "The Hundred Years' War" roughly from 1337 to 1453 and mostly driven by the English Catholic Plantagenets against the French Catholic Valois.^[vii]

De Rais became a warrior under the tutelage of two men: Guillaume de La Jumelliere, an Angevin lord and military adviser, and Georges de La Tremoille, a politician so close to King Charles VII that he was considered to be the prime minister. With Joan of Arc in the Battle of Orleans, de Rais proved ... unstoppable... ~ Morrison^[11]

The conflict went poorly for the French Aristocrats until a young maiden appeared as if “sent by the Virgin Mary, herself.”

In 1428, a 16 year old girl named Jeanne d’Arc of Bar, led by an elder male relative, approached the garrison commander at Vaucouleurs, Robert de Baudricourt, and told him that she must be at the king’s side if France were to ever beat the English / Burgundian alliance. She was mocked and rebuffed, but she had the ear of an Aristocrat named Jean de Metz, who considered her disturbingly sincere. She received a second meeting with de Baudricourt and predicted a French victory at Rouvray, outside of Orléans.

Not only were the French expected to lose Rouvray, but the battle had not but commenced as the teen made her claim.

Several days later, the French had won at Rouvray and messengers brought the news.

Astounded, de Baudricourt gave the teen escort to Chinon, where an uncrowned Charles VII held up.

Jeanne was given a private audience with the would-be king and told him that 3 years previously, she had started to see visions of the Archangel Michael, Saint Margaret and Saint Catherine of Alexandria. They told her that she would lead France to victory and that she must see Charles VII crowned in Reims, over 800 miles north-east of Orléans, in the heart of Burgundian territory.

With nothing to lose, Charles sent the teen along with the very next relief effort. She arrived in Orléans in 1429.

Although Jeanne was not taken seriously by the command at Orléans, she was given armor and a special banner based upon her visions that depicted Christ and the Virgin; “ Jhesus Maria ”.

She rode out at the head of a rare event; a French offensive into English territory. She received an arrow to the neck and shoulder where she was unprotected.

After being treated, she immediately rode back into the fray. Upon seeing their “mascot”, the French forces fought as if inspired — as

*they were. They drove through the English and captured the fortress at **bastille de Saint-Loup**.*

The date was April 29th, 1429. By the 8th of May, the siege of Orléans was broken.

Now French generals listened intently to what the young maiden had to say and the battle strategy was changed: drive north-east to Reims.

Although she claimed to have never killed anyone in combat, she is said to have had a keen sense of strategy —

“I loved my banner forty times better than my sword. And when I went against my enemy, I carried my banner myself, lest I kill any. I have never killed a man.” ~ Trask⁸⁴

~ [Secret History](#), Cirucci^[12]

Jeanne d'Arc might have perished when she was wounded outside les Tourelles had it not been for the Knight who stormed to her side to recover her; none other than Gilles de Rais.

After Orléans, the French pushed towards Paris. Along the way it was determined to relieve the British and Burgundian siege of Compiègne, some 54 miles north-east of the capitol.

Jeanne led a strike against an outpost at Margny but advanced warning was leaked to the enemy and reinforcements quickly outnumbered the French. She ordered a retreat back to Compiègne, taking up the rear of the force as its leader, responsible for all in front of her.

The bulk of the column safely entered the city gates but the garrison commander, Guillaume de Flavy, ordered the gates closed before the rear echelons could be recovered, thereby betraying them into the hands of their English pursuers.

At best, de Flavy was an incompetent coward, sacrificing the column's rear guard and the tactician who had handed the crown to Charles VII, out of fear that the open gates would allow the English into Compiègne.

At worst, de Flavy betrayed Jeanne d'Arc and the French people in order to maintain the control of the ruling Elite; an agenda which superseded the

outcome of the “Hundred Years’ War” which was manipulated by those same Elites but fought, bled and died for by commoners.

It is possible that, after Orléans, Jeanne d’Arc had outlived her usefulness to the Aristocracy. The fact that she was a woman, idolized (some say worshipped) by the peasantry, adept at both tactics and strategy, and dedicated to a cause above her own aggrandizement made her exceptionally dangerous. ^[viii]

Today, “Joan of Arc” is known as a “Saint” of the Catholic Church, an icon of martyrdom who fell at the hands of “Protestant” England.

Erased from history are the circumstances of her death.

English and French Catholics collaborated in her prosecution and when she astounded her Inquisitors with learned and erudite answers to their questions, she was turned over to the premier Catholic university of France (perhaps in the world, at that time), the Sorbonne.

Unable to find a capital offense in her conduct, her Inquisitor —

Bishop ... Pierre Cauchon ... floundered until latching upon a single issue; Jeanne’s short hair and male clothing. She had made these adjustments to facilitate the male activities of riding in battle and being in the company of men.

Unfortunately for her, Catholic Canon allowed that such activities constituted “heresy”. ~ [Secret History](#), Cirucci^[13]

Some interesting sources on this come from the far-Left, such as militant homosexual atheist Arthur Evans who was born in 1942 and, befitting his obsession with “witches”, died on September 11th, 2011.

Evans fixated on Jeanne d’Arc’s wearing of men’s clothing, cropping her hair and going about armed, ^[ix] spinning it as “transvestism” which, according to Jeanne, it was not.

*When brought before the court, Joan refused to promise to wear women’s clothing, even though her refusal meant she couldn’t receive communion. What’s more, she insisted that her transvestism was a **religious** duty, saying: “For nothing in the world will I swear not to*

arm myself and put on a man's dress; I must obey the orders of Our Lord" (T. Douglas Murray, 87).

To the judges, it was bad enough that Joan had been wearing men's clothing. But to say this was a religious duty was heresy! ...

*The sell-out French faction that had captured Joan called her **homasse**, which was a derogatory word in Old French meaning masculine woman (Lightbody, 60).*^[14]

One can sympathize with the young woman considering the advantage of freeing herself from the cumbersome garments expected of her gender and the ability to defend herself with arms about her person. But this does raise the question of how much she exploited the claim that the idea was given her by a Divine vision.

Although Evans was an atheist, he spent his time in cities completely controlled by Rome; living in San Francisco and "wintering" in Seattle. The "successful" and "renowned" book cited above about "witchcraft" and the so-called "gay counter-culture" was published out of Boston; another devoutly Catholic city.

Each of those cities is dominated by a Jesuit university and each of those universities have names that deceptively imply the college is public; the University of San Francisco, the University of Seattle and Boston College, not to be confused with Boston University...or maybe it is meant to be confused.

Sadly, each of those cities shows the mark of being controlled by the Great Harlot of Babylon; Rome.

Boston was the location for multiple psychological operations to mask or increase Rome's fascist control. In 2013 was the infamous Boston Marathon "bombing"; a "false flag"^[x] facilitated by traitors for Rome at the local, State and national level.

Fifteen years earlier, agents for Rome gave the people the "justice" they demanded as their children continued to be raped by Priests on a scale that is, without exaggeration, a war crime.

The focus was placed upon a single Priest (when the perpetrators are legion); Father John J. Geoghan.

Geoghan was defrocked in 1998 (an extreme rarity), then later prosecuted (another extreme rarity). At that point, it was finally safe for the Jesuit-trained Catholics, led by an unmarried Jew, at the Boston Globe, to be “journalists”. The result was the now-famous “Spotlight” investigation.

Nearly fifteen years after that, it was safe to again propagandize the valiant efforts of the Globe’s “Spotlight” team in a movie of the same name that was quickly awarded “Best Picture”.

In 2014, Seattle “elected” far-Left Catholic Ed Murray as Mayor. It was well-known to all that Murray is an overt homosexual who had “married” his “partner” Michael Shiosaki just the year before in an Episcopal ceremony. What wasn’t as public was that Murray is also a pedophile who adopts little boys to rape them^[xi] with that same “partner”; crimes for which he was never prosecuted. Perhaps his time in a Jesuit seminary^{[15], [16]} helped insulate him. In fact, he arrogantly claimed the lack of prosecution proved his innocence and, despite numerous complaints of abuse from his victims (including a relative), he refused to resign.

When the outrage became overwhelming, Murray finally stepped down in 2017. The far-Left Catholic homosexual Mayor of Seattle was then replaced with a far-left Catholic homosexual (this time a woman), Jennifer Anne “Jenny” Durkan.^[xii]

But San Francisco may be the worst example; it is the base of operations for the “Bohemian Club” — a notorious secret society of extreme sexual deviants controlled by the Roman Catholic Knights of Hubertus. Their wooded retreat, “the Bohemian Grove”, is well known as a location where the worst debauchery takes place, including the rape, torture and ritual slaughter of children.

At the Presidio in San Francisco, the small children of soldiers were raped and tortured by “Satanists” such as United States Army Lieutenant Colonel Michael Aquino.

As citizens became aware of the crimes that were being committed against their children, propaganda was created to quell the unrest. When it was

obvious that police, prosecutors and judges (many of them Roman Catholic) were failing to protect their children, it was told to them that law enforcement needed help. The pictures of missing children were placed upon milk cartons so that aware and alert parents might report them to the proper authorities. The “poster child” for this effort was 10 year-old Kevin Andrew Collins who was snatched off of “Masonic Street” while coming home from St. Agnes, a Jesuit-run school and church. ^[xiii]

Witch Is it: Pagan or Prophetess?

Jeanne d’Arc is a unique figure in history, prosecuted and burned alive by Rome only to be canonized centuries later.

Homosexual Leftists like Arthur Evans have been excited to appropriate Jeanne as an icon of their “values” which usually involves half-truths and spin.

This almost always involves taking the crimes of Rome and erroneously ascribing them to Christianity. ^[xiv]

Not only did Joan wear men’s clothing as a religious duty, but in the eyes of her judges she did something else just as bad — she acted masculine. Contrary to the Christian view of womanhood, she was bold, self-assertive, strong willed, and contemptuous of her captors.

In article sixty-three of the original indictment, the judges condemn[ed] her for “allowing herself a tone of mockery and derision such as no woman in a state of holiness would allow” (T. Douglas Murray, 363). The judges were horrified that Joan had rejected the traditional woman’s role: “She disdains also to give herself up to feminine work, conducting herself in all things rather as a man than as a woman” (Murray, 348). The fact that Joan had led male troops in battle and had even given them orders seemed to her judges another sign of heresy: “In contempt of the orders of God and the Saints, Jeanne, in presumption and pride, hath gone so far as to take command over men...” (T. Douglas Murray, 359). ^[17]

As a dedicated homosexual atheist, Evans fixated upon his agenda but did so with fair scholarship, asking the honest question usually avoided by “historians”; “Was Joan of Arc a lesbian?”

The judges were interested in Joan's relationship with other women. In the summer of 1424, Joan had left her parents against their will and went to live with another woman, La Rousse ("The Red"), who lived in Neufchateau. La Rousse, it turns out, was an innkeeper, which is interesting since inns in the Middle Ages were often brothels. In article eight, the judges accused Joan of hanging out with prostitutes:

"Towards her twentieth year, Jeanne, of her own wish, and without permission of her father and mother, went to Neufchateau, in Lorraine, and was in service for some time at the house of a woman, an innkeeper named La Rousse, where lived women of evil life, and where soldiers were accustomed to lodge in great numbers. During her stay in the inn, Jeanne sometimes stayed with these evil women" (T. Douglas Murray, 344).

The judges also questioned Joan about her relationship with another woman, Catherine de la Rochelle. Joan admitted to the judges that she had slept in the same bed with Catherine on two successive nights, but that her reason for doing so was religious. Joan claimed that Catherine told her she often had visions of "a lady" at night, and Joan said she wanted to see this lady too. Whatever her reason, Joan admitted to sleeping twice with Catherine (W. S. Scott, 97).

The judges were interested in Joan's sex life, and had her examined by a panel of women to determine if she was a virgin. They reported that she was. ^[18]

Evans was eager to turn "Christian" (Catholic) "Saint Joan" into butch Joan, divine queen of witchery. He did have some small research towards that end.

Joan's behavior at her trial was hardly that of a Christian saint. When she was asked to swear to tell the truth on the Gospels, she repeatedly refused. Usually, after much haggling back and forth at each session, she would give in (partially) by swearing on the missal (which is the liturgy). In addition, Joan adamantly refused to recite either the Lord's Prayer or the Creed, although she was asked to do so many times. Her judges thought this refusal was significant. ...

The mystery of Joan deepens as we look at other aspects of her life. Before her capture, whenever she appeared in public she was worshipped like a deity by the peasants, a practice she never discouraged.

The peasants believed that she had the power to heal, and many would flock around her to touch part of her body or her clothing (which was men's clothing). Subsequently her armor was kept on display at the Church of St. Denis, where it was worshipped. ^[19]



A “Missal” is a booklet which guides Roman Catholics through their Mass and Joan preferred this to a Bible much as Lyndon Baines Johnson did, swearing in as President aboard Air Force One directly after the brutal killing of John F. Kennedy. ^[20]



Congressman Albert Thomas winks at President-elect Lyndon Johnson, his wife, Claudia Alta “Lady Bird” Johnson, smiles with satisfaction while Jacqueline Kennedy remains in shock, the horror of her husband’s death visible in her expression, still.

Homosexual Leftist Arthur Evans sought to portray Jeanne d’Arc as having partaken in a cult of worship for the Roman goddess Diana (a connection surely not lost by modern Rome).

Diana was a huntress of the forest and a goddess of “reproduction” which meant that worship usually devolved into sexual deviancy practiced in wooded groves, sometimes including pedophilia, bestiality and the torture and/or sacrificial slaughter of the victims.

The modern obsession of entertainment with a desirable woman who can supposedly shoot a bow with a man’s power and precision is an outpouring of this desire, however a “cult” implies more structure and organization than is warranted.

The area of Lorraine, where Joan grew up, was famous for the lingering paganism of its people. In the century before Joan’s trial, the Synod of Treves had condemned the peasants of Lorraine for believing

in “all kinds of magic, sorcery, witchcraft, auguries, superstitious writings... the illusions of women who boast that they ride at night with Diana or Herodias and a multitude of other women” (M. Murray, **God of the Witches**, 177).

The peasants who lived in Joan’s own neighborhood retained memories of prophecies from the old Celtic religion that had existed there before the introduction of [“]Christianity[”]. One of these ancient prophecies concerned a wooded area called Bois Chesnu that was near Joan’s house. The prophecy, which was well known and was attributed to Merlin the sorcerer, said that a maid would come forth from Bois Chesnu, perform many marvels, and unite the French people (W. S. Scott, 76, note).

In certain parts of Europe where Celtic beliefs survived, the word “Maid” or “Maiden” was a religious title, signifying a type of divine being who had the power to cure people (Hope, 35). The old French word for this title was **La Pucelle**, which was sometimes applied by French [“]Christians[”] to the Virgin Mary.^[xv] When Joan was asked by what title she called herself, her standard reply was “Joan the Maid, Daughter of God.”

Joan’s judges believed that she had not been raised as a [“]Christian[”], but as a pagan. “In her childhood, she was not instructed in the beliefs and principles of our Faith, but by certain old women she was initiated in the science of witchcraft, divination, superstitious doings, and magical acts. Many inhabitants of these villages have been known for all time as using these kinds of witchcraft” (T. Douglas Murray, 343).

The judges spent a lot of time questioning Joan about her supposed relations with beings called “fairies” — a fact that has puzzled many modern commentators. Near Joan’s home was a huge old beech tree (in Latin, *fagus* tree). Rumor had it that the fairies sometimes came and danced around this tree at night. By Joan’s time, the tree was considered sacred to Our Lady of Domremy, but suspicion remained that it had once been a holy spot in the old pagan religion.

Near this tree was a spring where the peasants often went to be cured of diseases.

Joan denied ever seeing fairies at the tree, but did admit to participating in celebrations around it as a child. ^[21]

Although Evans was hailed as having been “brilliant” and “insightful” it was far from a unique perspective. “Joan of Arc” as an icon of the pagan far-Left was attempted seventy years prior by another militant atheist infatuated with witchcraft, Margaret Alice Murray (1863 – 1963^[xvi]).

Murray was raised in an Elite British Aristocrat family, supposedly as “Christian” and Anglican but eschewed the Faith for atheism and feminism.

She spent extensive time excavating artifacts for her far-Left agenda on the island of Malta. She was invited there by Italian Roman Catholic Luigi Maria Ugolini, an archeologist who was directly funded by Fascist Party leader Benito Mussolini; a movement Ugolini was personally involved in. ^[xvii]

Mussolini was, himself, a Knight of the Sovereign Military Hospitaller Order of Saint John of Jerusalem, Rhodes and Malta and was personally decorated with the Grand Cross of Honour and Devotion of the Order by Grand Master Ludovico Chigi della Rovere Albani.

Murray seamlessly intermingled Catholicism with her premise and there is actually cause to do so, ^[xviii] though that was not her overt intent.

It was the coming of God in person which put heart into the French troops. The records show that in the eyes of the people she was divine.

Article III of the Articles of Accusation states this in plain terms :

“Item, the said Joan by her inventions has seduced the Catholic people, many in her presence adored her as a saint and adored her also in her absence, commanding in her honour masses and collects in the churches; even more, they declared her the greatest of all the saints after the holy Virgin; they set up images and representations of her in the shrines of the saints, and also carried on their persons her representation in lead or in other metal as they are wont to do for the memorials and representations of saints canonised by the Church; they

*say everywhere that she is the envoy (**nuntia**) of God and that she is more angel than woman.” ...*

*Thibauld de Termes, Bailly of Chartres, was of opinion that what she did was more divine than human. Her own opinion of herself is best expressed in her own words when, in the course of her trial, she boasted to her judges that her Voices spoke of her as “**Johanna Puella Filia Dei** [“Jeanne, Daughter of God”].”^[22]*

Both “witch enthusiasts” seem to be oblivious of the concept of a Christian calling themselves a son or daughter of God out of reverence, not presumptiveness. In fact, the apostle Paul highlights this concept in his letter to the Christians in Galatia, telling them in Galatians 4 that those who were once condemned slaves have been made into sons (and daughters), heirs to the kingdom (Kingdom).

Evans does note that the Inquisition was unable to convict Jeanne of witchcraft but explains this as the Inquisitors lacking the capability at the time (and again, emphasizes her male dress as “transvestism”^[xix]).

On April 2, 1431, all charges of witchcraft were dropped against Joan (see entry under “Joan of Arc” in Robbins). The court apparently felt that it could not prove (short of a confession forced by torture) actual practices of conjuring demons. Besides, the Inquisition had not yet been authorized to deal with witchcraft in and of itself. This would not happen until 1451 (Robbins, 272). The court had enough evidence to condemn her anyway, in view of her claim that her transvestism was a religious duty and her belief that her personal visions were more important than the institutional authority of the [C]hurch.^[23]

The details of her downfall are interesting. She was not condemned right away. After her trial, the Inquisition still didn’t have enough to warrant death (not every Priest was comfortable playing loose with lives and Jeanne was a popular personality).

But neither did they have the integrity to allow the dangerous woman her freedom. She was imprisoned and she recanted her male dressing and behavior on 24 April, 1431.

Neither did this act win her her freedom.

Slightly over one month hence, she resumed wearing men's clothing and was immediately condemned and burned alive.

Was she tricked or did she hit the iron resilience of someone with nothing left to lose?

The circumstances are as hard to fathom as Jeanne d'Arc's motivations.

Be-Witched

The Inquisition may have found it difficult to convict Jeanne d'Arc of witchcraft. However, her companion-at-arms, Gilles de Rais would provide much more evidence than was necessary.

Some have suggested that de Rais and d'Arc were secret lovers but one account has Jeanne being "examined", literally, by women for the Inquisition and being certified a virgin. Although she is suspected of lesbianism, it would appear not to have been wanton.



Gilles de Rais was also known to have been homosexual, perhaps this is what drew the two together.

His time at “war”^[xx] was well-spent.

After victory with Joan of Arc at the Battle of Orleans, Gilles became a marshal of France, a hero. When he rode into town, he rode a horse bedecked with jewels and ornaments at the head of a royal parade of two hundred soldiers he employed. Children, the most beautiful preteens with angelic voices from his own music school, sang his praises as they too rode on horseback. When he wasn't strutting around, he wrote plays in which he was the star center stage, backed by lavish theatrical backgrounds, and he offered gifts and feasts to those who came to take it all in. ~ Morrison^[24]

If de Rais was maladjusted from his life-circumstances, warfare only coaxed out his inner-monster.

The history of witchcraft and Satanism know no name greater or more fearful than that of Gilles de Rais, Marshal of France, and confidant of Joan of Arc, hero of the Hundred Years' War, black magician, and killer of infants.

Gilles was considered a valiant hero for much of his life; indeed, it was his honor to be bestowed with the title “Marshal of France” under the lordship of King Charles VII. Gilles was known to be a valiant, impeccable soldier, a ruthless strategist, a loyal confidant, and a sadist on the battlefield.

He was a sadist off of it, as well. ~ Schroeder^[25]

Herbert George “H.G.” Wells (1866 – 1946) was a Socialist, a Darwinian and an adulterous womanizer which were all keys to his success. But, late in his life, he wrote an exposé on the Catholic Church that has received little focus from “historians” and biographers.

It was published after his death and he dedicated an entire chapter to Gilles “Bluebeard” de Rais, first painting the background for how de Rais became what he was.

Let us now sketch the face and quality of human life in Europe at that time, in the fourteenth and fifteenth centuries. ...

The printed book had still to dawn upon the world, and whatever record was made of the show of things was kept by monkish chroniclers employed by the Princes and Potentates of the time. These keepers of the records sat and toiled to make their manuscripts as bright and pleasing to their employers as possible. So that our vision of that time is magically illuminated by their art.

A reeking slum of human indignity is lit up by the flattering brightness of the subservient chronicler and the blazons of heraldry, and it is only when we subject them to a closer scrutiny that we are able to grasp the squalid facts of human life during that period. ...

The normal span of life was brief and men were flimsier. We find the armour of our ancestors too small and tight for even puny men to-day. But then, one may ask, was it worn by real grown-up men? These people were often married at thirteen, they were warriors and leaders in their later teens; they became cruel old satyrs at six-and-thirty. In fact they never grew up either physically or mentally. They lived in a world of witless lordship and puerile melodrama.

From this disillusioning digression upon the brilliance in the fifteenth century, we can turn to one exceptionally “brilliant” young man, Gilles de Rais, a type of his time, of whose life we have by various accidents an exceptionally full record. He was married to a rich heiress at sixteen after two earlier attempts to make a match for him (the earliest at thirteen) had fallen through. He was a boy not only of exceptional energy but of exceptional gifts. He patronised music. He illuminated and bound books. And from the outset he was what people call “unbalanced.”^[26]

Wells precisely zeroed in on the most shocking part of de Rais; he lived a life of duality in which extreme Roman Catholic piety was the counter he believed enabled him to commit the worst atrocities thinkable.

This wasn't an isolated mania or misunderstanding, it was promulgated and promoted by his Church.

Some people may be disposed to account for his peculiar aberrations by saying he just “went mad.” But madness is as pitiless and

consistent a process as anything else that can happen, the sequence of ideas in those we call insane is as inevitable, you can find their origins and their associations, and nowadays when we are all out of harmony with our conditions of survival, to say merely that he “went mad” does not even put him outside the pale of normal experience. Exceptionally wealthy at the outset, his mental liveliness made him a spendthrift. Like many youngsters born rich, he could not imagine being hard up until he was. He liked to give extravagant entertainments, mysteries and moralities. From first to last he was a good Catholic, conscientiously and unfeignedly religious.

But for that he might never have been hung. He dabbled in alchemy and the black arts — there was no Monte Carlo for him in those days and no turf^[xxi] — and he tried to make up for his magic by extravagant charity and special masses.

All this is the behaviour of an uncontrolled upperform schoolboy with a belief in his luck, an uncritical piety of the “Onward Christian Soldiers” type, and an unanalysed disposition to torment fags.

*It must be cited to place him definitely in relation to our own minds, but not in any way as a condonation of what he did. He was cruel; by all our standards he was hideously cruel; he delighted in the tormenting of children; and the points best worth discussing about him here are, **first**, whether he was an exceptional sinner, or whether his crimes were the outcome of a mental disposition that has always been operative since that wretched congestion of mankind which is called civilisation began; and **secondly**, and more important for our present purpose, how far the religious beliefs and practices of Catholic Christendom in the fifteenth century really condemned his abominations.^[27]*

Had de Rais not run afoul of Catholic Aristocracy and then “violated the sanctity of a Church”, he might have continued on longer than the many years of his outrages.

Even in the 19th century, “Bluebeard” the pedophile was a “*cause célèbre*” amongst the Elite (and, therefore, was pushed in popular culture and “entertainment”, usually without full expression of the facts).

But the Quaker historian Henry Lea did nail the Jekyll and Hyde duality Catholicism provided de Rais.

*Perhaps the most remarkable trial for sorcery on record is that of the Marechal de Rais, in 1440, which has long ranked as a **cause célèbre**, although it is only of late that the publication of the records has enabled it to be properly understood. The popular belief at the time is indicated by Monstrelet, who tells us that the marshal was accustomed to put to death pregnant women and children in order with their blood to write the conjurations which secured him wealth and honors; Jean Chartier alludes to his putting children to death and performing strange things contrary to the faith to attain his ends, and in the next century Gaguin speaks of his slaying children in order with their blood to divine the future.†*

Curious as is the case in many aspects, perhaps its chief interest lies in the psychological study which it affords as an illustration of the extreme development of the current ecclesiastical teaching with regard to the remission of sins. ^[28]

In the works-based religion of Christianized paganism that has spawned in Rome, the ultimate expression is to drop to the most heinous depths of depravity — usually the rape, abuse, torture and ritual slaughter of the innocent (animals, children, whatever living thing is vulnerable; whose pain is sought by evil) and believing that it can be assuaged with a set formula of “penance”.

The myriad of Catholic clergy who have abused the children in their care believe it, as do the Catholic pedophile laity from Penn State’s Jerry Sandusky (protected by Opus Dei member, head coach Joe Paterno) through to accused pedophile, ^[xxii] the late Supreme Court Justice Antonin Scalia — also believed to have been Opus Dei.

I prefer to call the Catholic concept that the most heinous act can be “penanced away”, the “Opus Dei effect”.

Scalia was also a Knight of Hubertus and his sudden death was on the ranch of another Knight, Houston, Texas businessman John B. Poindexter.

“Ranches” are maintained for seclusion in the committing of atrocious acts,

just as the “Bohemian Grove” is — also controlled by the Knights of Hubertus.

Lea adds some well-researched detail to what we already know of de Rais’ background.

In the France of the fifteenth century there was no career more promising than that of Gilles de Rais.

Born in 1404 of the noble stock of Montmorency and Craon, grandson of the renowned knight, Brumor de Laval, grandnephew of du Guesclin, of kindred with the Constable Clisson, and allied with all that was illustrious in the west of France, his barony of Rais rendered him the head of the baronage of Brittany.

His territorial possessions were ample, and when, while still a youth, he married the great heiress, Catharine de Thouars, he might count himself among the wealthiest nobles of France.

His bride is said to have brought him one hundred thousand livres in gold and movables, and his revenue was reckoned at fifty thousand.

At the age of sixteen he won the esteem of his suzerain, Jean V., Duke of Brittany, by his courage and skill in the campaign which ended the ancient rivalry between the houses of de Montfort and de Penthievre.

At twenty-two, following the duke’s brother, the Constable Artus de Richemont, he entered the desperate service of Charles VII., with a troop maintained at his own expense, and he distinguished himself in the seemingly hopeless resistance to the English arms.

When Joan of Arc appeared he was charged with the special duty of watching over her personal safety, and, from the relief of Orleans to the repulse at the gates of Paris, he was ever at her side.

In the coronation ceremonies at Reims he received, though but twenty-five years old, the high dignity of Marshal of France, and in the September following he was honored with permission to add to his arms a border of the royal fleurs-de-lis. ^{[[xxiii](#)]}

There was no dignity beneath the crown to which his ambition might not aspire, for he maintained himself so skillfully between the opposing

*factions of the constable and of the royal favorite, La Tremouille, that when the latter fell, in 1433, his credit at the court was unimpaired.**^[29]

In support of his “Opus Dei” penance for raping, mutilating and torturing children, de Rais maintained his own extravagant chapel.

He founded a chapter of canons, with service and choir fit for a cathedral, and this was his private chapel, likewise attached to his person, costing him immense sums, including portable organs carried on the shoulders of six stout serving-men.^[30]

Powerful and wealthy Catholics continue this practice, from Hollywood actor Mel Gibson to Canadian billionaire and media mogul Conrad Black who is a Knight of St. Gregory as well as a Knight of the Holy See.

Had Gilles de Rais not been a hyper-devout Catholic, one would assume the name of his personal chapel was done in mockery.

The name didn’t just extend to his private Cathedral, it was an entire foundation that included a small college.

...something must be said of a very remarkable deed which Jean Caseau and Jean de Recouin, sworn notaries of the Chastellets of Orleans, prepared for him during his stay in the city — that is, soon after his return from the Bourbonnais.

*The minute of this deed found by M. Doinel among Jean de Recouin’s papers begins as follows: “Saturday, the twenty-sixth day of March, 1434 (1435, n.s.). Whereas, the noble and powerful Lord, Monseigneur Gilles, Lord of Rais, Count of Brienne, Lord of Champtoce and Pouzauges, Marshal of France, did, not long since, for the welfare and salvation of his soul, and in order that his deceased father, mother, relations, friends and benefactors might be held in the memory of Our Lord Jesus Christ, make a Foundation **in memory of the Holy Innocents** at the spot called Machecoul in Rais, which is in the Duchy of Brittany; and whereas, in this said Foundation, he did make and ordain a curate, dean, archdeacon, treasurer, canons, chapter and college, and did order and provide revenues and possessions for their live lihood and necessities... ~ Vizetelly^[31] [emphasis mine]*

Marshal de Rais did even more for the commoners in the shadow of his castles; he provided them with plays and banquets — all in his honor, of course, and usual mythologizing his exploits in battle.

The drama of the age, though rude, was costly, and when he exhibited freely to the multitude spectacular performances, there were immense structures to be built and hundreds of actors to be clad in cloths of gold and silver, silks and velvets, and handsome armor, the whole followed by public banquets to the spectators, in which rich viands were served in profusion and rare wines and hippocras flowed like water. These were only items in his expenditure; his purse and table were open to all and his artistic tastes were gratified without regard to cost.

In one visit to Orleans, where his retinue filled every inn in the city, he was said to have squandered eighty thousand gold crowns between March and August, 1435. This ruinous prodigality was accompanied with the utmost disorder in his affairs. It was beneath the dignity of a great seigneur to attend to business, and all details were abandoned to the crowd of pimps and parasites and flatterers attracted by his lavish recklessness, among whom the principal were Roger de Briquerville and Gilles de Sillé. ~ Lea^[32]

The Marshal was often attended by his personal Priests and, sometimes, they assisted him in “worship” of the Satanic kind; Gilles de Sillé was one.

[\[xxiv\]](#)

Although this extravagance destroyed his family’s wealth, it created a perverse sycophancy amongst the peasantry. As long as the children who disappeared were of no consequence (cunningly, they usually were), de Rais remained popular with them even after his trial.

It calls to mind the intensely Catholic fantasy movie *Van Helsing* (2004), starring Hugh Jackman, who is the Vatican’s “monster slayer” in the late 1800’s. Van Helsing’s ultimate mission is to kill Count Dracula and his vampires in Transylvania but after he slays one, the local townspeople are enraged because the status quo of death verses chaos was what they preferred.

Count Vladislaus Dracula (Richard Roxburgh): “Why can’t they just leave us alone? We never kill more than our fill. And less than our share. Can they say the same?”

Some claim that this proves de Rais was framed for his wealth, but it is unlikely that the accusations levied against him were fabricated out of whole cloth.

Already, in 1435 or 1436, his family became alarmed at his mad career; they appealed to Charles VII., who issued letters, in accordance with a legal custom of the time, interdicting him from alienating lands and revenues, and all persons from contracting with him. This was published with sound of trump in Orleans, Angers, Blois, Machecoul, and elsewhere outside of Brittany.

Within the duchy, Jean V. prohibited its publication. ~ Lea^[33]

After an upbringing devoid of love and limits, the enabling of vast wealth, the desensitizing carnage of war and the Catholic insuring that any heinous act need not be repented of, merely “penanced”, the dwindling of the family fortune seemed to push Gilles de Rais into becoming a monster.

He had a vast library that included books on the occult and graphic depictions of the excesses of Roman Emperors like Caligula. In fact, he later told his prosecutors he had purposefully patterned himself after that very same Caesar Augustus Germanicus.

Unfortunately, Gilles’s extravagant lifestyle soon exhausted his fortune, and he turned to magic in hopes of producing gold from base metals. When that failed, a ...Priest named Francisco Prelati convinced Gilles to try human sacrifice. His preferred victims were orphan children, whom Gilles killed and mutilated in gruesome rituals. Before his arrest in 1440, remains of 100 young victims were found at two of Gilles’s five castles. ~ Newton and French^[34]

Often we see sources like Newton and French claiming Prelati was an “ex” Priest or even a “defrocked” Priest but it is always mentioned in passing without citation or reference and may very well be a coverup.

Both Prelati and de Sillé escaped prosecution despite their being instrumental in the most heinous crimes imaginable. In fact, Gilles de Rais proceeded on the instructions of Francis Prelati after Gilles de Sillé had procured the victims for him. It is almost certain that one or both Priests actually led the crimes as a Satanic ritual.

Exactly how serious de Rais and the Priests surrounding him like de Sillé and Prelati were about changing base metals into gold when there were no real examples of alchemic success remains to be discerned.

...as already stated, although alchemy assumed to be a science, in practice it was almost universally coupled with necromancy, and few alchemists pretended to be able to achieve results without the assistance of demons, whose invocation became a necessary department of their art. So it was with those employed by Gilles de Rais, and no more instructive chapter in the history of the frauds of magic can be found than in his confession and that of his chief magician, Francesco Prelati. The latter had a familiar demon named Barron, whom he never had any difficulty in evoking when alone, but who would never show himself when Gilles was present, and in the naive accounts which the pair give of their attempts and failures, one cannot help admiring the quick-witted ingenuity of the Italian and the facile credulity of [de Rais]. ...

The demon was offended with Gilles for not keeping a promise to make some offering to him; if a small request were made it should be a trifle, such as a pullet or a dove; if something greater it must be the member of a child.

Children's bodies were not scarce where Gilles resided, and he speedily placed in a glass vessel a child's hand, heart, eyes, and blood, and gave them to Prelati to offer. Still the demon was obdurate... ~

Lea^[35]

Again, had de Rais not run afoul of the Catholic Church and other Aristocrats (which I'll explain shortly), he might never have been forced to stop.

It was impossible that a career such as this could continue for eight years without exciting suspicion. Though for the most part Gilles selected his victims from among the beggars who crowded his castle gates, attracted by his ostentatious charities — children for whom there was no one to make inquiry — yet he had his agents out through the land enticing from parents the offspring whom they would see no more. ~ Lea^[36]

Alchemy may have been an obvious farce regardless of help from demons, however, examples abounded of those who devolved into Catholic Satanism to be empowered by it. The most blatant of which was British entertainer James “Jimmy” Savile; a devout Roman Catholic who went to daily Mass and prayed to Satan in Latin while he raped small children. He was invited by both British and Catholic authorities to spend days and nights at orphanages and hospitals raping children. Both London and Rome adamantly refuse to revoke either of his “Knighthoods” despite the horrors of his activities (finally allowed to surface after his death).^[xxv]

Famed conspiracist Nesta Helen Webster (1876 – 1960) adds the interesting detail that it was de Rais’ extravagance in his Catholicism that was the deepest debt against his fortune. His spending may have been in proportion to his guilt and that is exactly what Rome encourages.

Gilles de Rais was born at Machecoul in Brittany about the year 1404. The first period of his life was glorious; the companion and guide of Jeanne d’Arc, he became Maréchal of France and distinguished himself by many deeds of valour. But after dissipating his immense fortune, largely on Church ceremonies carried out with the wildest extravagance, he was led to study alchemy, partly by curiosity and partly as a means for restoring his shattered fortunes. Hearing that Germany and Italy were the countries where alchemy flourished, he enlisted Italians in his service and was gradually drawn into the further region of magic. ...

*Evokers of Satan now flocked to him from every side, amongst them Prelati, an Italian, by no means the old and wrinkled sorcerer of tradition, but a young and attractive man of charming manners. **For it was from Italy that came the most skilful adepts in the art of***

alchemy, astrology, magic, and infernal evocation, who spread themselves over Europe, particularly France. Under the influence of these initiators Gilles de Rais signed a letter to the devil in a meadow near Machecoul asking him for “knowledge, power, and riches,” and offering in exchange anything that might be asked of him with the exception of his life or his soul. But in spite of this appeal and of a pact signed with the blood of the writer, no Satanic apparitions were forthcoming.

It was then that, becoming still more desperate, Gilles de Rais had recourse to the abominations for which his name has remained infamous—still more frightful invocations, loathsome debaucheries, perverted vice in every form, Sadic cruelties, horrible sacrifices, and, finally, holocausts of little boys and girls collected by his agents in the surrounding country and put to death with the most inhuman tortures.
~ Webster^[37] [emphasis added]

The equation was a simple one: Gilles de Rais was an unbalanced sociopath. He squandered his vast wealth on donations to the Catholic Church. The loss of his wealth pushed his imbalance into atrocity.

Was there design to it all?

It is easy to shrug the question off as random circumstance but consider the centuries of debauchery, torture and murder that have occurred at the hands of clergy who are commanded to bottle their lusts in vows of “celibacy”.

The *Maréchal of France* did not act alone but he was tried with only two servants who were deemed expendable.

The first child was abducted in 1432 by Gilles de Sille, a cousin of Gilles de Rais. ^[xxvi] *The kidnappings continued, uninterrupted, for nearly a decade. The victims were taken to the de Rais castle where they were brutally and ritualistically slaughtered by Gilles and his accomplices. As the years went by, the list of those accomplices grew, numbering both men and women. Among his more notorious accomplices were Roger de Briquerville, another cousin, and a woman named Perrine Martin, who was also known as “La Meffraye,” or “The Terror.” Another known accomplice was a man named Etienne*

Corrillaut, who was also known as Poitou. He was, apparently, initially brought to the castle as a victim, but he was spared for unknown reasons. ~ McGowan^[38]

Actually the boy de Rais spared was used as the young women were used; to put children at ease for capturing. This tactic is still used today.

The rest of the abductees were not so lucky. At the hands of de Rais and his numerous accomplices, they were subjected to torture, rape and sadistic mutilation.

Gilles took great pleasure in watching his victims die, frequently raping them or masturbating on them as they were in their death throes. Gilles was also deeply involved in occultism, necromancy and alchemy. Many of the child victims' dismembered and disemboweled body parts were reportedly used in rituals that were aimed at "summoning demons." Some reports hold that the blood of some of the victims was used to write a book of spells and incantations. ~ McGowan^[39]

As already stated, de Rais preyed upon the poor and orphans to raise the least amount of ire on behalf of his victims.

Serial killer analyst Helen Morrison asserts that there were no stimuli like drugs or alcohol needed; the crimes were carefully premeditated and all involved were in full control of their faculties.

By 1432, de Rais was killing in earnest. De Rais sent his servants to town to search out the prettiest children, mostly boys (although a few girls were gathered up as well). His lackeys lied to parents, sometimes saying the great, heroic baron was going to send their sons or daughters away for a proper education or that they were being sent out of the country to escape the ever-threatening English. To the starving, they would simply offer a loaf of bread. If parents weren't around, the accomplices simply snatched up the children as they played in the street, put them on the backs of their horses, cleaned them up, and brought them to de Rais's castle.

De Rais reveled in children's panic as they were brought to him, led down the long, clammy halls. Invariably he was drinking, but I don't

believe it made him kill. Alcohol might have decreased the ability he had to keep himself together, but it didn't cause his crimes. When a person is really drunk, he can't do much of anything, so my guess was that de Rais wasn't completely out of it. What happens with many normal people is that they lose inhibition when under the influence, but this doesn't occur with the serial murderer, and it can't be seen as a trigger.^[40]

The details are deeply disturbing and Morrison only touches upon them.

*Alcohol or not, imagine the child's fear as he was escorted into a room where de Rais stood. Beside him were mechanical implements used to raise the child by the neck and hang him with cords so that his terrified cries would be muffled. Just before the child passed out from choking, he would be lowered and freed. De Rais would hug him and dote on him, comforting the boy by saying he was merely playing a joke. As the child calmed down, de Rais would raise a **braquemard**, a large horseman's sword with a wide flat blade, pointed and sharp at both edges. Carefully lowering the sword, he cut a vein on the neck of the child. At that point, he began to masturbate as the blood spurted wildly with every waning heartbeat. De Rais enjoyed slicing open the belly of a child and masturbating until he climaxed into it. His valet, Poitou, a boy he had raped but kept alive for what de Rais saw as his unparalleled physical beauty, said the killing involved "sometimes beheading or decapitating them, sometimes cutting their throats, sometimes dismembering them, and sometimes breaking their necks with a cudgel."*^[41]

There is a source that is more graphic — a periodical that specifically focuses on the intersection of sex, death, religion and "entertainment" called "HEADPRESS" founded in Manchester, England in 1991.

The description is short of being strictly prurient but please proceed with caution.

The "scholarly" article focuses on necrophilia and fetishes for severed human parts which de Rais was said to have.

Not surprisingly, it is expressly anti-Christian, sometimes honestly depicting Catholicism as pagan but others calling it “Christian”.

Not just archaic superstition, but to this day parts of dead people are granted with strange mystical faculties. Church officials sincerely believe that the dried hand of a Saint has miraculous curing abilities. Likewise, witches believe the severed hand of a dead man used in a certain manner can bring about magical effect. The penis of Tutankhamun was one of the less-mentioned treasures to be stolen from his tomb, perhaps ground into an aphrodisiac snuff powder, or sleeved in a glass cylinder for use as a ritual dildo. Catholics regularly perform rites of symbolic necrophagy by consuming the “flesh and blood” of a dead man. Practising Satanists perform similar cannibalistic ceremonies. Many Christian churches embody some human relic, whether it be phials of holy blood, the mummified remains of a Saint or, as purportedly secreted in one location, the shrivelled foreskin of Jesus. ^[42]

There are **no** “Christian churches” that elevate mummified human body parts; only Catholic ones.

The shaved hair and cremation ash of executed serial killer Ted Bundy is reputed to have fetched a high price on the occult black market. The severed head, however, has particular arcane attraction. The desiccated head of Oliver Cromwell was placed on a spike at Westminster Hall before it was stolen in 1688. Similarly the head of the Marquis de Sade was stolen from Dr. Londe, a French phrenologist, around the middle of the 19th Century and is now believed to be located somewhere in England. Both were probably snatched for use in some occult ritual, or to be sold for that purpose to the highest bidder. ^[43]

Though technically accurate the selection of examples betray the “scholar’s” bias: Oliver Cromwell is the Puritan hero of the English war to abolish feudal tyranny and he is the polar opposite of the French Catholic Aristocrat who embodied unbridled depravity, the Marquis de Sade.

But the severed head isn’t necessarily a device of the black magician, for as many mummified heads adorn sanctified churches as skulls decorate wicked sorcerers’ altars.

The head-hunting complex is an ante-diluvian custom enacted from the invention of the first stone cutting-tools, though not a distant practice reserved for the primitive jungle-dwelling tribes. Civilised evidence of it was found in Tejutepeque, El Salvador in 1984. Following an attack by rebels on government troops a medical team was sent in to retrieve the dead. One soldier was discovered with the entire skin of his head removed; the naked skull, complete with eyes, still attached to the shoulders. The face was not found at the scene.^[xxvii] The more recent ethnic wars in the former Yugoslavia have brought head-hunting into the cities of the 90s.^[44]

What the author is either ignorant of or unwilling to delve into is the motivations behind the monstrous behavior in the Balkans; religion.



For instance, Bosnian Croat Miroslav Filipović (1915 – 1946) was a Commander in the Ustaše who used chilling methods of torture to convert ethnic Serbs to Catholicism.

He was also a Franciscan friar, nicknamed “Brother Satan” because of his shockingly evil tactics (more on this in a future volume).

The Templars worshipped a detached head, claimed by some members of the Order to be that of the original Grand Master. Whether the head was real or a manufactured image is not known.

One account of its appearance describes it as being bearded and having two faces which, in essence, indicates some specially designed

sculpture.

On the other hand, the head may have been real, gross malformation being the reason for its deification in the first place. Teratology provides many instances of facial bifurcation and such a deformity could explain why one witness described it as “the face of a devil”. All Templar lodges are said to have contained a genuine preserved head that was venerated by the retinue. Where these heads came from is not known. They may have belonged to previous members of significance, been stolen from graves, or severed from sacrificial victims. ^[45]

The reason for the obsession with severed heads is that the Templars were Johannites who called Jesus of Nazareth an imposter and John the Baptist the true Messiah.

WARNING: GRAPHIC

*The head and its contents have great occult significance; not only forming part of primitive superstition, but in contemporary myth and behaviour. The brain is often consumed as a means of ingesting the soul or **fso** of the deceased. In a troubled Africa of the 60s, Mau Mau hierarchy ritual necessitated the devouring of a white man's brain along with his pulverised wrist bones mixed with blood and excrement squeezed from his eviscerated bowels. Haitian voodoo witchdoctors obtain grease from the prised-out brains of disinterred corpses, which is applied to tools and weapons to imbue them with “intelligence”.*

Mummified heads and decorated skulls are used as communication vessels by necromancers and sorcerers for foretelling the future. The fully preserved severed head is not only used as an oracle but often utilised as a sexual device by the person responsible for the victim's death. Gratification can be achieved by penetration of any accessible orifice like an open mouth, empty eye socket or exposed trachea. But most commonly mere handling or ogling the head during manual stimulation will suffice. This act is a form of worship whereby the user is in effect sanctifying the relic, his semen having the same significance as Holy Water. Gilles de Rais, murderer, necrophile and sorcerer, is one of the earliest recorded examples of this type of head fetishist.

Rais, at his peak, was likely the wealthiest nobleman in Europe. In 1420, his fortune increased further when he married the opulent Catherine de Thouars. Protected by a 200-man army of bodyguard knights, he owned several estates and castles, and the maintenance of such spectacular extravagance began to erode his wealth. To counteract the ebb of his finances he began to sell off land and property. But this came to an abrupt end when his heirs, seeing what would be rightfully theirs dissipating, obtained an order from King Charles VII of France in 1436 preventing any further sales.

No longer able to sell property, Rais needed another method of stabilising his rapidly vanishing fortune. In his possession was a vast library of rare manuscripts, several relating to occult practices, and from these he learned of magical techniques for transmuting base metals into gold. Contemplating alchemy as a possible means of restoring his capital, Rais engaged the help and expertise of a Priest named Gilles de Sille. However, despite his claims and self- professed abilities, the experiments conducted by Sille yielded only failure. But Rais persevered and squandered more of his wealth by employing an array of charlatans and bogus magi. Finally, he employed ... Father Francesco Prelati of Florence, ^{[[xxviii]]} who, along with other twisted necromancers suggested to Rais that the way to success lay in sorcery.

^[46]

Again we read of Prelati's hypnotic influence over de Rais, seemingly despite any danger or consequence, even of logic.

A subterranean dungeon was prepared with signs, symbols and other occult paraphernalia in the bowels of castle Tiffauges from where Prelati and Rais attempted to evoke demons. Again they achieved nothing and Rais, instead of dismissing Prelati as a cheat and impostor, allowed the sorcerer's tongue to persuade him success lay ahead. Prelati let it be known that the magical ingredients required for successful invocation were the blood, bones and various internal organs of children: sacraments no demon could resist.

The task of procuring the remains of children was a mandate very suited to Rais. His wealth had on many occasion purchased the use of

a boy or girl to satisfy his erroneous carnal preferences. But copulation with a child wasn't Rais' only vice. For several years he had indulged in paedophilia culminating in murder. He would state at his trial, "I do not know why but I, myself, out of my own head without the advice of anyone, conceived the idea, of acting thus, solely for the pleasure and delectation of lust; in fact I found incomparable pleasure in it, doubtless at the instigation of the devil." But Rais also claimed that the idea came from an inherited book discovered in the library of a deceased relative; "I found a Latin book on the lives and customs of the Roman Caesars by the learned historian called Suetonius; the said book was ornamented by pictures, very well painted, in which were seen the manners of these pagan emperors, and I read in this fine history how Tiberius, Caracalla, and other Caesars sported with children and took singular pleasure in martyring them. Upon which I desired to imitate the said Caesars and the same evening I began to do so following the pictures in the book." ...^{[[xxix]]}

Prelati's advice now justified Rais' hitherto clandestine practice. If they were going to get children for sacrificial purposes, then Rais may as well obtain other uses from them beforehand.

WARNING: GRAPHIC

Children were lured to the castle or simply kidnapped and dragged back to the towers by Rais' confidants and dedicated aids Henriette Griart and Etienne Corillaut. There, one at a time, the youngsters would be taken to Rais' room. Perhaps also present, observing from a corner, Prelati. Rais would talk to them calmly, assuring them. Only when he began to remove his clothes would they become uneasy. Pleas and cries only stimulated Rais all the more and, naked, he would advance on the urchin.^{[[xxx]]} Their attention drawn to his pendulous organ, he would throw a noose around their necks and strangle them or suspend them from a peg fixed in the wall. This was done to render the child unconscious after which the ligature would be removed. When the child came round he or she, too, would be disrobed; beneath them the bed; above, petting and kissing, the naked Rais. Then, as Corillaut stated to the courts, Rais would "take his rod in his left or

right hand, rub it so it became erect and sticking out, then place it between the thighs or legs of the said boys and girls...” Before long Rais would reapply the noose, turn over and sodomize the child regardless of gender, pulling them down on his shaft with the rope. During the act he would sometimes refrain from strangulation and cut into the child’s throat. As the shocked victim slowly bled to death fear was transformed into muscular spasms, no more tangible than in the immature sphincter penetrated by Rais. Other times he would have an aide cut the head away totally, sawing rapidly at the neck while Rais performed at the other end of the struggling body allowing tiny feet to pummel on his chest. For further variety he would cut a small hole through the stomach wall and insert his penis into the coils of intestines, or completely disembowel the child and wallow in the viscera. Another method involved him sitting on the stomach of the boy or girl and masturbating while his weight prevented the child drawing breath and eventually suffocated them; Rais likely striving to synchronise his orgasm — his “little death” — with their expiration. Alternatively, he would beat his victim to death with a hefty wooden cudgel after which he would use the battered corpse for sexual gratification.

When the deeds were done, and Rais’ proclivity purged, the carcasses would be thrown into the cellar of a disused tower. Any parts required for magical purposes would be removed before disposal of the corpse. Montague Summers, in **Witchcraft and Black Magic**, writes of the procedure following the killing of a 14-year-old boy by Rais: When he had been outraged in the most horrible manner, Prelati wrapped the body in a linen sheet and under cover of darkness buried it in the cemetery of St. Vincent [but before burial] the blood was collected in phials and with it on virgin parchment... they wrote out a grimoire and the liturgy of Satan.

It was claimed at trial that Rais had used the hands, heart, eyes and blood of victims in the process of summoning demons. Such parts, particularly extracted from children or babies, have especial occult significance. The bones of the deceased were ground into powders by Prelati. In particular the finger bones and kneecaps were favoured, but

for no other reason than being small and easy to work with. These powders were believed to have great ritualistic power.

But not all the sought-after parts were used in magical rites. Rais was keeping back remnants of his victims for his own personal use, perhaps as sexual fetishes or simply morbid memorabilia. As Rais had fought in battle alongside Joan of Arc and was a revered soldier, it is unlikely these heads were saved for the same reason a warrior would keep the skull of a defeated opponent. Helpless children hardly represent a challenging enemy or worthy foe. Because Rais had performed sexual acts with the children prior to their slaughter he probably felt some affinity with the remains. Etienne Corillaut claimed to have seen the severed heads of approximately 40 children and he stated that Rais would often remark on their beauty. Rais himself admitted of the dismembered bodies, “they were burned in my room except for a few handsome heads I kept as relics.”^[47], ^[xxxi]

The same Aristocratic greed that fueled the “Hundred Years’ War” was what eventually gave de Rais away.

“Strapped for cash”, the Baron would sell a property or castle and in anger, his own family would assemble an army and re-take it by force.

Sometimes de Rais would likewise raise an army and re-take what he sold (often with the help of the lord he sold the property to).

But this exposed his former holdings to scrutiny and it wasn’t long before some grizzly discoveries were made forcing de Rais to change his predatory procedures.

As a last resort, Gilles’s younger brother, René de la Suze, and his cousin, the Admiral de Loheac, captured and garrisoned the castles of Champtoce and Machecoul, but in 1437 and 1438 Gilles retook them, with the aid of the duke, to whom he had sold the former. ...

Such was the external life of Gilles de Rais, to all appearance that of a liberal, pious noble, whose worst foible was thoughtless extravagance. Beneath the surface, however, lay an existence of crime more repulsive than anything chronicled by Tacitus or Suetonius. There are some subjects so foul that one shrinks from the barest allusion to them, and

of such are the deeds of Gilles de Rais. For the sake of human nature one might hope that the charges which brought him to the gallows and stake were invented by those who plotted his ruin, but an attentive examination of the evidence brings conviction that amid manifest exaggeration there was substantial foundation of fact. Ordinary indulgence having palled upon the senses of the youthful voluptuary, about the year 1432 he abandoned himself to unnatural lusts, selecting as his victims children, whom he promptly slew to secure their silence. At first their bodies were thrown into oubliettes at the bottom of towers in his ordinary places of residence. When Champtocé was about to be surrendered to the duke, the bones of about forty children were hastily gathered together and carried off; when Rene de la Suze was advancing on Machecoul, the same number were extracted from their hiding-place and buried.

Scared by this narrow escape from detection, Gilles subsequently had the bodies burned at once in the fireplace of his chamber and the ashes scattered in the moats. So depraved became his appetites that he found his chief enjoyment in the death agonies of his victims, over those sufferings he gloated as he skillfully mangled them and protracted their torture. When dead he would criticise their beauties with his confidential servitors, would compare one with another, and would kiss with rapture the heads which pleased him most. Not Caligula, when, to gain fresh appetite for his revels, he caused criminals to be tortured by the side of his banquet-table, or Nero, when enjoying the human torches illuminating his unearthly orgies, found such delirium of delight in inflicting and in watching human agony... ~ Lea^[48]

But a fellow Catholic lord finding the bodies of children raped, tortured and slaughtered for Satan wasn't enough to require an investigation of the Marshal of France.

For that, it would take violating the sanctity of a Catholic Mass and mistreating a member of the clergy!

How long Gilles might have continued his devastating career it would be hard to guess, had it not suited the interest of Duke Jean and of his chancellor, Jean de Malestroit, Bishop of Nantes, to bring him to the

stake. Both of them had been purchasers of his squandered estates, and might wish to free themselves from the equity of redemption, and both might hope to gain from the confiscation of what remained to him. To assail so redoubtable a baron was, however, a task not lightly to be undertaken: the Church must be the leader, for the civil power dared not risk arousing the susceptibilities of the whole baronage of the duchy. ...

The marshal had sold the castle and fief of Saint-Etienne de Malemort to Geoffroi le Ferron, treasurer of the duke — possibly a cover for the duke himself — and had delivered seizin to Jean le Ferron, brother of the purchaser, a man who had received the tonsure and wore the habit of a clerk, thus entitling him to clerical immunity, even though he performed no clerical functions.

Some cause of quarrel subsequently arose, which Gilles proceeded to settle in the arbitrary fashion customary at the time. On Pentecost, 1440, he led a troop of some sixty horsemen to Saint-Etienne, left them in ambush near the castle, and with a few followers went to the church where Jean was at his devotions. Mass was about concluded when the intruders rushed in with brandished weapons, and Gilles addressed Jean: “Ha, scoundrel, thou hast beaten my men and committed extortions on them; come out or I will kill thee!” It was with difficulty that the frightened clerk could be reassured. He was dragged to the gate of the castle and forced to order its surrender, when Gilles garrisoned it and carried him off, finally imprisoning him in Tiffauges, chained hand and foot. ~ Lea^[49]

By “received the tonsure” the Puritan historian means that le Ferron had his hair cut in a circle about his head to imitate the crown of thorns forced upon Jesus Christ by His Roman tormentors, indicating that le Ferron was either a monk or a friar.

A best guess would be that le Ferron was a friar, as monks usually stayed within the confines of a cloistered community.

Mistreating a friar was not normally a crime that would bring down the weight of Rome but by this time, de Rais had created powerful enemies.

The offence was one for which the customs of Brittany provided a remedy in the civil courts, but the duke zealously took up the cause of his treasurer and summarily ordered his lieutenantgeneral to surrender the castle and the prisoners under a penalty of fifty thousand crowns.

Indignant at this unlooked-for intervention, Gilles maltreated the messengers of the duke, who promptly raised a force and recaptured the place in dispute. Tiffauges, where the prisoners lay, was in Poitou, beyond his jurisdiction, but his brother, the Constable de Eichefont, besieged it, and Gilles was forced to liberate them. Having thus submitted, he ventured in July to visit the duke at Josselin: he had some doubts as to his reception, but Prelati consulted his demon and announced that he could go in safety. He was graciously received, and imagined that the storm had blown over. So safe did he feel that while at Josselin he continued his atrocities, putting to death several children and causing Prelati to evoke his demon.†

While the powers of the State thus hesitated to attack the criminal, the Church was busily preparing his downfall. He had been guilty of sacrilege in the violence committed in the church of Saint-Etienne, and he had violated its immunities in the person of Jean le Perron. ... On July 30 Jean de Malestroit, in whose bishopric of Nantes the barony of Kais was situated, issued privately a declaration reciting that in a recent visitation he and his commissioners had found that Gilles was publicly defamed for murdering many children, after gratifying his lust on them, of invoking the demon with horrid rites, of entering into compacts with him, and of other enormities. ...

*The blow fell September 13, when the bishop issued a citation summoning Gilles to appear for trial before him on the 19th. The recital of his misdeeds in the previous letter was repeated, with the significant addition of “other crimes and offences savoring of heresy.” This was served upon him personally the next day, and he made no resistance. **Some rumor of what was impending must have been in the air, for his two chief instigators and confidants, Gilles de Sille and Roger de Briqueville, saved themselves by flight.** The rest of his nearest servitors and procurers, male and female, were seized, including Prelati, and carried to Nantes.*

On the 19th he had a private hearing before the bishop. The prosecuting officer, Guillaume Capeillon, cunningly preferred certain charges of heresy against him, when he fell into the trap and boldly offered to purge himself before the bishop or any other ecclesiastical judge. ~ Lea^[50] [emphasis mine]

There were actually three separate trials; the Inquisition to handle charges of “heresy”, an ecclesiastical trial for blasphemy at Saint-Etienne and a civil trial to adjudicate what happened to the children.

Those “methods relied upon” for “procuring” the truth in Catholic France were torture.

Interestingly, when threatened with torture, the Marshal was defiant, stating he would rather be “strung up in a lace” than submit to the Church court.

Witches and witch-enthusiasts like Margaret Murray spin this^[xxxii] as proof that de Rais was a witch (“warlock”, man-witch, etc.) and his intent was to bravely protect his coven, however few experts dare to question the ideology that clearly ruled the Marshal’s every thought: Catholicism.

Just as interesting, de Rais was not subjected to torture. Perhaps he knew the power he had with the Church and flaunted it.

His two servants, however, were not so lucky. They were tortured and provided a full and detailed confession.

The depositions made by Henriette and Poitou, which have been preserved to us, are hideous catalogues of the foulest crimes, minute in their specifications... ~ Lea^[51]

Prelati, too, made a full confession and it should have earned him the most severe torture and execution yet he was released a free man!

That of Prelati is equally full in its details of necromancy, and raises at once the question, not easily answered, why the necromancer, who had richly earned the stake, seems to have escaped all punishment; and the same may be said as to Blanchet, La Meffraye and her colleague, and some others of those involved. ~ Lea^[52]

Although Henry Lea, the Puritan historian with a Catholic wife, may have been confounded, I suspect Gilles de Rais was chosen as a sacrificial goat to please the host of peasants and Aristocrats who were, by then, calling for his head.

Francis Prelati orchestrated each ritual yet he escaped the judgment he richly deserved. The only conclusion is that he was protected by all of the authorities involved, meaning that his activities were admired at the highest levels of the Vatican.

Although this seems like a sensational accusation to make, it is one that I concluded after months of investigating systemic child sex slave trafficking.^[xxxiii]

As aberrant as Marshal de Rais was, he was frighteningly typical of the Catholic Aristocracy; any of them could’ve walked his path with the right circumstances falling into place.

George Bataille, the author of *The Trial of Gilles de Rais*, points out that some of de Rais's life was not unlike the lives of other feudal lords of the time, "with whom he shares the pleasures of egoism, laziness and disorder. He lives in the same way, in those heavy and luxurious fortresses, among the men-at-arms in his service, and in contempt of the rest of the world." He existed in a "contradictory chaos of calculation, violence, good humor, bloody disorder, mortal anguish." So it was also for his relations, mighty feudal lords with vast authority over peasants and servants. ~ Morrison ^[53]

Despite having the most chilling details given by his closest associates, the Baron showed no lack of indignance before his prosecution. Only one threat held sway with him: excommunication.

Rome has always instilled the fear into its adherents of "*Extra Ecclesiam nulla salus*," — without the Church, there is no Salvation.

It is, truly, the ultimate heresy and perversion of the Gospel of Jesus Christ summarized by the Apostle Paul in his Epistle to the Christians in Rome that "if you confess with your mouth 'Jesus is Lord', you shall be Saved," [Romans 10:9-10].

Perhaps the most famous example of this would be the "Bull" in 1302 of Benedetto "Boniface VIII" Caetani, *Unam sanctum* (the title taken from his text regarding what he called *Unam sanctam ecclesiam catholicam et ipsam apostolicam* ... , "One holy and Catholic Apostolic Church...") but even earlier examples can be found.

It is not easy to understand what followed. When two days later, on the 15th, Gilles was brought into court he was a changed man.

We have no means of knowing what influences had meanwhile been brought to bear upon him, but the only probable explanation would seem to be that he recognized from the details of the charges that his servants had been forced to betray him, that further resistance would only subject him to torture, and, in his earnest care for the salvation of his soul, that submission to the Church and endurance of the inevitable was the only path to heaven. ~ Lea ^[54]

Gilles de Rais made a full confession of every terrible deed and it comported with details given by his Priest, Prelati.

One such detail was through the scrutiny of the magistrate for Jean de Bretagne (Jean V of Brittany), Pierre de l'Hopital: the total number of bodies accounted for was listed by the authorities at 140 children of varying ages but the Marshal of France confessed to some eight hundred abused, tortured and ritually-slaughtered children!

Magistrate de l'Hopital pressed de Rais in disbelief.

Likewise, the investigator could not believe such terrible acts were simply done for “personal gratification”.

Before the commissioners he made no difficulty of accusing himself of all the crimes wherewith he stood charged. Pierre de l'Hopital found the recital hard of credence, and pressed him vigorously to disclose the motive which had led to their commission.

He was not satisfied with Gilles's declaration that it was simply to gratify his passions, till he exclaimed, “Truly, there was no other cause, object, or intention than I have said. I have told you greater things than that — enough to put ten thousand men to death.”

The president pressed the matter no further, but sent for Prelati, when the two accomplices freely confirmed each other's statements, ... they parted in tears with [an] affectionate farewell ... ~ Lea^[55]

With admiration unbefitting a “Puritan historian” supposedly privy to the full details of de Rais' crimes, Lea describes the Baron's resignation to win the full approval of Rome at the cost of all humiliation and even life, itself.

Gilles was now fairly embarked in his new course. Apparently resolved to win heaven by contrition and by the assistance of the Church, this extraordinary man presents, during the remainder of the trial, a spectacle which is probably without an example. When, on the next day, October 22 [1440 A.D.], he was brought before his judges, the proud and haughty baron desired that his confession should be read in public, so that his humiliation should aid in winning pardon from God.

Not content with this, he supplemented his confession with abundant details of his atrocities, as though seeking to make to God an acceptable oblation of his pride. Finally, after exhorting those present to honor and obey the Church, he begged with abundant tears their prayers, and entreated pardon of the parents whose children he had murdered. ~ Lea^[56]

For “transvestism”, Jeanne d’Arc — the young woman with a vision and battlefield presence that delivered the crown to Charles VII — was burned alive by the Inquisition.

Of the cabal of French Catholic Aristocrats and supposedly “renegade” Priests responsible for the most evil crimes imaginable, only Gilles de Rais and his two servants were executed and they were shown the mercy of being hung before their bodies were committed to the flame.

Even so, the Marshal had a devoted coterie of privileged ladies who quickly snatched his body before the flames could singe it!

He was hung, “housell’d, appointed, anel’d,” more fortunate than Hamlet’s father, and his body was saved from being burnt by “four or five dames and demoiselles of great estate,” who removed his body from the flames of the pyre built so that he would fall into it. Manifestly they thought no great evil of what he had done. His two associates had no such social standing, and their bodies were burnt. This, I understand, will cause them considerable trouble at the Resurrection, from which the Aristocratic Gilles will be exempt. ~ Wells^[57]

Both devoted Catholics and dedicated witches have been accused of parsing parts of de Rais for worship as “relics”.

Was the Marshal of France framed or was he the ultimate epitome of an unaccountable Roman Catholic Elite living by his lusts?

As you have seen, nearly every account depicts de Rais as going to the gallows with the deepest piety and sincerity of his Catholic faith. It is extremely unlikely that he would’ve done so had he not been guilty; even if it was to protect the “witches” of his “coven” as the pagan promoters have pretended.

Perhaps as proof, de Rais became a celebrity after his death, with many placing him side-by-side with the Maid of Orleans as being “wrongfully executed”^[58] (but usually without reference to both being killed by the Catholic Church).

Amongst the admirers of “Bluebeard” are none other than the self-proclaimed “wickedest man in the world”, Aleister Crowley. In fact, Crowley intended to deliver a lecture about him at Oxford.^[59]

Like all others on the far-Left, Crowley was happy to erroneously mix the words “Catholic” with “Christian” regarding de Rais but he occasionally allowed cynicism to make bold, accurate condemnations of Rome.

Gilles de Raise [sic] was born sometime in 1404. He married Catherine de Thonars on the 30th of November, 1420, thus becoming the richest noble in Europe.

He lived extravagantly until his arrest by the Church.

He began alchemical studies under the instruction of Gilles de Sille, a Priest of St. Malo.

Montague Summers believes he sacrificed around eight hundred children and quotes the proceedings of ecclesiastical high court in which a Dominican Priest named Jean Blouyn took over as the delegate of the Holy Inquisition for the city and diocese of Nantes.

Needless to say, Gilles “confessed”,^[xxxiv] and was put to the stake and charcoaled on October 26th, 1440 leaving his estates and untold riches to Mother Church, who, wasting no time, added them to her list of material gains.

Included in this particular cache were Gilles’ personal hand-painted manuscripts which were eagerly welcomed into the Mother Lode’s vault where they sit to this day.

Unfortunately, the Vatican’s library is inaccessible to “common folk”, and will probably remain so until the demise of Mother Church herself, at which time this author will assist other interested persons in converting it into a public library.

By almost all accounts, Father Francisco Prelati of Florence “disappeared”, along with his demon familiar, appropriately named “Baron”.

Did he end up back in Rome to share the results of his “research” along with the manuscripts he and de Rais wrote with the blood of children?

As shocking as this accusation may seem, it appears to be utterly true.

Chapter 3

Son of the Devil

Not long after the terrible reign of Gilles de Rais, about eight hundred miles to the east, came the vicious fifteenth-century rule of Vlad Tepes, often nicknamed Vlad the Impaler. In most books, Vlad is considered to be a serial killer or mass murderer bar none. ~ Morrison^[60]

The real Dracula, who ruled the territories that now constitute Romania, was born in 1431, the year that Joan of Arc was burned ... at the stake in Rouen, France. ~ Florescu and McNally^[61]

Dracula in the Wallachian language means Devil.

The Wallachians were, at that time, as they are at present, used to give this as a surname to any person who rendered himself conspicuous either by courage, cruel actions, or cunning. ~ Wilkinson^[62]

Today, “Islamic terrorism” (best embodied by the treasonous, never-ending “Global War on Terror”) is a complete fabrication of Intelligence Agencies as proxies for the Vatican. The archetypical example and embodiment of this would be the creation of “al Qaeda” by Zbigniew Brzezinski; a devout Roman Catholic and personal friend of fellow Pole, Karol Józef Wojtyła, better known as Pope Saint John Paul II.

Brzezinski was a Leftist Democrat who helped get Jesuit-mentored Catholic John F. Kennedy elected and later advised his opportunistic successor, Lyndon Baines Johnson.

He developed a friendship with fellow Leftist Democrat, Georgia Governor Jimmy Carter at the Trilateral Commission — which he helped found with Rockefeller backing,^[63] and was Director of, at the time.^[64] When Carter became President, he took on Brzezinski as his National Security Advisor.



February 1980: Zbigniew Brzezinski in Pakistan with CIA asset “Tim Osman”, also known as Osama bin Laden. [\[65\]](#), [\[66\]](#), [\[67\]](#), [\[68\]](#), [\[69\]](#), [\[70\]](#), [\[71\]](#)

Brzezinski flabbergasted his friends and supporters who loved his far-Left social agenda but hated his “hawkish” war-making and his Crusade to destroy Russia.

They didn’t understand that this juxtaposition perfectly suited the Hegelian [\[xxxv\]](#) needs of the Vatican to destroy morality and civil stability while simultaneously capitalizing off of endless and needless bloodshed.

Anti-Semites (whether overt racists or covert operatives of disinformation and misdirection) point to industries like Hollywood and the prominence of Jews as proof that our ills are a “Zionist plot!”

The secret behind Jewish empowerment in Hollywood is subservience to the same power that openly burned, flayed and tortured their race not too long ago.

But when it comes to real power like war-making, politics and media, those positions are maintained by Roman Catholics, usually Jesuit-trained or mentored and almost always with far-Left “values” (or lack thereof).

The Brzezinskis are prominent in both. Son Mark Francis Brzezinski was the foreign policy advisor to Senator Barack Obama. He was rewarded when Obama became President by being appointed the United States Ambassador to Sweden.

Son Ian Joseph Brzezinski served as Deputy Assistant Secretary of Defense for Europe and NATO Policy under “Republican” President George W. Bush.

Daughter Mika Emilie Leonia Brzezinski-Scarborough is an anchor for the Leftist media outlet “MSNBC”. She married her “Morning Joe” co-host, former Republican Congressman Charles Joseph “Joe” Scarborough (also Roman Catholic).

There are many other examples of the feudalistic Aristocratic lock Catholics have on power in America such as the Cuomos of New York.

Roman Catholic Mario Cuomo was the Leftist Democrat Governor of New York from 1983 to 1994.

His son Andrew is the Roman Catholic Leftist Democrat Governor of New York at this writing. His “achievements” include capitalizing off of the Sandy Hook false flag to illegally ram-rod the inversely-named “SAFE Act” through the New York legislature, literally overnight, destroying the last vestiges of private firearm ownership in that state. The New York State Constitution requires a three-day “waiting period” (ironically enough) for both legislators and citizens to examine a prospective law. Not only does this illegal outrage remain unchallenged by gun advocacy groups like the NRA (run with designed impotency by Roman Catholics such as Wayne LaPierre) but it also remains unexamined by media, either national or New York State.

Another son, Christopher Cuomo, is a Leftist Roman Catholic anchor for CNN.

Leftist Roman Catholic Thomas Hale Boggs was a powerful New Orleans, Louisiana (a city thoroughly owned by the Vatican) Congressman and House Majority Leader until his plane vanished in Alaska in 1972.

His wife, Marie Corinne Morrison Claiborne “Lindy” Boggs, went on to take his place in best “democratic” feudal Aristocrat form. At the conclusion of Lindy’s 18 years in her husband’s seat, President Bill Clinton made her Ambassador to the Vatican. Perhaps he felt guilty for being the one to drive Hale Boggs to the airport on his final day alive. ^[72]

The daughter of Hale and “Lindy” Boggs, Cokie Roberts, became an anchorwoman and “journalist” at both taxpayer-funded National Public Radio and ABC.

Another daughter, Barbara Boggs-Sigmund, relocated to Princeton, New Jersey where she became Mayor and challenged Leftist Roman Catholic and Knight of Columbus Jim Florio for Governor, but lost.

In Connecticut, Leftist Roman Catholic FBI agent Thomas Joseph Dodd became first a Congressman, and then a Senator. The highlight of his career was also ramming through draconian gun control laws after a false flag.

Dodd had fashioned legislation based upon Germany’s 1938 Nazi Gun Control Act but was unable to get it passed. In the years after the assassination of John F. Kennedy, Dodd capitalized off of the FBI’s absurd story that CIA asset Lee Harvey Oswald had purchased the murder weapon (an obsolete 6.5mm Mannlicher-Carcano, by coincidence, also introduced in 1938) by “unregulated mail-order”. He finally got his Nazi gun control legislation pushed through in 1968.

Son Thomas J. Dodd Jr. was Bill Clinton’s United States Ambassador to Uruguay and later Costa Rica (having learned fluent Spanish from the many illegal immigrants welcomed in his Connecticut hometown of Willimantic). Like Clinton, Dodd Jr. was trained in the “foreign service” at the Jesuit Georgetown Edmund Walsh school; he would later return to teach there, as well.

Another son, Christopher Dodd, was both a Congressman and Senator for Connecticut. Along with fellow Connecticut Congressman (also a Leftist Democrat), homosexual Jew Barney Frank, Dodd managed to facilitate multiple crises in both banking and housing, helping to add trillions to the crippling U.S. debt.

Frank was the puppet chosen to take the place of his predecessor; ordained Jesuit Priest Robert Drinan. Drinan is the only Priest to have served *openly* in *elected* political office^[xxxvi] so his far-Left politics say volumes about the true agenda of the Vatican. The Catholic Church is the largest, most powerful religious corporation in the world with adherents in every important enterprise, yet the slaughter of the unborn worsens every year. For instance, in 2018, the homosexual East Indian^[xxxvii] (raised Catholic according to the wishes of his mother) *Taoiseach* (Prime Minister) of Catholic-dominated Ireland, Leo Varadkar, ushered in a “remarkable political victory”^[73] by opening the floodgates of unborn slaughter there.

After a sickening 36 years of criminal corruption and collusion in government as an “elected official”, Christopher Dodd became Chairman and Chief Executive Officer of the Motion Picture Association of America.^[xxxviii]

Catholic Caliphate

As I’ve detailed for you, at length,^[74] Islam has been powerfully manipulated by the Catholic Church from its inception for the sake of creating a proxy army of chaos, with its ultimate goal of delivering Jerusalem to the Vatican.

Both Muhammad’s first wife and her cousin (his mentor) were agents of Rome.

A wealthy Arabian lady who was a faithful follower of the pope played a tremendous part in this drama. She was a widow named Khadijah. She gave her wealth to the church and retired to a convent, but was given an assignment. She was to find a brilliant young man who could be used by the Vatican to create a new religion and become the messiah for the children of Ishmael.

Khadijah had a cousin named Waraquah, who was also a very faithful Roman Catholic and the Vatican placed him in a critical role as Muhammad’s advisor. He had tremendous influence on Muhammad.

Teachers were sent to young Muhammad and he had intensive training. Muhammad studied the works of St. Augustine which prepared him for his “great calling”. The Vatican had Catholic Arabs

across North Africa spread the story of a great one who was about to rise up among the people and be the chosen one of their God.

While Muhammad was being prepared, he was told that his enemies were the Jews and that the only true Christians were Roman Catholic. He was taught that others calling themselves Christians were actually wicked impostors and should be destroyed. Many Muslims believe this.

Muhammad began receiving “divine revelations” and his wife’s Catholic cousin Waraquah helped interpret them. From this came the Koran. ~ Ex Jesuit Alberto Rivera^[75]

Muslim sources even admit a third agent of Rome influencing Muhammad!

There is also mention of a teenage Muhammad being attended to and recognized by a different Catholic monk, Bahira. Bahira not only imbued Muhammad with his destiny but predicted that he would bring the downfall of the Byzantine Empire.

At least one version of the telling states that it was Bahira who helped write the Quran... ~ [Secret History](#), Cirucci^[76]

But, like the Frankenstein monster, Islam was not a child the Mother Church could discipline. It would take several centuries and the insurgency of Freemasonry^[xxxix] to finally bring Muhammad’s followers “to heel”.

In that interim, things would get a little disconcerting for the Vatican as Islamic forces pushed up from the Middle East into Europe.

The Ottoman Empire would spearhead this effort beginning in the 14th century (1300’s) through the 17th century (1600’s).

The name is derived from the founder, Osman Gazi, also known as Osman I (circa^[xl] 1299 – 1323).

By 1450, the Ottoman Caliphate had grown from a small tribe in Anatolia (the western half of modern Turkey) to threaten the entire eastern leg^[xli] of Catholicism: Constantinople and the Byzantine Empire.

It was in this time that “Dracula” was born.

Ventilated & Hyphenated

Abraham “Bram” Stoker (1847 – 1912) was a bureaucrat for the Irish government until he began critiquing theater as a hobby. Having connections, Stoker was hired on by the *Dublin Evening Mail*. He began writing stories of fiction and romance which were published by various elite “Societies”.

Like any ambitious Aristocrat, Stoker married up in his feudal class.^[xlii]

In 1878 Stoker married Florence Balcombe, daughter of Lieutenant-Colonel James Balcombe of 1 Marino Crescent.^[xliii] She was a celebrated beauty whose former suitor was Oscar Wilde.^[8] Stoker had known Wilde from his student days, having proposed him for membership of the university’s Philosophical Society while he was president. Wilde was upset at Florence’s decision, but Stoker later resumed the acquaintanceship, and after Wilde’s fall visited him on the Continent.^[9]

The Stokers moved to London, where Stoker became acting manager and then business manager of [actor and manager Henry] Irving’s Lyceum Theatre, London, a post he held for 27 years. On 31 December 1879, Bram and Florence’s only child was born, a son whom they christened Irving Noel Thornley Stoker. The collaboration with Henry Irving was important for Stoker and through him he became involved in London’s high society, where he met James Abbott McNeill Whistler and Sir Arthur Conan Doyle (to whom he was distantly related). Working for Irving, the most famous actor of his time, and managing one of the most successful theatres in London made Stoker a notable if busy man. ~ Wikipedia^[77]

“Sir Arthur Conan Doyle” (1859 – 1930) of *The Lost World* and *Sherlock Holmes* fame was a gnostic “spiritualist” and high Freemason. The Freemasons, themselves, are happy to claim “Conan Doyle”.^[78]

Why do we call him that? Did he, like so many other “blue-bloods” want us to know that both his mother and father were Elites (hyphenating their names as a result)?

As long as “user-edited” Wikipedia isn’t spinning for Rome it can be helpful in sorting out confusion such as why there is no hyphen for “Conan

Doyle”:^[79]

*Doyle is often referred to as **Sir Arthur Conan Doyle** or simply **Conan Doyle** (implying that “Conan” is part of a compound surname as opposed to his given middle name). His baptism entry in the register of St Mary’s Cathedral, Edinburgh, gives “Arthur Ignatius Conan” as his given names and “Doyle” as his surname. It also names Michael Conan as his godfather.^[1] The cataloguers of the British Library and the Library of Congress treat “Doyle” alone as his surname.^[2]*

*Steven Doyle, editor of **The Baker Street Journal**, wrote, “Conan was Arthur’s middle name. Shortly after he graduated from high school he began using Conan as a sort of surname. But technically his last name is simply ‘Doyle’.”^[3] When knighted, he was gazetted as Doyle, not under the compound Conan Doyle.^[4]*

One version of the legendary author’s name you won’t ever hear is the one he was born with: Arthur **Ignatius** Conan Doyle.

Although his father was a Scott and his mother was British,^[xliv] both were extremely devout Catholics who not only named him after the founder of the Jesuits (Ignatius Loyola) but sent young Arthur to be instructed by them at the Stonyhurst boarding school.

Doyle is just one of many prominent Catholic Freemasons who give cause to doubt the supposed “war” between the two powers.

Others include — ^[xlv]

- * NY Yankees baseball player George Herman “Babe” Ruth Jr.: Knight of Columbus and Freemason
- * Pierre Charles le Enfant, the architect of Washington D.C.
- * “Hitler’s Pope” Pius XII, Eugenio Pacelli
- * Abraham Lincoln assassin John Wilkes Booth, a secret Roman Catholic and member of Albert Pike’s Freemasonic “Knights of the Golden Circle”^[xlvi]
- * Republican Congressman and false flag shooting “hero” Steve Scalise^[xlvii]
- * comedian and Congressional testimony “expert” on child trafficking Ashton Kutcher^[xlviii]

- * Enrico Fermi, “father” of “physics” and “nuclear reactors”
- * Buffalo Bill Cody, “Templar” Freemason and Roman Catholic
- * actor John Wayne (Marion Morrison), also DeMolay for Boys
- * actor Ernie Borgnine
- * actor/singer Danny Thomas
- * actor Walter Brennan; John Birch Roman Catholic and Freemason
- * comedian Richard Pryor; mother raised him strict Catholic, he was an open bisexual and Freemason
- * Terry Branstad, Gov. of Iowa, Donald Trump’s Ambassador to China, mother a Jew, father a Lutheran, but he converted Catholic and became a Knight of Columbus; also “Ancient and Accepted Scottish Rite of Freemasonry Knight Commander of the Court of Honor”

It’s not hard to imagine Doyle’s Catholic Freemasonry being the reason why his stories have seen an *endless* number of incarnations.

Guinness World Records has listed Holmes as the “most portrayed movie character”,^[2] with more than 70 actors playing the part in over 200 films. ~ Wikipedia^[80]

With disappointing consistency the majority of those actors are homosexual, despite “Conan Doyle” depicting his character as “asexual” and Holmes’ friend and chronicler as heterosexual. ^{[xlix],[1]}

“**Bram**”

As a well-placed Irish Aristocrat whose creative work is now an eternal part of Western culture, you might expect me to say that Abraham “Bram” Stoker was Catholic; far from it! He was a proud member of the “Church of Ireland”.

However, the “Church of Ireland” is as Protestant as its parent, Henry VIII’s “Church of England” (not at all).

Henry had the misfortune of being king during the Papal reign of Lorenzo de’Medici’s adopted son, Giulio who went on after the murder of his father Giuliano de’Medici (*il Magnifico*’s brother) to become Pope Clement VII. When Catherine of Aragon — a hyper-devout Catholic Spaniard — could only give Henry a single girl, it was obvious he needed to dissolve the marriage and find a woman more ... “fruitful”.

Henry was willing to ruin the political points the marriage had made with the powerful Catholic Aragon for the sake of keeping his seed under a crown, but the Medici Pope was not! Catherine's parents, Ferdinand II of Aragon and Isabella I of Castile, had personally kindled the fires of the Inquisition across Spain for the Papacy, and burned alive every "heretic" they could root out. They had been so brutal that the terms "Spanish Inquisition" are today a euphemism for the worst of the torture imaginable. Giulio "Pope Clement VII" de' Medici would not allow them to be dishonored.

So Henry simply started a miniature Catholic Church in England, without any of Luther's inconvenient chaos. He maintained all of the pagan traditions and, most importantly, the hierarchy of clergy, but instead of him answering to Rome, *they* answered to *him*.^[1]

Although the "Church of Ireland" is the Anglican face of the Irish government (as her parent sect is in England), it's Protestant in name only.

In fact, the official web site lists it's Number 1 question and answer with:

Is the Church of Ireland Protestant or Catholic?

It is both Protestant and Catholic. For this reason it is incorrect to refer to members of the Church of Ireland as "non-Catholic".^[81]

Clearly, the "Church of Ireland" needs a refresher course on Luther's Protest, unless perhaps Irish Anglicans split themselves down the middle like the Batman villain "Harvey Two-Face".

If you didn't know that, but you did know who the Templars were and you



were familiar with their extreme loyalty to the Papacy, the icon of the Church of Ireland would help you connect the dots.

On April 30th in 1890, Henry Irving (born John Henry Brodribb) was performing in the Parisian romance, *The Dead Heart*. Afterwards, his agent, Stoker, had retired to an expensive meal and brandy at the Beefsteak Club where he met a literal “wandering Jew”.^[82]

Born in Hungary as “Hermann Wamberger”, he had wisely changed his name to “Ármin Vámbéry”. Although poor, Wamberger / Vámbéry had an aptitude for languages and an intense interest in all things Ottoman. This gift enabled him to visit Turkey and eventually work his way into becoming the personal secretary to Governor-General Mehmed Fuad Pasha (1814 – 1869).^[83]

Wamberger / Vámbéry regaled Stoker with wild tales of a brutal Crusader from what was once the Kingdom of Wallachia but had become part of Romania. His vicious rule had burned the reaching hands of the Ottomans and helped keep them from breaking through to Catholic Hungary and the Holy Roman Empire.

He was known as Vlad III, “*Țepeș*”: “the Impaler”.

‘Bram the Irish Anglican would go on to write a very Catholic tale about the Count from Transylvania.

If there is a hero in *Dracula* it is the brilliant Professor **Abraham** Van Helsing, “MD, D.Ph., D.Litt., etc., etc.,” who is so devoutly Catholic that he refuses to divorce his wife even after she goes insane.

Australian author^[84] Dr. D. Bruno Starrs^[lii] has written several articles lamenting the lack of attention “Protestant” ‘Bram Stoker has gotten for writing such a Catholic legend.

*Despite the fact that Irishman Bram Stoker’s **Dracula** (1897) is arguably replete with Catholic allegory, little critical attention has been paid to its pro-Catholic theme. Nor does any stage or screen adaptation faithfully foreground the text’s Catholicism. The novel’s religious analogy is obvious: in the most basic of his many perversions of Catholic lore, Count Dracula is the figurative anti-Christ who promises eternal life through the ingestion not of sacramental wine representing the blood of Christ, but of actual human blood.*^[85]

Starrs makes the interesting note that other experts have found *Dracula* “anti-Semitic” and (we then assume) this, too, can be considered a Catholic trait!

In analyzing Stoker’s characterization of his eponymous star, both Ken Gelder and Judith Halberstam argue the Count is anti-semitically modeled on stereotypical images of blood-sucking, baby-stealing Jews (Gelder 13, Halberstam 248). ^[86], ^[liii]

If Dr. D. Bruno is just being an honest Catholic, kudos!

There is a whole host of Catholic hosts (no pun intended) who make a living off of blaming Jews for the crimes *their* Church has committed, from former college professor and author E. (Eugene) Michael Jones to former President Ronald Reagan’s Communications Director and syndicated talkshow host, Patrick J. Buchanan.

Buchanan learned his anti-Semitism directly from the Jesuits at Gonzaga College High School and Georgetown University.

Regarding Stoker’s characters of Jonathan Harker and Dr. Jack Seward, Starrs cites —

Clive Leatherdale ... suggests an even more political role for the anti-Christ when he tentatively asks: “Are Harker and Seward [both Englishmen and the two most obviously Protestant of the protagonists] converted to the Catholic faith once they discover its tangible power? Perhaps it’s as well that Stoker, likewise a confirmed Protestant, ^[liv]
chose not to confront the issue” (185). ^[87]

The character of “Dracula” has been so ingrained into the human experience that we don’t even realize that weapons of choice against this evil, frightening creature are “holy water” and a crucifix. We may then deduce that blood-sucking vampires are a metaphor for any enemy of the Catholic Church. ^[lv]

Elementary, John and Mary.

Or did Stoker, rather than shirking the political issue and despite claiming to be a Protestant while he lived a high-profile life in England’s theatre circles, in fact, subtly thematicize it? Writing the

*biography of Stoker, David Glover notes: “Indeed, it is essential to see that the anxieties that animate these novels are inextricably bound up with the most deeply rooted dilemmas facing late Victorian culture”⁽¹⁵⁾. Writing at the time of the Land Acts which stripped the landlords of their power, Stoker was only too aware of the decline of the Anglo-Irish gentry. Did he cautiously write a novel promoting the proselytization of Protestants to Catholicism in an era when to do so might be dangerous to an Irishman’s health and / or freedom? One reading of **Dracula** indeed suggests that its author was a closet Catholic cloaking his dangerous views in a relatively safe literary medium.* ^[88]

This identical tactic has been attributed to another “legendary classic” author; “William Shakespeare”.

“ — *by any other name...*”

If there is one writer who is mandatory reading in nearly any school, anywhere, it is “Shakespeare” yet controversy abounds regarding the questions “Did he really exist?” “Is ‘Shakespeare’ a pen name for someone else?”

If you’ve never heard of this being a controversy, not only is it, it has its own special name: the “Shakespeare Authorship Question”.

Dr. Helen Gordon, Professor of English at Bakersfield, puts it this way:

Actual facts about [the “William Shakspeare” of Stratford-on-Avon^[1vi]] are scarce. During his lifetime (1564-1614) no portraits of him were painted, no biography written about him, and no records kept of his education. He left no manuscripts in his own hand, no letters, no diary, no memoranda, no notes. We have only six shaky signatures on legal documents, property deeds, and a few public records unrelated to literature. The signatures that we do have are variously spelled (Shakspeare, Shagspere, Shaxper, Shakspear), but none are spelled as the author’s name was consistently spelled (Shakespeare or Shake-speare). The pronunciation indicated by the Stratfordian spellings would be SHACK-spur, to differentiate it from the author’s name, pronounced SHAKE-spear. Shakspeare’s last will said nothing about a

personal library, scripts, or royalties which his family might have inherited.

Diana Price in her unauthorized biography of Shakespeare^[lvii] lists several criteria with which we determine the authenticity of an author such as personal letters, acknowledgement of their literary talent by peers, drafts of manuscripts, records of publication, proof of payments, and so forth. Of all the writers known to be living in the Elizabethan age, only William Shakespeare draws a complete blank. This lack of evidence compared to other writers of the time seems to suggest that “William Shakespeare” was a pen name.^[89]

In light of such evidence, the constant reinforcing of a real “Shakespeare” by major media becomes as suspect as their many other propaganda efforts. The fact that no major or “accepted” source even mentions these concerns in any attempt at balance is almost conclusive in itself.

Notice the supposed lifetime of “William Shakespeare”: (1564-1614). By this time, the kindling that Martin Luther had lit on November 1st, All Saints’ Day, in 1517 was a full-blown prairie fire.

One of the most “controversial” (and, likewise, plausible) contentions is that the Lord Chancellor of King James I of England (who was also “James VI of Scotland”), Sir Francis Bacon, was secretly “William Shakespeare”.

Sources like “user-edited Wikipedia” display extreme derision towards the idea, calling this theory an “alleged subterfuge^[lviii] ... [d]espite the academic consensus^[lix] that Shakespeare wrote the works bearing his name...”^[90]

Forced to acknowledge the questions concerning the inconsistencies of an historical “Shakespeare”, it is now in vogue to claim Earl of Oxford Edward de Vere (1550 – 1604) was the “legendary bard”.

As usual, when a contrived alternate reality needs shoring up, we call upon “Tinsletown” and, in 2011, Writer/Director Roland Emmerich gave us “Anonymous” which accurately showed the criticisms surrounding the historical “Shakespeare” but then deflected to de Vere.

Emmerich is the mind behind such deeply-researched historical thrillers as *Independence Day* (1996 — yet another alien invasion movie), *Godzilla* (1998 — the Western computer graphics version starring Matthew Broderick that most “Kaiju” fans and *all* of Japan resoundingly despised) and *The Day After Tomorrow* (2004 — this time the end of the world comes from “another Ice Age”, shoring up the “millions of years” we are told occurred before us).

Perhaps the reason Bacon as Shakespeare is immediately dismissed is because one of the strongest sources on the issue was Bacon’s best friend, confidant and Confessor, English Jesuit Sir Tobie Matthew who wrote to him in 1623 — *The most prodigious wit, that ever I knew of my nation, and of this side of the sea, is of your Lordship’s name, though he be known by another.*^[91]

So close were they, in fact, that when relative Arnold Harris Mathew wrote his ancestor’s biography in 1907 he titled it *The Life of Sir Tobie Matthew: Bacon’s Alter Ego*.

If Francis Bacon was, indeed, William Shakespeare, then it’s not a stretch to say that, ultimately, so was Jesuit Tobie Matthew.

Official sources on Matthew carefully avoid identifying him as a Jesuit but his proud kinsman was happy to put that to rest and to confirm that Father Tobie Matthew’s hand was ultimately behind Francis “William Shakespeare” Bacon.

Students of seventeenth-century literature may find some new facts recorded in these pages, and admirers of Bacon, and all persons to whom the Bacon-Shakespeare question appeals, will not fail to be interested in the correspondence between the Philosopher and his Alter Ego.

Should this attempt to rescue from oblivion the name of a remarkable personality prove acceptable to the literary world, I shall have no reason to regret the hard work which the undertaking has involved.

That Sir Tobie Matthew was ever a Jesuit has been strenuously denied by some members of the Society.

Nevertheless, it may be considered certain that he was a member of it at an early date after his conversion.

By his will, dated 1614, the year of his ordination by the great Jesuit, Cardinal [Robert] Bellarmine,^[1x] he bequeathed the whole of his earthly possessions to the Society. This fact by itself would not suffice to prove Sir Tobie to have been anything more than a friend and admirer of the Society.

Other facts, however, have come to light.

At the Benedictine Abbey of St. Mary, at Oulton, in Staffordshire, the ancient English Benedictine nuns, who were exiled during the reign of Henry VIII., are now represented.

The community descends from the convent established at Ghent as an offshoot of the community settled at Brussels.

In the library at Oulton Abbey is preserved the original MS. [manuscript] of an unpublished work of Sir Tobie's, written by him for the nuns at Ghent, and dated "The first of January, 1652."

The MS. consists of a biography of the Lady Abbess Lucy Knatchbull, O.S.B.["Ordo Sancti Benedicti", "Order of Saint Benedict"], of Ghent, and is written in a hand which is not Sir Tobie's, probably a scrivener's.

The preface, however, is signed by him, and the MS. is corrected throughout in his handwriting.

The work is entitled: "A Relation of the Holy and Happy Life and Death of the Lady Lucie Knatchbull, Abbess, and of her foundinge the English Monastery of Benedictines at Ghent; together with some notice which is given of her Religious there, concerning both their persons, and particular devotions and Perfections; as also of divers Blessings wherewith they have been enriched from Heaven. This Relation consists of two Parts. By SIR TOBIE MATTHEW, KNIGHT, Soc. JES."^[92]

The "Sir" / "Knight" comes from an *English* Knighthood bestowed upon Matthew by none other than the commissioner of the "Authorized 1611

Version of the Bible”, “Protestant” King James I. The reason for the Knighthood is even less “Protestant”: Jesuit Father Tobie was James I’s personal ambassador to Spain to arrange for his son Charles to marry “Infanta^[lxi]” Maria Anna, the daughter of King Philip III.

In fact, the deal fell through but Father Tobie was Knighted anyway!

“Protestant” King James found a match just as Catholic, Henrietta Maria of France, the daughter of King Henry IV, of the House of Bourbon.

Perhaps you’re now wondering just how “Protestant” the commissioner of the “Authorized Version” really was, especially given that he was raised by hyper-devout Catholic, Mary, Queen of Scots.

By the time Charles was gifted the throne (by right of his “Blood Succession”) many Britons were wondering, as well. In fact, Charles’ Catholicity and aloof mismanagement of his nation’s affairs precipitated the English Civil war that ended with the offing of his head and the very brief reign of true Protestant Oliver Cromwell.^[lxii]

Father Tobie Matthew, S.J., from his position of power and influence in “Protestant England”, sowed seeds of subversion that bore fruit in America.

In March, 1630, Sir Tobie was in London, sending Court gossip to Sir Henry Vane in Paris.

Later in the same year he was in Staffordshire, acting as a zealous layman, in assisting the Catholic cause.

On August 12th he concluded a visit to Lord Baltimore, who, as Sir George Calvert, had been one of the principal Secretaries of State, from 1619 to 1624; in the latter year he resigned the seals, frankly acknowledging to the King that he had become a Catholic.

Sir Tobie is credited with his conversion.

The King, however, retained Sir George as a Privy Councillor, and in 1625 elevated him to the peerage, under the title of Baron of Baltimore, in Ireland.

The capital of Maryland was named after him.^[93]

The reason why the “capital”^[lxiii] of Mary-land was named after Lord Baltimore is because he was specifically granted a Royal Charter to send Catholics there by the same King who promoted him even after he sheepishly admitted he had converted^[lxiv] — the son of James I: Charles I.

Tobie Matthew’s father, Tobias Matthew, was a prominent and powerful “Anglican”^[lxv] who was President and Vice-Chancellor of Oxford University as well as the Dean of the “Chapter”^[lxvi] of Durham, all appointed by “Protestant” Elizabeth I, and Elizabeth’s successor, James I, who appointed Matthew the Archbishop of York.

Sources like “user-edited” Wikipedia and the obviously fawning Catholic, Arnold Matthew, note a “controversy” between Tobias Matthew and English Jesuit Edmund Campion. Campion was uncovered as an agent of insurgency, trying to undermine the British government (as Jesuits are sworn to do). He was captured, tortured and executed.

Normally, when someone tries to overthrow a government on behalf of a foreign political power, they are called a “turncoat” or a “traitor” and their execution is recorded as justice served.

Campion, however, has been re-written as a “martyr” even in Britain. The Catholic outreach at Oxford University is centralized in “Campion Hall”.

Details are scant but Arnold Matthew provides some little insight (along with a blatant pro-Catholic bias).

Tobias Matthew was, apparently, an Anglican Inquisitor, ardently persecuting poor English Catholics just because they were Catholic.

As Catholics tell it (and, apparently, they are the only ones telling this story), Matthew was incensed that Campion had sent a “brilliant” treatise to the Court of Elizabeth in specific and the British people in general giving ten reasons why they should deny Luther’s Protest and maintain the “old Religion.”

As a controversialist, Dr. Matthew won no little reputation, though the single publication which he left behind him, a sermon replying to a statement made concerning him by Father Campion, S.J., is of poor merit.

*It has been held by some critics that the Archbishop's vigorous measures against Catholics are attributable to his annoyance with Campion and his **Decem Rationes**. ~ The Life of Sir Tobie Matthew: Bacon's Alter Ego^[94]*



Campion Hall, Oxford University (from the Jesuit Institute) Campion wrote both the treatise and a book and had them published by the Stonor family^[lxvii] at their Stonor Park home, in south Oxfordshire; all of which was insurgency and treason. They quickly ran off 400 copies and distributed them. 400 years later, a copy was proudly displayed at prestigious and “secular” Oxford.^[95]



The Stonor family mansion, Barony of Camoys in Oxfordshire.

The Stonors had a massive operation of insurgency at work with their lush mansion was engineered with a myriad of secret closets that not only maintained at least one printing press but Priests as well. ^[96]

In the Jesuit's treatise of propaganda (now called by Catholics "Campion's Bragge"), he admits that he has not only worked to undermine Protestant Christianity in his nation, but also in the home countries of Martin Luther (Germany) and Jan Hus (the Czech or Bohemian Kingdom) — a *true* martyr who was betrayed and burned alive because, although he was a Priest, he was a Bible-believing Christian.

In the very first of his "Ten Reasons" he openly admits —

I confess that I am (albeit unworthy) a Priest of the Catholic Church, and through the great mercy of God vowed now these eight years into the religion of the Society of Jesus. ^[lxviii] *Hereby I have taken upon me a special kind of warfare under the banner of obedience...* ^[97]

Campion's second point is admitting his "reassignment" out of foreign lands — where the Catholic Priest has little conscience in doing harm to strangers. But at this time, the Jesuit machinations weren't directed

downward, but upward. Consequently, it was advantageous to have a Briton weave for the Company in his native Britain.

At the voice of our General, which is to me a warrant from heaven and oracle of Christ, I took my voyage from Prague to Rome (where our General Father is always resident) and from Rome to England, as I might and would have done joyously into any part of Christendom or Heatheness, had I been thereto assigned.

His third point was propaganda about “spreading the Gospel” and “ministering the Sacraments” but his fourth was a bold lie —

I never had mind, and am strictly forbidden by our Father that sent me, to deal in any respect with matter of state or policy of this realm, as things which appertain not to my vocation, and from which I gladly restrain and sequester my thoughts.

His fifth was a plea to be allowed to promote his Catholicism at Court.

His sixth was again a declaration of warfare against his “adversaries”.

... I know perfectly that no one Protestant, nor all the Protestants living, nor any sect of our adversaries (howsoever they face men down in pulpits, and overrule us in their kingdom of grammarians and unlearned ears) can maintain their doctrine in disputation. I am to sue most humbly and instantly for combat with all and every of them ...

The claim that Catholic Priests were being pulled right out of their pulpits by powerful Protestant governments is, to say the least, less than accurate.

But the reverse has been true for the entire life of Rome as a city-state. A random leafing-through of Foxe’s Book of Martyrs brings us to what happened to “Reformed” Catholics (Protestant Christians) in a country completely dominated by Rome: France.

In the year 1524, at a town in France, called Melden, one John Clark set up a bill on the church door, wherein he called the pope Anti-christ. For this offence he was repeatedly whipped, and then branded on the forehead.

Going afterward to Mentz, in Lorraine, he demolished some images, for which he had his right hand and nose cut off, and his arms and

breasts torn [had his skin pulled off] with pincers. He sustained these cruelties with amazing fortitude, and was even sufficiently cool to sing the 115th psalm, which expressly forbids idolatry; after which he was thrown [alive] into the fire, and burnt to ashes.

Many persons of the reformed persuasion were, about this time, beaten, racked, ^{[[lxix]]} scourged, and burnt to death, in several parts of France but more particularly at Paris, Malda, and Limosin.

A native of Malda was burnt by a slow fire, ^{[[lxx]]} for saying that mass was a plain denial of the death and passion of Christ. ... ^{[[lxxi]]}

Francis Bribard, secretary to cardinal de Pella, for speaking in favour of the reformed, had his tongue cut out, and was then burnt, A. D. 1545.

James Cobard, a schoolmaster in the city of St. Michael, was burnt, A. D. 1545, for saying “That mass was useless and absurd;” and about the same time, fourteen men were burnt at Malda, their wives being compelled to stand by and behold the execution.

A. D. 1546, Peter Chapot brought a number of bibles in the French tongue to France, and publicly sold them there; for which he was brought to trial, sentenced, and executed a few days afterward. Soon after, a cripple of Meaux, ^{[[lxxii]]} a schoolmaster of Fera, named Stephen Polliot, and a man named John English, were burnt for the faith.

Monsieur Blondel, a rich jeweller, was, A. D. 1548, apprehended at Lyons, and sent to Paris; where he was burnt for the faith, by order of the court, A.D. 1549. Herbert, a youth of nineteen years of age, was committed to the flames at Dijon; as was Florent Venote, in the same year.

In the year 1554, two men of the reformed religion, with the son and daughter of one of them, were apprehended and committed to the castle of Niverne. On examination, they confessed their faith, and were ordered for execution; being smeared with grease, brimstone, and gunpowder, they cried, “Salt on, salt on this sinful and rotten flesh!” Their tongues were then cut out, and they were afterward committed to

the flames, which soon consumed them, by means of the combustible matter with which they were besmeared.^[98]

None of those Christians were put on trial and convicted for being part of a para-military organization with orders to subvert and overturn the government of France. They were just Christians and, therefore, worthy of vicious, merciless torture and death.

In his seventh point, Father Campion begs Queen Elizabeth for Catholic “equality” yet it already existed during her “Protestant” reign. She was so careful to stay away from Protestantism yet not quite put her crown before Rome that her policy had a special name, “Elizabeth’s Religious Settlement”.^[99]

His eighth is a run-on paragraph of railing against Catholic enemies, feigned loyalty to Elizabeth and England and a supposed willingness to endure unfair treatment (brought about, of course, by the “baseless” accusations of treason).

Unfortunately, the Jesuit Institute in its re-print of Campion’s “Ten Reasons” seem to have lost count. The ninth is a resignation that God will judge them all right from wrong and there is no tenth.^[lxxiii]

Fortunately, Arnold Matthew has come to our rescue and tells us that there was much more detail in Campion’s treatise, some of it being a personal attack upon Tobias Matthew, claiming that Matthew told Campion directly that he didn’t believe in what he was doing — fighting vehemently against Rome.

*The passage in Campion’s **Decent Rationes** which is said to have aroused Dr. Matthew’s indignation was the following: “Once I familiarly questioned Tobie Matthew, now your greatest preacher, whose learning and good disposition endeared him to me, and asked him to tell me how a man, who was such an assiduous student of the Fathers, could take the side which he defended as true. He answered, ‘If I believed them, as well as read them, you would have good reason to ask me.’ This is perfectly true, and I think he must still be of the same mind.”*

*In his **Conscio Apologetica**, published in Latin nine years after
Campion's execution, Matthew denies the accusation in the following
terms: "Who affirmed it? Edmund Campion, the Jesuit. And who
denies it? Tobie Matthew, the Christian. I avouch that neither sleeping
nor waking, sitting nor standing, by day or by night, at home or
abroad, in jest or in earnest did I ever say it."*

~ *The Life of Sir Tobie Matthew: Bacon's Altar Ego* ^[100]

In the annals of tyranny, many an inquisitor has used extreme vigor to prosecute and persecute innocents for the crimes they, themselves, were guilty of. Was Tobias Matthew such a supposed tyrant? Nothing is recorded of him being part of any coercive action against British Catholics.

Being the father of a Jesuit Priest didn't help his case.

Methinks thou doth protest too much... ^[lxxiv]

~ *Hamlet*, "William Shakespeare"

"Experts"

When you learn that there is an historical figure that inspired "Irish Protestant" 'Bram Stoker's Dracula, you are then funneled by sources like the New York Times to the acknowledged experts: Raymond T. McNally and Radu Florescu.

Why are they the acknowledged experts?

— Because they're two good Catholics who taught at Jesuit Boston College (McNally died in 2002, Florescu in 2014).

Raymond Thomas McNally was a graduate of Jesuit Fordham University and went on to teach at Boston College where he founded the Russian and East European Center.

Romanian Radu Florescu was even more connected (and, perhaps, even more Catholic). Add being a Leftist ^[lxxv] with little use for Russia, and you've got a winning formula for success in a world controlled by Rome.

By day, Professor Florescu taught at Boston College, where, at his death, he was an emeritus professor of history and the former longtime director of the East European Research Center there.

He advised the State Department and Senator Edward M. Kennedy^[lxxvi] of Massachusetts on the Balkans and wrote a string of scholarly books, among them “The Struggle Against Russia in the Romanian Principalities: A Problem in Anglo-Turkish Diplomacy, 1821-1854.”

But thanks to his moonlight job, Professor Florescu was for four decades also one of the world’s leading experts in matters Dracular.

The first of his many books on the subject, “In Search of Dracula,” published in 1972 and written with Raymond T. McNally, helped spur the revival of interest in Stoker’s vampirical nobleman that continues to this day.

*“It has changed my life,” Professor Florescu told **The New York Times** in 1975.^[lxxvii] “I used to write books that nobody read.”*

Radu Nicolae Florescu was born in Bucharest on Oct. 23, 1925. As he would learn in the course of his research, he had a family connection to Vlad, who was known familiarly if not quite fondly^[lxxviii] as Vlad Tepes, or Vlad the Impaler: A Florescu ancestor was said to have married Vlad’s brother, felicitously named Radu the Handsome.

At 13, as war loomed, Radu left home for London, where his father was serving as Romania’s acting ambassador to Britain.^[lxxix] (The elder Mr. Florescu resigned his post after the dictator Ion Antonescu, a Nazi ally, became Romania’s prime minister in 1940.^[lxxx]) The younger Mr. Florescu earned bachelor’s and master’s degrees in politics, philosophy and economics from Oxford, followed by a Ph.D. in history from Indiana University.^[lxxxi] He joined the Boston College faculty in 1953.

In the late 1960s, Professor McNally, a colleague in the history department, grew intrigued by affinities between events in Stoker’s novel, published in 1897, and the actual history of the region. He enlisted Professor Florescu, and together they scoured archives throughout Eastern Europe in an attempt to trace Count Dracula to a flesh-and-blood source.

Vlad emerged as the prime suspect, for he and the count, it transpired, had much in common. ~ The New York Times^[101]

Not surprisingly, there is spin from the New York Times even here.

Florescu and McNally didn't "discover" Vlad Țepeș as the "real-life Dracula", they exposed the historical figure "Bram" Stoker used and then buried.

Perhaps the most fascinating aspect about Radu Florescu's family comes from his sister...who was a "sister".

A resident of Antibes, France; Scituate, Mass.; and Poiana Brasov, in Transylvania, Professor Florescu is survived by his wife, the former Nicole Michel, whom he married in 1950; a sister, Yvonne, a Benedictine nun known in religion as Sister John the Baptist; three sons, Radu, Nicholas and John; a daughter, Alexandra Lobkowicz^[lxxxii]; and 13 grandchildren.^[102]

Gender bending and blending is actually an important Vatican value (much to the consternation of Conservative Catholics).

For instance...

- * Seattle University is another Jesuit institution with a deceptively-public name where, annually, they host a "Drag Show" that gets more risqué with each successive event.^[103]

- * The Church of St. Paul the Apostle in New York City, run by the sect known as "Paulist Fathers", has a special "LGBT" (Lesbian, Gay, Bisexual, Trans-gender) outreach that actively participates in the New York City "Gay Pride Parade". A report from secret Catholic media outlet LifeSite in 2015 says that year's "Pride Parade" was followed by a special homosexual Mass (whatever that looked like).^[104], ^[lxxxiii]

- * That same year, Grand Marshal Timothy Cardinal Dolan^[lxxxiv] not only allowed homosexuals to march in the New York City St. Patrick's Day Parade, he blessed them as well.^[105]

For as long as Dolan has been Cardinal-Archbishop of New York, he's been upsetting Latin Mass Catholics.

... Card. Timothy Dolan delivered some astonishing comments on Easter Sunday, opening the door wider for homosexuals in the Church.

Speaking crude English, the head of the U.S. Conference of Catholic Bishops (USCCB) said the Church could work on being more welcoming to homosexuals: “We gotta do better to see that our defense is not reduced to an attack on gay people. And I admit we haven’t been too good about that.”

But, he added, “We try our hardest to make sure we’re not anti-anybody.” Then, repeating himself, “and I admit we haven’t been too good.”

What message did Dolan want to send to “gays”? It was quite clear: “The first thing I’d say to them is ‘I love you too, and God loves you, and we want your happiness.’” For that reason, he said, homosexuals are “entitled to friendship.” ...

Dolan admitted he was not sure how Catholic leaders should conduct better outreach to homosexuals: “I don’t know. We’re still trying. We’re trying our best to do it. We got to listen to people. Jesus died on the cross for them as much as he did for me.”

He made his remarks on two morning talk shows on Easter Sunday (ABC This Week and CBS Face the Nation), just days after the Supreme Court heard arguments in two same-sex “marriage” cases. Coincidental timing? I think not. ~ Margaret Galitzin, Tradition In Action^[106]

A more poignant question would be, “How did far-Left, pro-homosexual Cardinal Dolan get scheduled on the top news programs whilst the Catholic-dominated Supreme Court was further solidifying sexual deviancy circumventing representative government?”

The answer is: with “news media” being managed by faithful Catholics such as (not just in America but around the world):

* Henry Luce: wealthy media magnate and Knight of Malta.

* Claire Boothe-Luce: his wife, a Dame of Malta and devout Roman Catholic.

- * William Randolph Hearst: wealthy media magnate and Knight of Malta.
- * Robert “Bob” Guccione: considered becoming a Catholic Priest but became a pornographer instead^{[[xxxv](#)]}; Bob Junior maintained the family hold on quality media, founding a magazine appropriately named “Spin”.
- * The Getty family has used their oil money to buy up and “copyright” any image remotely incriminating to Rome. John Paul Getty, Jr. was born on a yacht in Italian waters and trained in two Jesuit institutions; St. Ignatius College Prep and the public-sounding University of San Francisco.
- * Conrad Black: Canadian media billionaire; Knight of St. Gregory, Knight of the Holy See, close friends with pedophile provider Jeffrey Epstein.
- * Leo Kirch: wealthy German media mogul and devout Catholic.
- * Gustavo Cisneros: Venezuelan Roman Catholic media mogul and billionaire, one of only two in Venezuela.

Three years later, Timothy Cardinal Dolan welcomed with open arms Irish *Taoiseach* (Prime Minister) Leo Varadkar for the 2018 St. Patrick’s Day Parade. Varadkar is “married” to another male and personally saw that the last protections for the unborn were eradicated in Ireland. Both gave special attention to an unfortunate altar boy.



Pro-abortion, homosexual “Taoiseach” (Prime Minister) of Ireland, Leo Varadkar, receives a limp handshake from the Archbishop of New York, Timothy Cardinal Dolan, while eyeing an altar boy clutched by Dolan. (Tradition in Action) Varadkar is East Indian on his father’s side;^[xxxvi] a trait that doubtless makes it easier to betray the trust of the Irish citizenry.

Helping Dolan welcome Varadkar into the Parade were Catholic Republican Congressman Pete King, the “evolving” far-Left Catholic^[107] Mayor of New York City, Bill de Blasio (born Warren Wilhelm Jr.) and the far-Left Catholic Governor of New York, Andrew Cuomo.

Dolan is just one of many such examples where Catholic clergy have marched in “Gay Pride” parades^[108] to include —

- * Portland
- * Baltimore
- * Washington D.C.

* Seattle

* Minneapolis

* St. Paul In fact, Jesuit schools are seeking the most radical, offensive personalities they can find to not only teach their students but hold tenure and leadership.

A theology professor advancing a sexualized interpretation of the Bible claims Jesus was a “drag king” who had “queer desires.”

Tat-siong Benny Liew, chair of New Testament Studies at the College of the Holy Cross, has written extensively on gender, sexuality and race in the Bible, coming to the conclusion that Jesus was God, man and gender fluid.

In a 2009 volume he co-edited, “They Were All Together in One Place?: Toward Minority Biblical Criticism,” Mr. Liew argues Christ “ends up as a drag-kingly bride in his passion” and engages in “(homo)sexual bonding” on the cross.

“What I am suggesting is that, when Jesus’ body is being penetrated, his thoughts are on his father,” the professor continues. “He is, in other words, imagining his passion experience as a (masochistic?) sexual relation with his own Father.”

In his gospel, John invites his readers “to perform a kind of pan-eroticism” when the apostle Thomas puts his finger in Jesus’ side following the resurrection, the New Testament scholar argues.

*Mr. Liew’s unorthodox views were unearthed by **The Fenwick Review**, the student newspaper of the Jesuit liberal arts college in Worcester, Massachusetts.*

The article points out that many of Mr. Liew’s publications, including “They Were All Together in One Place?” are behind display cases in the Religious Studies Department.

*Mr. Liew is often responsible for teaching the college’s primary New Testament class, the **Review** reported, and has also taught “Sex, Money, Power, and Sacred Texts” and “Apocalyptic Then and Now.”*

*“The position and prestige which accompany an endowed chair in Religious Studies testify to the esteem in which his work is held by the College’s administration and academic community,” the **Review** reported. “He continues to be held up as an example and a bold successor to the learned and discerning tradition of our Catholic and Jesuit College of the Holy Cross.” ~ The Washington Times^[109]*

To equate any part of what Jesus Christ endured as sexual requires complete cognitive dysfunction, at best, and extreme sociopathic deviancy at worst.

The Roman Empire was one of the most brutal in history when it came to torturing and executing prisoners.

Scourging was usually done with the whips that were embedded with bits of metal or broken sea shells to attach to the skin and rip it open when the task-master flicked his wrist.

The crown of thorns beat into the head of Jesus were the robust thorns of the Umbrella Acacia (common to the Middle East and Africa). They grow both straight and hooked.

Having massive spikes hammered into your hands and feet is anything but “sexual”, as is the time endured suspended by them until you suffocate under your own weight.

It also takes some looking to find such an individual and put them in charge of New Testament Studies, but Jesuits like Fr. Gilles Mongeau are up to the task.

In 2017, Mongeau of Our Lady of Lourdes parish in Toronto was the associate professor of Systematic Theology at Regis College there. He used his position to help promote a “transgender equality” bill in the Canadian Parliament.^[110]

2017 was a big year for the Vatican’s homosexual “out-reach”.

In Rome, the “Vatican police”^[lxxxvii] were forced to break up a hub of homosexual orgies and drug use at the offices of the Inquisition (now known as “The Congregation for the Doctrine of the Faith”). A low-level Priest was sent to a convent for a “special retreat”. Currently, one of the Congregation’s chief tasks is “tackling clerical [sex] abuse”.^[111]

Back in New York City, the “LGBT ministry” at Saint Francis of Assisi Catholic Parish was busy hosting Cinco de Mayo for the many Hispanic Catholics (both legal and illegal) at “Therapy”, an infamous “gay bar”. ^[112]

Media personality and Editor of *America* magazine, Father James Martin, S.J. is frequently proclaiming his glee at fellow Jesuits like Father Damian Torres-Botello “coming out”. ^[113] Torres-Botello was then given a column at *America* to express how being homosexual is the “image of God”. ^[114]

In typical Jesuit manipulation, at the 2018 World Meeting of Families in Dublin, Ireland, the Vatican appeased Conservative Catholics by keeping out an overt “LGBT” presence but then invited Martin to lead a protest. ^[115] As he excoriated Catholic families for being “homophobic”, allies outside the event disrupted it with demonstrations.

Far-Left Catholic politicians like Katherine Zappone made statements blasting the World Meeting of Families for being “intolerant”.

Like her Prime Minister, Zappone isn’t Irish, she’s an American transplant, educated by Jesuits at Boston College and is now the “Minister for Children and Youth Affairs”, doubtless overseeing that Ireland’s future generations are today’s victims, tomorrow’s tragedies.

In perfect Jesuit double-speak, Martin told Catholic families that homosexuals are “as much as part of the Church as Pope Francis, the local bishop or the [parish Priest]...” ^[lxxxviii]

Indeed.

Twisted Sister

Another reason why Radu Florescu’s sister Yvonne would choose the name “John the Baptist” upon her consecration as a Benedictine nun is Johannism.

Johannism is a secret and powerful heresy within Catholic upper echelons that claims the Baptist was the true Messiah and Jesus of Nazareth was an imposter. It was Johannism that encouraged the Templars to spit upon their crucifixes, in their rites. ^[lxxxix] All the same, the action was enough to fuel a suppression of the Templars by the King of France, Philippe le Bel, on “unlucky” Friday the 13th in October of 1307. ^[xc]

Perhaps gender confusion is self-fulfilling prophecy amongst those doomed to become clergy.

In 1969, Sister Catherine Anne Cesnik was teaching at Archbishop Keogh High School in Baltimore when she went missing. Her body was later discovered in a Baltimore County landfill. She had been raped and brutally bludgeoned to death.

Fifty years later, a dedicated Catholic film-maker named Ryan White was commissioned to do a documentary on why: because the children of Archbishop Keogh were being raped, abused, violated and pimped to cops, judges and politicians by Priests there like the school Chaplain, Father Anthony Joseph Maskell and Religious Services Director, Father Neil Magnus. The events were half-a-century old and with no chance of any real justice, a single Catholic outlet managed a documentary of sympathy for the nun who was murdered by the predator clergy cabal because she was the only one at risk of not keeping quiet.

In gender-bending oddity, Cathy Cesnik's roommate was Sister Russell Phillips and their Mother Superior was Maurice Kelly. [\[xci\]](#)

“T.E.”

In *Dracula, Prince of Many Faces*, Florescu and McNally open with a point quite pertinent to us — *The real Dracula, who ruled the territories that now constitute Romania, was born in 1431, the year that Joan of Arc was burned as a witch at the stake in Rouen, France.* [\[116\]](#)

At this time, the Ottoman Empire was the dominant military force, originating in Turkey. Its movement upward into eastern Europe quickly gained all of the West's attention.

The first “Ottoman Turk” was Osman bin Ertuğrul (unknown birth to approximately 1323 A.D.), sometimes called “Othman”.

As is typical of Leftist Jesuit professors, the two encourage sympathy for the brutal Ottomans (yet toe the line for the fabricated “War on Terror”.) Cunningly, they attack Rome to do it.

*The designation **Ottoman** is derived from Othman, one of their early leaders. The Ottomans had been converted to the fundamentalist*

teachings of Islam by Turkoman tribes of Asia Minor whom they subjugated. Our image of the Turks may still be largely colored by nineteenth-century attitudes formed when individual sultans, attempting to stave off the inevitable symptoms of internal decay of their empire, massacred Greeks, Armenians, and Bulgarians on a massive scale. These subjugated peoples were subverting the Ottoman Empire, in the process of attempting to form nation states of their own. This oversimplified negative image of the Turks ought not to be applied without serious qualifications to Turkish rule in Dracula's time.

In fact, quite the reverse was true: the two great sultans of the Dracula era, Murad II (1421-1451) and, more directly, Mehmed II (1451-1481), in whose company our young prince was brought up, were, like their predecessors, splendid, worldly, and cultured personalities who patronized Italian artists and married the daughters of Balkan and Byzantine rulers. They were also farsighted politicians who taught Europe the lessons of religious toleration, by granting asylum to Jews and members of other minorities at a time when these minorities were being persecuted by the Roman Catholic church.

The Turks first crossed the Dardanelles Straits, which separate Europe from Asia, in 1353 ... ^[117]

It was the sexual deviancy of Murad and his son Mehmed that almost certainly made "Vlad the Impaler" the monster he became (more on that shortly).

Half a millennium^[xcii] later such deviancy would mark the end of the Ottomans. Taking advantage of the chaos of the "Great War" (World War I), Elites in Britain sent "irregular" forces into the Middle East to encourage Arabs to rise up against the Empire with the promise of an independent State stretching from Syria to Yemen. The Ottomans weren't much of a threat to Europe anymore but chaos should never go to waste.

100,000 casualties later^[xciii] the Ottoman Empire was gone but the Arab peoples were refused their own State, instead having their lands divided piecemeal for the benefit of those in power.

One Royal Army liaison in particular would rise to prominence and become the patriotic face of this Elite skullduggery — Thomas Edward Lawrence, also known as “T.E. Lawrence” and “Lawrence of Arabia”.

Lawrence was an Arab-speaking archeologist before the war broke out and an ideal candidate for co-ordinating British aid to the uprising.

Like Joan of Arc, despite not being trained in military tactics or strategies, Lawrence proved himself quite adept and personally participated in several key battles.



Thomas Edward “T.E.” Lawrence in 1919.
Wikimedia Commons

According to Lawrence (there are no corroborating sources), on the night of November 20th, 1917, he was captured while on a clandestine reconnaissance mission near Dera’a (alternately spelled “Dera”, “Dara’a”, etc.), Syria, just north of Jordan. Refusing to give details — Chapter “LXXX” of his 1922 autobiography *Seven Pillars of Wisdom* — Lawrence stated that he was so brutally beaten he eventually ended up in an infirmary where he was able to make his escape. He also implied that he was sexually assaulted.

In 2004, a new edition was released of *Seven Pillars* with an extra 200 pages, several of which give lurid details of his capture. It was also revealed that Lawrence hired a man named John Bruce to “birch” him (beat with a wooden rod) annually and to write an account of his reaction.^[118] Lawrence was never married.

Critics put all of this together and claim that Lawrence fabricated the event to mask his own perversion but biographer Dick Benson-Gyles has a different take.

Lawrence was the illegitimate son of his father’s adulterous affair with the nanny of his half-sisters. He spent his life trying to “maverick” his way into society.

He proposed to childhood friend, Janet Laurie, but she turned him down. His true love was the Lebanese woman who taught him Arabic, Farida al Akle. Benson-Gyles believes she is the “S.A.” *Seven Pillars* is dedicated to. She loved him as well but circumstances kept them apart.

Benson-Gyles also believes that the annual caning was a form of penance Lawrence required of himself for not fighting his abuse. If his account of being whipped through welts to opened flesh and at least one broken rib is true, it’s hard to blame him.

Lawrence died in 1935 at only 46 years of age from a motorcycle accident. Some believe he was a tortured soul and it was torture by Turks that helped make him so.

Son of the Jesuits

In 324 A.D., Constantine I moved the political capital of the Roman Empire to Byzantium, which he renamed after himself; “Constantinople”.

The split was predicted 700 years prior in a vision given to the King of Babylon, Nebuchadnezzar, and recorded in the Biblical Book of Daniel, Chapter 2. In it, the King saw a giant statue of a man with a head of gold, chest and arms of silver, torso and thighs of bronze and legs and feet of iron (having feet and toes mixed with clay).

A stone cut without hands struck those feet and shattered the entire statue.

Nebuchadnezzar threatened to torture and kill all of his wise men and their families unless they did their jobs and explained the vision which had greatly unsettled him. It was just about to come to pass when young Daniel volunteered to be a “seer”, believing that YHWH would reveal the vision to him and He did. This miracle elevated him greatly in the King’s Court.

Thanks to a complimentary vision given directly to Daniel and recorded in Chapter 7 of the same Book, comprising 4 beasts, it is clear that both the beasts and metals signify four specific empires.

The first was Babylon, the second was the co-operative of Medes and Persians, the third was Greece and the fourth is Rome.

It then becomes obvious that the split of the statue’s legs implies the Byzantine Empire existing simultaneously with Rome.

As Florescu and McNally explain, the split was not an amicable one and the now-transformed religious empire of Rome was happy to exploit any calamity to bring her sister back under her dominion.

At the gates of Europe stood the skeletal remains of the once mighty Byzantine Empire, with its proud leading city of Constantinople, built by Constantine in the year 330 at the site of Byzantium, a former Greek city-state at the Bosphorus. Though heir to imperial Rome and thus often referred to as the East Roman Empire, its spoken language was Greek. The Byzantine church had separated itself from Rome in 1054 because the bishop of Constantinople refused to be subordinate to the bishop of a rival city that had fallen into decadence and barbarism — theological differences were manufactured later to justify the split. Extremely proud of its thousand-year-old history, Constantinople also claimed cultural and political superiority to the “upstart” medieval emperors, who had initially been established by the pope with Charlemagne’s coronation in the year 800, and their successors. The empire was still immensely prestigious in the early 1400s, and the city acted as a magnet for powerful would-be conquerors from both the east and the west. They were all the more attracted because the city had lost its reputation for military invincibility since its occupation by Venice in 1204. The Eastern Orthodox emperors of Byzantium had frittered away their strength, fighting Roman Catholic crusaders and their Balkan rivals, specifically Bulgarian and Serbian rulers intent upon securing the imperial crown. When Dracula was born, Constantinople and its European hinterland still survived, like a salamander with an enormous head and an elongated body, that included the holy mountain, Athos, the despotate^[xciv] of Mistra, Thessaloniki, and a few islands in the Aegean Sea.

One of the more tragic aspects of the Turkish onslaught on Europe was the western powers’ reluctance to defend the frontiers of their culture in eastern Europe.^[119]

By the 1500’s, the crimes and abuse of the Vatican were more than enough to precipitate a “Protest” but it was yet another Medici Papacy that pushed

the sensibilities of one of his own Augustinian monks towards revolution.

*Rome has done an excellent job covering the tracks of the true power players. Whilst truth-seekers focus on names like Soros, Rockefeller and Rothschild (urged on by well-placed propagandists), the names they **should** be looking in to escape them^{xxxvii} — names like de Medici, Orsini, Colonna, Aldobrandini, Breakspear (alternately Breakspeare), Farnese...and Borgia. ...*

But [Giovanni] de Medici just had a certain flair for debauchery, and so he stood out from the crowd...on a white elephant.

*It is almost enough to say that apologists who make pretence of defending Alexander VI^[xcv] and Julius II abandon Leo X to the critical wolves. He satisfied only those “who looked upon the Papal Court as a centre of amusement” (**Catholic Encyclopedia**, Pecci ed., 1897, iii, p. 227). The belief that Leo began to indulge in unnatural vice after he became pope was so seriously held in Rome that the two leading historians of his time recorded the information.*

*Guicciardini noted that the new pope accepted the pagan enjoyment of life and was “exceedingly devoted to the flesh, especially those pleasures which cannot, with decency, be mentioned” (**Istoria d’Italia**, 1832 ed., lib. xvi, ch. v, p. 254).*

*The Church had scarcely a pope more dedicated to expensive pleasures or by whom money was so anxiously sought than Leo X. Pope Julius II had earlier bestowed indulgences on all who contributed towards building the basilica of St. Peter in Vatican City, and Leo X rapidly expanded upon the doctrine. An indulgence was the sale of dispensations to secure mainly the rich from the threat of burning or the bogus release from sins such as murder, polygamy, sacrilege, perjury and witchcraft (**Indulgences: Their Origin, Nature and Development**, Quaracchi, 1897). For a sum of money, property or some penitential act, a pardon was conveyed, or a release from the pains of purgatory or guilt or the forgiveness of sins was granted to any person who bestowed wealth upon the Church. The year*

after his election, he sold the archbishopric of Mainz and two bishoprics to a rich, loose-living young noble, Albert of Brandenburg, for a huge sum and permitted him to recover his investment by the sordid traffic in indulgences which a few years later inflamed Martin Luther. The rich were not the only group he targeted: “Here ... the love of money was the chief root of the evil; indulgences were employed by mercenary ecclesiastics as a means of pecuniary gain ... money was extracted from the simple-minded among the faithful by promising them perpetual happiness in this world and eternal glory in the next.” (**Catholic Encyclopedia**, vii, p. 787) And that was some 500 years before the Vatican received its first banking license. ~ Bushby¹²⁰

Medici's extravagance knew no bounds.

Pope Leo and his [court celebrated] as if there was no cost involved. He is often quoted for saying to his brother Guiliano, “Since God has given us the papacy, let us enjoy it.” He had elaborate feasts every night, and hosted large celebrations in Rome, including a parade where he rode on the back of a white elephant. ... He had few limits when it came to dishing out money, and soon enough, he had more or less bankrupted the [C]hurch. ~ MaItaly¹²¹

—Neither did his hubris at replenishing treasury funds.

While negotiating with kings and emperors for the future of Europe, Leo found time for the pleasures he loved. Artists, writers, and musicians came to Rome from all over Italy at his request. He created special projects to take advantage of the outstanding talents of the artist Raphael. He set up a Greek printing press in Rome and encouraged the Jewish community in the city to begin their own printing operation. Church positions were found for writers, poets, and translators, some of the more favored of whom he made bishops. Leo himself was a master of classical Latin and delighted in giving impromptu speeches in the style of Cicero. He commissioned plays and had them performed before his court. As a connoisseur of the arts, he was unequalled

in Europe. While he was [P]ope, Rome became the cultural center of the West.

Leo particularly liked to hunt and did so in a grand style. The Pope and his entourage beginning a chase was as much a show for the Roman people as a sport for the papal court. He would frequently attend Mass before he set out and would sometimes offer the Mass himself.^{[[xcvii]]} But religion, although valuable, never interfered with what he considered the important demands of his position. When the papal finances began to show the strain of Leo's extravagant expenses, he unhesitatingly made use of his religious powers for added income. ~ Encyclopedia.com¹²²

Medici used several tactics to fill his emptying coffers. One was to sell bishoprics and cardinalcies to wealthy Aristocrats.

Soon, possible dioceses ran out and the fractionalizing or creating of new ones left their responsibilities unimpressive. The proud ruling class would pay little to have control over tiny hamlets.

A different tactic would be to finance a Crusade against the Ottoman Turks. Crusades had been successful endeavors for the Papacy in years past, despite their disorganized failures in the Holy Land.

But as time wore on, contributors noticed Crusader armies failed to materialize.

At the last meeting of the Fifth Lateran Council, another crusade was approved, and Leo chose eight cardinals to plan it. They encouraged Leo to sell indulgences so they would have enough money for the war. The pope declared: There [are] many, and there will be many, who will gladly purchase eternal life for a small price, if they see that others are fighting for God in earnest, rather than pretending to do so.

However, some people started to doubt whether the crusade would ever take place. Money raised for some crusades in the past had been used for other things, and the crusades never happened. People also questioned the sale of indulgences. When Leo sent a notice about indulgences to France, the French

representative responded: People have been deceived so often by (the offer of indulgences), from which nothing has resulted, that they now regard them as a deception, clever tricks to extract their money.

Large sums of money were raised, but a crusade never took place. The money was quickly spent on other things. Leo soon became the target of criticism. ~ Robin S. Doak¹²³

It was the Avignon Papacy^[xcvii] that provided de Medici with a pitch that no devout Roman Catholic could turn down.

*The original St. Peter's of Constantine was a dilapidated shambles. Leo would make use of his extensive artist connections and call upon the best in the realm — from Michelangelo (who actually **lived** with the Medicis for several years) to Raphael — to build and decorate a cathedral worthy of Rome ... and God, of course. ~ [Secret History](#), Cirucci^[120]*

Despite the increasing strength of the Ottoman push towards Europe, the Catholic countries of the West remained uninterested in any more “Crusades”.

Medieval Spain, apart from a few northern kingdoms ... had survived as independent states ...

*These free kingdoms had gradually succeeded in liberating the territory [from their Muslim conquerors] in a series of wars, the **Reconquista**, which had deeply stamped themselves upon the character of the people, particularly in the kingdom of Castile: the inhabitants were fanatically Catholic and intolerant and were prepared for almost any sacrifice in defense of their land.* ^[121]

The implication from our two intrepid Jesuit professors is that the fanatical and intolerant Catholicism of Spain was justified by a Muslim threat. However, as has already been noted, this same fanatical intolerance was viciously demonstrated against Spanish Christians for their breaking with the “Mother Church” — so much so that “Spanish Inquisition” became a by-word for any vicious, brutal torture. ^[xcviii]

At this point in history, “Italy” was a chaos of feuding wealthy Aristocrat families and city-states with their ruthless ambition aimed ultimately for leadership in Rome.

Even Florescu and McNally were forthright enough to admit that modern usury banking came from *Romans*, not Jews. However, they excuse the event as a side-effect of greedy capitalist “modernism”.

*In the north, the prestigious Medici were more interested in making money by establishing the first international bank in Europe, assuredly another symptom of the modernism of the age. They used the resources of the powerful bank, with its numerous affiliates in various capitals, to finance trade, indulge in the frills of a luxurious life, win political and papal elections, and buy marriage connections with the noblest of families, including blue-blooded royalty. Cosimo, in a sense the founder of the dynasty, became the self-styled sponsor of the classical renaissance. Later, his grandson, Lorenzo the Magnificent, destroyed the last vestiges of constitutional government in the north. In other Italian states, political standards had sunk to an abysmal low as the medieval communes had their liberties subverted by tyrannicide.^{[[xcix]]} This period in Italy (and elsewhere) was also the age of the ambitious and unscrupulous autocrats sometimes referred to as the **condottieri**. These men were guided solely by ambition in seeking to acquire political power, by any means possible, even destroying whole rival families in the process.^{[122], [c]}*

The very word “bank” is derived from the counter the Medici money-changers conducted their business over; *banco*.

But the Medici didn’t invent modern usury banking, they simply perfected it. It was the Vatican shock-troops, themselves — the Templars — who rode banking to its all-powerful conclusion.

Temple or Bank?

The needless, fabricated bloodshed between Rome and Mecca gave birth to a new class of Praetorian Guard that would metastasize into the organizations that eventually conquered the world in secret for the Vatican.

*In 1065, Jerusalem was taken by the Turks and the Christians were treated badly enough to where, throughout Christendom [again we have the erroneous conflation of **Catholic** with “Christian”], people were stirred to fight and recapture the city. Another reason for the Crusades stems from the Church’s desire to block any Islamic incursion into Christian lands. On November 27th 1095, Pope Urban II gave a speech in which he exhorted Christians to rise up against Muslims in the Holy Land. At this point in time, Muslims controlled Spain and parts of Eastern Europe. Thousands responded to the call and took up the sword but only around 1,000 ever made it to Jerusalem. The western Christians united with the Byzantines in the east and in 1099, the Crusaders, led by Godfrey of Bouillon, captured Jerusalem back from the Turks after a five week siege. When the holy sites were in Christian hands, Westerners began traveling to the area in record numbers. Outside the city walls, life was dangerous and there became a need for an escort service which is when the first Knights Templars came forward. ~ Ancient Origins⁵⁴*

*The **Poor Fellow-Soldiers of Christ and of the Temple of Solomon**^{[[ci\]](#)] (Latin: **Pauperes commilitones Christi Templique Salomonici**), commonly known as the **Knights Templar**, the **Order of Solomon’s Temple** (French: **Ordre du Temple** or **Templiers**) or simply as **Templars**, were among the wealthiest and most powerful of the Western Christian military orders^[4] and were prominent actors in Christian finance.^{[[cii\]](#)] The organisation existed for nearly two centuries during the Middle Ages. ...}}*

After the First Crusade captured Jerusalem in 1099, many Christians made pilgrimages to various Holy Places in the Holy Land.^{[[ciii\]](#)] However, though the city of Jerusalem was under relatively secure control, the rest of Outremer was not. Bandits and marauding highwaymen preyed upon pilgrims who were routinely slaughtered, sometimes by the hundreds, as they}

attempted to make the journey from the coastline at Jaffa into the interior of the Holy Land.^[10]

In 1119, the French knight Hugues de Payens approached King Baldwin II of Jerusalem and Warmund, Patriarch of Jerusalem, and proposed creating a monastic order for the protection of these pilgrims. King Baldwin and Patriarch Warmund agreed to the request, probably at the Council of Nablus in January 1120, and the king granted the Templars a headquarters in a wing of the royal palace on the Temple Mount in the captured Al-Aqsa Mosque.^[11] The Temple Mount had a mystique because it was above what was believed to be the ruins of the Temple of Solomon.^{[5][12]} The Crusaders therefore referred to the Al Aqsa Mosque as Solomon's Temple, and from this location the new order took the name of **Poor Knights of Christ and the Temple of Solomon**, or "Templar" knights. The order, with about nine knights including Godfrey de Saint-Omer and André de Montbard, had few financial resources and relied on donations to survive. Their emblem was of two knights riding on a single horse, emphasising the order's poverty.^[13] ~ Wikipedia⁵⁵

For nearly two centuries this organization was the most powerful order in the medieval world. They were the first standing army in Europe since the fall of the Roman Empire and by the time they reached their pinnacle of power in 1300, it is said they numbered in the tens of thousands. In the beginning, there were a total of nine founding knights who made up the organization and were all related to one another through blood or marriage. As both monks and soldiers, they were a paradox without precedent since there had never been praying Priests who took up arms who also took vows of poverty, obedience and celibacy. Knights Templars did not surrender unless they were outnumbered three to one and believed that since they were fighting for God they would be immediately sent up to heaven upon falling in battle. ~ Ancient Origins⁵⁶

As the Templars rose in power and authority they began to delve into secret, hidden knowledge that allowed them to remain more prominent and important than those outside their order. They utilized this knowledge to innovate a system of communication amongst themselves that facilitated how pilgrims could move through dangerous lands without risk of having their wealth robbed by brigands.

The Templars established forts, lodges and temples at strategic locations where travelers could turn in their valuables and get an encoded writ as receipt that only Templars could decipher. The writ could then be cashed in at any other Templar fort or lodge.

This was an innovation offered by no one else and the Templars charged a fee based upon the amount guarded; usury. ~ [Secret History](#), Cirucci^[123]

The Ottomans, Crusading and Rome's priority to subjugate Constantinople above them all were the major issues at the birth of Vlad the Impaler.

The papacy, which controlled Rome and the central neck of the Italian peninsula as a temporal power^[civ] was in difficulties that greatly weakened its natural role in any crusade and siphoned off the prestige it had gained by having led the crusading movement in the past. At the time, the church^[cvi] was still recovering from the most dangerous crisis in its history, when two popes, one in Rome, the other at Avignon, vied for supremacy. The great church council summoned at Basel in 1431, the year of Dracula's birth, to resolve this conflict was followed by the danger compounded when the Holy Roman Emperor attempted to substitute "government by cardinals" for the rule of a single pope. This far more serious threat was resisted with alacrity by the Venetian pope Eugenius IV and his chief spokesman, Giuliano Cardinal Cesarini, both of whom were to be closely connected with Balkan crusading in the 1440s. ...

In essence, papal energies were aimed at diverting attention from the problems within the Roman church by working at healing the schism between Eastern Orthodoxy and Roman Catholicism,^[cvi] which had divided the two churches since 1054. Reunion, in fact, was to be the precondition for a joint eastern and western crusade against the Turks.

A historic agreement was reached, at least on paper, at the Council of Florence in 1439, helped by the presence of the emperor of Constantinople, John VIII. However, many of the Orthodox bishops, notably the Russians and the Romanians, refused to append their signatures to the final document. Eugenius's successor, Pope Nicholas V, finally reasserted the authority of Saint Peter by compelling the resignation of all rival popes, ^{[[cvii]]} thereby ending the internal danger to the papacy. He made less progress, however, in implementing the reunion between the two churches. And, rather than go crusading, this splendid figure, ^{[[cviii]]} who made Rome the headquarters of the Renaissance, preferred to collect Greek and Latin manuscripts, founded the Vatican Library, patronized dangerous critics such as the humanist Lorenzo Valla, and reconstructed St. Peter's Church in the style of a Roman basilica. As a man of peace he showed little concern, even for the fate of Constantinople, which fell to the Turks under his pontificate. However, guilt for this neglect ultimately shortened his life. ^[124]

“Dracula's Pope”^{[[cix]]} was a perfect representative for the age of the Impaler. He is consistently mischaracterized as a reprobate who “got religion” along with his world power.

It was the pontificate (1458-1464) of Enea Silvio de' Piccolomini, the future Pope Pius II, that most closely coincided with Dracula's reign. Piccolomini began his career as a libertine not devoid of literary talent and changed his ways only when he became a Priest in 1446.

From 1459 onward the pope repeatedly appealed to the Christian powers to join in a common crusade, and he raised the monies to subsidize such a concerted movement. Indeed, Pius II, a thorough “Europeanisi,” saw the Ottoman menace not merely as a danger for eastern Europe but for Christianity itself. Dracula alone responded to his call. ^[125]

Other sources have Piccolomini actually taking his vows in 1447 — another “prodigy” who managed to skyrocket from Priest to Pope in only 11 years. Piccolomini's predecessor was Alfonso de Borgia, “Pope Callixtus III”.

Piccolomini proved his worth to rapidly become a “Pius” the decade previous to his ordination by working insurgency in England and Scotland as soon as Henry “broke” with the Papacy.

By “a libertine not devoid of literary talent”, the Jesuit professors mean with their confusing double-negative that Piccolomini penned the “erotic novel” *The Tale of the Two Lovers* in which married “Lucretia” burns in her heart for another man.

Lucretia, wounded by this grave sorrow, burnt by a secret flame, completely forgets that she is a wife. She hates her husband, and cherishes love's wound, keeping Euryalus' face stamped on her heart, nor gives her body any rest. She says to herself: "I do not know what is the matter, that I can no longer love my husband. His caresses do not please me, his kisses give me no delight, and his words weary me. Always before my eyes is the image of that stranger who, to-day, was nearest to the Emperor. Cast out these flames from your chaste breast, if you can, poor wretch. But if I could, I'd not be sick, and sick I am. Some power that is new to me drives me on against my will; my wishes urge me one way, my thoughts another, and knowing what is best, I pursue the worst. Oh, great and noble daughter of this city, what have you to do with a foreigner? Why burn for a stranger, and contemplate marriage into an alien world? Though you are tired of your husband, surely this land can produce one you could love. But, woe is me, what a face he has! Who would not be moved by his beauty, his youth, his rank, and nobleness: Truly, he moved my heart, and unless he helps me, I shall die. God grant a kinder fate!"

This eulogizing of adultery is considered one of the most successful and popular works of its day, though, it's not unfair to say that the author becoming Pope gave it far more visibility than if another had written it.

Meanwhile, and in contrast (but not really) the splintered “Germanies” were the flower of republican meritocracy by “electing” the “Holy Roman Emperor”.

This lack of moral fiber was particularly evident in the case of the Germanies — the Holy Roman Empire, which, unlike Russia on its easternmost fringes, was more dangerously threatened by the Turkish

conquest. Including bishoprics, free cities, and larger and smaller princely states, there were over three hundred “Germanies” in Dracula’s time, inhabited by people of various ethnic and linguistic backgrounds. The only common denominators within this amorphous, multilingual state (which, according to Voltaire, was “neither holy, nor Roman,” and which was by no means exclusively Germanic in character) were the emperor and the waning influence of the Catholic church. Unlike other western states, where the principle of primogeniture was well established, Holy Roman Emperors were elected by a special committee composed of the heads of three archbishoprics and four principalities. The tendency of these electors was to try to select weak candidates who were unlikely to interfere with the power of the feudal states. The election of Sigismund, the son of Charles IV, emperor of Luxemburg, crowned German emperor in 1411, was an exception, and he was destined to make at least one major attempt at crusading. This may have been because in 1387, before his election, he had already succeeded to the throne of Hungary (in essence an eastern European power), having taken as his wife Mary, the daughter of the last French king of Hungary and Poland, Louis the Great. Thus there was established between Hungary and the Holy Roman Empire a dynastic link that was to last until the end of World War I. In addition, on the death of Sigismund’s half-brother Wenceslas in 1419, Sigismund became king of Bohemia as well. [\[126\]](#)

Note this statement —

“Unlike other western states, where the principle of primogeniture was well established...”

What the Professors mean by “the principle of primogeniture” is the “Divine right of Kings” to rule over the citizenry simply because they have maintained an inbred bloodline of like tyrants.

Unfortunately, this system wasn’t nearly as “democratic” as Florescu and McNally imply. To qualify for candidacy as a “Holy Roman Emperor” one needed to prove legitimate birth to a “Royal bloodline” at least four generations back!

But, worst of all for the “Germanies”, what united them was the Protest of an upstart Augustinian monk. Perhaps even more important than Luther’s astounding courage to stand up to the threat of death by torture for his 95 Theses against Papal Indulgences was the Luther Bible.

When it became apparent that his life was in danger, his benefactor, Frederick “the Wise” of Saxony (a Holy Roman Elector) “kidnapped” Luther and shut him up in Würzburg Castle. With nothing to do, the ex-Priest called for the Greek and Latin Bible manuscripts of his Humanist friend, Desiderius Erasmus, and he began to painstakingly translate the Bible (heretofore *verboten* to non-clergy; “laity”).

It was critical to Luther that his Bible be readable to any peasant who was literate and he put exhaustive effort into using the language of the people (including slang and vernacular expressions). He would frequently sneak out of the castle and into the markets and pubs as “Junker Jörg” (“Sir George” the roving Knight) just to listen to how commoners spoke to each other.^[cx]

The new Germany, united by Luther’s Protest and Bible (rapidly reprinted by the movable-type printing press invented just a few kilometers away and a few decades earlier by Johannes Gutenberg) garnered a hatred of Rome so severe it evoked unspeakable punishments from the Vatican: World War I, World War II and the “Cold War”.

With the exception of conflating “Christian” with “Catholic”, the professors did lay a solid historical background for our monster impaler.

When [“Holy Roman Emperor”] Sigismund [of Luxembourg] died in 1437, his three kingdoms were eventually transferred to Albert of Habsburg, the ruler of the tiny Austrian duchy, who had married Sigismund’s daughter Elizabeth. Never elected emperor, Albert II ruled for only two years. His son Ladislas, born after the death of his father (hence his sobriquet Posthumous), became the heir to Austria, Bohemia, and Hungary, though he could not effectively rule until he should come of age. Vienna, the seat of Ladislas’s government, was located, like Buda, on the Danube and thus dangerously exposed to Turkish attack. But with Albert’s passing, the real arbiter of the eastern European situation, and the leader of the anti-Ottoman crusade,

became John Hunyadi, viceroy of Hungary and governor general (“**voivode**”^[cxi]) of Transylvania. He was also for a time the political and military mentor of Dracula.

The imperial title was next bestowed upon the Habsburg Frederick III (1440-1493), the last Holy Roman Emperor to be crowned in Rome (1452, though he had been king of Germany, as Frederick IV, since Albert’s death), who showed little taste for crusading. He was more interested in maintaining the illusion that as duke of Austria he, rather than Hunyadi’s son and successor, Matthias, was the legitimate king of Hungary, since the crown of St. Stephen, which alone conferred legitimacy, was kept safely hidden in the vaults of his palace at Wiener Neustadt. (The symbolic holy crown, topped by a heavy golden cross and bedecked with precious jewels, was originally given by Pope Sylvester II to the first king of Hungary, [“]St.[”] Stephen,^[cxii] in the year 1000, to commemorate Hungary’s entry into the [“]Christian community of states[”] through the king’s conversion to Catholicism.^[cxiii]) In order to while away the long wintry nights at his desolate court at Wiener Neustadt, Frederick engaged the services of one Michael Beheim, a soldier of fortune and German **Meisiersinger**, who composed a famous poem on the subject of Dracula.^[127]

In a similar portion of described history, Florescu and McNally touch upon the seed truths of Catholic tyranny as exercised by the Elite — political marriages to pre-pubescent girls and endless wars of hacking, maiming, raping and pillaging just to expand the boundaries of the current tyrant-king in power, always first blessed off by the “Successor of Saint Peter”.

Poland was now by far the most powerful eastern European state. Its power was achieved in 1384, when the second daughter of Louis the Great^[cxiv] of Hungary, Jadwiga (whose older sister, Mary, had been Emperor Sigismund’s first wife), **then barely ten years old** [emphasis added], married the pagan Lithuanian grand duke Jagiello, on the condition that he accept conversion to Catholicism.^[cxv] He took the Christian name Ladislas II. With this union was born a vast confederation of states, which stretched from the Baltic coast across the Ukraine to the Black Sea, sustained by the intensive Catholicism of

its people, the courage of its kings, and the chivalry of its nobles. Ladislas III, son of Jagiello, became the spiritual leader of two successive crusades, and perished in battle as a knight, fighting the Turks in the company of Dracula's older brother. His successor, Casimir IV (1447-1492), did not live up to this tradition, in part because of the threat of insurgent German pressures in the Baltic, Crimean Tatars in the Ukraine, and the ambitions of Grand Duke Ivan III of Moscow.

Thus, in a confrontational world more interested in the acquisition of political power, the accumulation of material wealth, and the elimination of the tired vestiges of the monopoly once exercised by the Roman Catholic church, whether one looked east or west, there were few states indeed ready to rekindle the Crusader spirit. Dracula's country represented one of the few exceptions. ^[128]

And now we see how good Left-leaning Catholics get tenure at Jesuit schools even though they sometimes attack the “mother Church”.

“ — and the elimination of the tired vestiges of the monopoly once exercised by the Roman Catholic church...”

Even if you knew nothing of how Rome owns and controls all centers of power from governments to militaries to “intelligence” to organized crime, would you still make such a disarming statement about the religion of 2 billion people?

As one delves into the details of Medieval feudalism and the shocking behaviors of “kings”, sides get chosen. In the “us vs. them” mindset, monsters like the Borgias and Vlad “Dracula” Țepeș are just products of their age (that is, if you're an author who wants to be published).

There's no need to be upset by the details little-discussed by teachers, “journalists” or “historians” because that was “long ago”.

But, in fact, a return to overt feudalism is one of the Vatican's highest agendas.

The slave/gladiator revolt of the Third Servile War against Rome in the 1st Century BC pitted Crixus, Oenomaus and Spartacus against the

finest army in the world. Starting with a revolt at the gladiator training camp near Capua, the rebels repeatedly defeated Roman attempts to stop them. These successes combined with unclear goals allowed the Romans time to martial Crassus and his legions to corner the slave army in southern Italy. The former slaves made themselves vulnerable because they looted the countryside instead of striking the capital or dispersing across the Alps.⁴⁵⁶

Ever-so-slowly, mankind matured and recovered from the curse of making men king. [I Samuel 8:1-18] The Divine model given the Jews was for YHWH to be the governing Authority with decentralized judges to administer order and justice.

*But Luciferians seek **control** over their fellow man.*

In large nations, a feudal system was developed to oppress the people with a tiny Elite at the top, insulated by a pampered Aristocracy around them, protected by a Praetorian class of knights/samurai/soldiers who enforced the plundering of the peasantry.

Yet even the Aristocracy rebelled, and the lords of England attempted an unheard-of thing in 1215; they forced the monarch of their time — King John — to limit his power by a document.

The Magna Carta ushered in the “rule of law” (but only for the Aristocracy) creating a “due process” for criminal charges, representation for taxation or impressment into military service and punishment commensurate with the crime — which had to be proven to have been committed — as well as several other important precedents.

Few know that one of the most powerful enemies of the Magna Carta was the Vatican.

The Vatican has consistently fought every democratic advance from absolute monarchies toward government by the people, beginning with England’s Magna Carta (June 15, 1215), “the mother of European Constitutions.” That vital document was denounced immediately by Pope Innocent III (1198-1216), who “pronounced it null and void and excommunicated the English barons who obtained it”² and absolved the king of his oath to the

barons.³ Encouraged by the pope, King John brought in foreign mercenaries to fight the barons, bringing great destruction upon the country. Subsequent popes did all in their power to help John's successor, Henry III, overturn the Magna Carta, impoverishing the country with papal taxes (salaries to the numerous imported Italian Priests were three times the crown's annual revenue). Nevertheless, the barons finally prevailed. ~ **A Woman Rides The Beast**, Dave Hunt⁴⁵⁷

One of the most renown accounts of Christian martyrdom is **Foxe's Book of Martyrs** and it is entirely focused on how the Catholic Church viciously and brutally attempted to maintain complete control of Christendom and the Bible. ~ [Illuminati Unmasked](#), Cirucci^[129]

If Vlad Țepeș can be excused as just a “man of his age” it was an age created by the Catholic Church, an institution that did and still does encourage leaders to be as corrupt and ruthless as possible — as long as they still take direction from Rome.

On a darker note, one of the most terrifying inventions associated with this period of technological progress in Europe was that of gunpowder, with its deafening noise and bright flash. It revolutionized warfare by making killing much easier than it had been during the Middle Ages, with the refined set of dos and don'ts instilled into the code of chivalry, which formed the most important aspect of the education of a young knight. The candidate was taught to respect human life, protect women and children, and observe the right of an enemy to seek sanctuary in a church. From the Renaissance onward, wars involved paid professionals who had little or no concern for the sanctity of human life. They were taught to kill, not to maim or to disarm. No distinction between soldiers and civilians was to be made any longer. The cannon, the monopoly of the tyrant, used by Dracula's armies, was the supreme instrument of destruction, and only exceedingly thick walls could save civilian populations from its devastations. ~ Florescu & McNally^[130]

At best, this allusion to so-called “chivalry” is a gross exaggeration. Prior to gunpowder (which did, indeed, make slaughter even more impersonal), there was nothing “chivalrous” about hacking or stabbing another human

being to death, especially if the only outcome was that your Catholic “liege lord” added more land to his already massive holdings.

If “chivalry” ever existed in any form, it was an agreement between Praetorians to ease up on each other (“knights”, “officers”, task-masters) but the common soldiery never benefited from such a “code”.

This is particularly evident in the Crusades of Catholic “knights” against the Christians of Europe — heinous crimes erased from history.

At Lombers in 1165 AD, Catholic Priests engaged in discussion with Catharist^[cxvi] doctors.

*A few years later in 1167 AD, a Catharist synod, in which heretics from Languedoc, Bulgaria and Italy took part, was held undisturbed at Saint Félix de Caraman, near Toulouse. The apparent head of the Cathars of the world consecrated four or five new bishops, and gave the religion a splendid public triumph. Each bishop had a **Filius Major** and a **Filius Minor** as presbyters, and a deacon. The simple honesty of the **Bonhommes** impressed the people and they remained happy not to be obliged by the authority of Rome other than in name.*

Alexander III, in the Third Lateran Council of 1179, repeated the cry for the use of force and held out tempting baits to those who murdered heretics. To princes he gave the right to imprison offenders and, appealing to their greed, to confiscate their property. To all who would “take up arms” against them, he promised two years’ remission of penance and even greater privileges. Henry, cardinal-bishop of Albano, in 1180-1181, attempted an armed expedition against the stronghold of heretics at Lavaur and against Raymond Roger, viscount of Beziers, their acknowledged protector, taking Lavaur and forcing the submission of Raymond Roger.

Pope Lucius II in 1184 made a new departure. He laid down the penalties of heresy as exile, confiscation, and infamy or loss of civil rights. He threatened unwilling secular rulers with excommunication and interdict, and enacted that, whereas under current law a bishop was to try a heretic in open court when a man was charged, the bishop must now actively seek heretics. They had to institute a search, in

*Latin, an “**inquisitio**”. Still, few secular rulers did more than shrug their shoulders. Heresy did not concern them.*

This was the situation when, in 1198, Innocent III donned the Papal tiara. Profoundly religious popes such as Gregory I, Gregory VII, and Innocent III did Western civilization the most deadly injury. Innocent III came with an arsenal of anathemas.

When a prince grinned at a hurled anathema, Innocent set armies in motion and drenched the man’s kingdom with blood as Gregory VII had done. The bloody genocide which followed has no parallel in history. ...

Innocent III resolved to suppress the Albigenses,^[cxviii] and in 1198 and 1199 sent into the affected regions two Cistercian monks, Regnier and Guy, and in 1203 two monks of Fontfroide, Peter of Castelnau and Raoul, with whom, in 1204, he even associated the Cistercian abbot, Arnaud. For nine years, Innocent III had monks preaching in the heretical provinces of Languedoc urging the bishops and princes to persecute, but they were quite ineffective. Even the local bishops rejected the extraordinary authority the pope had conferred upon these monks, and, in 1204, he suspended the authority of the bishops. His chief legate, Pierre de Castelnau, received instructions in 1207 to arrange a warlike campaign of the princes, and he excommunicated Raymond VI, count of Toulouse, as an abetter of heresy.

In the bad atmosphere created, the legate Peter of Castelnau was murdered (1209).

Innocent angrily proclaimed that Raymond, Count of Toulouse, was responsible. The accusation was unlikely, and, in later life, Innocent admitted there was no evidence.

Perhaps it was a Catholic provocation, because it became the excuse for the pope to order the Cistercians to preach the crusade against the Albigenses. The “great” pope rang out a call to arms, and sorely threatened with excommunications, interdicts and anathemas the Christian princes and knights who did not obey it. There was no need of threats. In the thirteenth century, war meant unlimited loot, and the

Albigensian towns were amongst the most prosperous in Europe. The nobility of northern France saw the chance to plunder the wealthy region of the south and supported the crusade.

The Church set France into civil war for twenty years.

The crusade ensured that Albigensian lands were handed over to French Catholic barons. A rough parallel is the president of the United States allowing Mafia gangsters^{[[cxviii]]} — [Catholic] knights in those days had no higher ethic — to take every pimp and drug baron to invade and sack Singapore, Sydney and Tokyo. A contemporary poet said that twenty thousand knights and two hundred thousand footmen converged upon the Albigensians. They were led by Arnold, the Cistercian Abbot of Cîteaux — as bloody a Priest as Torquemada — and a seedy Anglo-French adventurer, Simon de Montfort, whose purse was empty, according to Joseph McCabe. The King of France was not in it — at first, only because his terms to the pope were exorbitant.

*The robber barons that constituted the crusade massed for the campaign on 24 June 1209, at the feast of St. John the Baptist,^{[[cxix]]} patron saint of Lyons. Was this significant in terms of Cathar belief? Caesarius of Heisterbach records in **Dialogus Miraculorum** that, when, at the first large town, Béziers, soldiers asked the Papal legate in charge of the crusade how they could distinguish between heretics and orthodox, the Abbot of Cîteaux famously answered: Show mercy neither to order, nor to age, nor to sex... Cathar or Catholic, kill them all... God will know his own (...**caedite eos... novit enim Dominus qui sunt eius**).^{[[cxx]]}*

Arnold himself reported to the pope they had indeed spared neither rank, age nor sex and had massacred 20,000 people. Some have put the figure at 40,000. 6000 were said to have sheltered in the Catholic Church of S Madeleine, and were probably therefore mainly Catholics. It was burned and all were murdered. As each town was taken, the inhabitants were put to the sword without distinction of age or sex.

Clergymen in the army distinguished themselves by their ferocity. Simon de Montfort diligently incinerated the heretics, 140 at Minerve, 300 at Lavour, 60 at Le Cassés. A troubadour wrote of Simon de

Montfort. He ought to “wear a crown and be resplendent in the heavens”, if, “by abolishing honour, by making pride victorious, by stimulating evil and extinguishing good, if by killing women and slaughtering infants, one can in this world achieve salvation in Christ”. ~ Magee^[131]

This is in perfect harmony with what has been leaked to be the “Fourth Vow”, “Extreme Oath of Uncion”, “Extreme Oath of Induction” or “Blood Oath” taken by only the most loyal Jesuits (after having proved themselves capable of any aberration or abomination given them by the Superior General). [below is an excerpt]

Superior:

My son, heretofore you have been taught to act the dissembler: among Roman Catholics to be a Roman Catholic, and to be a spy even among your own brethren; to believe no man, to trust no man. Among the Reformers, to be a reformer; among the Huguenots, to be a Huguenot; among the Calvinists, to be a Calvinist; among other Protestants, generally to be a Protestant, and obtaining their confidence, to seek even to preach from their pulpits, and to denounce with all the vehemence in your nature our Holy Religion and the Pope; and even to descend so low as to become a Jew among Jews, that you might be enabled to gather together all information for the benefit of your Order as a faithful soldier of the Pope.

You have been taught to insidiously plant the seeds of jealousy and hatred between communities, provinces, states that were at peace, and incite them to deeds of blood, involving them in war with each other, and to create revolutions and civil wars in countries that were independent and prosperous, cultivating the arts and the sciences and enjoying the blessings of peace. To take sides with the combatants and to act secretly with your brother Jesuit, who might be engaged on the other side, but openly opposed to that with which you might be connected, only that the Church might be the gainer in the end, in the conditions fixed in the treaties for peace and that the end justifies the means.

You have been taught your duty as a spy, to gather all statistics, facts and information in your power from every source; to ingratiate yourself into the confidence of the family circle of Protestants and heretics of every class and character, as well as that of the merchant, the banker, the lawyer, among the schools and universities, in parliaments and legislatures, and the judiciaries and councils of state, and to be all things to all men, for the Pope's sake, whose servants we are unto death. ...

Initiate:

"I, _____ now, in the presence of Almighty God, the Blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy Apostles St. Peter and St. Paul and all the saints and sacred hosts of heaven, and to you, my ghostly father, the Superior General of the Society of Jesus, founded by St. Ignatius Loyola in the Pontificate of Paul the Third, and continued to the present, do by the womb of the virgin, the matrix of God, and the rod of Jesus Christ, declare and swear, that his holiness the Pope is Christ's Vice-regent and is the true and only head of the Catholic or Universal Church throughout the earth; and that by virtue of the keys of binding and loosing, given to his Holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation and that they may safely be destroyed. Therefore, to the utmost of my power I shall and will defend this doctrine of his Holiness' right and custom against all usurpers of the heretical or Protestant authority whatever, especially the Lutheran of Germany, Holland, Denmark, Sweden, Norway, and the now pretended authority and churches of England and Scotland, and branches of the same now established in Ireland and on the Continent of America and elsewhere; and all adherents in regard that they be usurped and heretical, opposing the sacred Mother Church of Rome. I do now renounce and disown any allegiance as due to any heretical king, prince or state named Protestants or Liberals, or obedience to any of the laws, magistrates or officers."

“I do further declare that the doctrine of the churches of England and Scotland, of the Calvinists, Huguenots and others of the name Protestants or Liberals to be damnable and they themselves damned who will not forsake the same.”

“I do further declare, that I will help, assist, and advise all or any of his Holiness’ agents in any place wherever I shall be, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland or America, or in any other Kingdom or territory I shall come to, and do my uttermost to extirpate the heretical Protestants or Liberals’ doctrines and to destroy all their pretended powers, regal or otherwise.”

“I do further promise and declare, that notwithstanding I am dispensed with, to assume my religion heretical, for the propaganda of the Mother Church’s interest, to keep secret and private all her agents’ counsels from time to time, as they may entrust me and not to divulge, directly or indirectly, by word, writing or circumstance whatever; but to execute all that shall be proposed, given in charge or discovered unto me, by you, my ghostly father, or any of this sacred covenant.”

*“I do further promise and declare, that I will have no opinion or will of my own, or any mental reservation whatever, even as a corpse or cadaver (**perinde ac cadaver**), but will unhesitatingly obey each and every command that I may receive from my superiors in the Militia of the Pope and of Jesus Christ.”*

“That I may go to any part of the world withersoever I may be sent, to the frozen regions of the North, the burning sands of the desert of Africa, or the jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America, without murmuring or repining, and will be submissive in all things whatsoever communicated to me.”

“I furthermore promise and declare that I will, when opportunity present, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate and exterminate them from the face of the whole earth; and that I will spare neither age, sex or condition; and that I will hang, waste, boil,

flay, strangle and bury alive these infamous heretics, rip up the stomachs and wombs of their women and crush their infants' heads against the walls, in order to annihilate forever their execrable race. That when the same cannot be done openly, I will secretly use the poisoned cup, the strangulating cord, the steel of the poniard or the leaden bullet, regardless of the honor, rank, dignity, or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or Superior of the Brotherhood of the Holy Faith, of the Society of Jesus." ~ Reformation.org^[132]

But, according to our Boston College professors, black powder and Black Death made Dracula the monster he was.

In addition to this new and more terrible kind of warfare, epidemics, following the pandemic of the Black Death (bubonic plague) in the 1300s, which had reduced by a third the population of Europe, continued to ravage eastern Europe in cyclical recurrences during Dracula's period.

Other dread diseases, such as syphilis, tuberculosis, leprosy, and smallpox, accompanied the Turkish conquest of the Balkans. Calamities such as these, along with natural disasters like floods, earthquakes, and swarms of locusts, noted by travelers particularly in eastern Europe, also fostered belief in false idols, the burning of "witches" and "warlocks," consultation of oracles and soothsayers, and other types of superstitious behavior. Given the often resultant brevity of life, and the high incidence of infant mortality, the age of Dracula was, understandably, also a period of cynicism and despair. This fact helps to explain the cruelty and the low regard for human life exhibited by Dracula and his contemporaries.^[133]

"Understandably"?

The only thing "understandable" about thousands of human beings skewered through their rectums to slowly die horrible, lingering deaths is that one monster had the power to do it granted by the Catholic Church.

Vlad the Impaler was raised by Muslims, returned to Wallachia / Transylvania Orthodox but died Roman Catholic. Florescu and McNally acknowledge Dracula as a “Crusader” yet they earnestly try to excuse his unspeakable barbarism.

Dracula became a crusader because his country was, by virtue of geography, the one most immediately threatened by the Turks. Thus it is impossible to understand the man, the statesman, and the soldier without knowledge of the essential geopolitics of his country, which even today is rare in the west. ^[134]

Wallachia and Transylvania would eventually become “Romania”. If that seems to have a connection to “Rome”, it’s not by accident.

The territories comprised by contemporary Romania have a very ancient history. Having been conquered by Rome in two successive campaigns (A.D. 101 and A.D. 105-106), natives of the land, called at that time Dacians, finally laid down their arms, while their king took poison to avoid captivity. A Roman occupation followed, involving massive migrations from all provinces of the Roman Empire. This land of opportunity beyond the Danube was labeled “Happy Dacia,” because of the fertile agricultural soil of the plain and the extensive mineral deposits of gold and silver that had been mined in the Carpathian Mountains ever since ancient times. Roman Dacia, although not exactly coincident with the frontiers of modern Romania, included much of the Danube plain and extended beyond the Carpathian Mountains into the plateau of southern Transylvania. ...

*Dracula’s birthplace, Transylvania, is thus the region that was inhabited from ancient times by the Daco-Romans, or, as they came to be called because of the basic Latinism of their language, Romanians. For convenience, we shall use that designation from here on. The region beyond the heavily forested Carpathian belt, which the Hungarians gradually occupied until the thirteenth century, was described by their early chroniclers in Latin as “**trans silva**,” literally “beyond (or across) the forest,” a very accurate description of the densely forested mountains.* ^[135]

What made Vlad the Impaler’s horrific reign possible was feudalism.

Today, the “middle class” of the West is completely controlled by the crushing weight of government and subsequently ruled by a Catholic Elite which bleeds and enslaves them, though the vast majority are oblivious to it.

In the 15th century (1400's) if there was anything “historians” called a “middle class”, it was nothing more than bankers and merchants jumping into Aristocracy (and usually by graft and corruption).

When Wallachia, where Dracula was to rule, was first established as a state in about 1290, its political organization was rather crude. By the standard of the mosaic of small eastern European states, Wallachia was not a very large country, even if one considered the two Transylvanian duchies of Fagaraș and Amlaș to be under its rule. It consisted of 48,000 square miles of territory (roughly the size of the State of New York), and had a total population of half a million inhabitants, most of them Romanian, scattered in 3,220 villages and townships. The vast majority lived in the country, particularly in the hilly Carpathian districts, close to the Transylvanian plateau from which they had come. The Danubian plain to the south, in those days still covered in part by extensive forests, was sparsely populated because of the danger of Turkish incursions. ...

*The two main classes of Wallachian society were the boyars and the peasants. One could barely distinguish the beginnings of a middle estate in the fifteenth-century. Whether these boyars were originally free landowners, wealthy village leaders, or the legitimate descendants of an old military caste, ^{[[cxxi]]} in the western European sense of the term, is a problem best left to specialists. However, the boyars' claim to represent a native Aristocracy is at least partially substantiated by the fact that, from the very birth of the principality, or even before its foundation, the term **boyar** was generally associated with tenure, not necessarily ownership, of land. In that sense, boyars possessed vast domains comprising dozens of villages. They constantly extended these by purchase, by marriage, or through princely donations. On these estates, like the feudal Aristocracy in the west, the boyars were truly sovereign lords.*

In addition to land, members of the upper echelons of the boyar hierarchy were also granted certain titles of Byzantine origin, roughly corresponding to our cabinet offices. These titles were usually conferred in recognition of merit, military or otherwise, in the service of the ruling prince of Wallachia.^[136]

Although Wallachia and similar surrounding states seemed to be less tyrannically autocratic than the rest of the world, it was only by a small degree.

*On the surface, the prince — **domnui** in Romanian, from the Latin **dominus** (lord); the Slavic **voivode** was less frequently used^[cxxii] — possessed all the chief attributes of power. He was the formal sovereign and the head of the central and local administration: he raised and spent taxes, collected customs and revenues, dispensed justice, minted coins, and was commander in chief of the army and the police. In spite of these formidable attributes, his power was far from being absolute. Primogeniture, one of the more important means of consolidating centralized authority in the west, had not developed in Wallachia. In practice, any son of the ruling prince, whether legitimate or not, could be selected by the boyar council and then invested by the primate [religious authority]. This situation often led to factional strife and anarchy, as various boyar factions supported different princely candidates. The boyar council also had to be consulted to confirm important edicts and even to witness ordinary judicial transactions, such as land donations.*^[137]

Don't be mistaken about the "Divine Right of Kings" to rule over the peasantry —

"Primogeniture, one of the more important means of consolidating centralized authority in the west, had not developed in Wallachia."

Just as in the "Holy Roman Empire", the Boyar Council could only "elect" a ruthlessly ambitious candidate who had "royal" blood.

This was, in fact, how the Impaler's father, Vlad II (the original "Dracul" / "Dragon" / "Devil" in later Romanian) came to power. He was one of the

bastard sons of Mircea the Elder, a previous Voivode / Warlord of Wallachia.

Dracula came from a native ruling family the first known ancestor of which was Basarab the Great (1310-1352), a shadowy early ruler of Wallachia of whom little is known beyond his name and various legends carried in the collective memory of the Romanian people. ...

The best known of the early Basarabs is Mircea the Old, sometimes referred to as Mircea the Great,^{[[cxxxiii]]} Dracula's grandfather, who ruled with interruption during a period of some thirty-two years (from 1386 to 1418), quite a record for the period.^[138]

Mircea, too, played fast and loose with his allegiance to Constantinople, instead, allying by marriage with Catholic Hungary. It was a marriage, however, that did not produce legitimate heirs. For that, there were whichever women available and not necessarily willing.

Mircea had been married to Princess Maria, the daughter of a powerful Hungarian noble family called Tolmay, which owned important estates in the Lake Balaton area of Hungary and in northeastern Transylvania. Maria was also related to the powerful Cilli family (one of whose members, Barbara, became the second wife of Sigismund of Luxemburg). Of the many sons born to Mircea only one, Mihail, was legitimate, and from 1408 to 1418 he was co-ruler with his father, a frequent practice in those days. More important than Mihail was Prince Mircea's numerous illegitimate brood, conceived by a variety of unknown women. These sons' claims to the throne, in accordance with existing Romanian customs, were quite valid. None of them amounted to much, except for two: a certain Alexandru Aldea, who ruled briefly in 1431, and Vlad, Dracula's father.^[139]

Mircea was happy to ransom his illegitimate son Vlad II to his Catholic hosts. It imbued the future ruler with not only Roman religion but a disregard for all else, save power — even his own offspring.

Vlad II spent so much time in the company of Western European Catholics, he willingly became one even after his term as a hostage expired.

We know very little of Dracula's father's early life beyond the fact that he was born sometime before 1395 in Wallachia. Because of Mircea's close relationship with Sigismund of Luxemburg before the battle of Nicopolis, it is likely that young Vlad was sent as a hostage to Buda, the court of Sigismund I — as a token of Mircea's good faith in maintaining the treaty of alliance he had signed with Hungary in 1395. In any case, we know that Vlad spent much of his youth in the Hungarian capital and in other German cities such as Nuremberg, where the future Holy Roman Emperor also sometimes held court. Sigismund, in fact, described Vlad as "educated at our court" (which implied conversion to Roman Catholicism). ...

The death of Prince Mircea in 1418 ended Vlad's forcible confinement, but the young son of the prince decided to stay on as a page of Sigismund.

He was treated with the respect due his rank, attached to the retinue that surrounded the emperor, and followed the peregrinations^{[[cxxiv]]} of this retinue from Nuremberg to Prague, Buda, Rome, and various cities of Transylvania.^{[[140]]}

But Vlad II was still enough of a Slav to be of use to Sigismund as an emissary to John VIII in Constantinople. He even considered defecting but the Byzantine Empire wasn't strong enough and John Palaiologos was determined not to become a vassal of Rome. As a consequence, his kingdom was overwhelmed by the Ottomans and Constantinople fell in 1453.

The original "Dragon" wanted only one thing: power — and he was willing to do whatever it took to get it.

It was Sigismund who inducted Vlad II into the "Order of the Dragon" as a First Class Knight in defense of Rome (and, of course, Sigismund was just as concerned with maintaining *his* crown).

But the most important agenda above them all was to slaughter and crush the upstart heretic Protestants.

In the years following the death of Jan Hus, the first martyr of the Protestant cause in Europe, the Hussite heresy^{[[cxxv]]} that he had

championed began to spread. Sigismund summoned an imperial diet at Nuremberg in February 1430 to organize the fifth crusade against the powerful armies of the rebel Hussite leader Jan Zizka von Trokow, who using quite revolutionary tactics had kept four crusading armies at bay in the 1420s.^{[[cxxvi]]} Among the novel tactics of war that helped account for Zizka's success was the use of mobile fortified camps composed of wagons chained to one another. The soldiers manning each cart were organized in much the same manner as a modern tank crew. This western method of warfare was later adopted by John Hunyadi and taught to his young ward, Dracula.

Vlad was summoned to Nuremberg one year later, together with other high dignitaries of the realm. In the early dawn of February 8, 1431, a most unusual ceremony took place in the double chapel of the imperial fortress, which involved Vlad's induction in the Order of the Dragon. The order had originally been founded by the Holy Roman Emperor and his second wife, Barbara Cilli, in 1387 and reorganized on December 13, 1408, with the character of a secret fraternal society.^{[[cxxvii]]} Like other semimilitary and religious orders of knights (such as the Knights of the Hospital of St. John [Knights of Malta] and the Teutonic Order of Knights), its ostensible objectives and duties were protecting the German king and his family, defending the empire, shielding widows and orphans, and going into mourning and praying for the deceased members of the society. A principal aim entailed the defense and propagation of Catholicism against the partisans of Jan Hus and other heretics, and, of course, crusading against the infidel Turks. The reason for the "secret" character of the order, in the eyes of its founders, was the undeclared ultimate aim of gaining for the house of Luxemburg political supremacy in Europe. This also provided the principal reason for the small number of first-class members initially inducted — only twenty-four in all, including Vlad — drawn from the royalty of Europe.^[141]

As the Roman Empire began to convert from a military power to a religious one, it discarded the eagle as an icon and adopted the dragon.

After his victory quelling the usurper Magnentius in 353 A.D., the son of Constantine the Great, Constantine II was greeted in Rome by dragons. “Constantius” commanded the parade be enacted to appease his own arrogance and pride. ^[cxxviii]

While matters were thus proceeding in the eastern regions and in the Gauls, Constantius, as if the temple of Janus were now shut and hostilities everywhere at an end, became desirous of visiting Rome, with the intention of celebrating his triumph over Magnentius, to which he could give no name, since the blood that he had spilt was that of Roman foes.

For indeed, neither by his own exertions, nor by those of his generals did he ever conquer any nation that made war upon him; nor did he make any additions to the empire; nor at critical moments was he ever seen to be the foremost or even among the foremost; but still he was eager to exhibit to the people, now in the enjoyment of peace, a vast procession, and standards heavy with gold, and a splendid train of guards and followers, though the citizens themselves neither expected nor desired any such spectacle.

He was ignorant, probably, that some of the ancient emperors were, in time of peace, contented with their lictors, and that when the ardour of war forbade all inactivity, one, ^[61] in a violent storm, had trusted himself to a fisherman’s boat; another, ^[62], ^[cxxix] following the example of the Decii, had sacrificed his life for the safety of the republic ^[cxxx]; another ^[63] had by himself, accompanied by only a few soldiers of the lowest rank, gone as a spy into the camp of the enemy ^[cxxxi]: in short, that many of them had rendered themselves illustrious by splendid exploits, in order to hand down to posterity a glorious memory of themselves, earned by their achievements.

Accordingly, after long and sumptuous preparation ... in the second prefecture of Orfitus, Constantius, elated with his great honours, and escorted by a formidable array of troops, marching in order of battle, passed through Ocricoli, attracting towards himself the astonished gaze of all the citizens.

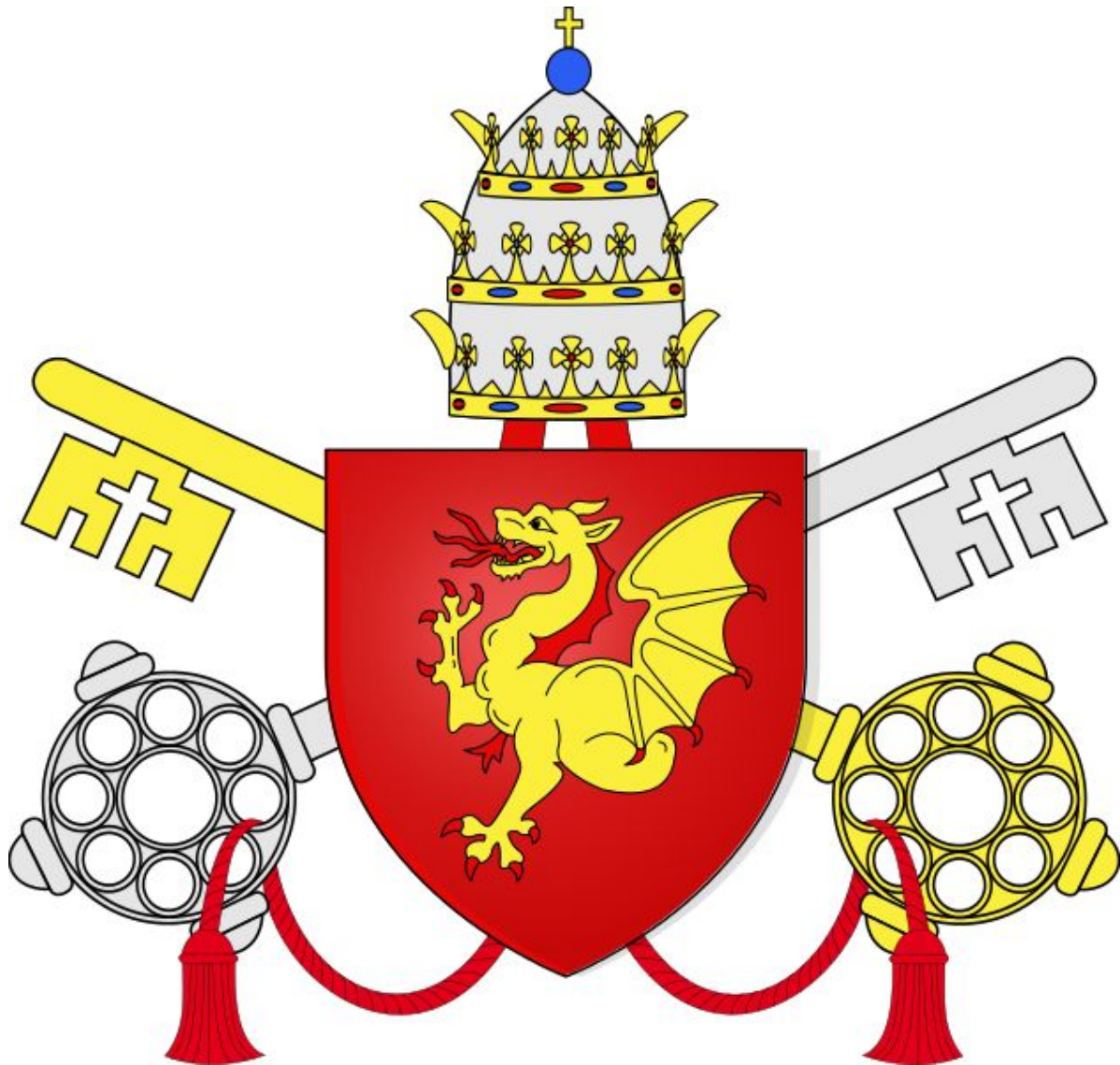
And when he drew near to the city, contemplating the salutations offered him by the senators, and the whole body of fathers venerable from their likeness to their ancestors, he thought, not like Cineas, the ambassador of Pyrrhus, that a multitude of kings was here assembled together, but that the city was the asylum of the whole world.

And when from them he had turned his eyes upon the citizens, he marvelled to think with what rapidity the whole race of mankind upon Earth had come from all quarters to Rome; and, as if he would have terrified the Euphrates or the Rhine with a show of armed men, he himself came on, preceded by standards on both sides, sitting alone in a golden chariot, shining with all kinds of brilliant precious stones, which seemed to spread a flickering light all around.

Numbers also of the chief officers who went before him were surrounded by dragons embroidered on various kinds of tissue, fastened to the golden or jewelled points of spears, the mouths of the dragons being open so as to catch the wind, which made them hiss as though they were inflamed with anger; while the coils of their tails were also contrived to be agitated by the breeze. ~ Marcellinus^[142]

The colors for the Draco were scarlet and purple; “*purpureum signum draconis*”.^[143]

During the lifetime of Dracula, the Son of the Dragon, Ugo Boncompagni ruled in Rome as Pope Gregory XIII. His coat-of-arms proudly displayed a two-footed dragon along with the three-crowned Papal tiara signifying his authority to rule in Heaven, on Earth and in Hell as well as the gold and silver keys of his temporal (Earthly) and spiritual (Heavenly) “powers”.



This is the same Pope Gregory that gave us all the calendar we now use designed by Jesuit Christopher Clavius. It is confusing and inconsistent by design, discarding the 30-day months and 360-day years of the lunar calendar for 365.25 days across a hodge-podge of varyingly-sized months.

This *draco* symbolism and our Jesuit calendar hold no little significance for Bible-knowledgeable Christians: the dragon is repeatedly referenced as a metaphor for Satan as well as the final empire to rebel against YHWH, Jesus Christ and all who serve Them.

The Fourth Beast

“Thus he said: ‘The fourth beast will be a fourth kingdom on the Earth, which will be different from all the other kingdoms and will devour the whole Earth and tread it down and crush it. As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will subdue three kings. He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law...’” ~ Daniel 7:23-25^[cxxxii]

As Protestants look to a future Beast to change their calendars, a Jesuit has already done so.

*Semiramis became known as the fertility goddess Ishtar. She took on many names in different cultures including Isis, Diana, Astarte, Ishtar, Aphrodite, Venus, and Easter. She was even identified with Mary as Mary was falsely deified and took on the titles “Mother of God” and “Queen of Heaven”. Her son Tammuz took on many names as well such as Horus, Apollo, Sol, Krishna, Hercules, Mithra, and finally Jesus. ~ **Mystery Babylon the Religion of the Beast**, Rav Sha’ul⁵⁴⁵*

Being dedicated to this pagan goddess, Rome employed the Company [Jesuits] to align the celebration of Ishtar and the Spring Equinox with Passover and our celebration of Christ’s death and resurrection.

Papal, Catholic, pagan Rome adopted the pagan sungod calendar of her predecessor and mentor, Caesar’s Imperial Rome. Julius Caesar got his calendar from the pagan religions of both the Eastern and Western sun worshiping religions of his ancestors. Roman Catholicism viciously attacked all who kept the Scriptural calendar and slaughtered millions of Jews and true Christians who followed Yahweh’s ancient ways. She insisted on controlling the calendar and ordered all to adopt her corrupt computations. The results were predictable. By the year 1582 the Julian calendar was off by 11 days and began to be embarrassing to the “fisherman, lord god, the pope”. Pope Gregory XIII then called on his own church version of the “Gestapo”, the Jesuits for a fix.

They then provided a Jesuit, Christopher Clavius, S.J.⁵⁴⁶, who became the architect of the Gregorian calendar! This heathen was a German Jesuit mathematician and pseudo “astronomer” and became the main engine of the modern Gregorian calendar used by Christianity today. With this Jesuit calendar, came also the Jesuit astronomy or, as is known today, the “heliocentric universe”. With his introduction of the new Catholic calendar, Pope Gregory XIII demonstrated to the world that the changing of “times and seasons” is centered in Rome, and not on Scripture and certainly not centered on the Holy One of Israel. This was an interesting “trick” and was probably related to countering the Protestant reformation, which was going on in Europe at the time. The protestors failed to protest or counter this change and the Christian Church remains ignorant of it to this present day! ...

The Gregorian calendar was accepted in England and her colonies by an act of Parliament in 1752! Russia would not accept this Roman calendar until the Communist revolution in the early 20th century. ~ Messianic Rabbi James Talbott⁵⁴⁷

~ [Illuminati Unmasked](#), Cirucci^[144]

The confusion has multiple agendas, including never to allow the death of Jesus Christ to be properly observed on Passover as well as to obfuscate our cosmology.

This deception has created an alternate reality so shocking in its scope and success, a completely separate exposé is necessary.

For Christians, to understand it is to give new meaning to the warning of Jesus Christ recorded in Matthew 24.

“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand), “then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or

on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the Elect's sake those days will be shortened."

"Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it. For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the Elect. See, I have told you beforehand!"

"Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it. For as the lightning comes from the east and flashes to the west, so also will the appearance of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together."

"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from Heaven, and the powers of the Heavens will be shaken. Then the Sign of the Son of Man will appear in Heaven, and then all the tribes of the Earth will mourn, and they will see the Son of Man coming on the clouds of Heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His Elect from the four winds, from one end of Heaven to the other." ~

Matthew 24:15-31 (New King James Version, appropriate capitalization added) As a testimony to the success of his Satanic deception, Gregory XIII had a medal commissioned with his likeness on the front. On the back was the head of a goat encompassed by a dragon.



Unfortunately for Vlad II and Vlad III, the “simple” and “superstitious” peasantry did catch on that a dragon is not a good thing.

*When he eventually returned to his native country, Vlad was called “Dracul” by the boyars, who knew of his honor, because he was a Draconist, a member of the Order of the Dragon (**draco** in Latin), dedicated to fighting Turks and heretics. On the other hand, the people at large, unfamiliar with the details of Vlad’s investiture in the order, seeing a dragon on his shield, and later on his coins, called him “Dracul” with the meaning of the “devil,” because in Orthodox iconography, particularly those ikons that depicted St. George slaying a dragon, the dragon symbolized the devil. The word **drac** (-ul is simply the definite article “the”) can mean both “devil” and “dragon” in the Romanian language. ... The name Dracula, immortalized by Bram Stoker, was later adopted, or rather inherited, by Dracul’s son, Dracula... the a is ... a diminutive, meaning “son of the dragon.” (The son inherited the title Dracul by virtue of the statutes of the order.) ... That the family itself did not consider the epithet in any way offensive is proven by the fact that they consistently adopted it, that Dracula signed letters by that title, and that historians used **Dracula** to describe all members of the family (Radu and Mircea, his brothers, for instance), as well as their descendants, who were collectively known as the Drăculeștis. ^[145]*

To be sure of Vlad II's loyalty to Rome, the new Dragon swore (again) complete fealty to Sigismund and the Vatican as a consecrated Catholic Crusader.

Later that evening of February 8 [of 1431] a far more meaningful ceremony took place in the throne room of the fortress of Nuremberg in the presence of the emperor; the Burgrave of Nuremberg, Friedrich von Zolem (of the House of Hohenzollem); the Grand Master of the Teutonic Order, Klaus von Redwitz; the nobles of the kingdoms of Hungary, Bohemia, and the empire; and a few other boyars from Vlad's native Wallachia. This time Dracul, as we can now dub him, swore allegiance to the emperor, whom he referred to as "my natural Lord and Sovereign, at whose Court we are assembled to accomplish very great things." He was then given the official staff of office and declared prince of Wallachia. In return for this great honor the emperor made one additional request: when established on his new throne, though ruling an Orthodox country, Dracul must give protection and free exercise of religion to those of the Catholic faith; the Franciscan Minorites were specifically mentioned as deserving special consideration and goodwill. Thus, Vlad Dracul was now tied to the empire by a threefold bond: as a Draconist, a vassal of Sigismund, and a fellow Catholic crusader. ^[146]

Both Sigismund and Rome had cunningly placed a converted native Catholic in control of yet another strategic locale. It is a tactic still in use today.

Unfortunately for Vlad II, it served Sigismund better to maintain his bastard half-brother Alexandru Aldea as ruler of Wallachia. As consolation, he made the Dragon military governor of Sighișoara; a key Transylvanian town along the most likely Ottoman invasion route.

One would think that the location of Sighișoara in the heart of eastern Europe, 1,000 kilometers from Constantinople (but 1,600 kilometers from Rome) that the Transylvanian town would be resoundingly Orthodox. In fact, it was inundated with Catholic clergy. The Vatican had secured this strategic position with battalions of soldiers carrying rosaries.

*Given his new mission of protecting Catholicism, Vlad was well served in terms of the number of religious orders that had established houses in this partially German city: the Benedictines, Cistercians, Premonstratensians, Franciscans, and Dominicans. (Even today, as soon as the visitor emerges on the main square beyond the Councilmen's Tower, he can admire the elegant Renaissance lines of the principal Dominican monastery.) Among these church and monastic foundations, elaborate three-story homes, built of masonry and stone in a variety of gaudy colors, reflected the presence of a prosperous German mercantile community, which traded with Nuremberg and other western German cities. Like other Transylvanian cities such as Brasov and Sibiu, Sighișoara served as an **entrepot**^[cxxxiii] for goods moving from the German west to the Balkans and Constantinople and the Black Sea. In addition, it served western merchants taking the northeastern route to Poland and the Baltic Sea.*

[147]

In a fascinating twist, our intrepid Professors uncovered a detail with implications they didn't expound upon.

The house where Vlad took up his headquarters, in the main square near the Councilmen's Tower, was essentially not very different from the wealthy merchants' homes surrounding it. Today it is distinguished from similar neighboring houses only by a small plaque that indicates that Vlad Dracul lived there from 1431 to 1435. It is a massive three-story stone construction of dark yellowish hue, with a tiled roof and small window openings for defensive purposes, such as were customary in the Middle Ages, when street brawls were frequent. ...

The house was restored in 1976 on the occasion of the five hundredth anniversary of Dracula's death. In pulling down a partition, workers uncovered a fascinating mural, depicting three men and a woman, painted in neo-Renaissance style. The central figure was that of a somewhat rotund man with a double chin, long well-waxed mustaches, an olive complexion, oval-shaped eyes, arched eyebrows, and a finely chiseled nose. He wore a white Oriental turban and a loosely fitting gown of central European style, with wide sleeves fastened by a

multitude of cruciform clasps. Significantly, he carried in his left hand a staff of office such as Vlad Dracul might have carried as governor, while his right clasped a golden cup, offered by a woman — possibly a reference to Dracul's unidentified lady admirer from Nuremberg, or else simply a boyar lady of his court. The uncanny similarity of the oval almond-colored eyes to those in the famous portrait we possess of Dracul's son Dracula suggests that the remains of that mural (now exhibited in the local-history museum of Sighișoara) may well represent the only surviving portrait of Dracul, even though it would have to have been painted posthumously from an original that no longer exists. ^[148]

A woman offering a golden cup to the converted Catholic Crusader who was riding his new alliance into control over his native Wallachia?

After these things I saw another angel coming down from Heaven, having great authority, and the Earth was illuminated with his glory. And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the Earth have committed fornication with her, and the merchants of the Earth have become rich through the abundance of her luxury."

And I heard another voice from Heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to Heaven, and God has remembered her wicked deeds. Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her! In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.' Therefore her plagues will come in one day — death and mourning and famine. And she will be utterly burned with fire, for strong is the Lord God who judges her!"

“The kings of the Earth who committed fornication and lived luxuriously with her will weep and lament for her, when they see the smoke of her burning, standing at a distance for fear of her torment, saying, ‘Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.’”

“And the merchants of the Earth will weep and mourn over her, for no one buys their merchandise anymore: merchandise of gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble; and cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and souls of men. The fruit that your soul longed for has gone from you, and all the things which are rich and splendid have gone from you, and you shall find them no more at all. The merchants of these things, who became rich by her, will stand at a distance for fear of her torment, weeping and wailing, and saying, ‘Alas, alas, that great city that was clothed in fine linen, purple, and scarlet, and adorned with gold and precious stones and pearls! For in one hour such great riches came to nothing.’ Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance and cried out when they saw the smoke of her burning, saying, ‘What is like this great city?’”

“They threw dust on their heads and cried out, weeping and wailing, and saying, ‘Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in one hour she is made desolate.’”

“Rejoice over her, O Heaven, and you holy apostles and prophets, for God has avenged you on her!”

Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, “Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore. The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore. The

light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the Earth, for by your sorcery all the nations were deceived. And in her was found the blood of Prophets and Saints, and of all who were slain on the Earth.” ~ Revelation 18, New King James Version (some capitalization added for clarification) Vlad II, married Princess Cneajna, daughter of Voivode Alexandru “the Good” of Moldavia. Their first legitimate son was Mircea II. ^[cxxxiv]

Exercising his “right” as a future Warlord of extreme ambition, the Dragon (Dracul) continued to mate with anyone who took his fancy. One of them was a woman named Doamna Călțuna who would give birth to the son of the Dragon probably in December of 1435. It was, apparently, not a pleasant experience because afterwards she became “Mother Eupraxia”, an Orthodox nun, but not before also giving birth to Vlad Number IV; Vlad Călugărul, “the Monk”. He, too (apparently as little is recorded of him) took Orthodox vows and he would become a bitter competitor and foe of his brother, Vlad Number III, Dracula the Impaler.

In 1431, at the request of Holy Roman Emperor Sigismund, Vlad II, Dracul, hired an army of mercenaries to forcibly take control of his native Wallachia.

The Dragon’s half-brother Alexandru Aldea lay on his death-bed and Sigismund was taking no chances. The Emperor wanted a loyal vassal posted along this key route of invasion and commerce.

Vlad III was by now around 5 years old and began a new phase in his learning; the arts of killing and control.

While other children were learning the trades of their families to help them all keep fed, Dracula (and other Elite offspring like him) learned weapons, military horseback riding and tactics.

As for his academics —

We know very little about the beginnings of his intellectual training. The first tutor engaged by his father was an elderly, highly educated boyar who had fought ... at the battle of Nicopolis. ^[cxxxv] This man taught Dracula Italian and possibly a smattering of French and

Hungarian, in addition to the rudiments of the humanities and world history. Monastic scribes also taught him the Cyrillic script and Old Church Slavonic, in use at the prince's chancellery, and Latin, the language of diplomatic correspondence. ^[cxxxvi] *A new subject to which Dracula was almost certainly introduced and that was soon to be regularly taught to sons of princes was political science — in particular, the theory of the divine right of sovereigns and the politics of **raison d'état**.* ^[cxxxvii] *Both of these are reflected in the **Teachings of Neagoe Basarab**, political words of wisdom compiled in Wallachia between 1512 and 1521, after Dracula's time, but accurately reflecting the theory of government prevalent in fifteenth-century Wallachia. In essence these principles are not very different from the principles of Machiavelli's **Prince**, written in 1517. Some precepts in Machiavelli's text, such as "It is much better for you to be feared than to be loved!" accurately reflected Dracula's future political philosophy, probably because he was taught them at this stage.* ^[149]

Those who believe in a concept of "Original Sin" [Psalm 51:5] understand that human beings are born into selfish, predatory behavior but, just in case, the children of the Elite have it reinforced.

But the death of Sigismund in 1437 gave the Dragon concern for his throne and the following year he allied himself with Sultan Murad II, going so far as to join him in an advance upon Transylvania.

Sigismund's son-in-law, Albert II, succeeded him as "Holy Roman Emperor" and he placed the charismatic Hungarian John Hunyadi at the forefront of his Transylvanian problem with the Ottomans.

Albert began assembling a force to Crusade against Murad but died of dysentery in 1439.

Sigismund's daughter, Elizabeth, had been enjoying the power from behind Albert and wasn't ready to give it up. She came up with a "miracle baby" who was christened Ladislas. With wry humor he was re-christened "Ladislas the Posthumous" by the citizenry.

She was extremely shrewd in her intrigues.

In an attempt to ensure the legality of the succession, the scheming Elizabeth secretly sent her lady-in-waiting Helen Kottarenin to steal the crown of St. Stephen from the fortress of Visegrad where it was housed and had her infant boy crowned Ladislas V by the primate of Hungary, Denes Szechi, at Szekesfehervar, in accordance with the customs of the land. For safekeeping she appointed his uncle Frederick III as “guardian” and Enea Silvio de’ Piccolomini (the future Pope Pius II) as tutor, while the Hussite Slovak mercenary Jan Jiskra of Brandys formed her personal guard. [\[150\]](#)

While John Hunyadi sent guarantees of support to Vlad II, he did the same to the Dragon’s familial competitor, Dan II.

In 1442, Murad made another incursion into Transylvania. Vlad II gave his benefactor safe passage through Wallachia but did not help in any offensive action and the Sultan was repulsed with heavy losses.

Demanding a show of loyalty, Murad summoned Vlad for a counsel. The Dragon brought with him Vlad Dracula and his younger brother, Radu, leaving his favorite first-born son, Mircea, safely at home.

The contract between the two renewed the annual tribute of 10,000 gold ducats but included another amount: 500 young boys. They would all be forcibly converted to Islam and most were to be inducted into the Sultan’s “Janissary Guard” shock troops with the rest being used by the Turks however they pleased.

Worst of all for Dracula and his younger brother Radu, they were to remain with the Sultan as hostages to insure Vlad II’s continued loyalty. This seems to have been the ruthless Dragon’s plan from the beginning.

It was this experience and the betrayal by his ruthless father that turned Vlad III into Dracula the Impaler.

Undoubtedly this six-year period of Turkish captivity, at an age when character is molded, constituted at least as significant a segment in Dracula’s upbringing as his years at the Wallachian court. Thus the period is relevant in accounting for Dracula’s cold and sadistic personality. On the whole, Dracula, a gaunt and rather ungainly youth, was a difficult pupil, prone to temper bouts; the whip and other

forms of punishment were often resorted to in order to cow him into obedience. By way of contrast, there was Radu, whose unusual good looks and sensuality attracted the female members of the seraglio^[cxxxviii] as well as the male “minions”^[cxxxix] in the Sultan’s court. Because of their differences of character, temperament, and physique, the two brothers developed for each other an intense hatred, which was exacerbated by the associated differences in treatment they received. ^[151]

In 1444 A.D., a truce existed between the Kings of Eastern Europe and Murad II but Tommaso “Pope Nicholas V” Parentucelli absolved them of their loyalty to an “infidel” and required another Crusade be enacted.

It became known as “the Varna campaign”.

Vlad II stayed cunningly neutral but did allow Mircea to lead a contingent of Wallachians against the Turks.

The same could not be said for the young King of Poland, also named Ladislas. He was a dutiful Catholic with a bright future ... until he committed to this Crusade.

The battle of Varna turned into a disastrous defeat for the ~~Christian~~ [Catholic] cause. During the encounter, the horse of the Polish king was pierced by a Turkish spear; young King Ladislas fell to the ground to face hand-to-hand combat with the elite Turkish troops. They chopped off his head and placed it on a pike for all to see. Seeing that the king was dead. John Hunyadi rushed forward with the faithful Wallachian troops in an attempt to snatch the young king’s body from the clutches of the infidels. But his energies were fruitless. Hunyadi and his Wallachians could not even get near. All around him, Hunyadi saw his troops fleeing; he barely managed to escape. It was a calamity from which he never recovered. Giuliano Cardinal Cesarini, the military hero of the Hussite wars, was found dead, lying naked, stripped of all his belongings, on a desolate mountain pass just outside the city of Varna. ^[152]

“Giuliano Cardinal Cesarini, the military hero of the Hussite wars”?

That may be how “Liberal” Jesuit Professors (so careful of Muslim sensibilities) write such a phrase but a more honest descriptor would be “the Roman Catholic Cardinal who made a name for himself in war by slaughtering Christians”.

“Miraculously” (allegations of treachery were made), Mircea extricated himself and his Wallachian contingent from the Battle of Varna with few losses.

Despite the Dragon’s perfectly non-committal maneuvering, it was still not the complete loyalty Murad had required.

Some form of punishment would surely follow, as it had for the sons of the ruler of Serbia (whose actual title was most accurately, “Despot of Rascia [*Raška*] and Albania”), Đurađ Branković.

Not only did Branković participate in Pope Nicholas V’s disastrous Varna campaign, it was found that his two hostage sons, Stepan and Gregor, were corresponding with him in “treason” against the Caliphate. They were both blinded with hot irons by their Muslim captors.

Vlad Dracula and Radu weren’t blinded, but they did enter a new level of treatment by their captors: anything goes.

Although Dracul’s two boys were not killed, their lives were certainly in danger, and the terms of their imprisonment were made harsher. A Turkish document states that Radu, the handsomer of the two, had to defend his honor against the sexual advances of no less a person than young Mehmed himself, the heir to the throne. The Byzantine chronicler Laonicus Chalcondyles described Radu’s beauty and voluptuousness, which had won him the favor of the future Mehmed II. He gives us a vivid account of the manner in which Radu defended his honor against advances of the drunken prince, who did not follow the prescription of the Koran,^[cxi] by using his sword to wound his would-be lover. Fearing for his life, Radu spent the night hidden in a tree outside the seraglio^[cxli] for fear of Mehmed’s vengeance. Being weak-natured, though, he eventually succumbed to sensual pleasures and became Mehmed’s minion.^[cxlii] He also became Mehmed’s protege and chosen candidate for (he Wallachian throne, not leaving Turkey until

1462. Submission was also the price paid by Radu for his becoming a full-fledged officer at the sultan's court, which probably took place in 1447, under Murad II. ^[153]

This was the price of ambition, paid by Vlad II in his own blood, that the boys he left captive were forcibly converted to Islam and were to forever be the object of the homosexual lust of their captors.

The Greek historian Laonikos Chalkokondyles was a little more descriptive (but, thankfully, not too much).

The sultan spent that winter¹⁴² [1461 AD?] in his palace and summoned Vlad [III], the son of [Vlad II] Dracul and ruler of Wallachia,¹⁴³ as he already had his younger brother [Radu III] at the court,¹⁴⁴ keeping him as his lover and maintaining him. It happened that the sultan was almost killed by the boy when he had wanted to have sex with him. This was when he had first gained the throne and was preparing to campaign against Karaman.¹⁴⁵ He was in love with the boy and invited him for conversation, and then as a sign of his respect he invited him for drinks to his bedchamber. The boy did not expect to suffer such a thing from the sultan, and when he saw the sultan approaching him with that intention, he fought him off and refused to consent to intercourse with him. The sultan kissed the unwilling boy, who drew a dagger and struck the sultan on his thigh. He then fled in whatever direction he could find. The doctors were able to treat the sultan's wound. The boy had climbed up a tree there and was hiding. When the sultan packed up and left, the boy came down from the tree, began his journey, and, shortly afterward, arrived at the Porte and became the sultan's lover. The sultan was used to having relations no less with men who shared his own inclinations. For he was always spending his time in the close company of such people, both day and night, but he did not usually have relations with men who were not of his own race, except for brief periods of time.

It was the sultan who had entrusted Vlad [III], the brother of this boy with the rule of Wallachia. With the sultan's assistance, Vlad, the son of Dracul, set out to claim the principality. When he took over, he first created a corps of bodyguards for himself, who lived with him, and

then he summoned separately each of the distinguished men of the realm who, it was believed, had committed treason during the transfer of power there. He killed them all by impalement, them and their sons, wives, and servants, so that this one man caused more murder than any other about whom we have been able to learn. In order to solidify his hold on power, they say that in a short time he killed twenty thousand men, women, and children. He established good soldiers and bodyguards for his own use, and he granted them the money property and other goods of his victims, so that he quickly effected a great change and utterly revolutionized the affairs of Wallachia. He also worked widespread murder among the Hungarians, those who seemed to be involved in public affairs, sparing none of them. ^[154]

Once he was properly...“indoctrinated”...Radu could then be used as an Ottoman vassal to govern over the Wallachians that the Turks had conquered. This, too, caused his brother (who resisted and was punished for it) to burn with anger against him.

Dracula, as noted, proved a more difficult prisoner, and whatever duress he had to suffer toughened his character to a diamondlike hardness. ~ Florescu & McNally^[155]

“Whatever duress he had to suffer”?

If Radu was “wooded” for buggery, it’s a good guess that his teenage brother wasn’t “wooded” when he was imprisoned for rebellion.

The “guess” becomes fact when in light of how Vlad III became Vlad Țepeș, “the Impaler”, who made a sickening, shocking science out of impaling human beings (*thousands* of them, many were innocent of wrongdoing and almost none merited such treatment) through the rectum to hang for *days* until dead.

One aspect of this “science” was to make the stake rounded to minimize loss of blood and thereby keep the victim alive and conscious longer as the greased implement worked its way slowly up their body by their own weight.

Being perpetually aware of the danger of assassination and, consequently, of the expendability of life, Dracula became a cynic. He

also gained invaluable insights into the torturous workings of the impressionable Turkish mind and learned the effectiveness of the Ottomans' use of terror tactics. He was to employ this knowledge to great advantage in his subsequent career.

In essence, the two boys had been spared because Sultan Murad preferred to use them as pawns who might yet contribute to Dracul's defection, even after the campaign of 1445. In the long run, this presumption turned out to be correct. [\[156\]](#)



Although our intrepid Boston College Professors may have danced around the issue, other authors have not.

It's speculated that the treatment by the Ottomans is thought to be a major factor in Vlad Tepes' later cruelty.~ Joiner [\[157\]](#)

Worse, Vlad III may even have seen it done from his prison window while it was being done to him, thereby connecting the one with the other.

According to some accounts [Dracula] may also have been imprisoned and tortured for part of that time, during which he would have witnessed the impalement of ... the Ottomans' enemies. ~ NBC News^[158]

These years were influential in shaping Vlad's character; he was often whipped by his Ottoman captors for being stubborn and rude. Here is where he learned his torture tactics. He developed a well-known hatred for Radu and for Mehmed, who would later become the sultan. ~ New World Encyclopedia^[159]

The elder Dragon blamed John Hunyadi for the debacle at Varna, and probably rightly so. He called for Hunyadi to be tried and executed but the Hungarian's family and reputation saved him from such a fate. However, it did end up turning him against Vlad II.

Hunyadi found an ally in Vladislav II, a member of the rival Dănești clan and immediately went to work invading Transylvania and Wallachia. The Dragon was forewarned but then betrayed by a *boyar* (merchant and Aristocrat) revolt. He and his beloved heir Mircea were put to flight but captured, tortured and killed.

[Vlad II Dracul] was killed in the swamps near Balteni, Wallachia, [running for the Ottoman lines] in 1447. Vlad's older brother, Mircea, was tortured, blinded and buried alive. ~ NBC News^[160]

Murad informed Vlad Dracula that his father was dead and he was no longer a hostage, but an officer in the Ottoman military. This pleased the future Impaler and he quickly began planning a Turkish assault upon his homeland (which pleased the Muslims).

Hunyadi continued to drive through Wallachia to the Ottoman lines with his Dănești vassal, Vladislav II. But the Hungarian (thanks to impeccable Turkish intelligence regarding his strength and whereabouts) suffered another humiliating defeat at Kosovo.

Vlad Dracula took advantage of this and lead a contingent of Turkish cavalry all the way to the Wallachian throne. Unfortunately, within two months Vladislav II was able to rally and drive Dracula back out and the Prince retreated to family allies in Moldavia.

The lust of ambition changed the positions of the key players when Vladislav II sent a gift to Mehmed II upon his official assumption of Sultan with the retiring of his father to enjoy his wealth without the drain of managing death and taxes for an empire.

John Hunyadi let it be known that an alliance with Vlad III (which would win him back Wallachia) was not out of the question and the son of the Dragon was pleased to dance in politics, as was his father. [\[cxliii\]](#)

When Ladislas Posthumous finally came of age and was crowned King of Hungary, Hunyadi put Dracula by his side and Vlad swore allegiance to Rome.

It was in 1453 that Constantinople fell to the Turks and they thoroughly enjoyed themselves. There was even a proscribed process for it.

Sultan Mehmed II waited until the traditional three days of looting had passed (about 4,000 people were killed and 50,000 men, women and children enslaved) and then entered the city. He rode straight to the cathedral of St. Sophia, went to the altar, and intoned the Muslim prayer, "There is no God but Allah, and Mohammed is His Prophet." The capture of Constantinople had been a Muslim goal almost as old as that religion itself. It was believed that the Prophet Mohammed had said, "Blessed be he who conquers Constantinople." Henceforth Mehmed II became known by the Turkish epithet Fatih, meaning "Conqueror." The Ottoman Empire was now geographically part of Europe... [\[161\]](#)

The word our sensitive Boston College Professors have left out is "rape". Constantinople must've been a living hell for the "proscribed three days" allowed by the sexual deviant Sultan.

But before non-Muslims get too angry, it is worth mentioning that, without Catholicism, there would be no Islam.

There are striking similarities between Muhammad's cave experiences and those of the Basque Nobel who founded the Jesuits; Ignacio López who would later become Ignatius de Loyola. ...

Not having the chance to clearly name a successor, the movement split with most following Muhammad's father-in-law Abu Bakr (Sunni Islam) and some following Muhammad's son-in-law and cousin, Ali ibn Abi Talib (Shia Islam).

Ali's rivals waited for their opportunity then, when he was prostrate in prayer, viciously hacked at him with a sword covered in poison.²⁵

Ali's son, Hussein (Ḥusayn ibn 'Alī ibn Abī Tālib), the child of Muhammad's daughter Fatimah,^{ix} also met a tragic end.

As the grandson of the Prophet, Hussein was invited to Kufa to be the religious representative there. While en route, the caravan was intercepted by the army of Ubayd Allah ibn Ziyad. Hussein attempted to explain his circumstances but egos flared and a battle ensued at Karbala. With great ferocity, his family was slaughtered and he was beheaded.²⁶

Amongst the most pious Shia, it is not uncommon to flagellate themselves in honor of the sufferings of Ali and Hussein on Ashura.

Some go to the extreme of cutting themselves and even their children.

If this sounds familiar to Roman Catholic rituals and practices, that's because it is. ...

Perhaps the many similarities between Roman Catholicism and Islam are indicative of a deeper, more sinister connection.

An ex-Jesuit Priest named Alberto Rivera made it known that Catholic "Illumined Ones" in the Church hierarchy proudly proclaimed to have founded Islam to help Rome persecute the Jews and Christians of Africa and the Middle East and to deliver Jerusalem to the Vatican. ...

The "Christian" Priest Who Believed In Muhammad

Waraka (or Waraqah) ibn Nawfal ibn Asad ibn Abd-al-Uzza ibn Qusayy Al-Qurashi (Arabic ورقه بن نوفل بن أسد بن عبد العزى)

قصي القرشي بن) was the paternal first cousin of Khadija, the first wife of the Islamic prophet Muhammad.

Waraka and Khadija were also the first cousins twice removed of Muhammad: their paternal grandfather Asad ibn Abd-al-Uzza was Muhammad's matrilineal great-great-grandfather.^[1] By another reckoning, Waraka was Muhammad's third cousin once removed: Asad ibn Abd-al-Uzza was a grandson of Muhammad's patrilineal great-great-great-grandfather Qusai ibn Kilab.

Waraka was a Nestorian Priest and is revered in Islamic tradition for being one of the first hanifs to believe in the prophecy of Muhammad.^[2] ~ Wikipedia⁴⁴

It may be firmly stated that without Waraqah ibn Nawfal or his cousin Khadija, there would be no Islam.⁴⁵

It was Waraqah and Khadija who encouraged Muhammad that his terrifying visions were, indeed, from an angel — but not just any angel; the Archangel of the Christian Bible, Gabriel. ...

There is yet another source which connects Waraqah as the Catholic Priest uniquely qualified to acquaint Muhammad with the Christian foundation for his Holy Book; one which states that Waraqah was an accomplished scholar who had translated the Bible into Arabic.

There is also mention of a teenage Muhammad being attended to and recognized by a different Catholic monk, Bahira. Bahira not only imbued Muhammad with his destiny but predicted that he would bring the downfall of the Byzantine Empire.

At least one version of the telling states that it was Bahira who helped write the Quran ...

The story that a Catholic monk had already written the Quran, met a teenage Muhammad and imparted the foundation of Islam to him and his tribe seems to be the stuff of needless controversy.

However, archeological, “mainstream” proof was provided by the Daily Mail in August of 2015. ~ [Secret History](#), Cirucci^[162]

Orthodoxy had been Rome's wayward sister for centuries and the Vatican seemed quite happy to look the other way as her scimitar-wielding Frankenstein did her dirty work for her.

Even Florescu and McNally admitted — [\[cxliv\]](#)

Pope Nicholas V. ... had done little more than equip three Genoese galleys loaded with weapons and food for the beleaguered city ... [\[163\]](#)

Now Wallachia and Transylvania were in easy striking range for the Ottomans. Just beyond lay Hungary and the rest of Europe.

As refugees made their way north and west, they described how captives fleeing the great city were impaled on massive stakes just outside the walls in an effort to quicken the collapse of morale during the siege.

As Hunyadi was leading a successful relief of the besieged city of Belgrade, Vlad Dracula was waging sanctioned war against Mehmed's ally, Vladislav II.

By August of 1456, he had killed his rival and become *Voivode* of Wallachia. He was 25 years old. [\[cxlv\]](#)

A comet that year inspired the minting of a coin to commemorate the successful succession of a monster of Crusaders. Recall that the icon of Rome was the eagle until it was supplanted by the dragon.

Dracula and his astrologers must have considered [the comet's] appearance in a positive vein, since during the period of its sighting he achieved his dream of securing his ancestral throne. This positive view is further suggested by the fact that the only Dracula coin discovered so far is one that depicts on one side the profile of the Wallachian eagle with its wings extended and a cross in its beak, and on the other, a crescent mounted on a star trailing six undulating rays in its wake. The coin, bearing the hallmark of a Braşov goldsmith, was of very high quality and obviously meant to replace those of Dracula's father, which bore the Dragon symbol. [\[164\]](#)

In these nations of Wallachia, Bulgaria, Serbia and Transylvania, the power of the Aristocracy (in Wallachia and

Transylvania, the *boyars*) wasn't in any way "democracy" or a "republic" but it could sometimes be a buffer against the complete tyrannical autocracy of a single ruler. The Son of the Dragon, however, quickly went to work changing that (especially after what the *boyars* did to his father and brother).

The very next year, 1457 AD, Dracula invited all of the *boyars* within traveling distance of his capital city, Târgoviște, for a special Easter celebration; they and all their families.

At the conclusion of the feast, he had his soldiers surround the palace. He then asked the *boyars*, one by one, how many Voivodes they had seen in their lifetimes. The youngest said no fewer than seven and the oldest as many as 30. The Son of the Dragon agreed with them and said that it had been so many because of their intrigues and treachery. He then selected those too young or too old for manual labor and had them all brutally impaled outside the palace walls.

The rest were put into a forced march, 50 miles, to a ruined fortress upon a precipice overlooking the River Argeș, in Poenari, Transylvania. It had been built and abandoned by monks and it made a formidable base for the tyrant to protect both himself and his accumulated wealth.

But because it was abandoned it was in disrepair. The able-bodied boyars, still dressed in what was left of their Easter clothing, were marched to what was to become "Castle Dracula". Those that survived worked for months rebuilding it. When it was done, they, too, were impaled.

Dracula replaced the *boyars* he had impaled with a puppet Aristocracy he called the *armași*, many of whom were not native Wallachians.

Just as the Vatican seeks to place clergy in remote locations they have no warmth for nor affiliation with to facilitate their being amenable to betraying that population, so Vlad the Impaler's *armași* was happy to



Vlad Țepeș (the Impaler), a.k.a. Dracula,
Son of the Dragon, Crusader for Rome.
Wikimedia Commons

rubber stamp his brutal reign of terror. They received the wealth and properties of the previous *boyars* and owed Dracula everything.

At this point in his life, the Impaler Crusader followed a mix of both honoring his father's Dragon oath and conversion to Catholicism as well as the Orthodoxy of Wallachia.

However, most telling was how the Catholic / Orthodox theology of works-based Salvation validated his cruelty. If, in any way, Dracula was doing evil in his lust for power, he could always build another cathedral or monastery (as long as the monks behaved themselves and didn't give Vlad Țepeș cause to have them impaled).

Dracula was often seen in the company of Romanian Orthodox monks. He was known to be particularly fond of the monasteries of Tismana and of Snagov, both of which he often visited. He also liked ritual, a characteristic trait of Orthodox believers. Even when he imposed the death sentence, he insisted upon proper ceremony for his victims and a Christian burial. [Subscribing to Orthodoxy / Romanism^[cxlvii]], Dracula was also sufficiently pre-Lutheran to believe that good works, such as the building of a monastery, could atone more than faith for evil deeds. In his tortured mind cruelty and religiosity were deeply intertwined, and he would occasionally use religious grounds to justify a crime. Dracula was also enough of a medievalist to take his Dragon oath seriously, seeing himself as a Christian crusader against the Infidel.^[165]

The partial honesty of our Boston College Professors is deeply profound. The ability to commit the most heinous crimes imaginable, such as the abuse, violation, torture and ritual murder of small children, and then believing that those actions could be atoned for via some form of "penance" may be called the "Opus Dei effect".

For an astounding twenty years, FBI Agent Robert Philip Hanssen fed the dying Soviet Union intelligence to keep the stagnate, Communist regime a viable threat. He is Catholic Opus Dei.

One of the reasons Hanssen was so successful was that the Director of the FBI during his tenure of treason was Louis J. Freeh, *also* a Roman Catholic member of Opus Dei.

It couldn't go on forever, of course. When it finally came time to reign Hanssen in, the honor went to FBI agent Eric O'Neill; *not* Opus Dei but a good Jesuit-trained Roman Catholic. Immediately afterward, the boy-hero made the unusual move of retiring from government service.

That such key figures were either Opus Dei or devout Jesuit-trained Roman Catholics shows beyond any probability of random chance that Rome owns both the United States government and the heinous crimes it commits.

When Antonin Scalia was on the Supreme Court, he made up one of four other members who weren't just Roman Catholic but also Opus Dei, including Clarence Thomas, Chief Justice John Roberts and Samuel A. Alito. With so many Catholics dictating "law" to Americans a few far-Left Jews were thrown in for good measure such as Ruth Ginsberg (a dear friend of Scalia) and Elena Kagan.

Scalia's sudden death in 2016 took place at a secluded ranch run by the secretive Roman Catholic Knighthood that also has custodial responsibility for the infamous Bohemian Club and Bohemian Grove. Accusations abound of extreme sadism and debauchery occurring at those locations with "hunting" being one of the "sports" but the prey being children. ^[166]

Adherents atone for their sadism with equal masochism.

Recently [2003], the group [Opus Dei] opened a new multistory headquarters in the heart of Manhattan, a sign of its abundant financial resources.

...it has tentacles of influence stretching all the way to the Holy See, where [Pope Saint John Paul II's] spokesman, Joaquin Navarro-Valls, is a member. ...

Opus Dei's policy is to not disclose who is or isn't a member.

The movement's critics ... claim a pledge of secrecy is written into the rules of the group, which some see as an underground conspiracy...

"What possible activity could any Catholic group be engaged in that justifies secrecy?" wrote Catharine Henningsen, in SALT, a liberal Catholic journal of which she is the editor. ...

“We just built a 17-story headquarters in New York,” said spokesman Brian Finnerty. ...

Former members claim it is a cult that pressures psychologically vulnerable college students into joining. ...

Critics are put off because, as part of their devotional regimen, some Opus Dei members inflict pain on themselves that seems to border on masochism ... mortification of the flesh ...

Critics and supporters agree on one thing: The group has stirred up a fuss way beyond its numbers. Of the estimated 1 billion or more Catholics in the world, only about 85,000 belong to Opus Dei. ^[cxlvi]

There are about 3,000 members in the U.S., divided as in other countries into two principal categories: “supernumeraries” (about 70 percent), who live in the secular world and may marry, and “numeraries” (about 30 percent), who live communally in Opus Dei residences, called Centers, and are pledged to celibacy. Revolving around them is a support group, the “cooperators,” who aid the movement with prayers and financial contributions.

Despite the monastic-like existence of the numeraries, Opus Dei members are not, for the most part, clergy. Only about 2 percent are Priests and some were lay members for years before being ordained. ...

“After I joined, they gave me a barbed-wire chain to wear on my leg for two hours a day and a whip to hit my buttocks with,” said [Sharon] Clasen, who has since left the group. ^[cxlvi] ~ The Chicago Tribune ^[167]

This arrangement of evil assuaged by “penance” worked well for Dracula the Impaler.

The old Romanian chronicles, as well as oral tradition, credit Dracula with the foundation of several monasteries, the most famous of which was the monastery of Snagov, where his body allegedly lies buried. Dracula himself often resided at Snagov, endowed the monastery with land, and hid his treasure there in 1462 at the time of the Turkish invasion. He had also established in the basement of the edifice a torture chamber where many a boyar enemy perished. ^[168]

Often such men have a perverse code that balances out in their twisted psyches. Having elevated commoners to take boyar land, the peasants supported their Dracula. He added to that support by refusing to pay the Ottoman tribute with their children (perhaps drawing upon his own experiences as impetus). It is, of course, smart politics to manipulate the masses. However, they were not spared from his cruelty or his insane sense of “justice”.

To see for himself how things were going, Dracula roamed across the countryside in disguise, as a self-styled inquisitor, particularly at night. He discerned how the peasants lived, how well they worked, and what they were thinking about. For those who did not respect his rigid code, he instituted people’s courts in individual villages. Sometimes he would take upon himself the role of judge, in the manner of a Saint Louis under his famous oak tree at Vincennes^{[[cxlix](#)]} — a clear violation of the jurisdictions of boyar tribunals, which were the bastions of feudal law. In other instances he would stop at individual peasant homes and ask specific questions concerning their lives. Honesty was invariably the best policy, since hypocrisy was a vice Dracula could not tolerate. Hard work, though, was particularly emphasized and laziness abhorred. Whenever he encountered a libertine or rake. Dracula lost his temper and imposed punishment, as witnessed in the following paraphrased Romanian peasant ballad: One day Dracula met a peasant who was wearing too short a shirt.

One could also notice his homespun peasant trousers, which were glued to his legs, and one could make out the sides of his thighs. When he saw him (dressed) in this manner. Dracula immediately ordered him to be brought to court “Are you married?” he inquired. “Yes, I am, Your Highness.” “Your wife is assuredly of the kind who remains idle. How is it possible that your shirt does not cover the calf of your leg? She is not worthy of living in my realm. May she perish!”

“Beg forgiveness, my lord, but I am satisfied with her. She never leaves home and she is honest.”

“You will be more satisfied with another since you are a decent and hardworking man.”

Two of Dracula’s men had in the meantime brought the wretched woman to him, and she was immediately impaled. Then bringing another woman, he gave her away to be married to the peasant widower. Dracula, however, was careful to show the new wife what had happened to her predecessor and explain to her the reasons why she had incurred the princely wrath. Consequently, the new wife worked so hard she had no time to eat. She placed the bread on one shoulder, the salt on another, and worked in this fashion. She tried hard to give greater satisfaction to her new husband than the first wife and not to incur the curse of Dracula.

~ Dracula, Prince of Many Faces, Florescu and McNally^[169]

Unfortunately, our honest, sensitive and Liberal Boston College Professors left out a few details of just how brutal this vignette was.

Another source is more frank.

[Dracula’s] sadism could also be directed at specific individuals for violating his deeply felt, if insanely strict, sense of morality. For the crime of adultery (when committed by women) he would skin the culprit alive and carve out her genitalia. Once he was supposed to have been shocked to see that a peasant woman had fashioned her husband’s shirt far too short. He had a red-hot poker thrust up her vagina and out through her mouth. In what he must have considered a magnanimous gesture, he then presented the widowed peasant with a new wife. Vlad also “roasted children of mothers and they had to eat their children themselves,” according to a 1462 pamphlet on Dracula’s life.

The pamphlet was published by Germans, who were enemies of Vlad and probably had valid reasons for hating him. This hatred could very well have inspired the pamphlet’s author to magnify or even invent atrocities. True or not, this version of Vlad’s life, one of the first best sellers produced by the Gutenberg press, spawned his monstrous reputation that has endured through the centuries.

More recent historians have discredited the original Dracula pamphlet as a hatchet job, but even if you accept the idea that Vlad was a notable leader according to the standards of his time, the chances are that he indulged in a certain amount of barbarism. ~ Schechter^[170]

Almost certainly the “new wife” had no choice in the matter.

Perhaps even more disturbing is the account of Dracula’s Stalinesque purge of the sick and the destitute.

The image of Dracula as a friend of the poor has had to overcome examples of even sterner retributions in the oral traditions of the Romanian people. Perhaps the most tragic incident involving mass punishment of the have-nots, one that is referred to in all the narratives — German, Russian and Romanian — was Dracula’s ridding the country of the beggars, the sick, and the poor. The Romanian version of that particular incident is as follows: Having asked the old, the ill, the lame, the poor, the blind, and the vagabonds to a large dining hall in Târgoviște, Dracula ordered that a feast be prepared for them.

On the appointed day, Târgoviște groaned under the weight of the large number of beggars who had come.

The prince’s servants passed out a batch of clothes to each one, then they led the beggars to a large mansion where tables had been set.

The beggars marveled at the prince’s generosity, and they spoke among themselves: “Truly it is a prince’s kind of grace.”

Then they started eating. And what do you think they saw before them: a meal such as one would find on the prince’s own — ale, wines and all the best things to eat which weigh you down.

The beggars had a feast that became legendary. They ate and drank greedily. Most of them became dead drunk.

As they became unable to communicate with one another, and became incoherent, they were suddenly faced with fire and smoke on all sides.

The prince had ordered his servants to set the house on fire.

They rushed to the doors to get out, but the doors were locked.

The fire progressed. The blaze rose high like inflamed dragons. Shouts, shrieks, and moans arose from the lips of all the poor enclosed there.

But why should a fire be moved by the entreaties of men? They fell upon each other. They embraced each other. They sought help, but there was no human ear left to listen to them.

They began to twist in the torments of the fire that was destroying them.

The fire stifled some, the embers reduced others to ashes, the flames grilled most of them.

When the fire finally abated, there was no trace of any living soul.

The main justification for this crime was that it was an attempt to rid the country of useless vagabonds. Dracula's own words have survived in the collective memory of the Romanian people: "These men live off the sweat of others, so they are useless to humanity. It is a form of thievery. In fact, the masked robber in the forest demands your purse, but if you are quicker with your hand and more vigorous than he you can escape from him. However, these vagabonds take your belongings gradually by begging — but they still take it. They are worse than robbers. May such men be eradicated from my land!"^[171]

Shockingly, Florescu and McNally then add this justification!

In Dracula's defense one might allege that these vagabonds, infirm and destitute people who roamed the countryside, occasionally invading cities and preying upon the rich instead of working, constituted a social plague. These people were a threat to the prosperity of the land and gave his country a poor reputation.^[172]

Is there such a thing as "preying upon the rich"?

Does it merit being burned alive? Perhaps in Catholic theology it does.

You may be sitting back in shock, telling yourself these stories are exaggerations of superstition.

Dracula expert and enthusiast, Dr. Elizabeth Miller, Professor Emerita of Canada's Memorial University of Newfoundland, noted about these accounts in general and the purging of the "sick and infirm" in specific that — *Several of the tales of [Dracula's] atrocities occur in three or more separate and independent accounts, indicating a large measure of veracity.* [\[173\]](#)

In a short 6-year reign of tyranny, Vlad Țepeș is said to have slaughtered (usually in his characteristically sadistic fashion) anywhere from 40,000 to 100,000 human beings of all ages, ethnicities and religions and, obviously, both genders.

In fact, his particular cruelty towards women, often requiring their privates to be mutilated while they were still alive, shows a psychotic imbalance regarding sex likely stemming from his captivity and abuse at the hands of the Turks.

But impalement wasn't the only form of sadism. An entire range of torture was used from having limbs or extremities hacked to being boiled alive and then requiring family members to eat the victim. Mothers nursing infants were impaled through their breasts and their children thrust upon the stake. [\[c\]](#)

In one instance, a Turkish historian chronicled a mass impaling of Hungarians, Moldovians and Wallachians that ran for 20 miles beyond Dracula's palace.

Vlad Țepeș showed equal barbarism towards the Saxon (German) merchants he felt were conducting a trade war against him.

Dracula also attempted to consolidate his power by raiding the strongholds of his rivals such as Dan III. On one such attack into Brașov, the Warlord is said to have enjoyed a meal while watching his soldiers and henchmen hack off the limbs of his victims during impalement. He then proceeded to use their blood for dipping of his bread, likely giving rise to that portion of the "vampire" legend.

Florescu and McNally note that another raid, this one against his rival brother, Vlad the Monk, fell upon an interesting date.

*... during the summer of 1460 Dracula organized his final raid on Transylvania. This time he attacked townships and villages in the district of Amlaş known as the “Land of the Forest” or Unterwald, where Vlad the Monk was hiding. The **meistersinger** [“wandering poet” Michael] Beheim [circa 1416 — 1472] gives the exact date of the attack as falling on the feast day of Saint Bartholomew in the year 1460: August 24. Dracula struck in the early morning after “passing through the great forest” with his cavalry force. He burned the town of Amlaş and impaled all the citizens, a Priest having led the procession to the burial scene. (It is interesting to note that 114 years later, in 1574, Catherine de’Medici and her son, Henry, the duke of Anjou, made Saint Bartholomew’s Day equally infamous through one of the most brutal mass exterminations in history, the Saint Bartholomew Massacre, when all the Protestant leaders in Paris were killed.)^[174]*

“Interesting”, indeed.

In, 1459, Pope Pius II (Enea Piccolomini) called the Council of Mantua and demanded another Crusade against the Ottoman Caliphate. The Catholic kings of Europe balked; it was easy for the “Successor of Peter” to order their own blood and treasure to be expended but the threat to the heart of Europe wasn’t there.

However, the threat to the border of Eastern Europe was, and Vlad the Impaler finally chose sides, seeking to fulfill his father’s oath as the Son of the Dragon.

Virtually the only European ruler who immediately planned a positive response to the papal appeal was Dracula, and that is perhaps why the Pope initially had such high regard for the Romanian warlord. Having signed a treaty with the Transylvanian Saxons in 1460 and renewed his oath of loyalty to the Hungarian king, Dracula had his western flank covered and was poised to resume the vows he had inherited from his father as a member of the Dragon Order.^[175]

As the Impaler went on the offensive, he carried a mindless hate with him. Any human being that fell into his hands was doomed. He maimed common Muslim slaves by personally cutting off their noses and ears. ^[176]

As long as Dracula impaled the enemies of the Catholic Church, all of his allies supported him.

In communications with his Crusader chain of command, he bragged about his indiscriminate barbarism and of the unmistakable commitment to war upon his former abusers.

A recap and summary is below:

Pope Pius II was elected to the Papacy in 1458. The following year he journeyed to Mantua, a city in Lombardy, Italy, and called for a council with the rulers of Europe. His purpose was to implement a Crusade against the Ottoman Turks in a stronger effort to conquer their common enemy of Christianity.

Vlad III was one of the rulers to approve and fully endorse the Crusade, but he was unable to send troops he needed for his own purpose of defending Wallachia. The Sultan of the Ottoman Empire, Mehmed II, had laid claim to Wallachia, and it was Vlad's life-long effort to protect his father's domain and keep the throne. The Pope chose another ruler, Mathias Corvinus, the son of John Hunyadi, King of Hungary, to lead the Crusade. Pius gave Corvinus a staggering amount of gold coins to finance the war — it would have been enough to purchase 10 warships and amass an army of 12,000 troops.

Vlad pledged his allegiance to the Pope, the Crusade, and to Corvinus.

War with the Ottomans raged on for several years. Vlad had achieved some significant victories, such as the ambush of the Turks at the gorge north of Giurgiu when almost every one of Hamza Bey's army was captured and impaled, including Hamza Bey, who was put on the highest stake.

Vlad devastated the Bulgarian lands between Serbia and the Black Sea. He was fluent in the Turkish language and disguised himself as a Turkish Sipahi (Calvary soldier). Once in the camps, he destroyed

everyone and rode on to the next camp. Vlad had over 23,000 Turks impaled. He wrote a letter to Corvinus and reported: I have killed peasants men and women, old and young, who lived at Oblucitza and Novoselo, where the Danube flows into the sea, up to Rahova, which is located near Chilia, from the lower Danube up to such places as Samovit and Ghighen. We killed 23,884 Turks without counting those whom we burned in homes or the Turks whose heads were cut by our soldiers ... Thus, your highness, you must know that I have broken the peace with him [Sultan Mehmed II]. — Vlad III^[cli]

On June 17, 1462, Vlad and Mehmed led their armies to Targoviste, and **The Night Attack** ensued. Vlad attacked at night on the road to the city where Mehmed's army was camped, and 15,000 Turks were killed. The main goal for Vlad was to assassinate Mehmed, but the Sultan retreated to Targoviste, where to his horror he found 20,000 impaled Turks. ~ Burns^[177]

Florescu and McNally give even more disturbing details:

Dracula also included some gruesome statistics concerning the exact number of men killed (both Turks and Bulgarians) in the various townships on both banks of the Danube, which enables us to follow the precise course of his attack. At Giurgiu itself there were 6,414 victims: at Eni Sala, 1,350; at Durostor, 6,840; at Orsova, 343; at Hirsova, 840; at Marotin, 210; at Turtucaia, 630; at Tumu, Batin, and Novograd, 384; at Sistov, 410; at Nicopolis and Ghighen, 1,138; at Rahova, 1,460. It is worth noting that Dracula did not destroy the port of Vidin because, he stated, "from that point onward the Turks can do no great damage." To impress King Matthias further with his accuracy, Dracula counted the heads, noses, and ears cut off, then placed them in two bags and sent them to Buda [modern Budapest] through his envoy Radu Farma. These figures did not include the thousand or so Turkish troops and their two commanders, Hamza Pasha and Thomas Catavolinos, who were manacled, marched to the vicinity of Târgoviște, and impaled. Taller stakes were reserved for the two Turkish commanders.^[178]

That's over 20,000 human beings maimed, tortured and murdered; not just Muslims but also Orthodox and Christians (as much of Bulgaria was).

With such meticulous accounting, it is obvious that not one human being escaped their horrible fate.

Unfortunately, as is often the case, monsters make extremely capable tacticians. For instance, on 17 June 1462, the Impaler found himself surrounded in the Carpathian mountains near Târgoviște. Exploiting his knowledge of the Turkish language and wearing captured clothing, Dracula penetrated the Ottoman camp in the dark of the evening (now known as the "Night Attack") and nearly put the Sultan's crack troops to flight. He created such terror and disarray that he was not pursued and, thereby saved himself.

Atrocities in the name of "war" are nothing new, especially for Rome. After creating the 3rd Reich to punish the homeland of Luther, the Vatican used its pawns on the Allied side to commit crimes beyond the war and into the peace.

Dwight David Eisenhower managed to go his entire military career without a single leadership position; not even a platoon as a lieutenant.

But he volunteered his time to coach football at St. Mary's Academy in between wars when stationed at Fort Sam Houston in Texas. ^[179]

It was the Catholic vote that put Eisenhower in the Jesuit Father Andrew White-House. ^[180]

*The American people went to the polls (November 4, 1952) and sent to power the Republican Party. With few exceptions unbounded rejoicing greeted the Republican victory throughout the Catholic world. The Pope himself, on hearing that General Eisenhower had been elected President, hastened to send by cable his "divine blessing upon yourself and your administration."*¹⁵ [Ustaše genocidal butcher for Rome, Ante] Pavelic, in the Argentine [Catholic Nazi asylum], asked all the Ustashi to hail the Republican triumph. Ustashi Priests gave special thanksgivings in South and North America, as well as in Europe. ~
Manhattan ^[181]



President Eisenhower walks with Pope John XXIII at the Vatican; 6 December 1959.

The Polish Jesuit Superior General of WWII, Wlodimir Ledóchowski, was personally responsible for seeding Communism in Russia and Nazism in Germany and his right-hand emissary for both missions was Father Edmund Aloysius Walsh, for whom the Georgetown School of Foreign Service is named after.

When Walsh appropriately died on Halloween in 1956, President Eisenhower, a Knight, Grand Cross of the Sovereign Order of Malta, ^[182] sent the Jesuits a heartfelt note: *The death of Father Walsh is a grievous loss to the society in which he served so many years, to the educational and religious life of the United States and to the free people of the Western World. For four decades, he was a vigorous and inspiring champion of freedom for mankind and independence for nations... at every call to duty, all his energy of leadership and wisdom of counsel were devoted to the service of the United States.* ^[183]

Erased from history are the crimes committed by “Ike” upon German soldiers running frantically from Soviet atrocities into Allied arms. They did not find the compassion they hoped for.

*... a million Germans taken prisoner by Eisenhower’s armies died in captivity **after** the surrender. ...*

Among the early U.S. captives was one Corporal Helmut Liebich, who had been working in an anti-aircraft experimental group at Peenemunde on the Baltic. Liebich was captured by the [United States military^[clii]] on April 17, near Gotha in Central Germany. Forty-two years later, he recalled vividly that there were no tents in the Gotha camp, just barbed wire fences around a field soon churned to mud. The prisoners received a small ration of food on the first day but it was then cut in half. In order to get it, they were forced to run a gauntlet. Hunched over, they ran between lines of [U.S.] guards who hit them with sticks as they scurried towards their food. On April 27, they were transferred to the U.S. camp at Heidesheim farther west, where there was no food at all for days, then very little. Exposed [no shelter from the weather], starved, and thirsty, the men started to die. Liebich saw between ten and thirty bodies a day being dragged out of his section, B, which at first held around 5,200 men.. He saw one prisoner beat another to death to get his piece of bread. One night when it rained, Liebich saw the sides of the holes in which they were sheltered, dug in soft sandy earth, collapse on men who were too weak to struggle out. They smothered before anyone could get to them. Liebich sat down and wept. “I could hardly believe men could be so cruel to each other.”

Typhus broke out in Heidesheim about the beginning of May. Five days after V-E Day, on May 13, Liebich was transferred to another U.S. POW camp, at Bingen-Rudesheim in the Rhineland near Bad Kreuznach, where he was told that the prisoners numbered somewhere between 200,000 and 400,000, all without shelter, food, water, medicine, or sufficient space.

Soon he fell sick with dysentery and typhus. He was moved again, semiconscious and delirious, in an open-topped railway car with about sixty other prisoners: northwest down the Rhine, with a detour through

Holland, where the Dutch stood on bridges to smash stones down on the heads of the prisoners. Sometimes the American guards fired warning shots near the Dutch to keep them off. After three nights, his fellow prisoners helped him stagger into the huge camp at Rheinberg, near the border with the Netherlands, again without shelter or food.

When a little food finally did arrive, it was rotten. In none of the four camps had Leibich seen any shelter for the prisoners. The death rate in the U.S. Rhineland camps at this point, according to surviving data from a medical survey, was about thirty per cent per year. A normal death rate for a civilian population in 1945 was between one and two percent.

One day in June, through hallucinations of his fever, Liebich saw “the Tommies” coming into the camp. The British had taken over Rheinberg, and that probably saved his life. At this point, Liebich, who is five-foot-ten, weighed 96.8 pounds.

According to stories told to this day by other ex-prisoners of Rheinberg, the last act of the Americans before the British took over was to bulldoze one section level while there were still men living in their holes in the ground. ...



A U.S. soldier watches over hundreds of thousands of shelterless, starving German prisoners of war at the Sinzig-Remagen

concentration camp, Spring, 1945.
[Rhein-Zeltung, reprinted by *Saturday Night* magazine]

“God, I hate the Germans,” Eisenhower wrote to his wife, Mamie, [\[cliii\]](#) in September, 1944. Earlier, in front of the British ambassador to Washington, he had said that all the 3,500 or so officers of the German General Staff should be “exterminated.”

In March, 1945, a message to the Combined Chiefs of Staff signed and initialled by Eisenhower recommended creating a new class of prisoners — Disarmed Enemy Forces, or DEFs — who, unlike Geneva-defined prisoners of war, would not be fed by the army after the surrender of Germany. ...

On April 26, 1945, the Combined Chiefs approved the DEF status for prisoners of war in [United States custody] only: the British members had refused to adopt the [U.S.] plan for their own prisoners. The Combined Chiefs stipulated that the status of disarmed troops be kept secret.

By that time, Eisenhower’s quartermaster general at SHAEF [Supreme Headquarters Allied Expeditionary Force], General Robert Littlejohn, had already twice reduced rations for prisoners, and a SHAEF message signed “Eisenhower” had reported to General George Marshall, the U.S. Army Chief of Staff, that the prisoner pens would provide “no shelter or other comforts...” ~ Bacque [\[184\]](#)

Like “Ike”, the Son of the Dragon also worked for Rome. He validated his crimes as defense of the “Holy Cross” and support of “the Catholic law.” [\[185\]](#)

Neither army gave their conscripts any choice other than to fight for them or die. Mehmed employed taskmasters with the power to whip or behead any soldier who fell short of his “duty” while Dracula personally saw to the “morale” of his men. After a battle, Vlad III would inspect the wounded and those with injuries in their backs would be rewarded with impalement. [\[cliv\]](#)

Following the “Night Attack” that spared Dracula from capture, Mehmed quickly regained his superior position. He sent cavalry to catch up with the fleeing Wallachians, many of whom were captured and subsequently slaughtered.

It must be remembered, however, that Ottomans showed Dracula the effectiveness of barbarism and the Impaler's success awed (not sickened) his rival.

Later, as soon as it was daylight, the sultan selected the leading men who were under his prefects and appointed Ali Mihaloğlu, their general, with orders to go after the Wallachians and pursue them as quickly as they could. Ali took the army and hastened after Vlad; he went after him by marching with all his might. He caught up with Vlad's army, attacked it, and killed many and captured about a thousand Wallachians whom he brought back to the camp before the sultan. The sultan seized them all and had them led away to execution. The sultan's soldiers had, during the previous night, captured one of Vlad's soldiers, and they took him to Mahmud who asked him who he was and where he was from. As he was answering these questions, Mahmud also asked him if he knew where Vlad, the ruler of Wallachia, happened to be. He replied that he knew exactly but would tell them nothing whatsoever about it, because he feared Vlad. They said that they would kill him if he did not tell them what they wanted to know, but he said that he was more than ready to die, and would not dare to reveal anything about that man. Mahmud [Mehmed] was amazed by this and, while he killed the man,^[civ] he commented that with such fear surrounding him and an army worth the name, that man would surely go far. That, then, was what happened at that time. ~ Chalkokondyles^[186]

Mehmed pursued Vlad III through abandoned towns to the outskirts of his capital, Târgoviște. More than just deserted scorched earth greeted the Sultan. When he was within 60 miles of his prize, he was treated to a carefully-planned sight.

For over two miles, a literal forest of impaled human beings.

The sultan advanced from there into the interior of the land and headed straight for the city where Vlad had his royal court.¹⁵⁵ Every night that he halted he dug a ditch all around the camp, which he reinforced on the inside by blocking it with barriers; he also increased the number of sentries and ordered that his armies should be under

arms day and night. He advanced thus with his army in formation into the interior of Wallachia and arrived at the city where Vlad had his royal court. The Wallachians had prepared to be besieged there by the sultan, but they opened the gates and were ready to receive the sultan himself as he approached with his army. The sultan then marched through the city and when he saw no men upon the walls except for artillerymen who were firing cannons at his army,¹⁵⁶ he neither made camp nor invested the place.

He continued on and, after advancing for twenty-seven stades, they beheld their own men who had been impaled.

The sultan's army entered into the area of the impalements, which was seventeen stades long [just under 2 miles] and seven stades [$\frac{8}{10}$ ths of a mile] wide. There were large stakes there on which, as it was said, about twenty thousand men, women, and children had been spitted, quite a sight for the Turks and the sultan himself. The sultan was seized with amazement and said that it was not possible to deprive of his country a man who had done such great deeds, who had such a diabolical understanding of how to govern his realm and its people. And he said that a man who had done such things was worth much. The rest of the Turks were dumbfounded when they saw the multitude of men on the stakes. There were infants too affixed to their mothers on the stakes, and birds had made their nests in their entrails. ~
Chalkokondyles^[187]

It worked.

Despite an overwhelmingly-superior force, Mehmed turned without conquering Târgoviște nor capturing it's tyrant warlord.

As he retreated, Bubonic plague struck his army: "the curse of Dracula".

However, Mehmed was not without his wiles. When he reached the plains of Bărgan, the Sultan left behind an emissary: his lover and Dracula's brother, Radu the Handsome.

Radu's mission was to exploit the fear and loathing amongst Wallachia's boyars and citizenry to encourage a regime change with Radu as Voivode

and Ottoman vassal. Cunningly, Mehmed would allow Radu to continue to avoid the conscription of young Wallachian boys as “tribute”.

It was a brilliant plan of subversion.

With the Ottoman threat gone, all that Romania feared was its tyrant, Vlad Țepeș.

For Wallachians, it was no choice at all. The country defected to Radu and Dracula’s army melted away.

The deposed tyrant fled to his castle stronghold in Poenari.

Radu pursued his brother and brought with him canon and siege engines to tackle the fortress.

Romanian legend claims that a Wallachian slave loyal to Vlad III escaped the Ottoman camp with designs upon warning Dracula. He shot an arrow with a message into a tall rampart which, by chance, was where the Impaler’s wife was at the time. The arrow reached the chamber and extinguished a candle when landing upon a table. Dracula’s wife read the warning and supposedly exclaimed she would rather have her corpse be eaten by the fishes of the Argeș than be taken captive by the Turks. She then flung herself off the rampart and into the river.

However, no other evidence of this “wife” exists.

Still, Italian Roman Catholic movie Director Martin Scorsese used the myth anyway to embellish his 1992 *Bram Stoker’s Dracula* starring Gary Oldman and Keanu Reeves.

With the help of local peasants, the Son of the Dragon was able to slip away from the castle before it fell to Radu and his Muslim army.

Vlad III managed to make his way to Brașov, where he was eventually met by the new King of Hungary, Matthias Corvinus, the son of John Hunyadi.

However, Radu was welcomed in Târgoviște as the new *Voivode*. Dracula was left a refugee with a handful of mercenaries to guard him.

Mehmed and Radu continued to put the pressure on Dracula by offering Corvinus extremely appealing terms of safety and commerce (by vowing not to strike through Wallachia into Hungary, Mehmed freed his resources

to secure Anatolia). When the greed of Holy Roman Emperor Frederick III caused the citizenry to rebel against his onerous taxation, Corvinus considered himself relieved of his responsibility to Crusade. He laid a cunning trap for the Impaler who was arrested and Radu was recognized by Hungary as the Sovereign of Wallachia.

King Matthias had been assured by Italian astrologer (a Vatican plant?), Antonio della Camera, that betraying Dracula was in the King's best interest.

A trial occurred — not on the innumerable atrocities Vlad III committed — but on whether or not he had betrayed Hungary and Rome.

Letters were produced seeming to confirm the “treason” that supposedly appealed to Mehmed for aid in humble submission to his authority. This appeared to be an illogical choice for the master tactician. Florescu and McNally conclude that they were forgeries by Catholic Priest Johann Reudell, the prior [manager, keeper] of the cathedral at Braşov and an enemy of the Impaler.

But the imprisonment quickly turned into “house arrest”, not unlike the “house arrest” endured by Galileo Galilei for teaching the new globe-Earth doctrines of the Vatican's mathematician, Father Nicolaus Copernicus.^[188] Perhaps the fact that Galilei was conducting the teaching by invitation at the inaugural university of the Jesuits, the *Collegio Romano*^[189] (founded by Ignatius Loyola in Rome) helped soothe the supposed rage of his Inquisitor, Robert Cardinal Bellarmine.

Another infamous example of “house arrest” was the punishment of pedophile provider Jeffrey Epstein.

As more of Epstein's victims came forward, prosecution was forced upon an unwilling Pedocracy.

Epstein was charged on at least 5 counts of Federal criminal acts involving minors and under-aged sex. The United States Attorney, Alexander Acosta, dropped all Federal charges. Epstein pled guilty to the Florida charge of “solicitation of a minor” and was given 13 months of “house arrest”.

In 2007, Acosta signed a non-prosecution deal in which he agreed not to pursue federal charges against Epstein or four women who the government said procured girls for him. In exchange, Epstein agreed to plead guilty to a solicitation charge in state court, accept a 13-month sentence, register as a sex offender and pay restitution to the victims identified in the federal investigation.

“This agreement will not be made part of any public record,” the deal between Epstein and Acosta says. The document was unsealed by a federal judge in a civil lawsuit in 2015.

*Reiter said in the 2009 deposition that federal prosecutors in Miami told him “that typically these kinds of cases with one victim would end up in a ten-year sentence.” Reiter said he was surprised not only by the decision to pull back from prosecuting the case, but also by the light sentence and liberal privileges granted to Epstein during his jail term. ~ **The Washington Post**¹⁰⁶⁸*

Donald Trump’s first choice for Labor Secretary was fast food chain Carl’s Jr CEO Andrew Puzder.

Under Puzder’s guidance, Carl’s Jr. led the field in unhealthy menu items in an industry that specializes in poison for the poor. He then packaged it in porn; television ads so controversial, it cost him several positions. Although Puzder didn’t see any conflict with his Catholic religion, the other members of the Board of Trustees at Thomas Aquinas University did and forced him off.

Under Puzder’s leadership, CKE Restaurants, which owns Carl’s Jr. and Hardee’s restaurants, launched several racy ad campaigns featuring women in bikinis eating burgers. ...

*In one 2003 ad featuring Hefner, the Playboy founder responds to a question about having favorites while standing with his girlfriend and two Playboy Playmates, according to reports in the L.A. Times and in AdWeek. ~ **CNN**¹⁰⁶⁹*

Unfortunately, Puzder was a little too greasy even for Congress.

*Instead, Trump replaced him with a shoo-in: an up-and-coming United States Attorney who once clerked for Opus Dei Roman Catholic Supreme Court Justice Samuel Alito.*¹⁰⁷⁰

That was Alexander Acosta and the Senate confirmed him with a solid 60-vote majority (with less than 100 showing up to work on 26 April 2017). ~ [Eaters of Children](#), Cirucci^[190]

Perhaps King Matthias felt a kindred for any monster who is a fellow tyrant.

While in confinement, it is said that the Son of the Dragon was compelled to lay his hands upon small animals to torture them; mice that he caught or birds he had purchased for him. This certainly proved he was someone useful for future Catholic geo-political chess moves.

In 1475, Radu died after a long bout with syphilis. Stephen the Great of Moldavia exploited this opportunity to put one of his vassals, Basarab Laiotă cel Bătrân, upon the Wallachian throne. Soon, however, Basarab alienated Stephen by giving too many concessions to Mehmed.

The turmoil gave Corvinus the opportunity to loose his dog of war, Dracula, to put a stronger hold upon the territory in between Hungary and the Ottoman front lines.

In exchange for his loyalty, not only would the Impaler be Voivode again, he was given King Matthias' cousin, Ilona Szilágyi, in a Royal Catholic wedding ceremony.

All across Italy, the city-states that produced so many Cardinals and Popes were jubilant that the Impaler was once again at large.

Florio de Reverella, the representative of the duke of Ferrara, an Italian republic always threatened by Venice, reported that he was very satisfied to learn that “the so-called Dracula, in whom so much hope had been vested, [was] finally a free agent” by July 18, 1475. Similar positive reactions came from the representatives of Milan, Venice, and the papal legate, the bishop of Erlau. There was a generally jubilant reaction to the good news ...^{[191], [clvi]}

In early 1476, Vlad Țepeș was back, slaughtering Turkish garrisons in Bosnia and impaling, hacking, torturing everything he could lay his hands upon.

With Hungarian backing and the help of his cousin (and former rival), Stephen the Great of Moldavia, Dracula led an army from Transylvania into Wallachia in November of 1476.

In short order, he recaptured Târgoviște.

The Impaler enjoyed no more than two months on his throne. All around him, peasants, *boyars*, Christians, Orthodox and Muslims refused to suffer his return to power (however, he maintained the loyalty of his fellow Catholics).

How did Dracula die?

The exact circumstances are not known for sure, other than that he was waylaid in the forest outside Târgoviște and beheaded.

Florescu and McNally believed they were able to piece together what happened.

The real history of Dracula's final moments is ... complex ... It can be reconstituted with the help of a few foreign observers as well as the letters of Prince Stephen the Great to the king of Hungary.

Perhaps one of Dracula's greatest mistakes following his victories at Rucar, Tirgoviște, and Bucharest was his failure to seize and kill Basarab III Laiotă as he had other Romanian rivals such as Dan III and Vladislav II. Laiota's survival was a source of great danger, as the former prince was busy rallying the support of various Turkish frontier commanders on the Danube to organize the inevitable counterattack.

Dracula, during his third reign, as noted, maintained his court at Bucharest, which was perilously exposed to a rapid attack from the south.

According to most reliable sources, the final encounter took place near the monastery of Snagov in the last days of December 1476. Dracula was attacked by Basarab Laiotă and a Turkish contingent of 4,000

men, twice the number of his own defenders, which included Stephen's bodyguard of 200 Moldavians.

It is entirely conceivable that Dracula disguised himself as a Turk, a practice he often resorted to in order to confuse his opponents.

The Austrian chronicler Jacob Unrest helps to clarify the situation by confirming the fact that Dracula was killed by a hired assassin who came from the Turkish camp. He carefully explains the circumstances: "Dracula was killed with great cunning, because the Turks wished to avenge the enmity which he had borne against them for so long and also the great damages inflicted upon them. They hired a Turk [to act] as one of his servants with the mission of killing him while he served him. The Turk was apparently instructed to attack Dracula from the back. He was then to cut off his head and bring it back on horseback to the sultan."

Dracula's head was later exposed on a high stake at Constantinople for the populace to witness that the great "Kaziglu" (the Impaler) was finally dead — a fact confirmed by the Hungarian chronicler Bontini.

[\[192\]](#)

So ended the life of Dracula, Son of the Dragon, Knight of the Catholic Church.

Chapter 4

Lucrezia Borgia

MAFFIO: A grewsome sight, indeed. Was he a man of mark, whom these men thus did cast into the stream? That horse makes my flesh creep: the murderer in the saddle, and his victim riding on behind.

GUBETTA: Upon that horse there were two brothers.

JEPPPO: You have said it, Signor di Belverana. The corpse was Giovanni Borgia; the horseman Caesar Borgia.

MAFFIO: A veritable family of demons are these Borgias! But tell us, Jeppo, why did the brother slay his brother thus?

JEPPPO: I will not tell you. The motive for the murder was so execrable that it should be a deadly sin merely to speak of it.

GUBETTA: I will tell you why. Caesar, Cardinal of Valentia, slew Giovanni, Duke of Gandia, because both brothers were enamored of the same woman.

MAFFIO: And this woman was ... ?

GUBETTA: (still in the background) Their sister.

~ Hugo^[193]

The name “Borgia” should be more commonly spoken of and have more foreboding than “Rothschild” or “Rockefeller”.^[clvii] Perhaps in testimony to families such as Borgia, Medici, Orsini, Colonna and Farnese, they remain in the shadows while families of less power and repute ascend the “fearful puppet-master list”.

There was never a Rothschild that sat in the Chair of Saint Peter yet the Borgias, alone, produced three Popes and countless Cardinals and Bishops.

Nor have the Borgias gone away. As recently as 1992, a Borgia (Rodrigo Borja Cevallos) reigned as President of Ecuador. His name can be traced to one of the most infamous Popes in the history of the Catholic Church: Rodrigo de Borgia, “Pope Alexander VI”.

Many more Borgias pull strings from behind the scenes in everything from banking to big business, Ministries of Parliament to music.

Perhaps the fact that Google was born on the anniversary of the consecration of the Jesuit Order^{[194],[195]} has helped keep the Borgia’s off the Google off-shore barges.^{[196],[clviii]}

The third Superior General of The Company of Loyola^[clix] was a Borgia. He was a wealthy Duke from the same country as the order’s founder, Spain, and he was afforded special privileges to become a Jesuit Priest (not the first time such a dispensation was granted).

*The founder of the Jesuit Order, Ignatius Loyola, made a number of affiliations. Thus the Spaniard, Miguel Torres, whom Ignatius called “the apple of his eye,” lived as a man of the world. No one knew that he was a Jesuit and that Ignatius himself had admitted him years previously into the Order. Francis Borgia governed his Duchy of Gandia, living outwardly as a duke, although he had already four years previously made the Jesuit profession with Ignatius’s consent. And when Borgia was canonised in 1724 by Benedict XIII., reference to his affiliation was even inserted in the bull of canonisation: “Whilst still Duke of Gandia he was permitted by our predecessor, Paul III., at St. Ignatius’s request, to take the vows with the knowledge of only a few members of the Order. He was granted four years by the Pope to arrange his affairs.”**

~ von Hoensbroech^[197]

When it came to recruiting riches and talent, the Jesuits did (and still do) whatever was necessary.

The same diligence that was exercised in the acquisition of riches, was, also, employed wherever the question was to win over substantial, influential, and powerful men of high standing, to be patrons and abettors of the Order, if not, indeed, members of the same; and in this

respect, in fact, several of Loyola's disciples rendered signal service. Among the foremost who distinguished himself in this particular, was Aroz, the delegate [Provincial] to Spain, as he was successful in inducing Francis Borgia, Duke of Gandia, and a grandee of Spain, as, also, formerly Viceroy of Catalonia a very weak man, however, in mental capacity to take up the cause of Jesuitism; so much so, that this nobleman was the first person in Europe who founded a Jesuit College for the education of youth. He shortly afterwards, too, in the year 1546, endowed a University, with all privileges. Overjoyed at this, Loyola commenced a correspondence with the Duke, and the result of these letters was that Borgia became so enamoured with the Society of Jesus, that he at length came to the firm determination of joining it as a true member; in fact, notwithstanding his already being considerably advanced in years, he forthwith put off the purple, and began the study of theology.

His progress therein, however, advanced but slowly, and consequently Loyola allowed him to take the four vows without being previously well versed in theology, or even having gone through the course of exercises required of noviciates. Thus the Duke of Gandia became Pater Franciscus Borgia, and the newly-made member showed great, zeal for the Society. He, however, did not at once enter a profess-house, and still less was he employed in the service of the Order; Ignatius, indeed, permitted him to live in the world during a period of fully four years, in order that the newly-acquired brother might be able to settle his worldly affairs, and conveniently make arrangements for the maintenance of his children. It was natural enough that such a highly-born man as Pater Borgia should not be treated exactly like an ordinary member. ~ Griesinger^[198]

Bishoprics, Cardinalcies and Papacies are carved up and doled out to the wealthy Elite equal to any Lord of the Manor in Europe or any Sultan, Bey or Daimyō in Asia.

There are other prerequisites that Rome considers when appointing clergy; loyalty and utility.

Very rarely are Bishops or Cardinals given the diocese from which they were born and raised and that is a cunning tactic. When an agent isn't attached to the citizenry that they rule over, it's much easier to betray them.

Quickly, Kings throughout the new, "Holy Roman Empire" saw the benefit of having clergy who are loyal to them more than they are to the Pope and would often try to have sway over these "investiture" appointments.

Unless it suited Rome, it was a confrontation those kings lost.

The battle between Roman clergy and native Royalty came to a head from 1073 to 1075. Heinrich IV ("Henry IV"), King of the Germans and Holy Roman Emperor found himself at odds with Hildebrand of Sovana who had become Pope Gregory VII. Both of their seats of power were tenuous and both sought to surround themselves with allies that conflicted with the interests of the other.

Lords and Bishops were appointed, deposed and / or excommunicated.

Eventually, Heinrich deposed Gregory and Gregory excommunicated Heinrich.

Although the Papacy was always vulnerable to attack by any nation's organized military, it wielded a powerful authority in the loyalty of both clergy and laity who (ignorant of Scripture) believed the Pope to truly be the Vicar of Christ in whom their very souls relied upon.

This was illustrated quite well when a reckless ally of Heinrich — Cencio I, of the family of Frangipane — kidnapped Gregory after he delivered Christmas Day Mass in 1075. Within 24 hours Gregory was rescued by Roman citizens.

The desire of kings to appoint their own clergy or Aristocracy is known as Investiture and it gets to the heart of why key Roman Catholics can instantly become enemy agents when called upon. When confronted with loyalty to their country verses the perceived salvation of their souls by pleasing the Vicar of Christ, almost without fail the Catholic called upon to go against the interests of his nation will do so at the behest of the Holy See, or one of his representatives. ...

For Emperor Heinrich in 1077, it was a battle of wills that he eventually lost.

After being excommunicated, not once, but twice, Heinrich travelled to see Pope Gregory at Castle Canossa in Reggio Emilia, Italy where he waited three days, barefoot in the snow until he was received into Gregory's presence. ...

Pope Alexander also warred with another Henry over Investiture; Henry II of England.

In 1155, Henry appointed a promising youth to Chancellor of England on the recommendation of the Archbishop of Canterbury, Theobald.

Young Thomas Becket was all anyone could want in a Chancellor. ...

Becket was the perfect Royal Retainer; loyal, diplomatic, trustworthy.

He was also a dutiful executor of Henry's agenda to rule as a Constitutional Monarchy which freely submitted itself and its Aristocracy to a Medieval "rule of law". Interestingly, this would later become a point of contention between Henry and Becket. ...

Although Thomas Becket was regarded as a churchman above reproach, he did not shy away from reveling in the largess of being the most powerful man in Henry's Court. ...

After the death of Theobald in 1161, Henry appointed his trusted friend, Thomas Becket, as Archbishop of Canterbury.

It was an unprecedented move but Becket immediately recognized Alexander III as lawful Pope and this secured his appointment although he was the first Briton to sit in Westminster Abbey since the Norman conquest. ...

Recognizing Roland of Siena as lawful Pope Alexander III was an important move as power struggles between predecessor Adrian IV and Frederick Barbarossa had caused a double-election in the College of Cardinals with a minority refusing to recognize Roland and, instead, electing Ottaviano de Monticelli as Pope Victor IV.

Becket was ordained a Priest on June 2nd, 1162 and appointed Archbishop of Canterbury the next day.

Henry considered it a political coup to have a trusted Briton at Westminster rather than an Italian foreign agent. Little did he suspect that, overnight, his faithful English advisor would become a dedicated Roman operative both ready and willing to thwart Henry's every move if the See said so.

Sadly, Becket's transformation wasn't due to a personal flaw — just the opposite. As a man dedicated to duty, his ascension to the most important bishopric in England called him to new loyalties. Loyalties which required high Church officials to subvert national interests by any means possible in order to further the interests of Rome; including subterfuge, espionage, intelligence gathering and sowing of disinformation.

Becket was a victim and he didn't even understand what had occurred.

Neither did Henry II. ... ~ [Secret History](#), Cirucci^[199]

As the story goes, Henry was overheard by Knights eager to court his favor as wanting to be rid of the Archbishop pest, Thomas Becket. They sought him out and, by some of the most theatrical accounts, they burst in upon a solemn Mass and murdered Becket brutally.

The murder of Thomas Becket struck fear into Henry's heart. Despite Becket's opulent lifestyle he was well-respected (what Archbishop didn't live like a king?). Henry's authority was now gravely tenuous. Alexander could call upon devout Catholics, nave and noble alike, to overthrow him and few would stand in their way.

In the immediate aftermath, Pope Alexander III refused to sanction a single appointment to clerical office by Henry.

What shook Henry to the core was a rebellion fostered by French lords and lead by his own son, Young Henry, whom he had already crowned King in an unusual maneuver to insure his choice for succession. Young Henry had become disaffected as his father kept him very controlled — particularly with a strict financial allowance. Worst of

all, Young Henry had been tutored by Thomas Becket and was firmly in the Roman camp in exploiting his murder.

While Henry II was overseeing his holdings in France (a territory so large it was known as the Angevin Empire), King William of Scotland invaded England.

Henry realized it was time to mend fences with Rome in a Faustian bargain that would insure his continued reign, but at the cost of the Papacy's entitlement to all of England.

The result was the Compromise of Avranches. ~ Cirucci^[200]

The tyranny of feudalism is the over-arching agenda that drives Rome and she has been remarkably successful under the guise of “Western ‘democratic’ elections”.

As the Borgias, Medici, Colonnas and Orsini rotated through Vatican hierarchies, Catholic families rotate through political office and keep such power to themselves for decades and generations; from the Cuomos in New York to the Murkowskis in Alaska, from the Dodds in Connecticut to the Boggs in Louisiana — and many of those families control media simultaneously. For instance, Leftist Catholic Democrat Governor of New York, Mario Cuomo, has one son (Andrew) who is now the Leftist Catholic Democrat Governor of New York whilst another (Christopher) is an anchor for CNN.

When a mysterious plane crash took the life of Catholic Democrat Congressman and House Majority leader Hale Boggs, his wife Marie Corinne Morrison Claiborne (“Lindy”) Boggs took his place. Daughter Barbara Boggs-Sigmund went all the way to New Jersey to become mayor of Princeton and run for Governor.^{[clx],[clxi]} Another daughter, Mary Martha Corinne Morrison Claiborne Boggs (“Cokie”) Roberts, became an anchor for NPR, ABC and PBS — only the best Catholic talent for your government-funded television tax dollars.

Also killed on that flight was Alaskan Democrat Congressman Nick Begich. Begich's son Tom became an Alaska State Senator. His son Mark became the Mayor of Anchorage and then went on to become the United States Senator for Alaska, opposite Catholic Republican Lisa Murkowski

who “inherited” her seat from her Jesuit-trained Catholic father, Frank. Both Tom and Mark Begich govern from the Left as Democrats. [\[clxii\]](#)

When it comes to recruiting talent and wealth for the “Society of Jesus”, superficial vows of chastity and poverty can be treated as just that: superficial.

In her second volume of *Isis Unveiled*, Russian Gnostic [\[clxiii\]](#) Helena Petrovna Blavatsky stated that an official 1762 investigation by the French government into the machinations of the Jesuits in France uncovered in-house Jesuit communiques “authorizing Theft, Lying, Perjury, Impurity, every Passion and Crime, teaching Homicide, Parricide, and Regicide, overthrowing religion in order to substitute for it superstition, by favoring Sorcery, Blasphemy, Irreligion, and Idolatry,” for the furtherance of Rome. [\[201\]](#) This investigation lead to the expulsion of the Jesuits from Catholic France. [\[clxiv\]](#)

Born at Gandia, in Spain in 1510, the wealthy Aristocrat Francisco de Borgia became dramatically more influential as a Jesuit. He was the personal advisor to both Antonio Ghislieri (Pope Pius V) and Felipe II, King of Spain and Portugal.

The 3rd Superior General of the Company of Loyola was also the great-grandson of Rodrigo de Borgia, Pope Alexander VI.

Historians almost unanimously state that Rodrigo de Borgia was born of Valencia nobel Jofré Llançol i Escrivà and Isabel de Borgia (who was Escrivà’s cousin [\[clxv\]](#)).

Alfonso de Borgia was supposedly Roderigo’s uncle but extreme favoritism shown Rodrigo suggests a closer association.

When Alonso de Borgia, Bishop of Valencia, was elected Pope Callixtus III, Rodrigo was given his Bishopric. Apologists claim this was the reason Rodrigo used his mother’s maiden name and not his father’s. [\[clxvi\]](#)

He did not stay a Bishop long. In short order, Callixtus made his “nephew” a Cardinal as well as Generalissimo of all Papal Forces. The “secular” and

“objective” Encyclopædia Britannica dismisses such nepotist corruption as “the fashion of his time”.^[202]

However, there are some sources slightly more critical of Rodrigo de Borgia, his lifestyle and his Papacy.

Alexander VI., Pope of Rome, was a Borgia, and the very name is associated with the wickedest of wickedness. If ever there was a monster on earth who was guilty of every imaginable crime that could belong to a person who had disgraced human nature by the vilest uses, Alexander VI. was one of those men. ...

In 1492 Roderick Borgia, the supposed son of Pope Calixtus [“Callixtus”] III., ascended the papal throne as Alexander VI. of worldwide fame for all manner of vices and crimes, so great as almost to surpass human conception. “If murder, incest, adultery, relentless cruelty,” says the historian, “never met before in a single individual, in the life of this Pope they all find a place, and that with frequent repetition. In his character we find at last the extreme limit of papal depravity, and in his history we seem to fathom the lowest abyss of human baseness.” Besides his private vices his public crimes were great. To satisfy his greed of ambition he increased the sale of indulgences. To bestow wealth on his illegitimate children he caused several of the Roman nobility to be slain, in some instances whole families exterminated, that the estates might go to his children when he should die in the papacy. To suppress the reform movement under Savonarola he had the monk burned to death in the streets of Florence and his ashes cast into the Arno.

He had a large number of illegitimate children, but Lucrezia and Cezar Borgia appeared to inherit more of the father’s vices. Cezar was his favorite son, whom he raised to the cardinalate.

Cezar murdered his own brother and had his body thrown into the Tiber. Two of Lucrezia’s husbands he had assassinated, one of them in his sister’s presence. His own cardinalship he gave up in order to marry, and several cardinals he poisoned in order to get their riches. The same course he adopted with several of the Roman nobility, whom

he had to put out of the way in order to possess their estates. He was a handsome man, of slender form, but a fiend incarnate. ~ Roumane^[203]

Although the majority of biographers and “historians” are glossy and effusive, they are still forced to admit at least the excesses and extravagances of Rome in general and the Borgia’s in specific.

The Pope’s Daughter

Rome, 26 August 1492. Rodrigo Borgia, recently elected as Pope Alexander VI, rode in scorching heat through the lavishly decorated streets of Rome from St. Peter’s to take formal possession of the papacy in the basilica of San Giovanni in Lateran. In the opinion of experienced courtiers this was the most sumptuous^[clxviii] pontifical ceremony ever seen. Thirteen squadrons of men in armour on colourfully caparisoned horses led the way out of the piazza of St. Peters [sic]. Behind them marched the households of the cardinals^[clxviii] in a blaze of crimson, purple and rose-coloured satin, green velvet, cloth of gold and silver, lion-coloured velvet, the cardinals themselves in mitres and robes, their horses draped in white damask.^[clxix] Count Lodovico Pico della Mirandola bore the Popes personal standard: a shield with a grazing red bull on a gold ground halved with three black bands surmounted by the mitre and keys of St. Peter.^[clxx] The roar of cannon from the Castel Sant’Angelo rumbled in the background, the Romans shouted “Borgia, Borgia” with a wild enthusiasm which they were not later to feel. The streets were lined with blue cloth, strewn with flowers and herbs, the walls of palaces hung with magnificent tapestries and at intervals triumphal arches proclaimed the most idolatrous slogans: “Caesar was great, now Rome is greater: Alexander reigns – the first was a man, this is a god.”^[clxxi] In front of the Palazzo San Marco a fountain in the form of a bull spurted water from horns, mouth, eyes, nose and ears, and “most delicate wine” from its forehead. The heat exhausted everyone, particularly the heavily built Pope: at the Lateran basilica he had one of his recurrent fainting fits and had to be revived with a dash of water in his face, an evil omen in the opinion of observers.^[clxxii]

At sixty, Rodrigo Borgia, a Catalan from the Kingdom of Valencia in southern Spain, now occupied one of the most powerful positions in the known world.^{[[clxxiii]]} As Pope, he was regarded as God's supreme vicar on earth in both temporal and religious spheres, having inherited the spiritual authority of St. Peter and the earthly powers of the Emperor Constantine. With the return of the popes to the city sixty-two years before, after the Great Schism, Rome was again the undisputed centre of the Christian world.^{[[clxxiv]]} The scruffy medieval town clinging to the shattered monuments of the classical city was being transformed; a succession of popes demonstrated their position as heirs to the imperial glories, building bridges, levelling roads and beautifying St. Peter's and the Vatican, the centre of their operations. The cardinals, princes of the Church nominated by the popes for their loyalty and political connections rather than their spiritual qualities, vied with each other in building splendid palaces to display their wealth and importance. Rome now saw its identity in classical terms: since the fall of Constantinople to the Turks in 1453, classical texts and Greek and Latin scholars had flooded into Italy. Men saw their lives in terms of the heroes of ancient Greece and Rome, not of the saints and patriarchs.^{[[clxxv]]} In the city itself, excavations revealed the glories of imperial Rome, such as the Golden House of Nero, confirming the citizens in their feelings of identity as inheritors of Republic and Empire. The popes were arbiters of Europe and beyond; in 1492 Columbus had landed on Hispaniola and, as Alexander VI, Rodrigo Borgia was to supervise the carving up of the New World between the Spanish and Portuguese sovereigns.^{[[clxxvi]]} In Europe he retained the symbolic power to crown the Emperor and to confirm or refuse the investiture of the Kingdom of Naples.^{[[clxxvii]]} He had the power to initiate alliances and call crusades against the ever more powerful Ottoman Turks, while he directly controlled a large portion of central Italy, the Papal States or "the Patrimony of St. Peter", where local lords or "papal vicars" held their lands from him.

Born in 1431, Rodrigo Borgia had been at the centre of this web of power from a very early age when, probably still in his teens, he emigrated from his native town of Jativa in Valencia to Rome to join

the Catalan train of his [“]uncle[”], Cardinal Alonso de Borgia, brother of his mother Isabella. He had been well educated as the pupil of the humanist Gaspare da Verona who conducted a smart “preparatory school” for the relatives of eminent churchmen, and then in canon law at the University of Bologna. Alonso’s election in 1455 as Pope Calixtus [alternate spelling “Callixtus”] III changed Rodrigo’s life. Within a year, at the age of twenty-five, he had been appointed a cardinal, then given the Vice-Chancellorship of the Church, the second most important office after the Pope.^{[[clxxviii]]} He survived the purge of Catalans by the furious Romans after the death of Calixtus in 1458, keeping his office and accumulating rich benefices through the reigns of subsequent popes.^{[[clxxix]]}

He gained immensely in knowledge of the workings of the papal court and of international affairs and contacts, building up his position by the acquisition of key papal fortresses surrounding Rome. In the city itself he lived in the style of a Renaissance prince, with a household of 113, and had built himself one of the finest palaces in Rome which today still forms the nucleus of the Palazzo Sforza-Cesarini on the Corso Vittorio Emanuele. Pope Pius II likened the splendours of the magnificent building with its tower and three-storey loggiaed courtyards to those of the Golden House of Nero.^{[[clxxx]]} ~ Bradford^[204]

Even the famed Italian/English writer Rafael Sabatini (1875 – 1950), best known for historical fictions like *The Sea Hawk* and *Captain Blood*, pulled his punches with great deference.

Sabatini’s mother was English but his father was Italian and he was born in Jesi, Italy. Both parents were successful opera singers so Sabatini grew up in the luxury of Aristocracy. Although there are no ready sources about his religion, he did attend a Catholic school in Porto, Portugal.^[205]

Many of Sabatini’s works find their suspense and drama in historical conflicts between Catholics and Protestants.

For instance, in *Captain Blood* (1922), Dr. Peter Blood is an Irish Roman Catholic convicted of “treason” in the Monmouth Rebellion (the attempt by British Protestants to oust the Catholic heir of Charles II,^{[[clxxxi]]} James II, in

1685) for treating a wounded “rebel”. Blood should have been executed, but for corrupt financial gain, James consigns him to slavery in the Caribbean.

A decade previously (1913), Sabatini wrote *The Strolling Saint*, about fictional character Agostino d’Anguissola in his conflict between being raised strict Catholic by his mother while his father was at enmity with Rome.

The year before, in 1912, Sabatini published a biography of Cesare de Borgia, Lucrezia’s brother and illegitimate son of Roderigo de Borgia, Pope Alexander VI.

Sabatini admitted that Roderigo was the far more important member of that family, yet fixated on the flamboyant son, instead —

The history of this amazing^[clxxxii] Pope Alexander is yet to be written. No attempt has been made to exhaust it here. Yet of necessity he bulks large in these pages; for the history of his dazzling, meteoric son^[clxxxiii] is so closely interwoven with his own that it is impossible to present the one without dealing at considerable length with the other.^[206]

In this we have two useful conclusions:

1. The historical obsession with Lucrezia is a distraction from her father and family.
2. What Sabatini admits in negative commentary about the Borgias can be considered to be “fair” and even under-stated, thanks to his clear bias.

For instance, the crimes of the Borgias are so outrageous, Sabatini resorts to extreme relativism to excuse them.

It was an age that had become unable to discriminate between the merits of the Saints of the Church^[clxxxiv] and the Harlots of the Town. Therefore it honoured both alike, extolled the carnal merits of the one in much the same terms as were employed to extol the spiritual merits of the other. ...

It was, in short, an age so universally immoral as scarcely to be termed immoral, since immorality may be defined as a departure from the morals that obtain at a given time and in a given place. ...

In a profligate age what can you look for but profligates? Is it just, is it reasonable, or is it even honest to take a man or a family from such an environment, for judgement by the canons of a later epoch?^[207]

Sabatini quotes an equally-tactful Niccolò Machiavelli regarding the ruthless ambition Roderigo bred into his bastard son Cesare.

Macchiavelli pronounces upon Cesare Borgia the following verdict:

“If all the actions of the duke are taken into consideration, it will be seen how great were the foundations he had laid to future power. Upon these I do not think it superfluous to discourse, because I should not know what better precept to lay before a new prince than the example of his actions; and if success did not wait upon what dispositions he had made, that was through no fault of his own, but the result of an extraordinary and extreme malignity of fortune.”

In its proper place shall be considered what else Macchiavelli had to say of Cesare Borgia and what to report of events that he witnessed connected with Cesare Borgia’s career.

*Meanwhile, the above summary of Macchiavelli’s judgement is put forward as a justification for the writing of this book, which has for scope to present to you the Cesare Borgia who served as the model for **The Prince**.*^[208]

With great respect does Sabatini mention Roderigo’s “uncle”, Alfonso de Borgia — the Pope who so quickly and generously advanced his “nephew” into unmerited power within the Catholic Church.

To this Don Alonso de Borgia is due the rise of his family to its stupendous eminence. An able, upright, vigorous-minded man, he became a Professor and Doctor of Jurisprudence at the University of Lerida, and afterwards served Alfonso I of Aragon, King of Naples and the Two Sicilies, in the capacity of secretary.

This office he filled with the distinction that was to be expected from one so peculiarly fitted for it by the character of the studies he had pursued.

He was made Bishop of Valencia, created Cardinal in 1444, and finally — in 1455 — ascended the throne of St. Peter^[clxxxv] as Calixtus III, an old man, enfeebled in body, but with his extraordinary vigour of mind all unimpaired.

Calixtus proved himself as much a nepotist as many another Pope before and since. This needs not to be dilated upon here; suffice it that in February of 1456 he gave the scarlet hat of Cardinal-Deacon of San Niccolo, in Carcere Tulliano, to his [“]nephew[”] Don Roderigo de Lanzol y Borja.

Born in 1431 at Xativa, the son of Juana de Borgia (sister of Calixtus) and her husband Don Jofre de Lanzol, Roderigo was in his twenty-fifth year at the time of his being raised to the purple, and in the following year he was further created Vice-Chancellor of Holy Church with an annual stipend of eight thousand florins. Like his uncle he had studied jurisprudence — at the University of Bologna — and mentally and physically he was extraordinarily endowed.^[209]

Reading Sabatini, one engenders only admiration for the ruthless ambition that maintained multiple Spaniards as the “Bishop of Rome”.

His honours as Cardinal-Deacon and Vice-Chancellor of the Holy See he owed to his uncle; but that he maintained and constantly improved his position — and he a foreigner, be it remembered — under the reigns of the four succeeding Popes — Pius II, Paul II, Sixtus IV, and Innocent VIII — until finally, six-and-twenty years after the death of Calixtus III, he ascended, himself, the Papal Throne, can be due only to the unconquerable energy and stupendous talents which have placed him where he stands in history — one of the greatest forces, for good or ill, that ever occupied St. Peter’s Chair.

Say of him that he was ambitious, worldly, greedy of power, and a prey to carnal lusts. All these he was. ...

Here already we see more than a hint of that Borgia ambition which was to become a byword...^[210]

As Pope Calixtus III, Alfonso de Borgia bestowed similar advancement upon Roderigo’s brother.

Roderigo's elder brother, Don Pedro Luis de Lanzol y Borja, was made Gonfalonier of the Church, Castellan of all pontifical fortresses and Governor of the Patrimony of St. Peter, with the title of Duke of Spoleto and, later, Prefect of Rome, to the displacement of an Orsini from that office. Calixtus invested this nephew with all temporal power that it was in the Church's privilege to bestow...^[211]

Interestingly, Pedro was also known by his “mother's name”^[clxxxvi] with all of the wealth and power given to him as “Pedro Luis de Borgia, Duke of Spoleto and Marquess of Civitavecchia”.

Also worth noting is the name “Orsini”.

Like the Borgia's, the Orsini produced three Popes — Celestine III (1191–1198), Nicholas III (1277–1280), and Benedict XIII (1724–1730) — as well as at least 34 cardinals, and countless other high officials both Roman Catholic and otherwise.

Are the Orsini still relevant?

Another Hollywood favorite of Rome appears to be Tom Cruise.

Cruise's Scientology certainly compares well with [actor Hugh] Jackman's “School of Practical Philosophy”. Both are equally strange (and identifiably pagan).

*The founder of Scientology, L. Ron Hubbard, has been linked to Aleister Crowley, the self-proclaimed “Beast” of John's Revelation.*¹²¹⁵

It's been reputed that Cruise is a Knight of Malta, though the rolls are not published publicly so this is hard to track down.

*What is somewhat more substantive was the location of Cruise's latest failed marriage to actress Katie Holmes: the family fortress of the Orsini clan — the **Castello Orsini-Odescalchi**¹²¹⁶. ~ [Illuminati Unmasked](#), Cirucci^[212]*

At least one source says that, not only does Tom donate to a favorite Orsini depopulation “charity” but that he's actually an Orsini, himself.^[213]

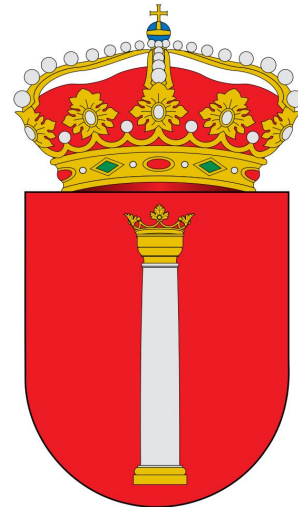
Long before he was a Scientologist, Tom was a devoted Roman Catholic. — So devoted, in fact,

that he attended St. Francis Seminary in Cincinnati, but did not receive his ordination.^[214]

Like the Borgias, when you ask “Google” for the name of a family that pulls the strings of the world’s Elite, “Orsini” doesn’t come up, either.

Neither does the name “Colonna”.

The Avignon Papacy had created distrust throughout the Holy Roman Empire outside of France. Avignon Popes seemed to be the vassals of the French Crown. Upon the election of Pierre Roger de Beaufort to the Holy See as Pope Gregory XI, the Curia returned to Rome in 1377. After de Beaufort’s death a year later, Bartolomeo Prignano was elected Pope Urban VI. Prignano, however, proved to be such a disaster as Pope that the College of Cardinals moved to Anagni, Italy and elected Robert of Geneva to become Clement VII. The only problem was Prignano was still reigning as Urban VI. To make matters worse, the new Pope Clement returned to Avignon! As many as 3 Popes claimed simultaneous supremacy during this time until the Council of Constance removed all pretenders and elected Oddone Colonna Pope Martin V. ~ [Secret History](#), Cirucci^[215]



Colonna Coat of Arms,
Wikimedia Commons

Sources that make astounding connections to these powerful families quickly disappear after doing so.

The House of Colonna held the continual position of Prince Assistants to the Papal Throne at the Vatican. They claim to be the Julio-Claudian dynasty of ancient Rome and directly descend from Peter de Columna and the Counts of Tusculum. The Colonna family use the column on their coat of arms which is a symbol for political power. The Colonna name derives from the Greek word kolona which means a column. The Columbus and Colombo names also derive from Columna and from Peter de Columna. Christopher Columbus was a relative of the Colonna family and he claimed America for Rome. Christopher Columbus was born in Genoa and was funded by the Doria banking family who are intermarried with the House of Colonna. The Colonnas

control the Colombo crime family and several Jewish mafia factions which also run Hollywood and Columbia Pictures. The House of Colonna control the Knights of Columbus which uses the Roman fasces symbol for its logo. There are many police officers and federal agents that are members of the Knights of Columbus. The Colonna family have influence over police and organized crime. [These Elite Families] are covert business enterprises for the Italian Nobility and



they use their mafia politicians. [\[216\]](#)

to blackmail

The Knights of Columbus wield far more power than their harmless persona implies.

This fact is well known to political machines and non-Catholic politicians, whose candidates must receive the approval of Rome and the Knights before they dare nominate them for either dog pound or presidency.

Knights of Columbus have assured me that their organization, with the Church of Rome, controls the Municipal, State and Federal Government, and also influences the business interests throughout the country. They have also assured me within the past few years that it is almost impossible for a man to secure a position or promotion in any business house or corporation, if a Knight of Columbus be a competitor. ~ Jeremiah J. Crowley [\[217\]](#)

The list^{[218],[clxxxvii]} of Roman Catholic Knights of Columbus includes: *

Democrat President John F. Kennedy

* Democrat Senator Edward “Ted” Kennedy

* Republican Congressman, former House Speaker John Boehner

* Fox News anchor Steve Doocy

* Ambassador Robert Sargent Shriver, Jr (father of Maria Shriver)

* Florida Governor John Ellis “Jeb” Bush

* The name and face of professional football, Vince Lombardi

* Chicago Bears Head Coach Mike Ditka

* actor Jerry Orbach

* Yankees hitter / pitcher George Herman “Babe” Ruth

* former Governor of South Dakota Mike Rounds

* professional boxer Floyd Patterson

* Republican Senator Rick Santorum

* legendary orator, Bishop Fulton J. Sheen

* wrestling manager Lou Albano

* Supreme Court Justice Samuel Alito

* poet Joyce Kilmer

* Cardinal-Deacon of San Sebastiano, John Patrick Foley (also the Grand Master of the Equestrian Order of the Holy Sepulcher of Jerusalem) As Praetorians for the Papacy, Knights draw authority from more than just the Colonnas, but the Borgias, as well.

As we’re about to see, that association with the Borgias is an infamous one to both the Knights and their masters in Rome!

...An institution like the Roman papacy, conceived in fraud and born in iniquity, was bound in the order of God’s law, to produce its crop of evil, and of this crop probably the Borgia Pope is the most striking example, though by no means the only one. Pope Alexander VI was the one who gave the entire New World to Spain, during the early days of exploration of the Americas. Thus the incestuous Borgia Pope Alexander VI becomes the fitting patron of the Knights of Columbus in their effort to “Make America Catholic”, which proposition is further strengthened by the action of the Knights of Columbus in selecting the Borgia Coat of Arms to adorn the walls of their Oratory in Rome.

*One Romanist historian, in a recently published work, declared that the Roman Catholic church is “an accomplice in the crimes of the Borgia Popes if she does not take some official action to annul their election and obliterate their memory.” The book containing this statement has been placed on the “**Index Expurgatorius**” or List of Forbidden Books, by the Vatican. Therefore, to the Vatican the record of “His Holiness Alexander VI” presents nothing to condemn. Indeed, the Church has within recent times, on two occasions, gone out of the way to honor the most villainous of her popes by restoring his apartments in the Vatican and erecting a monument to him in one of the largest churches in Rome. All this has brought the story of the Borgia Pope and his life and adventures into the limelight and has revived interest in the darkest period of the papacy. ~ Bond^[219]*

Like the Colonnas and the Borgias, the Orsini have produced a host of Catholic clergy leadership including 34 Cardinals and (like the Borgias) three Popes:

- * Giacinto di Pietro di Bobone Orsini; Celestine III (1191–1198)
- * Giovanni Gaetano Orsini; Nicholas III (1277–1280)
- * Pietro Francesco Orsini; Benedict XIII (1724–1730) Notice that the Orsini influence wasn’t simply a short span of time but one that has lasted over a *thousand* years to this day. For instance Giovanni Battista Orsini was Grand Master of the Knights of Malta from 1467 to his death in 1476 whilst Valentino Orsini (1927 – 2001) was an Italian film director.

The Orsini are Italian but the Borgias are Spanish.

It is a difference not without its friction.

The Italians watched this growth of Spanish power with jealous, angry eyes. The mighty House of Orsini, angered by the supplanting of one of its members in the Prefecture of Rome, kept its resentment warm, and waited. When in August of 1458 Calixtus III lay dying, the Orsini seized the chance: they incited the city to ready insurgence, and with fire and sword they drove the Spaniards out.

Don Pedro Luis made haste to depart, contrived to avoid the Orsini, who had made him their special quarry, and getting a boat slipped down the Tiber to Civita Vecchia, where he died suddenly some six weeks later, thereby considerably increasing the wealth of Roderigo, his brother and his heir.~ Sabatini^[220]

Through ruthless ambition, Roderigo Borgia played the field after his “uncle’s” death and set himself up for a Papacy of his own.

Roderigo de Lanzol y Borja^[clxxxviii] alone remained — leastways, the only prominent member of his house — boldly to face the enmity of the majority of the Sacred College, which had looked with grim disfavor upon his uncle’s nepotism. Unintimidated, he entered the Conclave for the election of a successor to Calixtus, and there the chance which so often prefers to bestow its favours upon him who knows how to profit by them, gave him the opportunity to establish himself as firmly as ever at the Vatican, and further to advance his interests.

It fell out that when the scrutiny was taken, two cardinals stood well in votes — the brilliant, cultured Enea Silvio Bartolomeo de’ Piccolomini, Cardinal of Siena, and the French Cardinal d’Estouteville — though neither had attained the minimum majority demanded.

Of these two, the lead in number of votes lay with the Cardinal of Siena, and his election therefore might be completed by Accession — that is, by the voices of such cardinals as had not originally voted for him — until the minimum majority, which must exceed two-thirds, should be made up.

The Cardinal Vice-Chancellor Roderigo de Lanzol y Borja^[clxxxix] led this accession, with the result that the Cardinal of Siena became Pontiff — as Pius II — and was naturally enough disposed to advance the interests of the man who had been instrumental in helping him to that eminence. Thus, his position at the Vatican, in the very face of all hostility, became stronger and more prominent than ever. ~ Sabatini^[221]

Borgia took the name “Alexander”, not because it related to his supposed office as “Vicar of Christ”, but for the Greek General who Hellenized

civilization by conquest. The very first “Pope Alexander” was literally, Alexander I of Alexandria, Egypt, the famous metropolis founded by the famed conquering King of Macedon.

Alexander VI only echoed what Boniface VIII had so boastingly asserted: “I am Caesar and Pope.” Paganism and the devil triumphed with the triumph of Popery. If Borgia was a criminal every one of the purpled dignitaries that were present when he ascended the papal throne was his fellow criminals. ~ Bond^[222]

Roderigo de Borgia spent his entire life as a wealthy Spanish Aristocrat and, like so many of his peers, didn’t allow vows of celibacy to alter his licentious lifestyle after he became a Priest.

The future Pope was, in fact, so raucous in his living that he was reprimanded by the very Cardinal he helped install in his “uncle’s” place, Enea Silvio Bartolomeo Piccolomini; Pope Pius II.

To have a Pope reprimand you for lascivious living is irony, indeed.

Medici is another name that should come up immediately when one searches for families that rule the world from behind the scenes. However, money and power grant them control, invisibility and Jewish villain smokescreens. ...

*The **libro segreto** — literally the secret book^{xxxii} — of Giovanni di Bicci de’Medici [~1360 –1429] sheds fascinating light on the family’s rise.³⁴ In part, this was simply a story of meticulous bookkeeping. By modern standards, to be sure, there were imperfections. The Medici did not systematically use the double-entry method, though it was known in Genoa as early as the 1340s.³⁵ Still, the modern researcher cannot fail to be impressed by the neatness and orderliness of the Medici accounts. The archives also contain a number of early Medici balance sheets, with reserves and deposits correctly arranged on one side (as liabilities or vostro) and loans to clients or commercial bills on the other side (as assets or nostro). The Medici did not invent these techniques, but they applied them on a larger scale than had hitherto been seen in Florence. The real key to the Medici’*

success, however, was not so much size as diversification. Whereas earlier Italian banks had been monolithic structures, easily brought down by one defaulting debtor, the Medici bank was in fact multiple related partnerships, each based on a special, regularly renegotiated contract. Branch managers were not employees but junior partners who were remunerated with a share of the profits. It was this decentralization that helped make the Medici bank so profitable. With a capital of around 20,000 florins [approximately \$2,743,200 modern U.S.] in 1402 and a payroll of at most seventeen people, it made profits of 151,820 florins [approximately \$20,823,631 modern U.S.] between 1397 and 1420 — round 6,326 florins a year [approximately \$867,674 modern U.S.], a rate of return of 32 per cent. The Rome branch alone was soon posting returns of over 30 per cent.³⁶ The proof that the model worked can be seen in the Florentine tax records, which list page after page of Giovanni di Bicci's assets, totaling some 91,000 florins [approximately \$12,481,560 modern U.S.].³⁷

When Giovanni died in 1429 his last words were an exhortation to his heirs to maintain his standards of financial acumen. His funeral was attended by twenty-six men of the name Medici, all paying homage to the self-made **capo della casa** [“head of the house”]. By the time Pius II became pope in 1458, Giovanni's son Cosimo de' Medici effectively was the Florentine state^{xxxiii}. As the Pope himself put it: “Political questions are settled at his house. The man he chooses holds office ... He it is who decides peace and war and controls the laws ... He is King in everything but name.” Foreign rulers were advised to communicate with him personally and not to waste their time by approaching anyone else in Florence. The Florentine historian Francesco Guicciardini observed: “He had a reputation such as probably no private citizen has ever enjoyed from the fall of Rome to our own day.” One of Botticelli's most popular portraits — of a strikingly handsome young man — was actually intended as a tribute to a dead banker. The face on the medal is that of Cosimo de' Medici, and alongside it is the inscription **pater patriae** — “father of his

country”. By the time Lorenzo the Magnificent, Cosimo’s grandson, took over the bank in 1469, the erstwhile Sopranos had become the Corleones — and more. And it was all based on banking. ~ Niall Ferguson, Harvard¹¹²

“Bank” is derived from the Italian **banco**, the counter where the new money merchants conducted their business.^{xxxiv} In 1488, Giovanni de Medici’s father, **Lorenzo il Magnifico** (“Lorenzo the Magnificent”), ruler of the Province of Florentine, prevailed upon his relative, Giovanni Battista Cybo (Pope Innocent VIII) to make his son a cardinal, which Cybo did.

Having bought Giovanni the cardinalcy at such a young age (13) he was forbidden to wear the insignia or deliberate as Cardinal for another 3 years.

In 1513, de Medici was “elected” Pope. Clearly a political decision, after it was made, the College of Cardinals realized de Medici had never been ordained a Priest. This minor oversight was rectified on a date that proved the Papacy was far more “Roman” than “Christian” — the Ides of March (the 15th) of that same year — the date memorialized as the assassination of Julius Caesar.

Medici maintained and even increased his lavish lifestyle which included the sexual perversions of the upper class. Pope Leo was well-known as a “lover of boys”. ~ [Secret History](#), Cirucci^[223]

It was actually the Papacy that had empowered the Medici to become Popes and take over the Papacy; and it was done with a 10% income tax “tithe”!

Cosimo de Medici was indeed the first notable Medici to enthusiastically partake in Florentine politics and his rise was the beginning of a long line and generations of Medici leaders however, this would not be possible without the foundation that his father had built even before he stepped up in the Florentine community. Giovanni di Bicci de Medici was Cosimo’s father. He was not born wealthy and after his father’s death, whatever little money was left of them was divided among five sons. Growing up, he became a wool merchant who after sometime expanded into banking after interning for Vieri di

Cambio's bank. It was through him that the Medici Bank would start and prosper. He started this by taking a series of calculated risks on loans to local merchants, adventurers and fellow risk takers which eventually led him to amass a great fortune through banking and trade (Hibbert 31-34^[exc]).

Giovanni believe[d] that to be successful in developing a business you have to be able to network. A good businessman must be able to network with fellow businessmen, customers and competitors[:] everyone. He stressed the need to continually invest in people and to do that you had to have a great network. That is how Giovanni had built his business, and that is the principle he had passed on to his children (Wynn). Given Giovanni's belief on investing in people and his character as a risk taker, it obviously manifested when he supported the Baldassarre Cossa papacy. The Medici helped secure Cossa's position by providing him with money (10,000 ducats) to purchase his cardinal's hat. After his election to [the] Papacy where he succeeded Pope Alexander V and became Pope John XXIII^[excii] and during his whole pontificate, the Medici enjoyed a profitable relationship with the Papal Office. Giovanni de Medici was able to increase the volume of the family business and outgrow other banking houses like the Alberti, Ricci and Spini. Giovanni also became the Pope's financial adviser. The Medici Bank funded Pope John XXIII's war with King Ladislaus of Naples (around 95,000 florins). Even though this was a large amount of money and a huge risk that left a bitter taste in Giovanni's tongue, it was a small and essential price to pay for the colossal profits that the Medici would get as they handle[d] the finances of the Church (Hibbert 34-36).

*The Medici Bank became the official bankers of the Church and together they **“created what had to be one of the cleverest enterprises of all time”** wherein the Medici bank collected 10% of an individual's earnings for the Church^[exciii] (PBS Research Team). This partnership was very rewarding for the Medici. It gave them immense power and massive earnings and also enabled them to be ahead of their other business rivals, all of these in the short time of Pope John XXIII's papacy — 1410-1415. ~ Abrugena^[224]*

Sabatini tactfully makes note of the letter “Pius II” Piccolomini wrote to Cardinal Roderigo de Borgia.

A letter written two years later from the Baths at Petriolo^{[[lxxciii](#)]} by Pius II to Roderigo when the latter was in Siena — whither he had been sent by his Holiness to superintend the building of the Cathedral and the Episcopal and Piccolomini palaces — is frequently cited by way of establishing the young prelate’s dissolute ways. It is a letter at once stern and affectionate, and it certainly leaves no doubt as to what manner of man was the Cardinal Vice-Chancellor in his private life, and to what manner of unecclesiastical pursuits he inclined. It is difficult to discover in it any grounds upon which an apologist may build. ...

“Touching what happened there, modesty imposes silence. Not only the circumstance itself, but the very name of it is unworthy in one of your rank. The husbands, parents, brothers, and relations of these young women were excluded, in order that your amusements should be the more unbridled. You with a few servants undertook to direct and lead those dances. It is said that nothing is now talked of in Siena but your frivolity.”

“Certain it is that here at the baths, where the concourse of ecclesiastics and laity is great, you are the topic of the day. Our displeasure is unutterable, since all this reflects dishonourably upon the sacerdotal estate and office. It will be said of us that we are enriched and promoted not to the end that we may lead blameless lives, but that we may procure the means to indulge our pleasures. Hence the contempt of us entertained by temporal princes and powers and the daily sarcasms of the laity. Hence also the reproof of our own mode of life when we attempt to reprove others.”^{[[lxxciv](#)]}

“The very Vicar of Christ is involved in this contempt, since he appears to countenance such things.”

“We submit it to your own judgement whether it becomes your dignity to court young women, to send fruit and wine to her you love, and to have no thought for anything but pleasure. We are

censured on your account; the blessed memory of your uncle Calixtus is vituperated, since in the judgement of many he was wrong to have conferred so many honours upon you. If you seek excuses in your youth, you are no longer so young that you cannot understand what duties are imposed upon you by your dignity.”

“A cardinal should be irreproachable, a model of moral conduct to all. And what just cause have we for resentment when temporal princes bestow upon us titles that are little honourable, dispute with us our possessions, and attempt to bend us to their will?”

Petriolo, June 11, 1460. [\[225\]](#)

Other sources are less charitable (and, perhaps, more honest).

The vow of chastity was a dead letter. Even the older cardinals had their “liaisons.” The humblest cleric was safe in forgetting his celibacy if he did not obtrude his failings upon the notice of the faithful. As to cardinals and other prelates it was notorious that many of them were regular visitors and favorites in the palaces of the prominent “cortigiane” of that age [whore houses to have women and “Turkish baths” to have men]. These women were recognized socially by the customs of the time, their meretricious character was well known but their “affairs” and “romances” with eminent men in all walks of life were tolerated and often made the theme of poetry and song. What distinguished Cardinal Borgia from his contemporaries and colleagues in holy office were two things: First, the boldness with which he flouted the injunction of the church to be discreet and careful even if immoral and licentious and second, a curious and sinister delight in the degradation rather than in the mere possession of women. Even at this period of his life the sexual instincts of the cardinal were wholly abnormal and morbid. [\[xcv\]](#)

The first typically Borgian adventure, a mild affair when compared to the dehumanizing debauches of later days, occurred when the cardinal was in a city of Northern Italy “attending to some sacred functions.” Here the cardinal had been received by the best families of the town and soon was the centre of attention in the feminine world.

Borgia pleased the young women of Siena, a city always known for its frivolous manners. He suggested a nocturnal garden party, which under the starry sky and amid the fragrance of trees and flowers is even to this day a popular and delightful function. It was to be a happy and thoroughly unconventional party. Fathers, husbands, brothers, indeed male escorts of any sort were to be strictly excluded. The cardinal and his able and saintly staff would guide the affair in the proper way. We have a rather circumstantial account of this happy occasion.

The party began with a ceremonious and well-feigned display of decency. All the courtesies and proprieties were dutifully observed until the fiery red Tuscan wines began to flow more freely. Then the pace grew rapidly faster as the night advanced until in the early hours of the morning the unnatural and poisonous zest required by the sadistic nature of the future pope was added to the sum of gaieties and every restraint and semblance of restraint was thrown to the winds. The end resembled and in all likelihood surpassed in its disgusting details the excess of paganism that marked the worst years of the decadent empire when the victims of lust and wine at the end of a debauch were gathered up by trusted slaves and doctors to undergo the necessary cures and repairs.

The affair caused a scandal even in that city and in that age. The anger of the male relatives of the young women was great and sincere, but Roderigo and his men had left Siena on their way to new adventures. These “garden parties” were repeated in other towns until news of them finally reached the ears of the pope, who had been petitioned by indignant fathers and husbands and by all the decent elements left in the communities to stop them and to bring the cardinal to his senses. The pope was Pius II, the man in whose election Borgia had given such valuable assistance. Pius II, himself an adventurer and opportunist and lacking in any fine sense of honor or proper conception of religious discipline, declined to remove Borgia from his profitable office of Vice Chancellor of the Holy Roman Church. As some of the women and girls outraged at these garden parties were related to his own family, the pope had to take some action. He

addressed a note of reproach and admonition to the cardinal, describing as particularly reprehensible the party at Siena, into the details of which he entered quite freely. The young cardinal's answer was little better than a polite sneer. It amounted to this: Even cardinals must sow their wild oats, when they are young, wealthy and full of virility. ~ Bond^[226]

It was a “tradition” Roderigo de Borgia would carry on as Pope Alexander VI but he was not unique in his escapades. As we’ve seen, the “Vicar of Christ” does not have an encouraging track record in regard towards moral living.

Rafael Sabatini is an excellent source because he clearly was pained to admit the true depth of Roman depravity.

In considering Roderigo's conduct, you are to consider — as has been urged already — the age in which he lived. ...

If we must be scandalized, let us be scandalized by the times rather than by the man. ...

If we are to deal justly with Roderigo Borgia, we must admit that, in so far as his concessions to his lusts are concerned, he was a typical churchman of his day...

No amount of simple statement can convey an adequate notion of the corrupt state of the clergy at the time.^{[[cxvii]]} To form any just appreciation of this, it is necessary to take a peep at some of the documents that have survived — such a document, for instance, as that Bull of this Pope Pius II which forbade Priests from plying the trades of keeping taverns, gaminghouses, and brothels.

Ponder also that under his successor, Sixtus IV, the tax levied upon the courtesans of Rome enriched the pontifical coffers to the extent of some 20,000 ducats yearly. Ponder further that when the vicar of the libidinous Innocent VIII published in 1490 an edict against the universal concubinage practiced by the clergy, forbidding its continuation under pain of excommunication, all that it earned him was the severe censure of the Holy Father, who disagreed with the measure and who straightway repealed and cancelled the edict.¹ ...

One factor only could have caused him to use more restraint — the good example of his peers. That example he most certainly had not. ^[227]

In fact, he admits Pope Callixtus III, Alfonso de Borgia, had illegitimate sons but Roderigo (toward whom he was exceptionally deferential) was his “nephew”.

Roderigo’s uncle — the Calixtus [“Callixtus”] to whom Pius II refers in that letter as of “blessed memory” — had at least one acknowledged son.² We know that Piero and Girolamo Riario, though styled by Pope Sixtus IV his “nephews,” were generally recognized to be his sons.³ And we know that the numerous bastards of Innocent VIII — Roderigo’s immediate precursor on the Pontifical Throne — were openly acknowledged by their father. We know, in short, that it was the universal custom of the clergy to forget its vows of celibacy, and to circumvent them... ^[228]

Cardinal Roderigo was no different.

*In this same year 1460 was born to Cardinal Roderigo a son — Don Pedro Luis de Borgia — by a spinster (**mulier soluta** [freed woman]) unnamed.* ^{[[cxcvii]]} *This son was publicly acknowledged and cared for by the cardinal.*

*Seven years later — in 1467 — he became the father of a daughter — Girolama de Borgia — by a spinster, whose name again does not transpire. Like Pedro Luis she too was openly acknowledged by Cardinal Roderigo. It was widely believed that this child’s mother was Madonna Giovanna de’ Catanei, who soon became quite openly the cardinal’s mistress, and was maintained by him in such state as might have become a **maîtresse en titre**.* ^{[[cxcviii]]} *But, as we shall see later, the fact of that maternity of Girolama is doubtful in the extreme. ...*

At about this time, 1470, must have begun the relations between Cardinal Roderigo and Giovanna Catanei, documents — Vannozza being a corruption or abbreviation of Giovannozza, an affectionate form of Giovanna.

Who she was, or whence she came, are facts that have never been ascertained. She is generally assumed to have been a Roman; but there

are no obvious grounds for the assumption, her name, for instance, being common to many parts of Italy. And just as we have no sources of information upon her origin, neither have we any elements from which to paint her portrait.

Gregorovius rests the probability that she was beautiful upon the known characteristics and fastidious tastes of the cardinal. [\[229\]](#)

It was Giovanna Catanei who birthed the infamous Cesare for Cardinal Roderigo.

Sabatini admits the great criminal extent to which Popes corruptly aggrandized their bastard children, just as Alfonso did his “nephew”.

Infessura [\[cxcix\]](#) states in his diaries that Roderigo desiring later — as Pope Alexander VI — to create cardinal his son by her, Cesare Borgia, he caused false witness to be borne to the fact that Cesare was the legitimate son of one Domenico d’Arignano, to whom he, the Pope, had in fact married her. Guicciardini¹ makes the same statement, without, however, mentioning the name of this d’Arignano. [\[230\]](#)

Given Sabatini’s deep genuflection towards Rome, it’s not a leap of outrage to consider that Giovanna Catanei was actually married to Domenico d’Arignano when she bore him Cesare and it was quite convenient to simply commit the bastard child to him, perhaps with both threats and bribes to insure the deed was done which, sadly, has endless historical precedents.

This conniving to keep embarrassing offspring secret lends credence to the idea that Alfonso “Pope Calixtus III” de Borgia was *both* Roderigo’s “uncle” *and* father.

Sabatini even admits Roderigo de Borgia, conducted this sham.

This Giorgio della Croce was a Milanese, under the protection of Cardinal Roderigo, who had obtained for him a post at the Vatican as apostolic secretary.

According to some, he married him to Vannozza in order to afford her an official husband and thus cloak his own relations with her. [\[231\]](#)

Rather than keep misdeeds a secret, past Popes have flaunted their sexual escapades and openly aggrandized their illegitimate children while other, more qualified candidates could only watch with irony the actions of the “Vicar of Christ”.

As with the pedophile Priests of today, ^[232] it was corrupt, criminal, licentious behavior that was both approved of and enabled from the Successor of Peter downward.

As early as 1480, Pope Sixtus IV had granted Cesare Borgia — in a Bull dated October 1¹ — dispensation from proving the legitimacy of his birth. ^[233]

In fact, all of Borgia’s bastard children were gifted directly into the Aristocracy to live their lives out in luxury, often as “Christian” clergy.

Between the years 1474 and 1476, Vannozza bore Roderigo two sons, Cesare Borgia (afterwards Cardinal of Valencia and Duke of Valentinois), the central figure of our story, and Giovanni Borgia (afterwards Duke of Gandia).

Lucrezia Borgia, we know from documentary evidence before us, was born on April 19, 1479. ^[234]

The date and week of April 19th has been infamous throughout history to include:

- * 21 April 753 B.C.: Rome is considered to be founded on the festival of the shepherd-god of Pales.
- * 20 April 571 A.D.: Held by many to be the birth date of the prophet Muhammad.
- * 19 April 1479 A.D.: Lucrezia de Borgia is born.
- * 20 April 1534 A.D.: French Roman Catholic “explorer” Jacques Cartier sets sail under commission from King Francis I from St Malo, Brittany, towards what would be named the Gulf of Saint Lawrence.
- * 19 April 1541 A.D.: Ignatius Loyola becomes the first Jesuit Superior General
- * 19 April 1775 A.D.: The first shot of the American Revolutionary War is fired at Lexington.
- * 20 April 1799 A.D.: Napoleon Bonaparte declares Palestine an

independent State but loses the battle of Acre and can not see it done.

* 17 April 1882 A.D.: Fr. Bernhard Rudolf Staempfle, S.J., ghostwriter of Adolf Hitler's "break-out" book, *Mein Kampf*, is born in Roman Catholic Bavaria (later Munich).

* 20 April 1889 A.D.: Adolf Hitler is born in Braunau, Austria on the south-bank of the river Inn, across from Roman Catholic Bavaria / Munich.

* 19 April 1933 A.D.: Franklin Roosevelt takes America off the gold standard.

* 17-19 April 1961 A.D.: Cuba's patriots are betrayed by the CIA and slaughtered in the Bay of Pigs by Castro's Catholic Communists.

* 19 April 1982 A.D.: NASA declares Sally Ride is an "astronaut".

* 19 April 1989 A.D.: A jilted homosexual sailor sabotages 16" turret No. 2 on the USS Iowa. The explosion kills 45 servicemen.

* 19 April 1993 A.D.: Jesuit-trained Bill Clinton and his Attorney General Janet Reno burn alive 80 "renegade" Adventist men, women and children at Waco.

* 19 April 1993 A.D.: 168 die, many of them children, when the Alfred P. Murrah Building in Oklahoma City is bombed in another heinous, U.S. government / media false flag.

* 20 April 1999 A.D.: Eric Harris and Dylan Klebold kill 13 at Columbine high school.

* 19 April 2005 A.D.: Cardinal Joseph Ratzinger becomes "Pope Benedict XVI".

* 20 April 2010 A.D.: 11 die after British Petroleum's Deepwater Horizon oil rig is sabotaged, poisoning the Gulf of Mexico.

Not only were Cesare, Juan and Lucrezia openly acknowledged by Pope Alexander as his children by a woman married to another man, he encouraged Catholics to worship them.

Repeatedly did Borgia commission artists to depict his daughter and his mistresses, especially Vannozza dei Cattanei, as "the Madonna". In one of the more notorious examples, Vannozza posed with her most monstrous offspring, Cesare, as "the Madonna with the Christ Child" for a sculpture that eventually found its way into the *San Luigi dei Francesi*; the national Church of France, not far from Piazza Navona in Rome.

Cesare, the illegitimate son of Pope Alexander VI, murdered several men, including his own brother, Juan. He also had so many sexual conquests, including his own sister, Lucrezia, he contracted syphilis.



Vannozza dei Cattanei with the bastard son of Pope Alexander VI, Cesare, depicted as "the Madonna with Child", *In The Pillory*, John Bond Fellowship Forum (1929)



Cesare de Borgia as Jesus Christ *In The Pillory*, John Bond Fellowship Forum (1929)

Like a good historian, Sabatini then mentions the next successive Papacies of Francesco della Rovere (Sixtus IV, 1471-1484 A.D.) and Giovanni Battista Cibo (Innocent VIII, 1484-1492 A.D.).

Again he appeals to "Please, judge these men by their eras, not by how they were the Vicars of Christ on Earth!"

The rule of Sixtus was as vigorous as it was scandalous.

*To say — as has been said — that with his succession to St. Peter's Chair came for the Church a still sadder time than that which had preceded it, is not altogether true. Politically, at least, Sixtus did much to strengthen the position of the Holy See and of the Pontificate. He was not long in giving the Roman factions a taste of his stern quality. If he employed unscrupulous means, he employed them against unscrupulous men — on the sound principle of **similia similibus' curantur**^[cc] — and to some extent they were justified by the ends in view. ...*^[cci]

His election, it is generally admitted, was simoniacal^[ccii]; and by simony he raised the funds necessary for his campaign to re-establish

and support the papal authority. This simony of his, says Dr. Jacob Burckhardt, “grew to unheard-of proportions, and extended from the appointment of cardinals down to the sale of the smallest benefice.” ...

As a nepotist Sixtus was almost unsurpassed in the history of the Papacy. Four of his nephews and their aggrandizement were the particular objects of his attentions, and two of these — as we have already said — Piero and Girolamo Riario, were universally recognized to be his sons.

Piero, who was a simple friar of twenty-six years of age at the time that his father became Pope, was given the Archbishopric of Florence, made Patriarch of Constantinople, and created Cardinal to the title of San Sisto, with a revenue of 60,000 crowns [approximately \$780,000 modern U.S.].

We have it on the word of Cardinal Ammanati¹ — the same gentleman who, with Roderigo de ... Borja made so scandalously merry in de Bichis’ garden at Siena — that Cardinal Riario’s “luxury exceeded all that had been displayed by our forefathers or that can even be imagined by our descendants”; and Macchiavelli tells us² that “although of very low origin and mean rearing, no sooner had he obtained the scarlet hat than he displayed a pride and ambition so vast that the Pontificate seemed too small for him, and he gave a feast in Rome which would have appeared extraordinary even for a king, the expense exceeding 20,000 florins.” [\$2,743,200 modern U.S. [\[cciii\]](#)]

Knowing so much, it is not difficult to understand that in one year or less he should have dissipated 200,000 florins [\$27,432,000 modern U.S.], and found himself in debt to the extent of a further 60,000 [\$8,229,600 modern U.S.].

In 1473, Sixtus being at the time all but at war with Florence, this Cardinal Riario visited Venice and Milan. In the latter State he was planning with Duke Galeazzo Maria that the latter should become King of Lombardy, and then assist him with money and troops to master Rome and ascend the Papal Throne — which, it appears, Sixtus was quite willing to yield to him — thus putting the Papacy on a hereditary basis like any other secular State. ...

The only one of the four “nephews” of Sixtus ... who was destined to make any lasting mark in history was Giuliano della Roverei. He was raised by his uncle to the purple [Bishop] with the title of San Pietro in Vincoli, and thirty-two years later he was to become Pope (as Julius II). ...

Under the pontificate of Sixtus IV the position and influence of Cardinal Roderigo were greatly increased, for once again the Spanish Cardinal had made the most of his opportunities. As at the election of Pius II, so at the election of Sixtus IV it was Cardinal Roderigo who led the act of accession which gave the new Pope his tiara, and for this act Roderigo — in common with the Cardinals Orsini and Gonzaga who acceded with him — was richly rewarded and advanced, receiving as his immediate guerdon the wealthy Abbey of Subiaco.^[235]

The intrigues of the Roman power families show the “Vicar of Christ” to be not so Christ-like.

Meanwhile the turbulent reign of Sixtus IV went on, until his ambition to increase his dominions had the result of plunging the whole of Italy into war.

Lorenzo de’ Medici had thwarted the Pope’s purposes in Romagna, coming to the assistance of Città di Castello when this was attacked in the Pope’s interest by the warlike Giuliano della Rovere. To avenge himself for this, and to remove a formidable obstacle to his family’s advancement, the Pope inspired the Pazzi conspiracy against the lives of the famous masters of Florence. The conspiracy failed; for although Giuliano de’ Medici fell stabbed to the heart — before Christ’s altar, and at the very moment of the elevation of the Host — Lorenzo escaped with slight hurt, and, by the very risk to which he had been exposed, rallied the Florentines to him more closely than ever.

Open war was the only bolt remaining in the papal quiver, and open war he declared, preluding it by a Bull of Excommunication against the Florentines.^[236]

Francesco della Rovere, (Pope Sixtus IV), reigned over a typical Papacy: his agendas were “temporal”, not spiritual.

Two things he did during his reign to the material advantage of the Church, however much he may have neglected the spiritual. He strengthened her hold upon her temporal possessions and he enriched the Vatican by the addition of the Sistine Chapel. For the decoration of this he procured the best Tuscan talent of his day — and of many days — and brought Alessandro Filipeppi (Botticelli), Pietro Vannuccio (II Perugino), and Domenico Bigordi (II Ghirlandajo) from Florence to adorn its walls with their frescoes.¹

** The glory of the Sistine Chapel, however, is Michelangelo's "Last Judgement," which was added later, in the reign of Pope Julius II (Giuliano della Rovere).^[237]*

Meanwhile, Cardinal Roderigo de Borgia was behaving in an equally "temporal" manner with the agenda of always advancing the power and influence of himself and his family.

In the last years of the reign of Pope Sixtus, Cardinal Roderigo's family had suffered a loss and undergone an increase.

In 1481 Vannozza bore him another son — Giuffredo Borgia, and in the following year died his eldest son (by an unknown mother) Pedro Luis de Borgia, who had reached the age of twenty-two and was betrothed at the time of his decease to the Princess Maria d'Aragona.

In January of that same year, 1482, Cardinal Roderigo had married his daughter Girolama — now aged fifteen — to Giovanni Andrea Cesarini, the scion of a patrician Roman house. The alliance strengthened the bonds of good feeling which for some considerable time had prevailed between the two families. Unfortunately the young couple were not destined to many years of life together, as in 1483 both died.^[238]

In describing Cardinal Borgia's wealth and power, Sabatini again shows his pro-Vatican bias with complete disregard for the propaganda that such a clergyman was a disciple and shepherd of Jesus Christ and not a Lord of the most powerful organization in humanity.

By this time Cardinal Roderigo's wealth and power had grown to stupendous proportions, and he lived in a splendour well worthy of his lofty rank. He was now fifty-three years of age, still retaining the air

and vigour of a man in his very prime... He derived a stupendous income from his numerous abbeys in Italy and Spain, his three bishoprics of Valencia, Porto, and Carthage, and his ecclesiastical offices, among which the Vice-Chancellorship alone yielded him annually eight thousand florins [\$1,097,280 modern U.S.]. ^[239]

With great ease Sabatini recounts the outrages of a typical Catholic Cardinal from a Roman power family, keeping a mistress whom he richly rewarded and having her participate in a show-marriage.

Other power families such as the Orsini and Farnese were happy to enable the machinations of the Borgias; “A favor for a favor.”

In the year in which Volterra wrote of Cardinal Roderigo in such terms^[cciv] Vannozza was left a widow by the death of Giorgio della Croce. Her widowhood was short, however, for in the same year — on June 6 — she took a second husband, possibly at the instance of Roderigo Borgia ... This second husband was Carlo Canale, a Mantovese scholar who had served Cardinal Francesco Gonzaga in the capacity of chamberlain, and who had come to Rome on the death of his patron.

The marriage contract shows that by this time Vannozza had removed her residence to Piazza Branchis. In addition to this she had by this time acquired a villa with its beautiful gardens and vineyards in the Suburra near S. Pietro in Vincoli. She is also known to have been the proprietor of an inn — the Albergo del Leone — in Via del Orso, opposite the Torre di Nona, for she figures with della Croce in a contract regarding a lease of it in 1483.

With her entrance into second nuptials ... Cardinal Roderigo[’s] two children by her, then in Rome — Lucrezia and Giuffredo — went to take up their residence with Adriana Orsini (nee de Mila) at the Orsini Palace on Monte Giordano. She was a cousin of Roderigo’s, and the widow of Lodovico Orsini, by whom she had a son, Orso Orsini, who from early youth had been betrothed to Giulia Farnese, the daughter of a patrician family ... destined ... to rise to conspicuous eminence.

... this Giulia Farnese has been ... immortalized by Pinturicchio and Guglielmo della Porta. She sat to the former as a model for his Madonna in the Borgia Tower of the Vatican, and to the latter for the statue of Truth which adorns the tomb of her brother Alessandro Farnese, who became Pope Paul III. ^[ccv]

Here in Adriana Orsini's house, where his daughter Lucrezia was being educated, Cardinal Roderigo, now at the mature age of some six-and-fifty years, made the acquaintance and became enamoured of this beautiful golden-headed Giulia, some forty years his junior. To the fact that she presently became his mistress — somewhere about the same time that she became Orso Orsini's wife — is due the sudden rise of the House of Farnese. This began with her handsome, dissolute brother Alessandro's elevation to the purple by her lover, and grew to vast proportions during his subsequent and eminently scandalous occupation of the Papal Throne as Paul III. ^[240]

Do the Farnese have influence today? Perhaps an examination of architecture will answer the question.



*The Palazzo Farnese of Caprarola is one of the best examples of [a] Renaissance mansion, built for the Roman Farnese family in Caprarola. The construction of the building — **with its distinctive pentagonal shape** — was entrusted from Alessandro Farnese (who became Pope Paul III) to Antonio da Sangallo, who began working around 1530 and, after a break, it was completed at the behest of Alessandro Farnese (the grandson of Paul III), which commissioned the execution to Jacopo Barozzi da Vignola.*

The ... building is a combination of military and civil architecture. Ramparts, moats, walls and drawbridges give the idea of a military

fort, gardens, while elegant architecture and artistic masterpieces, give an idea of the palace. ~ Italy Travel Guide [emphasis added]^[241]

Freemason Franklin Delano Roosevelt^[242] conscripted contractor John McShain to build the United States Department of War complex. Ground was broken on September 11th, 1941, less than three months before Roosevelt enticed, encouraged and pushed the Japanese into killing over 2,000 soldiers, sailors and Marines at Pearl Harbor^[243] and exactly 60 years prior to a similar outrage of treason in 2001.^{[244], [245]}



A devout Roman Catholic, John McShain was a major benefactor to Wheeling Jesuit University. In 2000, the newly constructed admissions center was dedicated to the memory of him and his wife. McShain served on the Board of Directors of a number of major American corporations and educational institutions including St. Joseph's University, Catholic University, and Georgetown University. John also attended St. Joseph's Preparatory School, an urban Jesuit high school in North Philadelphia.

McShain was also a benefactor to his alma mater, La Salle University, in which he helped plan the construction of La Salle's original academic building, College Hall. McShain Hall was named after him. La Salle University also has a student award named after McShain, given out yearly. The John McShain Award is offered to a member of the senior class who maintained an excellent scholastic record and is considered by faculty and staff to have done the most for the public welfare of La Salle.^[1]

Through the John McShain Charities, Sister Pauline McShain continued her parents' tradition of financial support for various Catholic organizations such as the Neumann College scholarship program. ~ Wikipedia^[246]

Torture on the Tiber

After Francesco della Rovere, (Sixtus IV), came Giovanni Cibo (Pope Innocent VIII).^[ccvi]

Sabatini ascribed the immoral chaos under the rule of Innocent VIII to “weakness” (the deduction being that Cibo should’ve ruled with an iron fist to keep order through tyranny, forgetting, of course, that the “Vicar of Christ” wasn’t supposed to behave like a king).

Anarchy, robbery, and murder preyed upon the city. No morning dawned without revealing corpses in the streets; and if by chance the murderer was caught, there was pardon for him if he could afford to buy it, or Tor di Nona and the hangman's noose if he could not.^[247]

Again, Sabatini assumes that you will simply shrug off his obtuse inference. Tor di Nona was an infamous prison complex in Rome known as “Torture on the Tiber”. The Inquisition had an unfettered hand to conduct any despicable act conceivable.



Castel Sant'Angelo, Tor di Nona Prison, Rome. (Wikimedia Commons) As Cibo grew weak and feeble,

Sabatini admits that he was kept alive by breast milk and, as he slipped away, a Jew was found who claimed he could keep the Pope alive by having him drink the blood of young boys — three 10-year-olds to be precise.^[248]

Supposedly, the fact that the boys died in the process was an outrage to Innocent who, apparently, came out of his catatonic state long enough to be outraged.

Unfortunately, the slaughter of children to beseech intervention by Satan (and conveniently blamed on Jews) has been proven in my previous work to have been all-too-common a Roman practice.^[249]

The death of Cibo ushered in the reign of Roderigo de Borgia as Pope Alexander VI.

Sabatini was offended that so many commentators have called Alexander “the worst Pontiff that ever filled St. Peter’s Chair” but there was ample cause. *Again*, the English/Italian writer claimed relativism in Borgia’s defense.

If we take him out of the background of history in which he is set, and judge him singly and individually, we behold a man who, as a churchman and Christ's Vicar, fills us with horror and loathing, as a scandalous exception from what we are justified in supposing from his office must have been the rule. ...

That the Papacy was Christ's Vicarage was a fact that had long since been obscured by the conception that the Papacy was a kingdom of this world. [\[250\]](#)

This elucidates a very important point that we'll see shortly; the reputation of Lucrezia de Borgia as poisonous black widow of death turns out to be a smokescreen for the more heinous crimes of the Papacy, the Borgias and her father, the "celibate Vicar of Christ", Pope Alexander VI and his "celibate Cardinal" son Cesare.

Even so, the debutante had as little conscience in abusing her status as did the rest of her family. As an anonymous Borgia critic dared proclaim —

Lucrezia Borgia conducted her crimes without tell-tale traces of a guilty conscience. [\[251\]](#)

But Lucrezia was first a victim before victimizing and was likely a sexual conquest of both her father and her brother. As National Geographic admits —

Celebrated in a play by the French writer Victor Hugo, a major opera by Donizetti, and the inspiration for many movies ... storytellers ... have depicted her as a femme fatale — a seductive woman who poisoned those whom she could not manipulate and who attended orgies and had incestuous relations with members of her family. ... many historians now see Lucrezia as a victim of her own family's machinations for power. Her life serves as a vivid insight into the torrid world of papal politics at the height of the Italian Renaissance and during the tumultuous years leading up to the Protestant Reformation. [\[252\]](#)

Cardinal Ascanio Sforza was the key player in Roderigo de Borgia's rise to the Papacy and he was rewarded with the Pope's illegitimate 13-year-old

daughter, Lucrezia, who was given to his illegitimate son, Giovanni Sforza, in marriage.

The Vatican is a sovereign city-state and, for Vatican citizens, the “age of consent” is 12, which was also the same for Italy until the “age of consent” was raised to a mature 14 in 1930. The Vatican chose not to follow suit and it remains at 12. [\[253\]](#)

The marriage took place in 1493. The following year, Charles VIII of France invaded Italy.

Italy was not a unified Kingdom until 1871 and not a modern Western country until 1946.

Prior to that, it was a collection of provinces fought over by powerful families and, often, Popes felt empowered to simply give some of those provinces away to the highest bidder, whether they had any legal right to do so or not.

At that time (the 15th century), the Kingdom of Naples covered the entire southern portion of modern Italy. In 1485, the Aristocracy rebelled against King Ferdinand I and his policy of “modernization” (cutting out landed nobles as “middle-men” and commanding all authority from the throne).

Ferdinand (“*Ferrante*”) was a Spaniard of the House of Aragon, not a native. [\[ccvii\]](#)



Giovanni Cibo (“Pope Innocent VII”) backed the Aristocracy in their “Conspiracy of the Barons” but it

failed so Cibo “gifted” the Kingdom of Naples to Charles VIII of France.

Roderigo Borgia continued to meddle in the affairs of kingdoms for his own aggrandizement and sought to carve up central Italy to the highest bidders.

This put the Duchy of Milan at risk. The Duke of Milan was Ludovico Sforza, the brother of Cardinal Ascanio Sforza and the uncle of Lucrezia’s new husband, Giovanni Sforza.

Ludovico saw an invasion by Charles VIII as his “ace-in-the-hole” against the Borgia Pope’s plans to dissolve his Duchy and he, too, urged Charles on.

This put Giovanni Sforza at high risk, especially after he sided with his family against his father-in-law.

Cesare decided that such posturing meant it was necessary to murder his brother-in-law, [\[ccviii\]](#) but Sforza was warned, some say by Lucrezia, and he fled to the safe haven of Milan. [\[254\]](#)

Lucrezia’s father, Pope Alexander VI, then sought to again use her as a political pawn but needed to annul her marriage to do so. Slyly, Giovanni Sforza fought the annulment legally until he was offered the bribe of keeping Lucrezia’s dowry after which he made the public proclamation that, despite having been married for a year to the 13-year-old, the union was never consummated and the girl was announced to still have been a virgin. [\[ccix\]](#)

Three years later, in 1497, Lucrezia’s brother Juan (sometimes called “Giovanni” by writers wishing to emphasize his Italian/Vatican ties rather than his Spanish heritage as a Borgia) was found face-down in the Tiber after having been slashed repeatedly about his body.

The suspect was her other brother, Cesare.

As a good Spaniard, Pedro Luis de Borgia (not to be confused with his uncle of the same name [\[ccx\]](#)) fought in the Granada campaigns for Isabella and Ferdinand where he eventually met his doom in 1488.

His title and lands should have fallen to Cesare but his father saw to it that they went to Juan, instead. At least one source notes that Juan was Roderigo’s “favorite”.

Both Juan and Cesare regularly had sex with the wife of their younger brother, Gioffre, which only added to the bad blood.

Considering how advanced syphilis (contracted via Cardinal Cesare's famous exploits) affects the ability to think clearly in a man already known for wild extremes of emotion, and a motive for fratricide is easily found.

Unfortunately, Cesare turned out to be ill-suited for a Priestly life. His vows of chastity clearly meant as little to him as his father's had, as he contracted syphilis^[4] in [1497] in Naples, while acting as his father's delegate. His temper too did little to endear him to his fellow churchmen. To make matters worse, it was not his elder brother who was receiving the glory and military commands he desired, but his younger. Pedro Luis had died in 1588, and his titles had passed to Giovanni, who was Alexander's favourite son. The two brothers seem to have clearly despised each other, evidenced by them both taking the same woman (Sancha of Aragon – ironically the wife of their younger brother Gioffre) as mistress. So, naturally, when Giovanni's corpse was dragged out of the river then Cesare was a chief suspect... ~ Conliffe^[255]

It didn't help that Juan was the war hero whilst Cesare was consigned to the "monastic" life of a Cardinal.

To push the matter even more, his father, Pope Alexander VI, had again carved up land to add another Duchy to the estate of his favorite son.

... On the 7th [of] June 1497 the pope made the city of Benevento, the centre of the Papal States, a Duchy and made Giovanni the first Duke of Benevento. With him already the Captain-General of the papal armies, this marked a clear plan to have him lead an attempt to enforce the temporal power of the church on the surrounding kingdoms, exactly the type of military campaign Cesare craved. Meanwhile, Cesare was appointed a papal legate, in order to go and crown the new King of Naples. Clearly he would not have been happy with this ceremonial post. On the 14th [of] July, the two brothers dined at their mother's house, then set off back to the Vatican. While at supper they were joined by a mysterious masked man, who had visited Giovanni several times over the previous month. On their way back to

the Vatican the two brothers split up, with Giovanni, the masked man, and a single footman heading off “in pursuit of further pleasure”. In a square the Duke told his one servant to wait for an hour, and if he did not return then to head to the Vatican. He was never seen alive again.
~ Conliffe^[256]

Although their father was so devastated by the news he refused to eat for several days, he made the unusual move of calling off an investigation into his favorite son’s murder.^[257]

Roderigo (Pope Alexander VI) was, after all, a Borgia. More important than his children murdering each other was that the family name continue in power; even if it was via that murderer.

Eventually however he began to think about his family’s future. Giovanni’s son Juan, the new Duke of Gandia, was still a child. Alexander had two sons left, Cesare and Gioffre. Gioffre was a weak reed – Cesare was his only hope. The only problem was that Cesare was a Cardinal. No Cardinal in the entire history of the Church had ever voluntarily left the office. To do this would require royal support, and Alexander’s previous patron, the King of Spain (a second cousin of the spouses of Lucrezia and Gioffre), was unwilling to support this as it would weaken his own position in several manoeuvrings he had going on. Alexander was forced to break that alliance and seek a new one with the King of France. As a result Cesare resigned as Cardinal of Valencia, and became the Duke of Valentinois. The combination of the two titles gave him his nickname – Valentino. ~ Conliffe^[258]

After the annulment of her first marriage, Lucrezia was put away to the convent of San Sisto in Rome.

But, quickly enough, her father, the chaste Pope Alexander VI, found a new husband for her to shore up his power via alliance; Alfonso of Aragon, the illegitimate son of Ferdinand I, King of Naples, cousin to Ferdinand II, King of Spain.^[ccxi]

Alfonso was not a typical choice, he was actually Lucrezia’s age, well-educated and not displeasing to look upon.

Unfortunately for them both, the machinations of her father and brother were both fickle and deadly.

The alliance with France was a tenuous one, and to cement it Cesare was married to Charlotte of Albret, sister of the King of Navarre. Navarre was an ally of France against Spain. ~ Conliffe^[259]

Now the Aragons were a liability.

Alfonso sensed this and had left Rome but Lucrezia's brother and father had her write to him to return in August of 1499 for the birth of their son,^[ccxii] promising him protection behind the walls of the Vatican.

It was a promise broken with the deepest irony on July 15th, 1500.

At the entrance of St Peter's Basilica he was attacked by a group of mercenaries and severely wounded, though his bodyguards managed to drive them off ... ~ Conliffe^[260]

Alfonso was cared for by his sister, Sancha, the wife of Gioffre de Borgia (and lover of Juan and Cesare) and Lucrezia, his own wife.

Pamphlets produced in Naples recounted how Cesare, while visiting the convalescing Alfonso, whispered in his ear: "What didn't happen at lunch could still happen at dinner." ~ National Geographic^[261]

When it became clear that he had a chance of recovering, another group of mercenaries, led by Miguel de Corella (also known as Micheletto Corella, Micheletto Coreglia or Michele de Corella), entered the Borgia apartments in the Vatican complex and strangled the wounded young Alfonso as his wife and sister watched, horrified.

"Historians" always place this Spanish mercenary murderer as an associate or college friend of Cesare but Bond's *In The Pillory* describes his conscription directly by Roderigo de Borgia, Pope Alexander VI, himself.

Sardonically, Bond noted that Borgia despised the very Cardinals who made him Pope. Often, he waited for the right opportunity to betray them and consume their wealth.^[ccxiii]

One such example is that of Cardinal Giovanni Battista Orsini.^[ccxiv]

Orsini was given a “light” dose of the secret Borgia poison “cantarella” which induced fatigue, cramps and vomiting. It was specifically apportioned not to kill the Cardinal outright. As a high-ranking member of the clergy, his wealth was kept in secret to maintain the façade of a “vow of poverty” which forbade the cleric from owning property, etc.

The Pope cunningly expected that, once Cardinal Orsini was bedridden, close relatives would visit and the secret of his wealth would be passed on and exposed.

Unfortunately for Borgia, Giambattista Orsini was a man willing to take his wealth to the grave with him so Alexander had him imprisoned.

When the Cardinal remained resolute, he was finally presented with a full dose of cantrella; a literal “poison cup”. Orsini refused to die by his own hand so de Borgia sent for his executioner, Miguel de Corella, and had him appear at the Cardinal’s door.

The choice was clear: drink the Borgia cup or be brutally strangled to death. Giambattista Orsini chose the cantrella.

Another ally was Cardinal Giovanni Michiel. The Pope bribed Michiel’s servant to impregnate the Cardinal’s food with cantrella and, after four days of terrible suffering, Alexander’s enabler was dead.

The servant was then arrested, tortured and burned at the stake.

The Prior of San Marco: An Important Sub-Story

However, the Papacy was far from secure.

In Florence, an extremely-devout Dominican friar was carefully studying the Scriptures and proclaiming Rome ripe for judgment!

Girolamo Savonarola was born in 1452, in the town of Ferrara. ^[ccxv] His grandfather, Michele, was a wealthy and renowned physician and the young Savonarola was to follow in his footsteps.

However, from early on, Girolamo showed himself to be a sensitive intellectual who was spiritually focused on righteousness.

His grandfather died when Savonarola was still a teenager and, by 20, he was deeply troubled by the decadence of the Renaissance.

He was a diligent student who both read and wrote copiously even in his youth.

... a short essay, entitled “On Contempt of the World,” ... shows how painfully he had been impressed by the wickedness around him.

“Everything is full of impiety, of usury and robbery, foul and wicked blasphemies, fornication, adultery, and all uncleanness, murder and envy, ambition and pride, hypocrisy and falseness, crime and iniquity. Virtues are turned into vices, and vices into virtues. ...”

“Men are summoned to penitence by disasters, earthquakes, and storms of wind; but they do not hearken.”

“They are summoned by floods, diseases, famines; but they do not hearken.”

“They are summoned by the impious deeds of the overweening [Ottoman] Turks; but they do not hearken.”

“They are summoned by the affectionate voices of preachers and servants of God; but they do not hearken.”

“All, in fine, are summoned by the natural pricks of conscience; but they do not hearken.” ~ M’Hardy^[262]

He tried to court a daughter of the Strozzi banking family but she rudely rebuffed him explaining that his lineage wasn’t high enough. With that, he began to think of the Priesthood. A sermon by an Augustinian monk preaching in Faenza, near his home town of Ferrara, confirmed the decision. ^[ccxvi] He walked twenty-eight miles to Bologna, and entered the Dominican priory there.

Savonarola threw himself into monastic life with vigor and dedication. He not only studied Aquinas and Plato but took advantage of clerical access to the Scriptures and they deeply affected him.

His superiors sent him to preach but his lack of experience left a mediocre response from those who heard him.

Savonarola was then transferred to the Priory of San Marco in Florence, the domain of the Medici.

In 1478, prior to his arrival, a cabal of Aristocrats conspired to murder Lorenzo *il Magnifico* (“the Magnificent”) in an effort to topple Medici control which had enslaved nearby cities such as Pisa.

It was organized by the Pazzi family and masterminded by the Captain General of the Papal military, Girolamo Riario. Riario’s qualifications for the position were that he was the nephew of the Pope at that time, Francesco “Sixtus IV” della Rovere, who stood to gain in power and influence if the Medici were ousted from Florence. The Riaros of Savona were banking competitors of the Medici. [\[ccxvii\]](#)

In a scene befitting *The Godfather* or *The Sopranos*, the attack took place during Easter High Mass at the *Duomo di Firenze* (the Cathedral of Florence) on the 26th of April 1478.

A Priest was one of those who wielded daggers that morning.

Stefano da Bagnone was a parish Priest ... who acted as secretary to Jacopo Pazzi, and as tutor to his bastard daughter. ~ Armstrong [\[263\]](#)

Another Priest, Apostolic Scribe Antonio Maffei of Volterra, would aid him. With the moving of Volterra’s Bishop and the discovery of valuable mineral alum, the city was lusted for and conquered by the Medici in 1472.

Francesco Salviati Riario, Archbishop of Pisa, was slated to murder the Medici-appointed Constable of Florence, *Gonfaloniere di Giustizia* (“standard-bearer of justice”) Cesare Petrucci, of the powerful Petruccis of Sienna.

Cardinal Raffaele Riario was a co-conspirator though most claim his part was only a passive one. He, too, was a nephew of della Rovere (Pope Sixtus IV) and was given the Cardinalcy at the ripe old age of 16.

The difficulty in the plot lay in the need to murder both *il Magnifico* and his charismatic brother, Giuliano, who would immediately take over should anything happen to Lorenzo.

In fact, Giuliano was mortally wounded and bled to death on the Cathedral floor but Lorenzo survived the attack because the assassin hesitated long enough for the Medici to avoid a fatal slash.

High Mass was chosen as the venue because it was a Papal plot conducted by both clergy and Italian Aristocrats and it was the only opportunity to get both brothers at the same time.

But once Lorenzo survived, the violation of Catholic services outraged Florentines

Lorenzo de' Medici may not have been Christ-like in his ruling beneficence but it was easy for the citizenry to rally to *il Magnifico* in the aftermath — and rally they did with blood, carnage and lawless ferocity.

Federico da Montefeltro, Duke of Urbino, had promised 600 soldiers to be posted outside of Florence to follow-up and secure the city after the coup but they never materialized.

Archbishop Riario was arrested before he could get to *Gonfaloniere* Petrucci and, along with some *eighty* other “conspirators”^[ccxviii] were tortured and slaughtered; the most high-profile (such as the Archbishop) were stripped of their clothing and hung from windows at the *Palazzo Medici Riccardi*, the Medici family palace. Dead or dying, the bodies were left to bake in the hot Tuscan sun. Some were thrown from the windows of the Palazzo and those who survived the fall were dragged through the city streets, having their flesh ripped from their bodies.

Another key planner was Florentine merchant Bernardo Baroncelli. Baroncelli was able to escape the city and made it all the way to Constantinople. Unfortunately for him, it was no-longer under Byzantine Orthodox rule and Sultan Mehmed II was pleased to send the “criminal” back to the banking master — a gesture of good will, across the span of geography, ethnicity and religion, one Ruling Elite to another.

Baroncelli, too, was hung outside the *Palazzo Medici*.

Jacopo de' Pazzi had traveled for two days, seeking asylum, but was captured and returned where he was tortured through the night of April 29th, 1478 A.D. and hung from the Palazzo the following morning.

Neither of the Priests were spared.

Not until the third of May were the two Priests taken who had attacked Lorenzo. They were found hidden in the Badia [Badia Fiorentina

abbey], which the people would gladly have burnt, for its hospitality. They sliced off the ears and noses of their captives, and then handed them over ... to be hung. ~ Armstrong^[264]

It was into this chaos of lust, ambition and murder that the delicate Dominican, Fra (*Frāter*: Friar, Brother) Girolamo Savonarola was thrust.

After his brush with death witnessing first-hand the murder of his brother, ^[ccxix] *il Magnifico* was hungry for spiritual consolation and the honest sage cleric was eagerly anticipated.

By now, Savonarola was adding skill and experience to his piety and passion. The scholar received a command from his superiors to attend a Chapter-General of the Lombard Dominicans, held in the city of Reggio in 1482, where he distinguished himself amongst notables inside and out of the order.

For Savonarola, the pageantry of Florence was offset by the perversion.

The splendour and prosperity were on the surface; there was moral deterioration beneath. ...

Lorenzo's example served to foster the demoralisation.

The dissolute orgies in which he frequently indulged, and the ribald songs he composed for general use at the Carnival season, ^[ccxx] polished in style but coarse and obscene in sentiment, tended still further to encourage the debased tendencies of the popular mind.

It was no uncommon occurrence for him, after a day spent in public business, and a few hours of discussion on high themes at the Platonic Academy, to sally forth at night into the city at the head of a band of revellers, to sing his "Canti Carnascialeschi," [songs of carnal revelry] and to take part in vicious excesses.

This serious moral degeneracy at work underneath the flashing material magnificence soon struck the eye and heart of Fra Girolamo, as he watched the vivid life of the city from his quiet retreat at San Marco. ~ M'Hardy^[265]

Savonarola's desire for righteousness manifested itself in what he believed were Divine Revelations. These visions of purification would not be

received well either by his Church, nor the Aristocracy. Worse, they made the Prior of San Marco the star: put the star to death and the visions of purification die as well. [\[ccxxi\]](#)

Savonarola had become aware of a secret prophetic instinct, pointing to some peculiar and sacred work for which he was marked out in the designs of the Most High.

Strange visions came to him in his lonely vigils of contemplation and prayer.

The calamities that threatened the Church passed before his gaze; he heard voices urging him to announce the coming perils and to rouse men to repentance and faith.

It was two years, however, ere the way was opened for the delivery of his message.

In 1484 he was sent to the town of San Gimignano, among the hills of Siena, where a people as yet uncorrupted by the loose vices of the time lived, surrounded by beautiful churches, tall towers, and many monuments of medieval art.

There for the first time he ventured to unfold his prophetic programme, and put forth the three propositions which were to form the burden of his preaching all through life: (1) that the Church will be scourged; (2) that it will afterwards be regenerated; (3) that this will come to pass soon.

These points he enforced by constant reference to Scripture, drawing particularly from the Old Testament startling illustrations of the Divine judgments which the evils of society and the abuses of religion must inevitably incur. ...

Circumstances had transpired at Rome which lent additional force to his conviction that some such judgment was near.

Sixtus IV. had died, and it was notorious that Innocent VIII. [Giovanni Battista Cibo], his successor, had owed his election to fraud and bribery.

Instead of the Papal Court being cleansed, as many hoped it might be, the pollution had become worse than ever.

The new Pope had sons of his own, whose advancement he schemed for with unblushing effrontery, while the ecclesiastics whom he drew around himself and raised to the chief dignities were a set of corrupt men whose vices were an open scandal; and by such a pernicious example at the very centre of Christendom, encouragement was given to the already too profligate tendencies of the highly-placed and the wealthy throughout the country. ~ M'Hardy^[266]

If Savonarola was a powerful speaker before, his visions of righteous cleansing now made him a Papal pariah who enraptured his audiences with metaphors drawn straight out of the Bible.

But where Luther, Calvin, Knox and Zwingli (who would rise and flourish less than a generation later) have been mislabeled by Catholic historians as “Reformers”, Fra Girolamo was exactly that — perhaps the only one of his kind.

Savonarola even used the judgments from Revelation for his fiery preaching, though he did not go as far as calling the office of Papacy “Anti-Christ” as the Protestors did.

His sermons during that Lent season of 1491 struck the keynote of his few years' pulpit sovereignty.

In bold, thrilling tones he launched forth against the frivolity, gambling, and impiety of the citizens, the pagan tastes and learned trifling of the devotees of the ancient philosophy, the vices and tyranny of those in power, the slavish subjection of the masses, and the bad lives of the clergy.

He threw scorn on the light supplied by the pagan literature so extravagantly praised, and declared that the Scriptures are the only true guide for the soul.

In opposition to the prevailing tendency to depend on external works and ceremonies, he maintained that salvation comes only through faith in Jesus Christ and the surrender of the heart to His grace.

Here his teaching ran on much the same lines as those afterwards followed by Luther.

It was, however, a moral, not a doctrinal, reform which he set himself specifically to labour for.

He accepted the dogmatic beliefs of the Church, and, unlike Luther, felt no call to attack them.

His one definite aim was to effect a practical purification of the Church and of the private and public life of the people. ~ M'Hardy^[267]

The Easter after Lent (1491) he was called to preach in Florence's "City Hall", the Palazzo Vecchio, before *il Magnifico*, himself. He refrained from giving direct references to specific immorality but charged authorities with creating an Aristocratic tyranny. It was rumored that Medici would have him expelled from the city but he was not.

Savonarola's advancement was recognized and acknowledged by his Order and he was promoted to take over the Priory at San Marco. He then began a dangerous, if somewhat successful game of not acknowledging his benefactor and ruler of the city, Lorenzo de' Medici. Neither personal entreaty nor gold sovereigns in the collection box enticed the new Prior to compromise himself.

In less than a year, Lorenzo would be struck down by an unusual disease that caused infection and eventually gangrene in his leg. On his death bed he was attended by his wife, Clarice Orsini. He was visited by the now-legendary artist whom he had paid to live in his villa (Michelangelo Buonarroti) and he requested last rites from Fra Girolamo.

Later, fanciful accounts depicted the Priest demanding the condition that *il Magnifico* restore freedom to Florence. By these accounts, Lorenzo refused and Savonarola walked from his bedchamber without administering absolution.

However, more accurate accounts comport with the gentle nature of Savonarola, that he adjured Medici to have faith in the mercy of God through Christ. Lorenzo de' Medici was 43 years old.

Lorenzo's son and "heir" to the rule of Florence, Piero, was the flower of arrogant Aristocracy and lacked the smoothness by which *il Magnifico* conned his subjects into being willingly subservient.

If Savonarola believed Giovanni "Innocent VIII" Cibo confirmed his dire predictions of judgment upon corruption, much more so his successor: Roderigo de Borgia and his bastard family.

In his sermons, Savonarola had left the Book of Revelation and began expository teaching from the Book of Genesis. In the two years between 1492 and 1494, he had only gotten as far as the great flood, yet this seemed appropriate for the age. The Priory prophet promised his parishioners that judgment was coming, yet if they sought the mercy of Christ, He would carry them through it.

Circumstance had been brewing that would make it all come to pass.

Eighteen years before, on the Catholic "Feast of Saint Stephen", the day after Christmas in 1476, a cell of three Aristocrats murdered the Duke of Milan, Galeazzo Maria Sforza, over land disputes. His brother, Ludovico Sforza, stepped in to the power vacuum, imprisoning the heir, his seven-year-old nephew, Gian Galeazzo Sforza, who died under mysterious circumstances years later at only 25. In constant fear of retribution, Sforza lobbied France's Charles VIII (the Valois branch of the Anjou "royal" bloodline) to assert an old claim to the City-State kingdom of Naples, by force.

Cardinal Giuliano della Rovere added his voice to Sforza's and recommended Charles drive to Rome and unseat the Borgia Pope who had cheated della Rovere out of the Papacy with blatant bribery of the electoral Conclave.

Piero de Medici arrogantly (and foolishly) let it be known that he sided with Sforza and Borgia against Charles, thereby making himself, and Florence, a target. Bored in his luxury, Charles filled himself with fantasies of expanding his kingdom into Italy, subjugating the Papacy and driving through to the Ottomans.

When Ferdinand I (also known as "Ferrante"), the King of Naples, died on the 25th of January, 1494, against the advice of his generals, Charles

attacked and began working his way southward.

By the end of September of 1494, Charles was not much more than a month away from the gates of Florence, while Savonarola continued to slowly preach his way through Genesis, finally arriving at the passage — *And behold, I Myself am bringing floodwaters on the Earth, to destroy from under Heaven all flesh in which is the breath of life; everything that is on the Earth shall die.*

But I will establish My Covenant with you; and you shall go into the ark — you, your sons, your wife, and your sons' wives with you. ~
Genesis 6:17-18

At first, Florentines sided with Charles, but as reports arrived of the French army raping and looting each conquered city (as was typical of any army at any time in history), fear and dismay took over.

Piero de' Medici's arrogance quickly turned to cowardice and he hurried himself to meet Charles and strike terms. He was commanded to immediately turn over all border fortresses and pay 200,000 florins (about \$30 million) and received nothing in the way of a guarantee that the French army would not sack Florence!

In fury, Florentines ousted the Medici, sending Piero through Bologna and into Venice for refuge. They organized a new delegation to undo his cowardly settlement and made the unorthodox decision to include the Prior of San Marco who, equally unorthodox, agreed to go.

Negotiations continued with Charles until he entered the city on November 17th of 1494.

Savonarola played Daniel, calling Charles his Cyrus: used to judge and cleanse the Babylonian enemies of God.

The Florentine delegation bargained for new terms and Charles bristled in pride, preparing to hold the city to the original Medici gifts. However the power of the Prior's preaching had teeth behind it; Florence was armed and determined not to be plowed aside and enslaved.

Charles agreed to the new terms:

- * Piero remained in exile (not to return as a French vassal).
- * The tribute would drop to 120,000 florins (about \$16.5 million).
- * Once the French campaign was concluded, Florence would receive back her defensive castles.

The success of the renegotiation was a testimony to the power of Florence and the presence of the Prior of San Marco, Girolamo Savonarola.

Upon leaving Florence, the French troops ransacked the *Palazzo Medici*, taking all of the priceless art, sculptures and wealth carefully accumulated by the power-broking bankers.

But the citizenry was left unmolested; an exceptional accomplishment achieved in no small part by Girolamo Savonarola.

Savonarola's City

With the Medici ousted by war (as the prophet Prior had presciently predicted), order needed to be built out of the chaos.

However, no one knew how to re-build the republic. The Medici had controlled in autocratic tyranny for too long. An attempt at a Constitution was a failure filled with opportunities for a return to slavery.

A young Florentine would later make a name for himself regarding the “science” of “politics” but Niccolò Machiavelli was only 25 at this time and not yet immersed in governance.

The Prior of San Marco watched intently from the sidelines. He was well-studied in classic forms of citizen-government from direct democracy to representative republics.

Accordingly, on the third Sunday in Advent of this same year 1494, he began to speak out on the public questions of the hour, and in doing so he assumed the authoritative tone of a lawgiver directly inspired by God. In his sermon on that day, and the other sermons that followed, he made it evident that he had studied matters of politics to some purpose, and that he had a surprisingly clear grasp of political principles.



Girolamo Savonarola, Prior of the Dominican Convent of San Marco in Florence, by Moretto da Brescia, 1524.

(Wikimedia Commons) *Discussing the respective merits of monarchy and republicanism, he declared monarchy to be the best form of government when the monarch is a good man, but when the monarch is a bad man the worst form possible.*

“In Italy, and especially in Florence,” he said, “where both strength and intellect abound, where men have sharp wits and restless spirits, the government of one could only exist as a tyranny. ... The only

government that can suit us is the government of the citizens, and one in which all have a share.”

*He warned the Florentines against electing one man as chief to domineer over all the rest. He told them to purify their hearts, give heed to the common good, forget private interests, and assured them that if they reformed the city in this earnest temper it would become more glorious than ever yet it had been, and they should begin the reformation of all Italy, and spread their wings over the earth to reform all nations; and breaking out into prayer, he cried, **“Open, O Lord, the heart of this people, that they may understand those things which are in my mind, and which Thou hast revealed and commanded.”***

~ M’Hardy^[268]

Savonarola recommended Florentines swallow their pride and adopt the Venetian Grand Council model of representation. The recommendation was adopted by the *Signoria* (an association of Florentine merchants which handled the bureaucracy of State previously for the Medici) with surprisingly egalitarian qualifications.

Presaging the work of Calvin in Switzerland by a little under half a century, ^[ccxxii] the new government in Florence was guided by Biblical morality and equally distanced from the corruption of wealth and Aristocracy through decentralization and the checks and balances of multiple bodies across the executive, legislative and judicial processes.

So elaborate was ...the ... system of government in Florence, and so curiously contrived ... that the complicated structure is most difficult to understand.

The new system was less elaborate, but so many of the old names and old offices were retained, that it is still somewhat difficult to follow and fathom it.

The Great Council, however, instituted by Savonarola, and consisting nominally of all the citizens of Florence, in reality embraced but a small number of them.

*It was not, as in Venice, confined to persons of noble birth, but to the class of citizens entitled **benefiziati**.*

*These **benefiziati** were, as their name implies, a class already distinguished among their neighbours.*

*To become one of them it was necessary to have been elected to some civic office, great or small; the privilege descended to sons and grandsons only, so that the entire body consisted of the **seduti**, or those who had actually sat in some chair of magistracy, and the **veduti**, those who without acting had been seen, or elected to similar office — and their immediate descendants.¹*

Thus it will be seen that the large democratic conception of a council of all the people dwindles at once into reasonableness and practicability, and that in reality it was to the judgment of select and experienced men, already aware, in their own persons, or in those of their fathers, of the risks and conditions of rule, that power was given.

*In a population of 90,000 there were but **3,200 beneficiati**, still a very large Parliament certainly; but this body was again **sterzato**, or divided into three sections, each division holding office for six months in turn; and no man under twenty-nine was eligible for the Great Council.^{[[cexxiii]]}*

*Another smaller body, composed of citizens of not less than forty years of age, called the **Ottanta**, or eighty, were appointed at the same time to form a kind of Second Chamber, Senate, or House of Peers, and the old Executive, the **Signoria**, who bore office but two months at a time, were still retained as the apex of all.*

The rules of this hierarchy are strange enough to modern eyes, and embody a complete reversal of our parliamentary customs.

*In Florence, under the new regime, the **Signoria** proposed, the Ottanta discussed, the Great Council, or House of Commons, voted only, in silence.*

The last was the final tribunal in all questions of government, but its members were only permitted to speak by a special call from the

***Signoria**, and never against a measure proposed; notwithstanding that it was their all-powerful vote which decided everything — a very strange and apparently cumbrous arrangement.*

Still more strange, however, was the mode in which all the laws passed by these three states of the realm were really introduced.

*It was Savonarola from his pulpit in the **Duomo**, or in the church of San Marco, who first laid them before the eager city.*

*Without abandoning his own sacred subjects, without for a moment giving up his high position as a prophet and messenger of God, this extraordinary man set forth his scheme of taxation, his proposal for a general amnesty, and, perhaps most important of all, his plan for a final court of judicial appeal against the sentences of the **Otto**, the Florentine bench, so to speak, who were the supreme judges of all cases, both political and criminal, banishing, imprisoning, and confiscating at their pleasure, without any check upon their proceedings. It is scarcely possible to imagine a more curious state of affairs.*

*The preacher propounded these laws with all the consciousness in him and about him of a divine inspiration; the people listened — the great mass of them, I suppose, as thoroughly convinced that God had spoken by His servant, as was that humble yet bold servant himself — while the judicious no doubt pondered, and the states men criticised. ~
Oliphant^[269]*

Savonarola's pressing for a right of appeal for those accused of wrongdoing was truly inspired, evidence of his exceptional learning and insight.

On [a] point of considerable importance Savonarola exerted his influence the establishment of a right of appeal in the case of political offences.

In the Council for dealing with such offences the ancient statute required a majority of two-thirds 'ere a heavy sentence could be pronounced.

*This was what was styled the Law of the Six Beans the **Sei Fave**, beans being the means by which voting was conducted in Florence.*

Savonarola's fear was that a court so small, the members of which, moreover, were changed every few months, might be liable to impulses of party feeling and betrayed into acts of injustice towards political opponents; and by advocating a right of appeal he endeavoured to avoid that danger. ~ M'Hardy^[270]

If one digs deep enough through the secularized re-writing of American history, one can find a Christian rebellion against feudal autocracy evinced in the Revolutionary War by the phrase, "No king but King Jesus!"^[271] A case can be made for the phrase originating from the Evangelical Dominican of Florence.

We have seen how, in those exciting months at the close of 1494 and the beginning of 1495, the Florentines of all ranks had put themselves under his guidance and accepted his leadership as the messenger of Heaven in the framing of their laws. ...

It was a bold idea, and there was boldness also in the steps taken to carry it out.

The first announcement of it gave rise to an extraordinary exhibition of enthusiasm. It was in one of his early political sermons from the Book of Haggai, during the Advent of 1494.

Discoursing on the preference which some might be imagined to entertain for a monarchical form of government, and holding his audience for a while in suspense, the preacher exclaimed, "Well, Florence, God is willing to satisfy you, and to give you a Head, a King to govern you."

"This King is Christ."

"The Lord will govern you Himself, if you consent, O Florence. Suffer yourself to be guided by Him. ..."

"Take Christ for your Master, and remain subject to His Law."

Then, after enlarging on the spiritual and temporal wealth and the mighty influence for good over Italy and other nations which the

acceptance of such Divine sovereignty would bring, he clinched his appeal by a direct and thrilling challenge: “Florence, Jesus Christ, who is King of the universe, has willed to become your King in particular. Will you have Him for your King?”

*The multitude, swayed by one irrepressible feeling, burst into a great shout, **Viva Gesu Cristo nostra Re** [“Long live Jesus Christ our King!"]; and the exclamation in which they thus proclaimed Jesus Christ as the Monarch of their choice became the watchword of the new order of things. ~ M’Hardy^[272]*

The clouds of resistance to the Prophet of Florence began to show when, displeased at the ouster of his fellow Ruling Elite (the banker Medici), Pope Alexander VI ordered Savonarola to preach in Lucca for the Lent of 1495.

The Signoria demanded a recall of the Papal decree and an astounding complication forced Roderigo de Borgia to do so; Charles VIII was now at Naples threatening to drive through to Rome and the humble Dominican Friar was now his friend and ally. Desperate to ameliorate the Frenchman in any way possible, Borgia rescinded the decree!

However, Roderigo de Borgia still greatly feared being ousted by the French. Putting on the mantle of “the Vicar of Christ”, he scoured Italy and Europe for Aristocrats fearful of losing their wealth and lands to Charles, using the Medici bankers as his selling point.

Alexander was able to recruit Ferdinand of Aragon (who was also King of Sicily at the time), Holy Roman Emperor Maximilian I and Ludovico Sforza, Duke of Milan and Venice.

Even the Welshman Harri Tudur, who had crowned himself “Henry VII”, King of England and Ireland (after he and his army routed and killed the reigning Plantagenet, Richard III, in 1485), joined the cause for the Holy Father against the French.

Ostensibly, what historians prefer to call “the League of Venice” was built to stop the Ottoman Empire but it’s more common name, “the Most Holy League”, expresses its true purpose; to put force of arms behind the Borgia Pope’s reign of corruption.

At Fornovo di Taro in the province of Parma, the “Most Holy League” was able to rebuff the French but at a 2-to-1 loss of life.

Charles threatened to take his frustration out on his ally, Florence (whose new Republic refused to join Borgia’s “Holy League”) but Savonarola intervened, personally. The Prior rebuked the king for failing to cleanse the Vatican as was his Divine appointment, given by the Dominican prophet.

[\[ccxxiv\]](#) Again, Florence was spared the ravages of war.

But Piero de’Medici remained lurking outside the city like a jackal, waiting for the opportunity to take back what he felt his family rightfully stole. He had attached himself to the trains of Charles’ army hoping that the Frenchman would re-install him. When that didn’t “pan out”, he appealed to his fellow Italian Aristocrats under the Borgia Pope and an attempt was made by the “Most Holy League” but it, too, failed. [\[273\]](#)

The Papacy of Alexander VI was most imperiled by the incursion of Charles VIII [\[ccxxv\]](#) because Roderigo de Borgia originally approved of Charles taking Naples by force but then reneged.

This put Florence, led by Fra Girolamo Savonarola square in de Borgia’s sights; a powerful city-state that had ousted the Vatican’s bankers from ruling her. Worse, a lowly Dominican convent Prior was daring to claim that Alexander’s “indiscretions” were cause to have him renounced from the Chair of Saint Peter!

It was in July of 1495 that the Pope summoned the Prior of San Marco, but smoothly, in a conciliatory fashion. Florentines who actively protected their friar (the *Frateschi* — the “monk followers” or “friar’s brethren”), felt he required an armed guard just to move about in the city. They were not about to allow him to be lured to Rome where he could be harmed either *en route* or under “examination”.

Just a few decades earlier, in 1414, the Rector of the University of Prague, Father Jan Hus, had been summoned to the Council of Constance for the same “crimes” of using the Bible to denounce the wickedness and corruption of the Church. He was given a writ of Safe Conduct by Holy Roman Emperor Sigismund of Hungary. However, Sigismund was pressured by Rome to betray his own written word in order to put Hus into

the hands of the Inquisition. Fearing for his soul, he did just that and the guards who escorted Father Hus were the same ones who arrested him when he arrived in Germany. He refused to recant either his Bible-based preaching of the Gospel nor his accusations against his superiors and he was imprisoned, abused, defrocked and eventually burned alive on July 6th 1415. [\[ccxxvi\]](#)

The *Frateschi* were not about to let that happen and they convinced Fra Girolamo to respectfully petition an extension (which, as far as they were concerned, was indefinite), which he did.

As the year rolled into 1496, the Spring Equinox brought the “Carnival” with its expected debauchery to include assault and robbery in the guise of “taxation”. Young ruffians would bar through-ways with poles and demand a “pole-tax” or “toll” for innocent citizens to pass on.

Savonarola’s response was nothing short of miraculous, if not particularly shrewd. With the Dominicans of San Marco helping him, he organized the youth of Florence as a counter-army (though one without any brute force behind it). The secret was to treat the youngsters with the respect of adults and imbue them with purpose. It was so successful that Savonarola’s enemies began mocking Florence as a city run by children and led by religious fanatic. [\[ccxxvii\]](#)

Checked by the good will surrounding San Marco’s Prior, Pope Alexander tried a different tactic; one that worked very well for him in the past. A secret emissary was sent to the Dominican to offer him a Cardinalcy.

Although the offer was not well-recorded, the response is.

During his sermon on the 20th August in 1496, Fra Girolamo mentioned (seemingly in passing) that he sought neither hat nor mitre and that the only red he wished to wear was the red of his own blood in martyrdom.

Unfortunately for the Prior, this grandiose statement would be brought to a terrifying reality; more so than he was prepared for.

Emboldened by his success, Savonarola then capitalized off of backlash from the Medici excesses.

After Lorenzo survived his assassination attempt, he shored up his popular appeal with lavish parties and festivals for the city, which often devolved into “merry-making” of a debased nature.



Venice Carnival 2019, TravelTriangle.com This included — ...*the tradition of Carnival, when it was customary to wear masks and eat, drink, and commit lewd acts.*
~ Reis^[274]

To be sure, the tradition of “Carnival” was neither a Florentine nor Medici invention but it most certainly was an Italian Catholic one. It is (still exists to this day) organic to the works-based paganism that masquerades (no pun intended) as Christianity.

Prior to the ritual “sacrifices” of “Lent” there is a counter-ritual of debauchery that has been “earned” beforehand. Before the restriction of eating meat there is a deep indulging of any desire of the flesh made safe and anonymous by disguise.

In February Italy is invaded by masks, confetti, colors and lights that build a very exciting and unique atmosphere. It's Carnival time! A

tradition that has ancient roots and has become a long-awaited ritual of the year where history and fun intertwine.



Venice Carnival 2019, TravelTriangle.com *Carnevale*, also known as carnival or mardi gras is celebrated 40 days before Easter, a final party before Ash Wednesday and the restrictions of Lent. The name is said to derive from the Latin “*carnem levare*” – “take away the meat”, which in antiquity was used to indicate the banquet held the last day before the period of abstinence from meat. A huge winter festival celebrated with parades, masquerade balls, entertainment, music and parties, where the disguise becomes the protagonist, allowing anyone to pretend to be whomever they wish to be for a few days.

Italy's most famous carnival is held in Venice, where it was first recorded in 1268; masks have always been the main characteristic of the Venetian Carnival. ... [it is] characterized by unrestrained enjoyment of food, alcohol and sensual pleasures, a temporary opportunity for the lower classes to overturn norms... ~ Vasilescu^[275]

This is the time when the whole city gets into the festive mood and celebrate like there is no tomorrow. ...

The extravagant Venice Carnival is indeed a legacy that's been around since 13th century. Though there was a time when a ban was imposed on masks and the carnival, during the Austrian conquest in 1798, the festivity was brought back in 1979. ~ Bura^[276]

“Carnivals” of anonymous pagan / Satanic ritual orgy sex were reported on in 2017 by the New York Post as occurring in New York City and Los Angeles with such notables as actress Gwyneth Paltrow and “comedian / talkshow host” Bill Maher^[277], ^[ccxxviii] in attendance. Maher was born to a Jewish mother but raised in his father’s Catholicism^[ccxxix] and is best known for mocking Christianity with “documentaries” like *Religulous*. From 1993 to 2002 he hosted the inversely-named “Politically Incorrect with Bill Maher” in which he took his far-Left political correctness to its logical end of humorless non-sequitur banality.^[ccxxx]

Another proclivity of Lorenzo de’Medici was to spend his copious banker’s wealth as a “patron of the arts”, paying such notables as Sandro Botticelli, Leonardo da Vinci and Michelangelo Buonarroti to live in his villa and do nothing but ply their trade.

Seeking to please their benefactors, such artists would use a person close to the patron and elevate them in representation of an important religious figure.

As we’ve already seen, however, the more “thankful” the artist (paying your way as an artist was difficult then as it is today), the more likely they were to throw caution and reverence to the wind to please their sponsor, such as depicting murderous playboy Cesare Borgia as Jesus Christ.

This practice was made even worse when the subject was a desirable female.

Sometimes the “art” was the idea of the artist, others they were pressured by their patron with certain expectations that the “art” would play the game of being “classical” or “sacred” yet pushing the boundaries of propriety with nudity and suggestion.

For the time being, ... the distinguished Friar remained the dominant power [in Florence, despite the growing influence of his enemies]. He had his eye and his hand on the leading movements in the city.

He secured from the Signory more effective regulations for the improvement of manners.



Agnès Sorel, the mistress of French King Charles VII, depicted as *La Verge amb el Nen* ("The Virgin with the Child") painted by Jehan Fouquet in the right wing of *Melun Diptych*, the Notre-Dame Cathedral in Melun, France; (circa 1455).

Wikimedia Commons [\[ccxxx\]](#)

Through [devoted subordinate] Fra Domenico [da Pescia] he perfected the organisation of the children, drilling them into a sort of police force or sacred militia, whose duty it was to protest against all indecencies, reprove vice, and report on any flagrant criminalities which they might observe.

There can be little doubt that those boy-police were betrayed into occasional excesses of zeal. Their methods must often have seemed inquisitorial and impertinent, and murmurs of complaint were sure to arise.

Yet on the whole it is clear that the good effect of the movement amongst the young was warmly recognised by the general body of honest and well-disposed citizens. It presented a favourable contrast to the irreverent and licentious tendencies which had hitherto been so patent.

As the Carnival again approached, Savonarola resolved on a demonstration of an unusually imposing character.

He would celebrate the festival with a still more complete reversal of its profane revelries than on the previous year. Florence should be called upon to make a full and solemn sacrifice of her vanities.

Accordingly, for several days the youthful disciples of the Friar were sent round the city in companies, visiting from door to door, carrying with them baskets, and calling for the surrender of all articles which might minister to luxury, frivolity, and empty show; and on every house where their demand was met they pronounced a benediction.

In this way they collected an enormous number of objects usually associated with the giddy levities and self-indulgent pleasures of existence masks, wigs, and masquerading costumes; copies of loose songs, books of amorous poetry, romances and licentious tales; ornaments and trinkets of all kinds; perfumes, cosmetics, mirrors, veils, and false hair; flutes and guitars; cards, dice, and gaming-tables; pictures of the nude, portraits of popular beauties, indecent works of art.

These were borne with great glee to the Piazza della Signoria, and piled up, tier above tier, on a huge octagonal pyramid of wood which had been erected there.

Then on the closing day of the festival an eager throng filled the Piazza.

The thousands of children, who had marched in procession through the streets collecting money for the Good Men of San Martino, were gathered in the central space; and while their hymns rose to the sky, and the trumpets sounded and the bells rang out, the mighty pile was set ablaze, and in whirling smoke and crackling flame its mass of miscellaneous contents was reduced to ashes.

Such was the Burning of the Vanities. ~ M'Hardy^[278]

With the rare, obscure exception such as the likes of Rev. George M'Hardy's account, nearly all "historians" and "biographers" depict Girolamo Savonarola's "Bonfire of the Vanities" as a fanatical burning of precious art and books, completely devoid of proper historical context. How different do we see them^[ccxxxii] when the items are gambling materials, pornography and orgy costumes?

For instance, the "secular" and "objective" Smithsonian (an institution considered the ultimate authority in both "art" and "science") blasted only last year —

A Fanatical Monk Inspired 15th-Century Italians to Burn Their Clothes, Makeup and Art

He told Florentines the apocalypse was coming, and to save themselves through self-censorship.

On this day in 1497, a Dominican friar named Girolama Savonarola had a bonfire.

What was lost? It was the 15th century, so it's hard to know exactly, but "artworks, books, cosmetics, dresses and much more were burned," writes History.com. According to historian David M. Reis, "sinful objects were collected for months leading up to the ritual, and on the day of the bonfire itself, Savonarola's followers adorned themselves

with white gowns, garlands and red crosses and went door-to-door collecting objects for burning. An enormous pyre was erected in the Piazza del Signoria and it was surmounted by an image of Satan. Representatives of the different Florentine districts symbolically lit the pyre, obliterating the objects of vanity.”^[279]

It may seem as if Jesuits secretly control the “journalism” that explains “art” and “science” to us but it’s only as coincidental as the similarity in the logos.



Smithsonian



In reality, the “Bonfire of the Vanities” was an unprecedented victory of Christian morality upon a city owned and run by debauchery as citizens willingly turned over prurient “art”, graphic stories, pornography, masks, wigs and cosmetics,^[cxxxiii] all to be destroyed.

Even one of il Magnifico’s artists rebelled and donated the works of his hands that, deep down, had displeased him.

Interestingly enough, Savonarola found an ally in the prominent Renaissance artist Sandro Botticelli.

Botticelli even volunteered his own paintings for burning by the prophet.

It is perhaps difficult for a twenty-first century mind to conceive of an artist supporting the destruction of art — and the notion is made even

stranger by the fact that the Medici were among Botticelli's most important patrons.

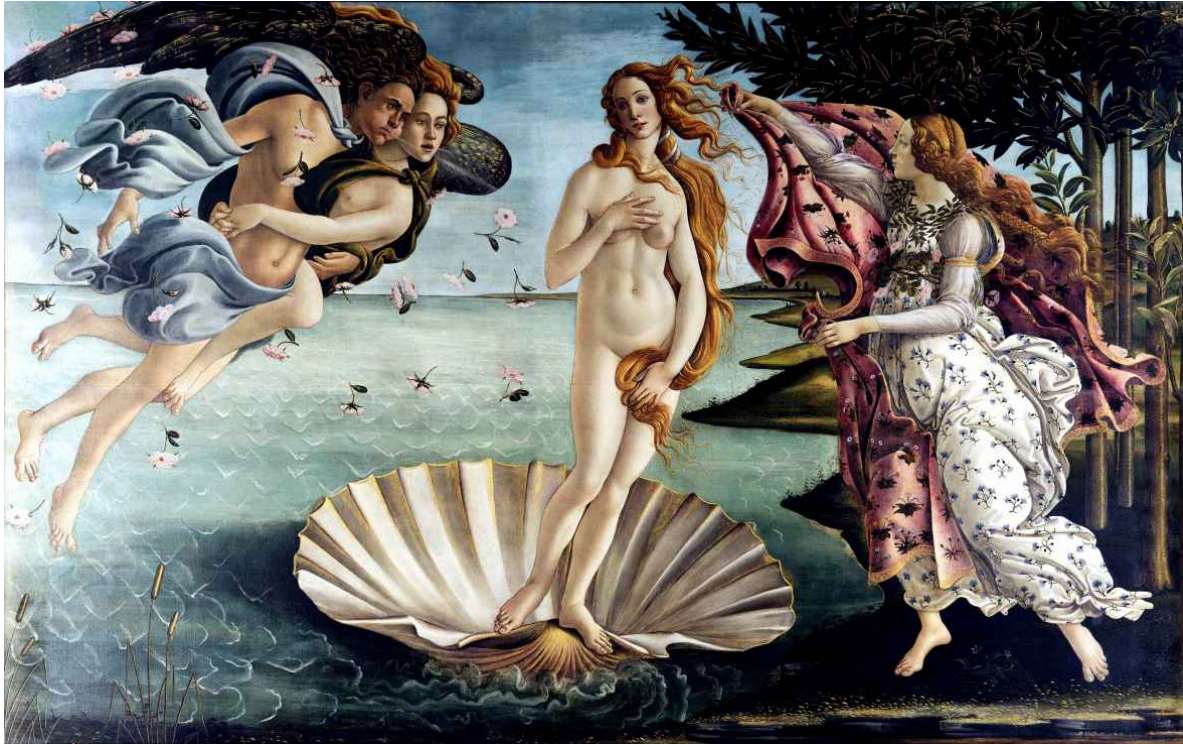
Botticelli's famous works **Birth of Venus** and **Primavera** were both commissioned by the Medici.

Botticelli's willingness to sacrifice his own works of art and his deep support for the prophet demonstrated the intensity of Savonarola's influence and the sense of urgency that the approaching millennium created.

The preservation of the spirit was far more important to Savonarola than temporal distractions ever could be.

Botticelli was, in fact, a staunch supporter of Savonarola. His studio was used for clandestine meetings of disciples and sympathizers following the prophet's death. Botticelli painted two images that are based on apocalyptic sermons given by Savonarola: the **Mystic Crucifixion** and **Mystic Nativity**. The **Mystic Crucifixion** simultaneously depicts the destruction of Rome, or Babylon, and Florence as the New Jerusalem (Court, **Approaching the Apocalypse**, 97). The **Mystic Nativity** was painted in 1500-1501, a significant date for a millenarian such as Botticelli, and is based on Savonarola's **Compendium of Revelations** and his 1496 Assumption Day sermon (Hatfield, **Mystic Nativity**, 96-98). ~ Reis^[280]

The behavior of Botticelli may raise the eyebrow of Smithsonian favorite Doctor David M. Reis (who took his Jesuit Bachelor's from Santa Clara to become a Professor at the *public* University of Oregon), however the full context renders what happened in Florence not just clear but nothing less than miraculous. ^[ccxxxiv]



Birth of Venus (goddess of love / lust), by Sandro Botticelli under commission from Lorenzo de' Medici.

M'Hardy goes on to note that, although Fra Girolamo had a resounding success in “ruining” Carnival that year, it was not because he was on a “Crusade” against art or the written word. In fact, the Prior of San Marco single-handedly saved the Medici library (which, along with the rest of the estate, had been impounded by the Florentine government upon ousting of the banker Elites) from being auctioned and dispersed across the Aristocrats of Italy.

M'Hardy also notes that Botticelli was not the friar's only gifted artist devotee.

[Savonarola] was the counsellor and inspirer of many artists, and his influence over them was great. He founded a school of design in his own convent, and one brother, the painter Fra Bartolommeo della Porta, was his close and devoted friend.

Outside the convent not a few of the most distinguished artists were to be reckoned more or less distinctly among his followers Sandro Botticelli, Lorenzo di Credi, Luca della Robbia, and [Pietro] Perugino; the architect Cronaca [Simone del Pollaiuolo known as “the

Chronicler”], the sculptors Baccio da Montelupo, Ferrucci, Baccio Baldini, Giovanni Carniola, Michael Angelo.^[281]

Although the endless biographers and historians who have gushed upon Michelangelo Buonarroti have obliterated the fact that he was frequently on a bench in front of the Dominican each Sunday morning, M’Hardy adds of him — *The last of these, and the greatest, was one of his constant hearers, and afterwards, in old age, that supremely gifted master in the domain of art sought edification in reading and rereading the sermons of the preacher who had taken a strong hold on his reverential regard.*^[282]

In May of 1497 a *Signoria* (the governing body of Florence) was elected that was pro-Medici and anti-Savonarola. This was not in the best interest of the common citizen but the friar’s enraged enemies (“*Arrabbiati*”: “the angry”) had the financial backing of Rome and her bankers.

The pendulum now began to swing against Savonarola, empowered by the inability of Florence to maintain his high moral standard.

Against the enforcement by formal enactments and prohibitions of a high-pitched and austere morality upon a people neither by native temperament nor by training prepared for it, the reaction was sure, sooner or later, to come. It’s coming was now evident in the accession to political influence of the great Friar’s opponents ... ~ M’Hardy^[283]

On Ascension Day on May 4th in 1497, the Prior’s sermon was interrupted by an assault from his enemies and he had to be protected by the swords of his followers (slandered as “*Piagnoni*” or “wailers” in contrast to the Carnival revelers).

Seeing this as his opportunity due the Dominican’s weakness, the shrewd and ruthless Borgia Pope immediately issued a Brief of Excommunication which arrived in Florence on the 18th of June in 1497 and was read throughout the community. However, it was not addressed to Savonarola, himself as he was no-longer recognized within the “Catholic Communion”.

Until this point, Father Girolamo Savonarola was a good and dutiful Priest who had not openly rebelled against Rome or his Dominican superiors but faced with choosing to continue or give up his visions of “cleansing” both of his religion and his people, the Prior chose to drive on.

*He wrote in great haste an **Epistle against the Surreptitious Excommunication**, addressed not to the Pope, but to “all Christians, beloved of God.”*^{[\[ccxxv\]](#)}

In that letter he reasserted his mission as God’s messenger to announce the tribulations which were to fall on Italy, and especially on Rome, for the removal of evils and the renovation of the Church; and then he proceeded to argue that the excommunication was invalid because it was based on misrepresentations, and put forth with an evil intention in opposition to God and the truth.

He had never, he affirmed, been disobedient to the Holy Roman Church, nor to the Pope, nor to any Superior of his, down to that present hour. “For we ought to obey our Superior in so far as he holds the place of God; but he does not hold the place of God, and is not our Superior, when he commands what is contrary to God. Accordingly, it has happened that in such a case as this I have not obeyed, knowing that neither God nor the Church wishes me to obey in things that are contrary to their commands.” ~ M’Hardy^{[\[284\]](#)}

In the end, however, as long as Savonarola was ordained Catholic clergy he was subject to Roman authority.

It was now, in June of 1497, that Juan de Borgia was murdered, having his throat cut and then repeatedly stabbed for good measure before being thrown into the Tiber. Such savagery bespoke of an emotional motive and his brother Cesare remained the most likely culprit, carefully protected by civil authorities from prosecution.

In August it was discovered that a cell of rich Aristocrats and merchants were planning to sabotage the city in preparation for the Holy League to reinstall Piero de’Medici. The Council of the Eight passed judgment to the Signoria who decided that all five — Lamberto dell’Antella, Niccolo Ridolfi, Lorenzo Tornabuoni, Giovanni Cambi, Gionozzo Pucci and 75-year-old Bernardo del Nero — should be put to death by beheading. Appeal was lawfully made for the Greater Council to review the judgment but it was too sensational to risk and the Council allowed the decision to stand. Savonarola has been criticized by “historians” for not appealing for mercy on behalf of the traitors but, had they succeeded one can just imagine the

punishment the Medici prince would've enacted upon Florentines from the tips of "Holy League" halberds.

The Signoria repeatedly appealed to the Roderigo "Pope Alexander VI" Borgia to reinstate their most dear Dominican. Through an intermediary, Borgia let it be known that absolution could be *purchased* for five thousand crowns (approximately \$130,000). Savonarola's conscience couldn't bear to allow the transaction to go through.

The Duomo remained silent for the remainder of the year. When it became obvious that Alexander would not rescind his Brief of Excommunication, the Prior finally stepped up in open defiance and preached three services on Christmas Day, 1497. Each time the pews were filled with adoring Florentines.

In a February of 1498 sermon, Savonarola reaffirmed his conviction that he was Divinely-appointed to preach judgment and cleansing but he was backing himself into a corner and his enemies knew it. He was now being pressured to prove his Divine appointment with a miracle.

A second trap was in his ordination. Although Fra Girolamo skillfully made the case for disobeying an authority that was in rebellion against Almighty God, Catholic canon made no such distinction. In fact, just the opposite is the case. As the Jesuit Fourth Vow of Extreme Unction is reputed to demand of each adherent — *I do further promise and declare, that I will have no opinion or will of my own, or any mental reservation whatever, even as a corpse or cadaver (**perinde ac cadaver**), but will unhesitatingly obey each and every command that I may receive from my superiors in the Militia of the Pope ...*

Girolamo Savonarola tragically proved beyond question that it is impossible to "reform" the Roman Catholic Church. This lesson would be taken to heart in less than 20 years' time by fellow "protesting" clergymen.

Sensing that Florentines were becoming uneasy in direct defiance of the Vicar of Christ, the friar pushed even harder. At the culmination of the 1498 Carnival he said Mass and adjured Heaven to strike him down if he were in any way misrepresenting his Divine Commission. He then orchestrated a Bonfire of the Vanities even greater than the previous year.

Borgia, too, stepped up his rhetoric stating that an Interdiction would be placed upon the city until the “son of Perdition”^[ccxxxvi] was placed under arrest and / or delivered to Rome.

Savonarola responded in a sermon that, if he were the “son of Perdition”, at least he kept neither harlots nor concubines and his “children” were those of the Spirit who heard the Gospel and harkened to it.

Determined to rid his Church of its scandalous Spaniards, Savonarola now played his ace: he appealed to the Catholic kings of Europe to convene a General Council on the competency of Roderigo de Borgia to sit as the Vicar of Christ.

It was not as outlandish as it seems. Alexander VI already had powerful enemies such as Cardinal Giuliano della Rovere whom he had pushed aside with trickery and corruption for the Chair of Saint Peter. The kings of Europe lived notoriously licentious lives yet, in comparison to the Borgias, even they were aghast.

Unfortunately, spies of Borgia’s ally, Ludovico Sforza, Duke of Milan, intercepted Fra Girolamo’s dispatch to the French Court and it was smuggled to Rome where Pope Alexander VI now determined to have the Dominican put to death, but not in a way that openly showed his hand.

In the hopes that he would not stand alone, Savonarola now assailed Alexander as Antichrist^[285] and stated that de Borgia’s allies were in league with Satan.^[286]

The friar even went as far as to —

*...attack the authority of the pontiff himself by saying that the Pope can make mistakes (**può errare** [“may err”]) and consequently can be deposed...*^[287]

In his novel of historical fiction, Mario Puzo of *Godfather* fame colored it thus:

In the Roman countryside, rumors grew like weeds. And it was said that Providence had exacted the price of Juan’s [de Borgia] life because the wicked Borgia brothers, as well as the Pope, had each bedded Lucrezia.

...Savonarola began to preach with new fervor about the “evil that will befall the followers of the false Pope.”

Seemingly unfazed ... Pope Alexander was considering a number of suitors for his daughter. Of all, Alfonso of Aragon, son of the king of Naples, seemed the most desirable.

Alfonso was a handsome young man, tall and blond, with a pleasant, easygoing manner. Like his sister, Sancia, he was illegitimate, but his father had agreed to make him duke of Bisceglie, to give him added income and status. Even more important, Alfonso’s family’s relationship to Ferdinand would unite the Pope and the Spanish king, giving Alexander a tactical advantage in his disputes with the barons and warlords south of Rome. ^[288]

Calling the Pope a flawed Antichrist and his allies servants of Satan was language that would not be lost upon an Augustinian monk in Wittenberg, Germany two decades later.

After a relatively short ministry of fiery, emotional preaching, it was not an indiscretion of the Prior’s that precipitated his downfall but that of one of his followers.

The entry from Britannica is surprisingly compassionate towards the man other modern “secular” sources call a “fanatical book-burning pariah”.

The imprudence of the most impassioned of his followers, Fra Domenico da Pescia, brought events to a head.

Fra Domenico took at his word a Franciscan who had challenged to ordeal by fire ^[cxxxvii] *anyone who maintained the invalidity of Savonarola’s excommunication.*

The Signoria and the whole population of the most civilized city in Italy greedily encouraged that barbarous experiment, as it alone seemed to promise a solution of an insuperable problem. Only Savonarola was dissatisfied.

The decree, which assigned to the ordeal Fra Domenico himself and a Franciscan, declared the loser whichever might withdraw or even vacillate.

In fact the Franciscan failed to appear and so the ordeal did not take place. Savonarola, victorious by the terms of the decree, was blamed for not having achieved a miracle.

The following day the rabble led by the Arrabbiati [“the enraged” enemies of Savonarola] rioted, marched to San Marco, and overcame the defenders. Savonarola was taken like a common criminal together with Fra Domenico and another follower.

After examination by a commission of his worst enemies and after savage torture, it was yet necessary to falsify the record of the inquiry if he was to be charged with any crimes. But his fate was settled.

The papal commissioners came from Rome “with the verdict in their bosom,” as one of them said. After the ecclesiastical trial, which was even more perfunctory, he was handed over to the secular arm, with his two companions, to be hanged and burned. The account of his last hours is like a page from the lives of the Church Fathers. Before mounting the scaffold he piously received the Pope’s absolution and plenary indulgence. [\[289\]](#)

How did Florence so suddenly and viciously turn against her favorite preacher?

Roman Catholic Priest Gregory Elder, Professor of History at a *public* college in California has a different account but can perhaps explain what happened as a wild swing of emotion.

Pope Alexander VI, of the House of Borgia, tried to ignore Savonarola’s frequent tirades against the [C]hurch’s faults. The crimes of the clergy was a sensitive one for the [P]ope, perhaps because he holds the record as the [P]ope with the largest number of mistresses and children, one of whom he made a [C]ardinal. The [P]ope summoned Savonarola to Rome but he simply refused. When Savonarola persuaded the Florentine not to join the [P]ope in a war, however, the [P]ontiff had endured quite enough and excommunicated the Priest.

But it was not the [P]ope nor the French that undid the strict preacher. The affluent Florentine merchants began to chafe at all the new

restrictions. Cloth merchants, tailors, jewelers, confectioners, and actors all saw their income drop. And the Florentine love of wine is remarkable even today. It was a friar from the rival order, the Franciscans, who began to call Savonarola out. The thundering preacher challenged the friars who challenged him to a trial by fire, a bit of jurisprudence not seen in four centuries. On the appointed day, the city gathered to see one Dominican and one Franciscan walk over red-hot burning coals to determine who was right. Both sides loudly called on Almighty God to make His choice known. As if to say “be careful what you pray for,” at this point an unexpected rainstorm appeared, out of nowhere, suddenly dousing the mob, the coals and the friars.

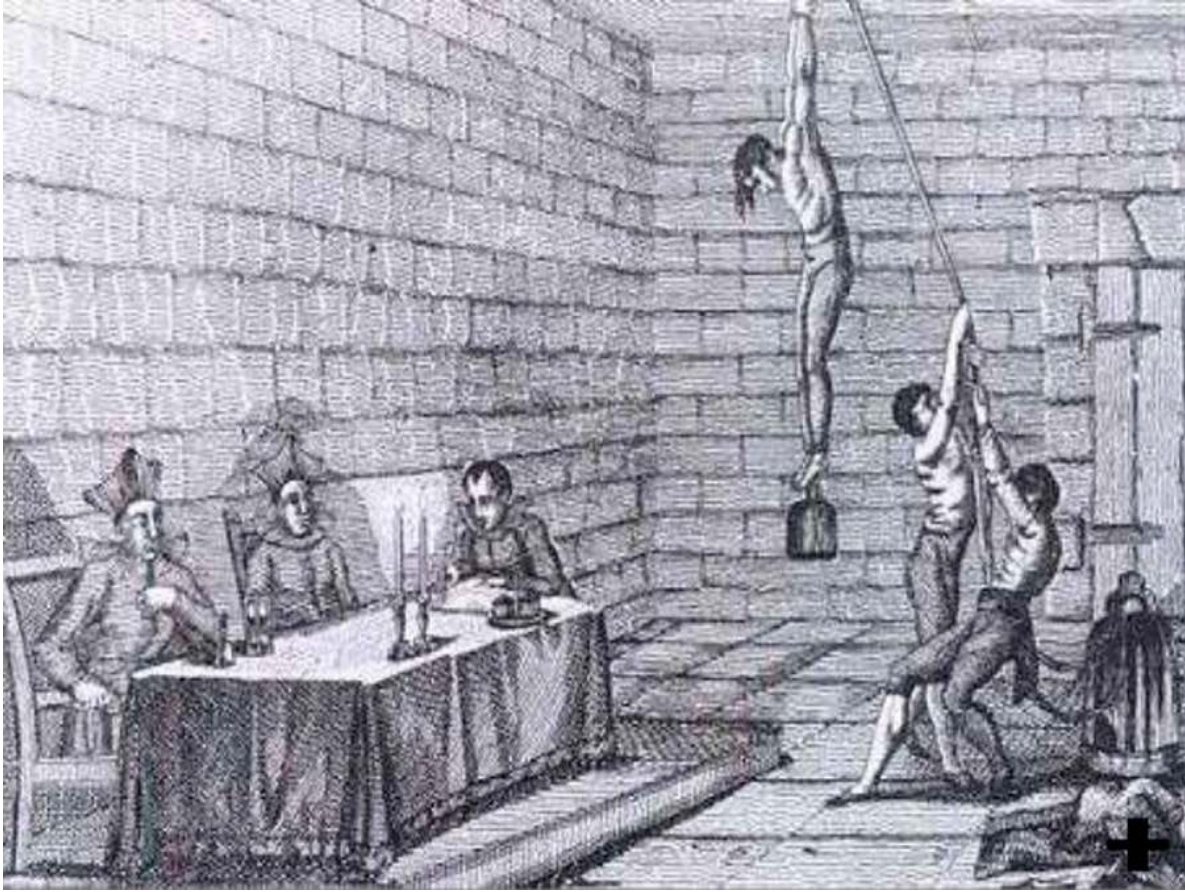
The mob, furious at missing the spectacle of toasting friars, decided that this was a divine vote against Savonarola, and chased him back to his friary calling for his head. Not long after this, civic authorities arrested Savonarola and sentenced him to death. Given that he was an excommunicate he got a quick trial, and so Savonarola and two of his closest advisers were pinned to crosses and burned to death on May 28, 1498. Florence, meanwhile, went back to having a good time. [\[290\]](#)

However, a modern Florentine who gives tours of the monastic cell where Savonarola lived may have the ultimate truth; it wasn't an enraged city that suddenly turned upon their beloved Prior, it was the General of the Papal Armies and bastard son of the Pope, himself. [\[291\]](#)

The conflicting accounts may be resolved with Savonarola's enemies arresting him and an armed Papal delegation led by Cesare de Borgia arriving shortly after that.

One thing is for sure; the gentle Dominican friar was savagely tortured because he had made the statement that he condemned the crimes and corruption of his Church and that he was commissioned to do so by God.

The method of choice was the *strappado* where the victim's arms were tied behind their back and they were slowly raised until their arms rotated out of their sockets. Often a heavy weight was tied to their feet or ankles to insure the job was done completely and thoroughly. A surgeon forced the arms back into place and the process started anew.



Again, accounts vary, stating that Savonarola endured this torture anywhere from 3 to 14 times; so many that he lost the use of one of his arms.

Most accounts have Savonarola screaming in terror and recanting everything he had been preaching for the previous several years. More than a few note that he regained his strength of heart and conviction between sessions of torture and renewed his beliefs to his enemies.



Peshmerga Kurd Barzan Jamal demonstrates how he was victimized by the “Muslim terror” technique of “Palestinian hanging”;^[292] a torture identical to the Inquisition’s *strappado*.

Two other Dominicans were arrested and tortured under the same accusations of “heresy” and “treason”^[ccxxviii]; Fra Domenico da Pescia (whose enthusiasm precipitated the “trial by fire” challenge) and Fra Silvestro Maruffi.

They were all three, of course, found “guilty” and sentenced to be burned alive.

Their scaffold was said to have been unusual in that it resembled a large crucifix. The victims were hung in such a manner as to prolong their suffering and fires were lit beneath their feet.

It is also noteworthy that the trial and execution occurred during Easter week of 1498, yet nothing was suspended.

The massive crucifix was erected in the *Piazza della Signoria* where Savonarola’s second “Bonfire of the Vanities” had occurred just three months prior.

According to the diary of Florentine apothecary Luca Landucci, as the friar passed and the flames engulfed him, a gust of wind lifted one of his arms in what appeared to be a blessing upon the crowd.

Thus ended the life of Rome’s greatest and most hopeful Reformer.

The Secretary to the Signoria was at the execution. He was a young man who would go on to become a Florentine Ambassador to the Vatican where he would look upon the machinations of the Borgia and find the inspiration to write the most promoted book of its class on how to attain, keep and wield power; *The Prince*.

Originally titled *De Principatibus* (“Of Principalities”), Niccolò Machiavelli would rather astutely note that Savonarola could’ve been better served having recruited an army of men than of children.

If Moses, Cyrus, Theseus, and Romulus had been unarmed they could not have enforced their constitutions for long — as happened in our time to Fra Girolamo Savonarola, who was ruined with his new order of things immediately the multitude believed in him no longer, and he had no means of keeping steadfast those who believed or of making the unbelievers to believe. Therefore such as these have great difficulties in consummating their enterprise, for all their dangers are in the ascent, yet with ability they will overcome them; but when these are overcome, and those who envied them their success are exterminated, they will begin to be respected, and they will continue afterwards powerful, secure, honoured, and happy.^[293]

Although the Prophet may have been humiliated and executed in ignominy, his legacy did not die with him and he would go on to become the inspiration of someone who began with a desire to “reform” the Catholic Church but, learning its true nature, made a “protest” in complete dissolution of it.

With the help of a scribe, Savonarola managed to write two pamphlets while in prison; *The Triumph of the Cross* (an attempt to explain his fealty to both Christ and Catholicism) and *Prison Meditations on Psalms 51 and 31* (often abbreviated “*Miserere*”).

And, by at least the below account, Savonarola never recounted his mission or visions.

*These two prison meditations obtained an enormous celebrity at the time. That on the **Miserere** soon ran into thirteen separate editions, and even circulated through Germany; and the fame of both was*

afterwards greatly increased when republished by Martin Luther at Strasburg in 1524, with a preface in which he declared Savonarola to be a precursor of the Protestant doctrine and one of the martyrs of the Reformation.¹ “This man was put to death,” so wrote Luther, “solely for having desired that some one should come to purify the slough of Rome.”

“It was the Antichrist’s (the Pope’s) hope that all remembrance of this great man would perish under a load of malediction; but [you can see] that it still lives and that his memory is blessed. Jesus Christ proclaims him a saint through our lips, even though Pope and Papists should burst with rage. Even by these writings [you will see] how works are of no avail in God’s sight, and how faith is the one thing needful. What if some theological mud be still found sticking to his feet, who could be altogether free of it in those days! [You will] likewise see his distrust and despair of his own strength, and a pure image of faith and hope in God’s mercy. Neither in the strength of his vows nor the rule of his Order, neither in his Priestly robe, in masses nor in works, did he rest his hope, but solely in the Gospel, in faith, and in righteousness.”

It is quite true, and also perfectly natural, that, in those solemn moments, Savonarola despaired of himself, and put his sole and whole trust in God. Nevertheless it is absolutely false that he ever renounced or neglected to maintain the value of those good works and religious ceremonies, of which, on the contrary, he was apt to exaggerate the importance almost to the point of superstition.

Even if all we have said were insufficient to overthrow the verdict of the great Reformer, Savonarola’s last acts, and the last words he was able to write in prison, would amply suffice to that end. Had Martin Luther been acquainted with them they would have certainly removed all doubt from his mind.

Like all who came in contact with Savonarola, his gaoler was soon inspired with a deep veneration for him, and repeatedly besought him for the gift of some written words on virtuous living. ~ Villari^[294]

In 1530, Lorenzo de’Medici’s adopted nephew Giulio, now “Pope Clement VII”, reinstalled Medici tyranny in Florence under the force of the soldiers

of Spaniard Charles V, King of Germany, King of Italy and “Holy Roman Emperor”.

Fall Girl

Clearly, Lucrezia Borgia’s reputation as a ruthless black widow has been a deflection from the crimes of her father the Borgia Pope.

Even the outrages of her brother, the Cardinal who resigned to be a General, Cesare, have been focused upon for similar mitigation of what his father did as the Vicar of Christ.

That isn’t to say, however, that Lucrezia didn’t enjoy the Borgia lifestyle.

Although Pope Alexander wasn’t unique in his debauchery, he did set some precedents. He was likely the progenitor of “Vaudeville Burlesque”.

It appears then that the aged pope had a regular band of female performers — “an unlawful herd,” as one chronicler phrases it rather quaintly. The “herd” consisted of twenty-five young women and often more than that were in the Vatican every evening and were kept busy dancing and otherwise entertaining the Sovereign Pontiff “from the ring of the Ave Maria until 2 o’clock in the morning.”

These shows may have been the forerunners of the modern “revues” on Broadway, for interspersed with the lewd and lascivious dancing were “comedies of a gay and immodest character.” The audiences consisted as a rule of “not a few members” of the Sacred College, some of whom came dressed as cardinals while others came masked and had women with them. ~ Bond^[295]

It may come as a great surprise to learn just how involved Rome has been in controlling “entertainment”.

Riding the crest of humanist exuberance following Loyola’s canonization,^{[[ccxxxix]]} Jesuit Priest Athanasius Kircher (1602-1680) contributed powerfully to Jesuit theatre as sensory experience.

*With his megaphone, which enabled the voice of one to reach thousands, Kircher invented broadcasting. He also fathered modern camera theory with his perfection of the **lanterna magica**. The magic*

lantern projected sharp images through a lens upon a screen, giving audiences the illusion of burning cities and conflagrations.

Kircher's work influenced the creation of the phenakistoscope (1832), the zoetrope (1860), the kinematoscope (1861), the kineograph (1868), the praxinoscope (1877), and finally, Thomas Alva Edison's kinetograph for filming action to be projected onto a screen through his kinetoscope (1894). Edison had a pet name for the tar-papered studio in West Orange, New Jersey, where all his prototypical films were made. He called it "Black Maria," a term that aptly described the image to whom Iñigo de Loyola dedicated his life in 1522 – the Black Madonna of Montserrat.

The American cinema's earliest subject matter to capture the popular imagination – the "cowboy" – was a Jesuit contribution as well. Eusebio Kino, whose statue is one of two representing Arizona in the U.S. Capitol building, was a Jesuit professor from Ingolstadt College in Bavaria.^[ccxl] Between 1687 and 1711 Kino introduced cattle and their management to southern Arizona. For this he is gratefully remembered as "Father of the Cattle Business."

Pondering the works of Kircher and Kino, we come to a rather astonishing awareness: Kino's cowboys, as projected through Kircher's magic lantern, indoctrinated America's earliest movie audiences with the underlying message of Jesuit theatre and Roman Catholic theology – that knowing and obeying Scripture is not necessary in comprehending the ways of good and evil, or in doing justice under natural law.

Using cinema and radio to unite Catholic laypersons with the Roman hierarchy was a main purpose of "Catholic Action."

Catholic Action was inaugurated in 1922 by Pius XI, whose two confessors, Fathers Alissardi and Celebrano, were Jesuits. The first pope to install a radio station at the Vatican (1931) and to establish national film review offices (1922), Pius XI ordered Catholics into politics. In the letter **Peculari quadam** ("Containing the flock") he warned that "the men of Catholic Action would fail in their duty if, as

opportunities allow it, they did not try to direct the politics of their province and of their country.” ~ Saussy^[296]

The entertainment industry seems to be run for and by Jews but the secret to their success is first bowing to Rome. The Great Harlot is then very pleased to have Jews sit in the Hollywood limelight to feed the perception that the world’s woes need another “Final Solution”, all-the-while it is Rome who is the Fourth and Final Beast, so prominently mentioned in the prophetic Bible books of Daniel and Revelation.

For just one example, the billionaire Jew who has controlled companies such as CBS, Viacom and Paramount — Sumner Redstone (born Sumner Murray Rothstein) — was training with the Jesuits at Georgetown for his law degree when he was inspired to transfer to Harvard. This allowed the Jesuits to mentor their pupil but to erase their signature from his sheepskin; a tactic common to many prominent figures including President Donald Trump who transferred out of Jesuit Fordham to get a “secular” degree from the University of Pennsylvania.^[ccxli]

But the number of Catholics involved in Hollywood is the entertainment industry’s best-kept secret. An exhaustive list would fill volumes. Perhaps just a choice selection of “A’s”?

- * Al Pacino
- * Alan Alda
- * Alec Guinness
- * Alex Trebek
- * Alexis Bledel
- * Alfred Hitchcock
- * Amy Madigan
- * Andy Garcia
- * Angelina Jolie (father Jon Voight is even more devout)
- * Anne Hathaway
- * Anthony Bourdain^[ccxlii]
- * Antonio Banderas (so devout he does an annual pilgrimage)
- * Arnold Schwarzenegger
- * Art Carney (Catholic father was newspaperman and publicist)
- * Aubrey Plaza Another “A” would be Ashton Kutcher, who was raised

devout Roman Catholic but claims that his Jewish second wife, Milena Markovna “Mila” Kunis, has him practicing Kabbalah. Kunis is another example of a Jew who was trained by the Jesuits at Loyola Marymount but then left before making it official. [\[ccxliii\]](#)

Chestnuts Roasting

Perhaps in an effort to set the bar on barbarism ever-higher, the Borgia Pope chose a special night for an ultimate orgy, a little over a year after the brutal murder of his daughter’s second husband, on All Hallow’s Eve. [\[ccxliv\]](#)

Known as “The Banquet of Chestnuts”, it was held inside the Vatican, in the Borgia apartments. A select number of guests were invited and the Pope’s illegitimate children, Lucrezia and Cesare, were in full attendance. [\[ccxlv\]](#)

...[On] the night of October 30, 1501, when a huge banquet was organized in the Papal Palace including both nobility and senior officials of the Catholic Church — but it also included prostitutes, nude entertainment, and all-night sex games.

The infamous party later became known as the Banquet of the Chestnuts and has gone down in history as one of the raciest nights in medieval history — and that’s saying something. Although widely disputed, the feast was legitimized by a first-hand written account and shed considerable light on the morality of the papal office, particularly the negativity surrounding the Borgia rule. Salacious though it was, this notorious feast did more than just entertain — it illuminated the duplicitous and flawed nature of religious authority...

The infamous banquet was thrown in honor of the season and hosted by Pope Alexander VI and his son Cesare Borgia who made sure the food was delectable and the wine plentiful. Held in the official residence of the Pope himself — the Apostolic Palace with over 1,000 rooms — the invitation was extended only to his inner circle. The banquet table overflowed with roasted meats, dried fruit, and all sorts of sweet delicacies, as servants bustled around the room filling wine glasses in quick succession. Fifty of Rome’s finest prostitutes had been included in the guest list, and the air was buzzing with sexual tension as the candles burned low and the last dishes were cleared.

The servants removed the candelabras from the table and placed them on the floor, introducing the next chapter in the evening's activities. Among the many guests, the hired courtesans began to dance seductively and undress while chestnuts were strewn around the floor. The burning flames illuminated the wide eyes and delighted grins of the watching guests as the women began crawling around on all fours, picking up the chestnuts with their nether regions, sometimes two at a time. At an hour when the pope should have been at prayer, he was likely pouring himself a fresh glass of Montepulciano d'Abruzzo and enjoying the show with his two of his favorite children, Cesare and Lucrezia Borgia.

It wasn't long before the dinner guests got involved, throwing down barrettes, brooches, and even gloves for the dancers to pick up. Those with more ambition decided to burn off dinner by getting down and dirty with their choice of courtesan, quickly turning the shindig into a scene that would make Caligula proud. Prizes were soon announced for anyone (including cardinals and priests) with the most ejaculations, and tunics of silk and other fineries were handed out to the winners by the Pope himself. ~ Jeffers^[297]

The date was chosen specifically for its pagan significance. Today's "Halloween" was known to pagans by many names; Celtic *Samhain*, Welsh *Calan Gaeaf* or Spanish *Día de Muertos* ("the Day of the Dead").

Like many other pagan "holidays" it was adopted by the Catholic Church and masked with Christian trappings to honor dead "Saints" as "All Hallows Eve" and "All Saints' Day".

But the root is all pagan and capitalized off of unbridled lust commemorating the last harvest and honoring "reproduction".

The late October date played a major part in the nature of the feast, as All Hallows was a sanctified church holiday with ties to the dead and the season of plenty. It was an otherworldly time when charnel houses were opened, cadavers were dressed in finery and displayed, and farmers celebrated the end of a productive year. Larders were full, wood was chopped, and people were prepared for pleasure and the promise of abundance. As the leaves turned red and the night became

chillier, the season of winter began in medieval Rome where masquerading, performances, and processions of all kinds were embraced. The success of this holiday time depended greatly on the actions of the Aristocrats and papal authority who were expected to set the tone for revelry and upcoming festivals. Although most Catholics probably predicted a church festival, the Borgias (in their typical fashion) offered up an evening above and beyond anything anyone expected. ~ Jeffers^[298]

The “Master of Ceremonies” was the Papal “Protonotary Apostolic”^[ccxlvii], Father Johann Burchard, who wrote in his diary of the Borgia’s Babylonian bacchanalia. However, copies are rarely found and usually quite redacted.

*There is one great blank in his “**Diarium**” or Diary. It is silent on the mysterious murder of the pope’s favorite son, the young Duke of Gandia. ... There is evidence that the book has been tampered with. Thus the description of the banquet where fifty naked courtesans performed the notorious “Dance of the Chestnuts” for the pope and his daughter Lucrezia has been crossed out in heavy strokes of ink. ~ Bond^[299]*

Still, it is acknowledged as a reference for the chosen who are privy to its pages (shocking details, however, are almost always kept secret).

*Even though the Banquet of Chestnuts has been called the most infamous fête in Europe, its historical telling varies between sources. Nonetheless, there is a first-hand account of the feast preserved in a Latin diary called **Liber Notarum** by Protonotary Apostolic and Master of Ceremonies Johann Burchard who wrote about the evening in his personal diary. Sandwiched in between a visit to Civita Castellana and a fight involving some donkeys, Burchard’s passage on the feast describes a scene none too flattering to the Pope who apparently did not leave when the party took a turn. According to him, the pope was known to greatly admire male virility and often measured a man’s machismo through his sexual prowess. ~ Jeffers^[300]*

“Historians” place the “Dance of the Chestnuts” on October 30th perhaps as a ruse to give 24 hours of distance to Samhain.

But an independent journalist who examined evidence first-hand in Rome put the Borgia bacchanalia on the 31st [\[ccxlvii\]](#)

In the curious language of Burckard the “chorus” on the festive occasion consisted of “fifty honest prostitutes, or women that hire themselves, and of unemployed courtesans.”

This crew, selected from the best material of the Roman underworld, was brought into the rooms of Cesare early in the evening. The apartment of Cesare was of course in the Vatican. There was a large hall which served for a banquet. There were tables for the pope, for his son and daughter and a very few invited guests. While the Borgia and their party sat at the banquet the “chorus of fifty” ate in the hall of the servants. When the banquet was at an end the tables in the dining room were removed. The pope, Cesare and Lucrezia sat in a group on a sumptuous couch and presently His Holiness gave the signal for the beginning of the “festivities.” They began with dances for which the women chose partners from among the servants of the Vatican and “from among others who happened to be present.” At first some semblance of decency was observed. Indeed, to begin an intended debauch with an early outward show of respectability seems to have been the fashion with the Borgias. This, of course, was by no means a tribute to virtue or morality, but merely a clever and deliberate refinement of sensuality. The excesses and the unnatural excitation were cunningly reserved for the finish. The aged pope craved stimulation; he wanted to taste to the fullest every stage of the “enjoyment.” In this way he was carried along by the rising tide of sensual indulgence.

*The first orderly dance was of brief duration. Gradually the dancers of both sexes divested themselves of their clothing until with the increasing excitement of the dance they found themselves in a state of absolute nudity. When this erotic craze was at its height, the master of ceremonies signaled to the dancers to suspend and retire for a short rest. Thereupon servants appeared carrying a large number of candlesticks. These latter were from two to three feet high **and had evidently served for use at the altars of churches.** The candlesticks*

were put in five straight rows, with just enough space between them to allow of the comfortable passing of a human body among them. A second group of servants following, placing lighted tapers of some size in the candlesticks. Another signal and the dancers, the chorus of fifty women with their partners, reappeared exactly in the same nude state in which they had left the hall. They ranged themselves behind the last row of the lighted candles and were immediately attended by servants who held bags filled with chestnuts.

The “fifty took the chestnuts and threw them in front of the candles as close to the lights as possible.” When the bags had been emptied, without waiting for any further signal, the members of the chorus and their partners of the male sex, dropped upon their knees and walking on all fours, began to search for and collect the scattered chestnuts amid volleys of obscene shouts of encouragement. The naked and heated bodies were soon in a state of wild entanglement and then began the scenes which cannot be described. None was livelier in applauding and shouting than the pope and his daughter, then a girl of scarcely more than twenty. In the final stages of the orgy the most bestial of human instincts were running riot. Burckard speaks of a “final assault.” While the men and women were half mad in their frenzied movements prizes were awarded by the pope to those performers who had distinguished themselves by the audacity of their excesses.

The disgusting “Dance of the Chestnuts” took place on the eve of one of the solemn feasts of the Roman Church, the Day of All Saints. It was well toward noon on November 1, 1501, when the debauch ended. The pope, who toward the end had given free rein to all his perverted instincts, was expected to celebrate mass in St. Peters, but sent word that he was ill. For four days he retired to his private chambers recovering from the effects of his effort. ~ Bond^[301] [emphasis added]

Julius Caesar, Not Jesus Christ

In essence, it is the Roman religion that gave rise and opportunity to families like Medici, Orsini, Farnese and Borgia. Through the power

wielded by Catholic clergy comes indulging of every lawless lust that the worst of the previous empire could dream up.

The rule of Caligula was little different than the rule of Clement VII, of whom Holy Roman Emperor Charles V (not known for his moral piety) stated he was equal to a shepherd who fled his flock only to return as a ravenous wolf. [\[302\]](#)

Even the History Channel had to admit in summary —

The House of Borgia was a noble family of Spanish origin, which rose to prominence in the Catholic church in the mid-15th century. Rodrigo Borgia became Pope in 1492, choosing the name Alexander VI. His rise was dubiously swift, his main rivals for the Papal chair apparently receiving vast sums to forgo their ambitions and support Rodrigo. His reign as Pope was epitomised by lavish living, ruthless suppression of critics and rivals, the amassing of a huge personal fortune, and an insatiable appetite for pleasures of the flesh. ...

Pope Alexander had at least five children. His son Cesare, born around 1475, had a reputation that exceeded that of his father in matters of depravity and debauchery. Gross nepotism had allowed Cesare's rise to prominence — his father ordained him as a bishop aged fifteen and then cardinal when just eighteen. Cesare was the first cardinal to ever resign when he decided to pursue a military career, becoming his father's military mastermind and chief protector. He instigated a number of military conflicts, in part to demonstrate papal strength, but also in order to gather the riches that facilitated the excesses of the regime. He was feared for his singular brutality and apparent lack of morals. Rumors were rife that he was responsible for the murder of his older brother Giovanni, and that he was involved in an incestuous relationship with his sister Lucrezia. He died in battle in 1507. ...

The Ballet of Chestnuts is undoubtedly the most notorious event in the history of the Borgia Papacy, but it was evidently characteristic of a regime that embraced greed and excess in many differing forms. [\[303\]](#)

Killer Karma for the Poison Pontiff

Bond notes that the poison “cantrella” was a specialty of the Borgias, and that it was likely based upon arsenic.

The process was brutal and inhuman. The poisoners abused many harmless animals to both create and test their weapons (much as is done today) and, eventually, tested them on innocent human beings, as well.

The attempt to kill a human being with one dose of arsenic in its pure form results in symptoms at once distressing and characteristic.

The Borgias, therefore, disdained the use of arsenic in such form as something too coarse and too obvious. They discovered that when arsenic is mixed with inorganic matter it loses none of its lethal qualities, but kills more unostentatiously. In this way they learned the art of making doses of varying strength — in other words the “time poisons.” ...

According to one report the raw material of the “cantarella,” or its original crude form, was obtained in this manner. Some animal, by preference a pig, was slaughtered and disembowelled. The entrails were then freely sprinkled with pure arsenic. The poison checked but did not entirely arrest the ensuing process of putrefaction. After allowing a certain time to elapse, the semi-putrid matter was squeezed out. The juice thus obtained became far more deadly than arsenic in its pure form but continued just as tasteless. All now depended on the size of the doses, the manner of mixing it, and the best way of administering.

To ascertain the exact effects of given quantities and given mixtures the pope and his son Cesare experimented for some time on living animals. These experiments being not entirely satisfactory, they next tried out their preparations on human beings.

The victims, always of humble origin, having served their purpose, were flung into the Tiber through the secret passageways in the Castel S. Angelo. Many of these subterranean openings exist in the historic building to this day, but others have been walled up since it passed out of possession of the popes. ~ Bond^[304]

Recall that Juan de Borgia’s body was disposed of in like manner.

“Practicing” on “disposable” human beings is something Vatican agents still do today. In the 1960’s, Roman Catholic FBI agent Dan Mitrione would often kidnap innocent poor people or vagabonds while showing “police” in Brazil and Uruguay how to torture. [\[ccxlviii\]](#) His reign of terror came to a very rare poetic end when he, himself, was kidnapped, tortured and killed in the city of Montevideo.

Mitrione was also the Police Chief of Richmond, Indiana where he knew another intelligence asset of both Washington and Rome; Jim Jones. [\[ccxlix\]](#)

Pope Alexander continued to murder his allies, even those he empowered by his own hand like Cardinal Giovanni Baptista Ferrari. [\[ccl\]](#)

After receiving a generous “gift” from his secretary, Adriano “Hadrian” de Castello (also known as “Adriano Castellesi da Corneto”) Pope Alexander appointed Hadrian Cardinal in Giovanni Baptista’s place.

The Borgias had murdered and bribed their way into making the position of Pope as openly powerful as a Caesar. Roderigo’s son, no-longer a Cardinal, backed his father with a vast and powerful army. The murder and absorption of just one more victim’s wealth would ensure that not a King in Europe would ever challenge the family pre-eminence.

Hadrian de Castello was an easy choice; as an opportunist elevated by Roderigo de Borgia, he had few friends or family that might avenge him. Again, the Borgias sought to murder the friend the “Vicar of Christ” had elevated.

With cunning, a banquet was arranged in the Cardinal’s villa. No-one would suspect a risk of poisoning outside of the Vatican walls.

Cesare arranged for corked wine, laced with cantrella, to be gifted beforehand with special instructions de Castello’s servants that it not be opened without him.

As the Papal procession arrived, the hot summer day had taken its toll on the rotund Pope and he demanded immediate refreshment.

The steward, believing the Borgia wine to be of the highest quality, disregarded his second-hand instructions and sought the praise of the guests

by serving it first. The Pope drank deeply whilst his son, more fit than he, sipped his cup.

Cesare survived but Roderigo de Borgia succumbed and was dead in a matter of days; poisoned by his own hand.

“*Sic semper tyrannis.*”^[ccli]

Secret History

As I have already noted, focus by “experts” on Lucrezia and even Cesare is a distraction from the Papacy of their father, Roderigo.

But it must be remembered that Pope Alexander VI would not have been the licentious tyrant and ruthless murderer he was had not Catholicism provided the vehicle for his lusts to be enabled.

The defenders of the Roman system in seeking to explain and palliate the “criminal age of the Papacy,” declare that the career of Alexander VI, monstrous though it was, in no way “affected the holiness of his exalted office.” They repeat the assertion that “one bad man in the chair of St. Peter is no argument against the Papacy itself.”

It is right here that we must join issue with the apologists for Popery. First of all, Alexander VI was by no means the only degraded and monstrous specimen of humanity that wore the lying crown with the three circles. If there is any difference between him and most of his predecessors and successors it is purely a difference in degree but not in kind. The explanation of the constant recurrence of men of the Borgia type in the papal chair must be found in the thoroughly fraudulent, unChristian and wholly political character of the Papacy as an institution. ...

The Papacy is reaching out for control of the schools in this country. It is encouraged by what it believes to be the indifference and the lukewarmness of Protestants who have forgotten or perhaps unlearned the art of protesting.

Nor can it be claimed that Romanism with its destructive aims and tenets has changed since the days of the Borgia. Rome has never officially or otherwise condemned the Borgia, annulled their election

to the “throne” of St. Peter, repudiated their records, or obliterated their memory. Quite the contrary. Within the present generation the Romanist church has erected a striking monument to the Borgia popes in one of the most prominent churches of Rome, Santa Maria in Monserrato, while less than thirty years ago Leo XIII restored the Borgia apartments in the Vatican. A monumental sarcophagus supposed to contain the remains of Alexander VI reposes among some of the canonized popes in the grottoes of the Vatican below the aisles of St. Peter.

There can be no peace no truce and no compromise with the forces of the Vatican. ...

The nature of the Papacy has not changed — it cannot change. The blighting influence is still a tremendous and fearful reality. In His own time God will blot all its works from the face of this afflicted world and consign it to infamy first and to oblivion afterwards. In the meantime the greatest weapon against this enemy of mankind is the light of publicity. ~ Bond^[305]

Chapter 5

Bloody Mary

12 February 1554 A.D.: *The premature death of that celebrated young monarch, Edward the Sixth, occasioned the most extraordinary ... occurrences, which had ever existed from the times of our blessed Lord and Saviour's incarnation in human shape. This melancholy event became speedily a subject of general regret. The succession to the British throne was soon made a matter of contention; and the scenes which ensued were a demonstration of the serious affliction which the kingdom was involved in.*

As his loss to the nation was more and more unfolded, the remembrance of his government was more and more the basis of grateful recollection. The very awful prospect, which was soon presented to the friends of Edward's administration, under the direction of his counsellors and servants, was a contemplation which the reflecting mind was compelled to regard with most alarming apprehensions. ...

Alarmed for the condition in which the kingdom was likely to be involved by the king's death, an endeavour to prevent the consequences, which were but too plainly foreseen, was productive of the most serious and fatal effects. The king, in his long and lingering affliction, was induced to make a will, by which he bequeathed the English crown to lady Jane, the daughter of the duke of Suffolk, who had been married to the lord Guilford, the son of the duke of Northumberland, and was the grand-daughter of the second sister of king Henry, by Charles, duke of Suffolk. By this will, the succession of Mary and Elizabeth, his two sisters, was entirely superseded, from an apprehension of the returning system of popery; and the king's council, with the chief of the nobility, the lord-mayor of the city of London, and almost all the judges and the principal lawyers of the realm,

subscribed their names to this regulation, as a sanction to the measure.

...

Others objected to Mary's being placed on the throne, on account of their fears that she might marry a foreigner, and thereby bring the crown into considerable danger.

Her partiality to popery also left little doubt on the minds of any, that she would be induced to revive the dormant interests of the pope, and change the religion which had been used both in the days of her father, king Henry, and in those of her brother Edward: for in all his time she had manifested the greatest stubbornness and inflexibility of temper...

When this happened, the nobles, who had associated to prevent Mary's succession, and had been instrumental in promoting, and, perhaps, advising the measures of Edward, speedily proceeded to proclaim lady Jane Grey, to be queen of England, in the city of London and various other populous cities of the realm. Though young, she possessed talents of a very superior nature, and her improvements under a most excellent tutor had given her many very great advantages.

Her reign was of only five days continuance, for Mary, having succeeded by false promises in obtaining the crown, speedily commenced the execution of her avowed intention of extirpating and burning every protestant^[cclii] She was crowned at Westminster in the usual form, and her elevation was the signal for the commencement of the bloody persecution which followed.

Having obtained the sword of authority, she was not sparing in its exercise.

The supporters of Lady Jane Grey were destined to feel its force. The duke of Northumberland was the first who experienced her savage resentment...he died unpitied and unlamented.

The changes, which followed with rapidity, unequivocally declared, that the queen was disaffected to the present state of religion. ...

"These things being marked and perceived, great heaviness and discomfort grew more and more to all good men's hearts; but to the

wicked great rejoicing.”

“They that could dissemble took no great care how the matter went; but such, whose consciences were joined with the truth, perceived already coals to be kindled, which after should be the destruction of many a true christian.”

The words and behaviour of the lady Jane upon the Scaffold.

The next victim was the amiable lady Jane Grey, who, by her acceptance of the crown at the earnest solicitations of her friends, incurred the implacable resentment of the bloody Mary.

When she first mounted the scaffold, she spake to the spectators in this manner:

“Good people, I am come hither to die, and by a law I am condemned to the same. The fact against the queen’s highness was unlawful, and the consenting thereunto by me: but, touching the procurement and desire thereof by me, or on my behalf, I do wash my hands thereof in innocency before God, and the face of you, good Christian people, this day”: and therewith she wrung her hands, wherein she had her book. Then said she, “I pray you all, good christian people, to bear me witness, that I die a good christian woman, and that I do look to be saved by no other mean, but only by the mercy of God in the blood of his only Son Jesus Christ: and I confess, that when I did know the word of God, I neglected the same, loved myself and the world, and therefore this plague and punishment is happily and worthily happened unto me for my sins; and yet I thank God, that of his goodness he hath thus given me a time and a respite to repent and now, good people, while I am alive, I pray you assist me with your prayers.”

And then, kneeling down, she turned to Feckenham, saying, “Shall I say this psalm?” and he said, “Yea.” Then she said the psalm of ***Miserere mei Deus***, in English, in a most devout manner throughout to the end; and then she stood up, and gave her maid, Mrs. Ellen, her gloves and handkerchief, and her book to Mr. Bruges; and then she untied her gown, and the executioner pressed upon her to help her off with it: but she, desiring him to let her alone, turned towards her two

gentlewomen, who helped her off therewith, and also with her frowes, paaft, and neckerchief, giving to her a fair handkerchief to put about her eyes.

Then the executioner kneeled down, and asked her forgiveness whom she forgave most willingly. Then he desired her to stand upon the straw, which doing, she saw the block. Then she said, I pray you despatch me quickly.

Then she kneeled down, saying, “Will you take it off before I lay me down?”

And the executioner said, “No madam.” Then she tied a handkerchief about her eyes, and feeling for the block, she said, What shall I do? Where is it? Where is it?

One of the standers-by guiding her thereunto, she laid her head upon the block, and then stretched forth her body, and said, “Lord, into thy hands I commend my spirit”; and so finished her life, in the year of our Lord 1554, the 12th day of February, about the 17th year of her age.

Thus died the Lady Jane; and on the same day the lord Guilford, her husband, one of the duke of Northumberland’s sons, was likewise beheaded, two innocents in comparison of them that sat upon them. ...

*Touching the condemnation of this pious lady, it is to be noted, that Judge Morgan, who gave sentence against her, soon after he had condemned her, fell mad, and in his raving cried out continually, to have the lady Jane taken away from him, and so he ended his life. ~
Foxe^[306]*

There is a great deal of literature on “wars of religion” which give equal power and equal responsibility for atrocities between “Protestants” and Catholics.

Most of it is exaggerated and some of it is patently false.

Sincere Protestants (Christians) in authority are unheard of.

Of the very small handful lauded by historians as “devoutly Protestant”, none were more concerned with their religion than they were maintaining their power.

*Elizabeth was **not** the polar opposite of Mary; although a Protestant she emphasized stability and not ideology. One of her favorite sayings was **video et taceoci** — “I see but say nothing.”³¹⁸ ~ [Secret History](#), Cirucci^[307], ^[ccliij]*

James I was even less devout.

The rival to the “Authorized 1611 King James” translation is the little-known Geneva Bible. A publisher of the Geneva Bible in Casa Grande, Arizona, has written this intriguing and well-researched preface:^[ccliv]

King James did not encourage a translation of the Bible in order to enlighten the common people. His sole intent was to deny them the marginal notes of the Geneva Bible. The marginal notes of the Geneva version were what made it so popular with the common people.

The King James Bible was, and is for all practical purposes, a government publication. ...

King James I of England was a devout believer in the “divine right of kings,” a philosophy ingrained in him by his mother, Mary Stuart.² Mary Stuart may have been having an affair with her Italian secretary, David Rizzio, at the time she conceived James. There is a better than even chance that James was the product of adultery (G.P.V. Alerigg Jacobean Pageant, p. 6.). Apparently, enough evidence of such conduct on the part of Mary Stuart and David Rizzio existed to cause various Scot nobles, including Mary’s own husband, King Henry, to drag David Rizzio from Mary’s supper table and execute him. The Scot nobles hacked and slashed at the screaming Rizzio with knives and swords, and then threw him off a balcony to the courtyard below where he landed with a sickening smack. In the phrase of that day, he had been scotched.³*

Mary did have affairs with other men, such as the Earl of Bothwell. She later tried to execute her husband in a gunpowder explosion that shook all of Edinburg. King Henry survived the explosion, only to be suffocated later that same night. The murderers were never discovered.

...

Henry VIII, once he had appointed himself head of all the English churches, kept the Roman Catholic system of bishops, deacons and the like for a very good reason. That system allowed him a “chain of command” necessary for any bureaucracy to function. This system passed intact to his heirs.

The system became a little confusing for English citizens when Bloody Mary ascended to the throne. Mary wanted everyone to switch back to Roman Catholicism. Those who proved intransigent and wanted to remain Protestant she burned at the stake ...*

King James I, among his many other faults, preferred young boys to adult women. ...

The depravity of King James I didn't end with sodomy. James enjoyed killing animals. He called it “hunting.” Once he killed an animal, he would literally roll about in its blood. Some believe that he practiced bestiality while the animal lay dying.

James was a sadist as well as a sodomite: he enjoyed torturing people. While King of Scotland in 1591, he personally supervised the torture of poor wretches caught up in the witchcraft trials of Scotland. James would even suggest new tortures to the examiners.

One “witch” Barbara Napier, was acquitted. That event so angered James that he wrote personally to the court on May 10, 1591, ordering a sentence of death, and had the jury called into custody. To make sure they understood their particular offense, the King himself presided at a new hearing (which could hardly be called a trial) and was gracious enough to release them without punishment when they reversed their verdict.

History has it that James was also a great coward. On January 7, 1591, the King was in Edinburgh and emerged from the toll booth. A retinue followed that included the Duke of Lennox and Lord Hume. They fell into an argument with the laird of Logie and pulled their swords. James looked behind, saw the steel flashing, and fled into the nearest refuge which turned out to be a skinner's booth. There, to his shame, he “fouled his breeches in fear.”⁵ ...

James ascended the English throne in 1603. He wasted no time in ordering a new edition of the Bible in order to deny the common people the marginal notes they so valued in the Geneva Bible. That James I wasn't going to have any marginal notes to annoy him and lead English citizens away from what he wanted them to think is a matter of public record. In an account corrected with his own hand dated February 10, 1604, he ordained: That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed without any marginal notes, and only to be used in all churches of England in time of divine service.

James then set up rules that made it impossible for anyone involved in the project to make an honest translation, some of which follow:

The old Ecclesiastical words to be kept, viz. the word "church" not to be translated "congregation," etc.

That is, if a word should be translated a certain way, let's deliberately mistranslate it to make the people think God still belongs to the Anglican Church — exclusively. [\[ccly\]](#) ...

Translations from one language to another almost never come out word-for word identically. ...

It is interesting to note that the Geneva Reformers — men such as John Calvin — expressed opinions in the marginal notes that would be simply unacceptable to the "scholars" of today. For example, the passage in Genesis 12:2-3, that reads: "And I will make of thee a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing. I will also bless them that bless thee, and curse them that curse thee, and in thee shall all the families of the earth be blessed."

Our ministers today tell us this refers to Jews. That isn't the way the Geneva translators understood it:

The world shall recover by thy seed, which is Christ, the blessings that were lost in Adam.⁷

Twentieth century scholarly works, such as the Scofield Reference Bible, published by Oxford University Press, hold that the 38th Chapter of Ezekiel refers to an invasion of Jerusalem by Russian armies leading the Northern European powers. John Calvin and his [scholars], who annotated the Geneva Bible, understood it a little differently: Signifying all the people of the world should assemble themselves against the Church and Christ their head.⁸

The Reverend Scofield and his fellow “scholars” hold up Satan as some sort of boogey-man. The Geneva translators, as in Psalm 109:6, simply translated the word, “adversary.”^[308]

The story of Bloody Mary begins with her father, Henry VIII.

Henry VIII was a loyal Catholic Tudor. In response to Martin Luther, the burgeoning Reformation in general, and Luther’s questioning of the Roman Sacredotal system in his book **On the Babylonian Captivity of the Church**, Henry wrote a scathing attack via his book **On The Seven Sacraments**. Even Henry’s Lord Chancellor, Sir Thomas More, was uncomfortable with how much Henry pandered to Rome (and More was the chief Inquisitor behind stamping out William Tyndale and his English Bible). More warned Henry that he gave “too much honor to the Pope” and Henry’s response was “There is no such thing as ‘Too much honor to the Pope’.”³¹³

As a result, Giovanni di Lorenzo de’ Medici (Pope Leo X) recognized Henry as **Fidei defensor**; Defender of the Faith.³¹⁴

But when it was found that Henry’s Catholic Castilian wife, Catherine of Aragon, could give him no male heirs, he beseeched Pope Clement VII^c for a “special dispensation” to divorce her and it was refused. The Defender of the Faith then crowned himself the Pontifex Maximus of England’s Roman Catholicism which became the Anglican Episcopal Church of England.

After the break was made, anger at Rome seethed and a turn-around occurred as dramatic as Constantine’s ceasing of Christian persecution.

Henry left Catherine of Aragorn for Anne Boleyn but after three miscarriages she could only bear Henry a single girl. She was brought up on controversial charges of treason, adultery, incest and even witchcraft and executed in 1536. By the accounts of most scholars all accusations were specious and this was nothing more than politically-convenient murder conducted by Henry.

The girl that Anne bore her murderous husband was Elizabeth I. Anne had been greatly influenced by England's powerful Protestant, William Tyndale. As a result, her legacy was far more potent than her husband's as Elizabeth was England's most prosperous Protestant monarch.

Anne was replaced by Jane Seymour who was able to finally give Henry a son, Edward VI. ...

Like Alexander taught by Aristotle, Edward's passion and pure ideology threatened to make him the most powerful Protestant of his time — perhaps ever.

That was something neither Rome, nor her assassins, could entertain in the slightest.

As England's first true Protestant King, Edward was most certainly a target for assassination. Author Susan Higginbotham brings up the astounding accusation that, not only was Edward poisoned, his body was switched before burial to hide the evidence.¹⁴⁷⁵ ~ [Illuminati Unmasked](#), Johnny Cirucci³¹⁷

As the soon-forgotten king lay dying, one of his last gallant acts was to prefer his Protestant cousin Lady Jane Grey for the throne, instead of his Roman Catholic step-sister Mary.

But Henry VIII's first dutiful marriage to Catherine of Aragon would rise up and take its revenge as their progeny took the crone by force and just as quickly had the "9 Days Queen" murdered.

It was Bloody Mary I who poured a swath of Protestant blood across England for Rome. ~ [Secret History](#), Cirucci^[309]



In 2001, Mary Tudor made the Discovery Channel's list of "The Most Evil Women In History".

With candor not usually found on television, [\[cclvi\]](#) the episode introduced Bloody Mary as — — *the most hated queen in British history. During her 5-year reign, she threw all of England into chaos.*

Mary beheaded traitors, murdered heretics, and had pregnant women burned to death in the name of her religious fanaticism.

The entire nation lived in fear of her.

In the name of Catholicism, she burned alive over 300 Britons in 3 ½ years which was more than the Spanish Inquisition and the French Chambre Ardente, [\[cclvii\]](#) combined, during that same period.

Henry's Archbishop of Canterbury (the most powerful cleric in England), Thomas Cranmer, volunteered to do what Clement VII would not: Cranmer declared Henry's marriage to Catherine annulled, and his marriage to Anne Boleyn, valid.

This meant that their daughter Mary, was legally illegitimate.

Mary took special note of Cranmer's actions.

Mary and her mother Catherine bonded to each other, in exile within the More castle of Hertfordshire. There, they reveled in another of Henry's rejections: Roman Catholicism. They immersed themselves in their religion and it consumed them.

Mary was given a choice: sign her father's Act of Succession which acknowledged she was illegitimate, or be put to death. She signed...and remembered.

But she never shook the fear of the gallows, or the poison cup.

Henry continued to cycle through wives until Jane Seymour bore him Edward. With that, Henry acknowledged that only Edward (to his doom) lay between Mary and the throne.

Henry VIII died in 1547. Mary was 34 years old, but Edward was only 9, and the ward of a coterie of "heretic" advisors like Archbishop Cranmer and Protestant Scot firebrand John Knox. As free Christianity flourished, Mary's hatred for it all simmered. Edward further condemned himself by encouraging Mary, repeatedly, to give up Catholicism.

Edward's "illness" in 1553 was most fortuitous for Mary and Rome. Edward knew what Mary would bring and attempted to place Jane Grey in her stead but the Catholic insurgency quickly put an end to the Nine Days Queen.

If there was any popular support for Mary, it was due to the myth of succession by Divine Right; direct bloodline descendants ruled. Those Protestants who fell for the contrivance soon regretted it.

Although Catholicism (which now consumed all of Mary's daily life) was carefully avoided while Jane Grey was being deposed and disposed of, it quickly came to the forefront as soon as Mary secured the power of the State in July of 1553.

Just as Britons had feared, Mary quickly cemented Catholic control of England with a marriage to Felipe II of Spain; a country where "heretics" were being tortured and burned with vigour.

With English rule being handed to a Catholic Spaniard, Protestants rebelled. The son of ambassador Thomas Wyatt, Thomas Wyatt the Younger, initiated a revolt that was quickly crushed. The Grey family was supposedly caught supporting the rebellion and it was all the excuse Mary needed for having her rival, her rival's husband Lord Guildford Dudley, and her rival's Protestant father, Henry Grey, 1st Duke of Suffolk, all executed.

For Mary Tudor, "heresy" against the Catholic Church was synonymous with "treason" against *her* England and both were punishable by burning at the stake.

Mary vehemently and viciously threw the power of the British government against Christians and, most of all, the English Bible.

The Father of the English Bible



Like the English reformer John Wycliffe, William Tyndale received his education at Oxford. He was deeply affected by the writings of Augustinian monk Martin Luther, but continued into the Priesthood in 1521. Because of his scholastic accomplishments, he was highly sought after by nobility and the Sheriff of Gloucestershire, John Walsh, looked to have him tutor the two sons he had with Lady Ann Poyntz, daughter of Sir Robert Poyntz.

Luther and his friend, Desiderius Erasmus, had encouraged Tyndale to bury himself in the forbidden Scriptures and his knowledge soon put him at odds

with the local Catholic clergy. Although John and Anne encouraged the lively debates Father Tyndale invariably dove into at their table with visiting notables, an argument with a crusty Catholic abbot crossed a line that turned the Priest into an outlaw. Disgusted with the cleric's dedication to Rome in complete disregard for the Bible he clearly knew nothing about, Tyndale exclaimed, "If God spare my life, before many years I will cause a boy who drives the plough to know more of the Scripture than do you!"

Of all the promises to make, what William Tyndale exclaimed threatened the very foundation of Catholicism.

It was quickly reported up the Roman hierarchy and the hapless Priest had to flee for his life.

Tyndale certainly wasn't safe anywhere in his home country of England; not with a *Fidei Defensor* sitting on the throne (prior to Henry's self-serving "break" with the Vatican).

The renegade Priest decided to let his circumstances force him to commune with another renegade Priest. Tyndale traveled to Wittenberg to speak with Martin Luther, himself. ^[310]

The meeting clearly inspired Tyndale to follow in Luther's footsteps and translate the Bible into his native tongue of English the way the Reformer had done in German.

When he was ready, Tyndale went to Cologne to begin his printing but a raid put a stop to the process and he was lucky to escape with his manuscripts and his life!

Next he stayed in Worms to finish his project.

This was the city where Luther was tried for heresy in 1521 before Holy Roman Emperor Charles and a full panel of high clergy, and finally uttered the famous retort:

"Since then Your Majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convicted by Scripture and plain reason I do not accept the authority of popes and councils, for they have contradicted each other: my conscience is

captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me.”

“Here I stand, I cannot do otherwise.” ~ [Secret History](#), Cirucci^[311]

By coincidence, almost 1200 years earlier, Luther’s namesake, Saint Martin of Tours, had taken a stand in Worms (pronounced “Vorms”). Drafted into the Roman army to wage war against the Saxon barbarians, Martin refused to take life in the name of the Emperor. He volunteered to stand with the frontline soldiers but would not fight. At risk of execution, Martin was miraculously spared when the Saxons suddenly and uncharacteristically sued for peace. ^[312]

William Tyndale continued to move about often, traveling out of Germany, through France and into Belgium.

He eventually fell in with some English merchants in Antwerp who enjoyed a *laissez faire* ^[cclviii] approach to their enclave by the government because of the importance of their livelihood. It also gave Tyndale an excellent base from which to smuggle out his English Bibles.

There he was joined by another ex-Augustinian Priest, Myles Coverdale.

Coverdale was the secretary of his Prior, Robert Barnes, at their Augustinian house in Cambridge. Barnes had been tutored under the Humanist Desiderius Erasmus and was arrested for Lutheran views. He was prosecuted by Henry VIII’s Lord Chancellor Thomas Wolsey and eventually burned at the stake. Coverdale met the Protestant Archbishop of Canterbury Thomas Cromwell in 1527 and the next year left both England and the Priesthood, eventually ending up in Antwerp.

Tyndale and Coverdale together were an unstoppable evangelistic pair and John Rogers was converted to Biblical Christianity by them.

Roger immersed himself in William Tyndale’s work. As soon as the New Testament was translated, he began publishing it and subsequent Old Testament books as they were completed, as the “Matthew Bible” or the “Matthew Translation”. It was a name that was hoped would give the “conspirators” some defense of anonymity but they were thwarted by their tremendous success and appeal to the masses.

Soon, Rogers became known to his Catholic enemies as “John Matthew”.

Back in Antwerp, William Tyndale was carefully watched over by Lady Anne Poyntz’s cousin, Thomas Poyntz. Thomas had the unhappy occurrence of giving sympathy to an Englishman named Henry Phillips, who had gambled away his father’s inheritance and was afraid to return home. These circumstances made Phillips desperate and dangerous and it was he who wormed his way into the confidence of Poyntz to find William Tyndale for Henry (still in communion with Rome) and his Lord Chancellor, Thomas More.

Tyndale was betrayed and arrested. To Thomas Poyntz’s fury, French Catholic authorities ignored the immunity extended to the British merchants.

Not even Tyndale’s enemies could muster a condemnation worthy of the Inquisition’s fires and *Fidei Defensor* King Henry allowed him the “mercy” of first being strangled, then burned. However, by some accounts, William Tyndale was carefully left conscious by his Catholic executioner to ensure the flames would torture him to death.

While on the gallows, his final exclamation was, “Lord, open the king of England’s eyes!”

Although Henry’s eyes were never truly opened, his about-face away from Rome was nothing less than miraculous.

All of Tyndale’s enemies became hunted men. Henry Phillips was never rewarded for his insurgency and ran through Europe a renegade even from Catholic authorities. He died impoverished and alone in obscurity.

The Lord Chancellor of “Burly King Harry” did little better.

In 1533, Anne Boleyn was crowned Queen of England. Thomas More refused to recognize her over her Catholic predecessor, Catherine of Aragon, and he did not attend.

A year later, More was called before a commission to swear loyalty and obedience by Parliament’s Act of Succession which elevated Anne’s Protestant daughter, Elizabeth, above her Catholic half-sister, Mary. In his examination, More refused to vow that the King was

either the head of the English Church nor the ultimate power over England — that, according to the Chancellor, was still the “Vicar of Christ” in Rome. In 1535, he was tried for this treason and convicted by a jury. The punishment was to be hanged, drawn and quartered but Henry commuted this to decapitation. ~ [Secret History](#), Cirucci^[313]

His superior, Cardinal Thomas Wolsey, was also arrested and charged with adjudicating court according to the dictates of a foreign power — Rome.
[\[cclix\]](#)

Wolsey was saved from the gallows by his former secretary, Archbishop of Canterbury Thomas Cranmer.[\[cclx\]](#) However, Wolsey continued to take direction from Rome and Henry called him to Court to answer for treason. He died, sick and broken, at the abbey in Leicester before he completed the journey.

In 1539, three years after William Tyndale’s death, Cranmer (at the behest of Henry) published the Matthew Bible as the official Bible of the Church of England and it was ordered by the King to be chained to every altar throughout the land.

With the ascension of Edward VI to the throne, John Rogers was understandably ecstatic and quick to return home.

He met the Bishop of London, Nicholas Ridley, and was invited to preach at Saint Paul’s Cathedral.

Although he held the title of “Divinity Lecturer”, he eschewed the vestments and pomp that were Catholic hold-overs in Henry’s “Protestant” Church of England, preferring to wear humble, common garb.

Yet, when Mary returned Rome to the throne of England, John Rogers stayed in London and continued to bravely preach.

Pamphlets were circulated encouraging rebellion but Mary and the Vatican had locked in the support of key Elites based upon “bloodline” sophistry and they controlled the military.

The pamphlets smacked of a false flag[\[cclxi\]](#) purge similar to the *Affaire des Placards* in Paris less than 20 years previous (more on that in Chapter 6).

For a brief time, Lady Jane Grey was imprisoned in the Tower of London. According to Mary and her retinue of Papist advisors, Jane and her family had conspired to overthrow the Catholic Queen.

All of these “treasonous insurrections” were perfect provocation for Mary to round up every vocal, notable Protestant in England and they were all arrested:

- * John Rogers
- * Bishop of Worcester and Cambridge Fellow, Hugh Latimer
- * Bishop of Gloucester John Hooper
- * Archbishop of Canterbury Thomas Cranmer
- * Bishop of London Nicholas Ridley — and many others.

They were all prosecuted by Mary’s Lord Chancellor, Stephen Gardiner, the *Catholic* Bishop of Winchester.

This purge had the effect of destroying any Protestant theology in Henry’s “Church of England” and making it completely subservient to Rome. Henry had inadvertently insured this by keeping Rome’s hierarchy of clergy for his new religion. All fell in line or were severely dealt with. It was just easier to follow the orders of their superior. [\[cclxii\]](#)



John Charles Ryle said this of Bloody Mary's first victim: *Rogers was born at Deritend, in the parish of Aston, near Birmingham. He was a man who, in one respect, had done more for the cause of Protestantism than any of his fellow-sufferers. In saying this I refer to the fact that he had assisted Tyndale and Coverdale in bringing out a most important version of the English Bible, a version commonly known as [the] Matthews Bible.*

Indeed, he was condemned as "Rogers, alias Matthews".

This circumstance, in all human probability, made him a marked man, and was one cause why he was the first who was brought to the stake.

Rogers' examination before Gardiner gives us the idea of his being a bold, thorough Protestant, who had fully made up his mind on all points of the Romish controversy, and was able to give a reason for his opinions. At any rate, he seems to have silenced and abashed his examiners even more than most of the martyrs did. But arguments, of course, went for nothing.

"Woe to the conquered!"

If he had the Word, his enemies had the sword. ^{[\[\[cclxiii\]\]](#)}

On the morning of his martyrdom he was roused hastily in his cell in Newgate, and hardly allowed time to dress himself. He was then led forth to Smithfield on foot, within sight of the Church of St. Sepulchre, where he had preached, and through the streets of the parish where he had done the work of a pastor.

By the wayside stood his wife and ten children (one a baby) whom the diabolical cruelty of Bishop [Edmund] Bonner^{[[cclxiv]]} had flatly refused him leave to see in prison. He just saw them, but was hardly allowed to stop, and then walked on calmly to the stake, repeating the 51st Psalm. An immense crowd lined the street, and filled every available spot in Smithfield. Up to that day men could not tell how English Reformers would behave in the face of death, and could hardly believe that Prebendaries and Dignitaries would actually give their bodies to be burned for their religion. But when they saw John Rogers, the first martyr, walking steadily and unflinchingly into a fiery grave, the enthusiasm of the crowd knew no bounds. They rent the air with thunders of applause. Even Noailles, the French Ambassador, wrote home a description of the scene, and said that Rogers went to death “as if he was walking to his wedding.”^[314]

John Foxe adds the detail that foundation of the “prosecution” against Rogers was his denial of Transubstantiation; the Catholic doctrine which claims that Christ dies each and every time a Mass is said and the “eucharist” becomes His literal Body (in direct contradiction to John 6:22-40).^{[[cclxv]]}

When the time came, that he should be brought out of Newgate to Smithfield, the place of his execution, Mr. [David] Woodroofe,^{[[cclxvi]]} one of the sheriffs, first came to Mr. Rogers, and asked him, if he would revoke his abominable doctrine, and the evil opinion of the sacrament of the altar. Mr. Rogers answered that which I have preached I will seal with my blood.

Then Mr. Woodroofe said, “Thou art an heretic. That shall be known, Mr. Rogers, at the day of judgment. ... I will never pray for thee.”

“But I will pray for you,” said Mr. Rogers.^[315]

Ryle closed with —

“By God’s great mercy he died with comparative ease.” And so the first Marian martyr passed away. [\[316\]](#)

John Hooper was another English Christian forced from Henry’s pre-schism persecutions into Protestant Europe. He spent time with Heinrich Bullinger (1504 – 1575), the Swiss Reformer and successor of Huldrych Zwingli as Pastor of the Grossmünster church in Zürich. He, too, returned home with the ascension of Edward. His zealous Bible sermons earned him Edward’s approval and he was appointed Bishop of Gloucester. Within two years, he was promoted to Bishop of Worcester.



Like John Rogers, John Hooper eschewed the Romish pomp and circumstance of religious office.

Hooper was a Somersetshire man by birth. In many respects he was, perhaps, the noblest martyr of them all.

Of all Edward the Sixth’s bishops, none has left behind him a higher reputation for personal holiness, and diligent preaching and working in his diocese. None, judging from his literary remains, had clearer and more Scriptural views on all points in theology.

Some might say that Edward the Sixth's Bishop of Gloucester was too Calvinistic; but he was not more so than the Thirty-nine Articles. ^[cclxvii]

Hooper was a far-sighted man, and saw the danger of leaving nest-eggs for Romanism in the Church of England. In his famous dispute with Cranmer and the other bishops about wearing Romish vestments at his consecration, it has been, I know, the fashion to condemn him as too stiff and unbending. I say boldly that the subsequent history of our Church makes it doubtful whether we ought not to reverse our verdict. The plain truth is, that in principle Hooper was right, and his opponents were wrong. ~ Ryle ^[317]

Unfortunately for Mary's Inquisition, little could be drummed up for the arrest and execution of John Hooper. Desperate, his enemies created the outlandish claim that he owed the Queen money. ^[318]

A man like Hooper, firm, stern, not naturally genial, unbending and unsparing in his denunciation of sin, was sure to have many enemies. He was one of the first marked for destruction as soon as Popery was restored.

He was summoned to London at a very early stage of the Marian persecution, and, after lingering eighteen months in prison, and going through the form of examination by Bonner, Gardiner, [Bishop Cuthbert] Tunstall, and [John] Day [of London], was degraded from his office, and sentenced to be burned as a heretic.

At first it was fully expected that he would suffer in Smithfield with Rogers. This plan, for some unknown reason, was given up, and to his great satisfaction Hooper was sent down to Gloucester, and burnt in his own diocese, and in sight of his own cathedral.

On his arrival there, he was received with every sign of sorrow and respect by a vast multitude, who went out on the Cirencester Road to meet him, and was lodged for the night in the house of a Mr. Ingram, which is still standing, and probably not much altered.

There Sir Anthony Kingston, whom the good Bishop had been the means of converting from a sinful life, entreated him, with many tears, to spare himself... ~ Ryle ^[319]

John Foxe adds this of Kingston:

Sir Anthony Kingston, at one time Doctor Hooper's good friend, was appointed by the queen's letters to attend at his execution. As soon as he saw the bishop he burst into tears. With tender entreaties he exhorted him to live. "True it is," said the bishop, "that death is bitter, and life is sweet: but alas! consider that the death to come is more bitter, and the life to come is more sweet."

The same day a blind boy obtained leave to be brought into Dr. Hooper's presence. The same boy, not long before, had suffered imprisonment at Gloucester for confessing the truth. "Ah! poor boy," said the bishop, "though God hath taken from thee thy outward sight, for what reason he best knoweth, yet he hath endued thy soul with the eye of knowledge and of faith. God give thee grace continually to pray unto him, that thou lose not that sight, for then wouldst thou indeed be blind both in body and soul."^[320]

Ryle finishes:

On the morning of his martyrdom he was led forth, walking, to the place of execution, where an immense crowd awaited him. It was market-day; and it was reckoned that nearly 7000 people were present. The stake was planted directly in front of the western gate of the Cathedral-close, and within 100 yards of the deanery and the east front of the Cathedral.

The exact spot is marked now by a beautiful memorial at the east end of the churchyard of St. Mary-de-Lode. The window over the gate, where Popish friars watched the Bishop's dying agonies, stands unaltered to this day.

When Hooper arrived at this spot, he was allowed to pray, though strictly forbidden to speak to the people.

And there he knelt down, and prayed a prayer which has been preserved and recorded by Fox, and is of exquisitely touching character. Even then a box was put before him containing a full pardon, if he would only recant. His only answer was, "Away with it; if you love my soul, away with it!"

He was then fastened to the stake by an iron round his waist, and fought his last fight with the king of terrors.

Of all the martyrs, none perhaps, except Ridley, suffered more than Hooper did. [\[321\]](#)

Of his prayer and suffering, Foxe recounts —

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

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

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

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

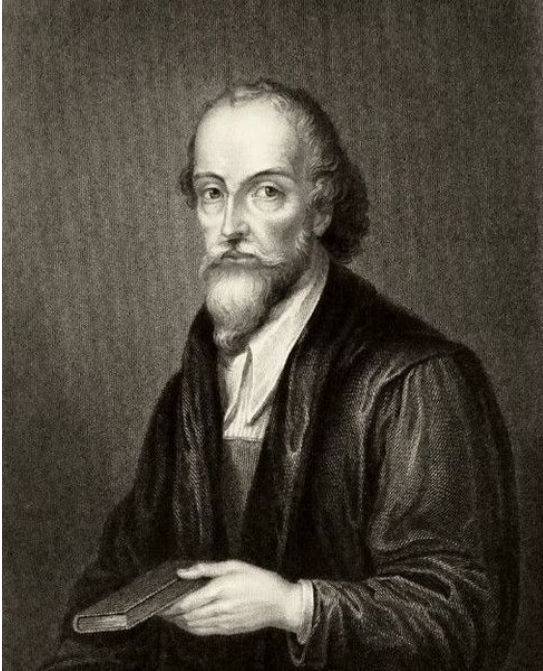
fast in knocking to the iron upon his breast. Then immediately bowing forwards, he yielded up his spirit. [\[322\]](#)

Next the Catholic Queen slaughtered two good men at once on the 15th of October 1555; Bishop of London, Nicholas Ridley and Bishop of Worcester, Hugh Latimer.

Of Ridley, Foxe says:

Dr. Ridley was born in Northumberland, was first taught grammar at Newcastle, and afterward removed to Cambridge, where his aptitude in education raised him gradually till he came to be the head of Pembroke college, where he received the title of Doctor of Divinity. Having returned from a trip to Paris, he was appointed Chaplain to Henry VIII. and Bishop of Rochester, and was afterwards translated to the see of London in the time of Edward VI.

His tenacious memory, extensive erudition, impressive oratory, and indefatigable zeal in preaching, drew after him not only his own flock, but persons from all quarters, desirous of godly exhortation or reproof. His tender treatment of [Roman Catholic Archbishop of York] Dr. [Nicholas] Heath, who was a prisoner with him during one year, in Edward's reign, evidently proves that he had no Catholic cruelty in his disposition. In person he was erect and well proportioned; in temper forgiving; in self-mortification severe. [\[323\]](#)



Kindness by Christians towards

Catholics, even in the face of persecution, is evidence of the nature of the one Faith verses the other religion. The accounts of the reverse are as unheard of as true Protestants going on a similar bloodthirsty rampage of torture and slaughter.

Nicholas Ridley's compassion went even further.

Mary re-installed Cardinal Wolsey's chaplain, Edmund Bonner, as Bishop of London.

According to the English clergyman, historian and biographer John Strype (1643 – 1737) Bonner was the illegitimate son of George Savage, the Rector of St. Wilford's Church in Davenham, Cheshire.

Bonner had been Bishop shortly during the reign of Henry where Foxe states:

Edmund Bonner, bishop of London, who took so prominent a part in the persecution of the Protestants during queen Mary's reign, was born at Hanley, in Worcestershire, about the year 1500.

He was educated at Oxford university, and having been admitted to the Priesthood, entered the household of cardinal Wolsey. While in his service he attracted the notice of king Henry VIII., who made him one of his chaplains, and afterward sent him on several foreign missions,

one being to Rome to confer with the pope on the subject of Henry's divorce from Catherine.

After Bonner had returned to England he was sent to Rome a second time by the king, and is said to have pleaded Henry's cause so strongly — even threatening pope Clement VII. in his zeal for his master — that the pope talked of having Bonner burned alive, little thinking that the man he thus menaced with the flames would, one day, burn Englishmen by hundreds to uphold the power he was now helping Henry to overthrow.

Bonner was next honored by Henry with the offer of the bishopric of Hereford, but before taking that office he was made bishop of London. All through Henry's reign Bonner appeared to be very earnest in his opposition to the pope, and strongly favored the Reformation, in obedience to the king, whose stern command was his law.

Upon Henry's death Bonner was called upon to take the oath of supremacy for Edward, but strangely enough refused, and was sent to the Fleet prison, where he was obliged to remain until he promised obedience to his new sovereign. He was then released and joined the party of the Reformation, but showed so little real interest in the movement that he was brought to trial, deprived of his bishopric, and again sent to prison, this time in the Marshalsea, where he remained until Mary became queen.

Mary evidently saw in Bonner the man for her purpose; she restored him to his bishopric, and made him vice-regent and president of the convocation. From this time Bonner threw himself into the work of persecuting the Protestants with all the energy of his nature.

It is said that fully two hundred of the martyrs of this bloody time were tried and sentenced by him. Accounts of many of the examinations of persons accused of heresy have already been told, and well show the harsh and persistent nature of the man. In these trials he seems to have shown no pity or compassion for the persons brought before him. Nothing short of the complete surrender of their religious belief was exacted by him, and in default of this the unfortunate prisoner was

sentenced to the flames — apparently without the least compunction on the part of his hard-hearted judge.

So far did Bonner's rage against "heresy" carry him that he is said, upon more than one occasion, to have called for rods and with his own hands beaten a stubborn witness who persisted in holding to his own views and opposing those of the persecuting bishop. [\[324\]](#)

It was this same Bloody Bonner that Nicholas Ridley showed special compassion to on behalf of his family.

[Ridley's] attentive kindness was displayed particularly to old Mrs. Bonner, mother of Dr. Bonner, the cruel bishop of London. Dr. Ridley, when at his manor at Fulham, always invited her to his house, placed her at the head of his table, and treated her like his own mother; he did the same by Bonner's sister and other relatives; but when Dr. Ridley was under persecution, Bonner pursued a conduct diametrically opposite, and would have sacrificed Dr. Ridley's sister and her husband, Mr. George Shippeside, had not Providence delivered him by the means of Dr. Heath, bishop of Worcester. [\[325\]](#)

Edmund Bonner's conduct in juxtaposition to Nicholas Ridley's compassion is, sadly, typical throughout history.

Although the Philadelphia-published 1895 edition of *Foxe's Book of Martyrs* attempts to show how Bloody Bonner received justice at the hands of "Protestant" Queen Elizabeth, it only shows how Elizabeth was *Queen* first and anything else a distant second.

But as is often the case with the violent and cruel man, retribution overtook Bonner in the midst of his career. When Elizabeth came to the throne she singled him out to mark with her disapproval.

When he appeared before her, with the other bishops, to signify his loyalty to his new sovereign, she drew away her hand in apparent loathing when Bonner would have kissed it, according to the manner of the time. In the second year of the queen's reign she sent Bonner to the prison of the Marshalsea, for refusing to acknowledge Elizabeth as the supreme head of the church in England. From this imprisonment he never was released; for ten years the once all-powerful and stony-

hearted persecutor remained in confinement, and there he died, in misery and wretchedness, in the seventieth year of his age. ^[326]

Remember, this was nothing less than a vehement Roman Catholic Inquisitor who reveled in making men, women and children suffer simply because they were brave enough to say they were Christians and not Catholics but it wasn't until he refused to acknowledge Elizabeth as his clerical superior that he was "punished" with imprisonment (and not any of the terrors he had inflicted upon so many innocent souls).

Henry, Mary and Elizabeth all saw in Bloody Bonner a vicious hatchet-man to execute their "vision"^[cclxviii] and anything else he was, they were happy to put up with.

More detail from John Foxe:

Dr. Ridley was first in part converted by reading Bertram's book on the sacrament, ^[cclxix] *and by his conferences with archbishop Cranmer and Peter Martyr. When Edward VI. was removed from the throne, and the bloody Mary succeeded, bishop Ridley was immediately marked as an object of slaughter. He was first sent to the Tower, and afterward, at Oxford, was consigned to the common prison of Bocardo, with archbishop Cranmer and Mr. Latimer.*

Being separated from them, he was placed in the house of one Irish, where he remained till the day of his martyrdom, from 1554, till October 16, 1555. It will easily be supposed that the conversations of these chiefs of the martyrs were elaborate, learned, and instructive. Such indeed they were, and equally beneficial to all their spiritual comforts.

Bishop Ridley's letters to various Christian brethren in bonds in all parts, and his disputations with the mitred enemies of Christ, alike prove the clearness of his head and the integrity of his heart. In a letter to Mr. Grindal, (afterward archbishop of Canterbury,) he mentions with affection those who had preceded him in dying for the faith, and those who were expected to suffer; he regrets that popery is re-established in its full abomination, which he attributes to the wrath of God, made manifest in return for the lukewarmness of the clergy and

the people in justly appreciating the blessed light of the reformation.

[\[327\]](#)

John Foxe notes of Hugh Latimer:

Bishop Latimer was the son of Hugh Latimer, of Turkelson, in Leicestershire, a husbandman of repute, with whom he remained till he was four years old.

His parents, finding him of acute parts, gave him a good education, and then sent him at fourteen to the university of Cambridge, where he entered into the study of the school divinity of that day, and was from principle a zealous observer of the Romish superstitions of the time.

In his oration when he commenced bachelor of divinity, he inveighed against the reformer [Philip] Melancthon [Martin Luther's quiet confidant], and openly declaimed against good Mr. Stafford, divinity lecturer in Cambridge.

Mr. Thomas Bilney, moved by a brotherly pity towards Mr. Latimer, begged to wait upon him in his study, and to explain to him the groundwork of his (Mr. Bilney's) faith.

This blessed interview effected his conversion: the persecutor of Christ became his zealous advocate, and before Dr. Stafford died he became reconciled to him.

Once converted, he became eager for the conversion of others, and commenced public preacher, and private instructor in the university.

His sermons were so pointed against the absurdity of praying in the Latin tongue, and withholding the oracles of salvation from the people who were to be saved by belief in them, that he drew upon himself the pulpit animadversions of several of the resident friars and heads of houses, whom he subsequently silenced by his severe criticisms and eloquent arguments.

This was at Christmas, 1529.

At length Dr. West preached against Mr. Latimer at Barwell Abbey, and prohibited him from preaching again in the churches of the university, notwithstanding which, he continued during three years to advocate

openly the cause of Christ, and even his enemies confessed the power of those talents he possessed. [\[cclxx\]](#)

Mr. Bilney remained here some time with Mr. Latimer, and thus the place where they frequently walked together obtained the name of Heretics' Hill.

Mr. Latimer at this time traced out the innocence of a poor woman, accused by her husband of the murder of her child. Having preached before king Henry VIII. at Windsor, he obtained the unfortunate mother's pardon.

This, with many other benevolent acts, served only to excite the spleen of his adversaries.

He was summoned before Cardinal Wolsey for heresy, but being a strenuous supporter of the king's supremacy, in opposition to the pope's, by favour of lord [Thomas] Cromwell and Dr. [William] Butts, (the king's physician,) he obtained the living of West Kingston, in Wiltshire.

For his sermons here against purgatory, the immaculacy of the Virgin, and the worship of images, he was cited to appear before [William] Warham, archbishop of Canterbury, and John, bishop of London. [\[cclxxi\]](#)

He was required to subscribe certain articles, expressive of his conformity to the accustomed usages; and there is reason to think, after repeated weekly examinations, that he did subscribe, as they did not seem to involve any important article of belief.

Guided by Providence, he escaped the subtle nets of his persecutors, and at length, through the powerful friends before mentioned, became bishop of Worcester, in which function he qualified or explained away most of the papal ceremonies he was for form's sake under the necessity of complying with.

He continued in this active and dignified employment some years, till the coming in of the Six Articles, when, to preserve an unsullied conscience, he, as well as Dr. [Nicholas] Shaxton, bishop of Salisbury, resigned. [\[328\]](#)

Henry's "Six Articles" of 1539 were his tyrannical move to reinforce Catholic theology everywhere in England. It should've won him tremendous support in Paris, Madrid and Rome. It was written in best Inquisitional fashion, defining "heresy" as anything other than what the Catholic king said it was and proscribing severe punishment for all "heretics".

Despite Henry's "break" from Rome, he kept it as the law of the land!

It had an extremely appropriate title.

Formally titled "An Act Abolishing Diversity in Opinions", the Act of Six Articles reinforced existing heresy laws and reasserted traditional Catholic doctrine as the basis of faith for the English Church.

The Act was passed by Parliament in June of 1539.

It remained Henry's policy toward reforms until his death.

The act also represented a political defeat for [Thomas] Cromwell, Archbishop [Thomas] Cranmer, and the other reformist leaders at Court.

The Six Articles was referred to as "the bloody whip with six strings" by many protestants.

Passage of the Act prompted Hugh Latimer, Bishop of Worcester, and Nicholas Shaxton, Bishop of Salisbury, to resign their sees, and forced Cranmer to send his wife back to Germany. ~ Castelli^[329]

Foxe continues:

He remained a prisoner in the Tower till the coronation of Edward VI. when he was again called to the Lord's harvest in Stamford, and many other places: he also preached at London in the convocation house, and before the young king; indeed he lectured twice every Sunday, regardless of his great age (then above sixty-seven years,) and his weakness through a bruise received from the fall of a tree.

Indefatigable in his private studies, he rose to them in winter and in summer at two o'clock in the morning.

By the strength of his own mind, or of some inward light from above, he had a prophetic view of what was to happen to the church in Mary's reign, asserting that he was doomed to suffer for the truth, and that Winchester, then in the Tower, was preserved for that purpose.

Soon after queen Mary was proclaimed, a messenger was sent to summon Mr. Latimer to town, and there is reason to believe it was wished that he should make his escape. On entering Smithfield, he jocosely said, that the place had long groaned for him.

*After being examined by the council, he was committed to the Tower, where his cheerfulness is displayed in the following anecdote. Being kept without fire in severe frosty weather, his aged frame suffered so much, that he told the lieutenant's man, that if he did not look better after him he should deceive his master. The lieutenant, thinking he meant to effect his escape, came to him, to know what he meant by this speech; which Mr. Latimer replied to, by saying, "You, Mr. Lieutenant, doubtless suppose I shall **burn**; but, except you let me have some fire, I shall deceive your expectation, for here it is likely I shall be **starved with cold**."*

Mr. Latimer, after remaining a long time in the Tower, was transported to Oxford, with Cranmer and Ridley ... He remained imprisoned till October, and the principal objects of all his prayers were three — that he might stand faithful to the doctrine he had professed, that God would restore his gospel to England once again, and preserve the Lady Elizabeth to be queen; all which happened.



Hugh Latimer and Nicholas Ridley on Their Way to the Pyre, by Hermann Schweder. Wikimedia Commons *When he stood at the stake without the Bocardo-gate, Oxford, with Dr. Ridley, and fire was putting to the pile of fagots, he raised his eyes benignantly towards heaven, and said, “God is faithful, who doth not suffer us to be tempted above our strength.”*

His body was forcibly penetrated by the fire, and the blood flowed abundantly from the heart; as if to verify his constant desire that his heart’s blood might be shed in defence of the gospel.

His polemical and friendly letters are lasting monuments of his integrity and talents. ^[330]

The vacillating allegiances of the English Crown caused havoc and chaos for England’s Christians. Henry’s reign, alone, saw waffling for and against the freedom of Martin Luther’s teachings.

When Henry courted devout Protestant Christian Anne Boleyn, she wisely exploited her influence to encourage Henry to promote a little-known open-

minded Humanist^[cclxxii] to the highest clerical office, Thomas Cranmer.



Of course, this could only be done with the permission of the Pope, but at the threat of losing England entirely, Pope Clement VII (Giulio , de´Medici) was happy to oblige.

When Jane Seymour gave Henry his only son, Cranmer was very pleased to mentor Prince Edward.

However, Edward’s rule was cut short by assassination and he was replaced with the iron glove of Bloody Mary which entrapped Cranmer and many English Christians in a bloody, Inquisitional vice.

Edward’s convictions on Scripture and Protestantism were so strong he would’ve made Elizabeth look like her sister, Bloody Mary. Edward was tutored by Reformers like the Archbishop of Canterbury, Thomas Cranmer and the fiery Scott evangelist John Knox.

Within his lifetime, the tables would turn on Cranmer. He was forced to watch the executions of Hugh Latimer and Nicholas Ridley for having defied Rome. Ridley’s end was particularly gruesome as misplaced kindling and contrary wind burned his legs but didn’t touch his torso.

As a result, Cranmer recanted his Protestant Christian Faith. But time would give Cranmer back his courage... ~ [Secret History](#), Cirucci^[331]

As John Foxe recounted, despite the former Archbishop's recantation, Bloody Mary intended to have him killed anyway!

As if to try what effect gentle methods would have, they removed him from his prison to the lodgings of the dean of Christchurch, where they used every persuasive argument to make him turn from his faith.

Angered at his refusal, they removed him from the dean's lodgings to the most dismal part of the prison in which he had been confined before, and there treated him with great harshness.

The spirit of the old man was not proof against these hardships, and he soon agreed to sign an abject form of recantation, of which the following is a part "I, Thomas Cranmer, late archbishop of Canterbury, do renounce, abhor, and detest, all manner of heresies and errors of Luther and Zuinglius, and all other teachings which are contrary to sound and true doctrine. And I believe most constantly in my heart, and with my mouth I confess one holy and catholic church visible, without which there is no salvation; and thereof I acknowledge the bishop of Rome to be supreme head on earth, whom I acknowledge to be the highest bishop and pope, and Christ's vicar, unto whom all Christian people should be subject."

"And I submit myself to the church and to the supreme head thereof, and to their most excellent majesties Philip and Mary, king and queen of this realm of England, and to all other their laws and ordinances; being ready always as a faithful subject ever to obey them."

"And God is my witness, that I have not done this for favor or fear of any person, but willingly and of mine own conscience, and to the instruction of others."

This recantation of the archbishop was immediately printed, and scattered throughout the country. ...

As further demands were made, from time to time, upon the fallen archbishop, other equally humble confessions of error, and appeals for

pardon, were made and signed by him. No form seemed too abject for him. But all this time Cranmer had no positive assurance that his life would be spared, although it is probable that hope was held out to him.

After they had gained their purpose, little heed was paid to the ultimate fate of the prisoner. So it came to pass that the queen, who had never wavered in her determination to revenge herself upon him for the active part he had taken in divorcing her mother, received his several recantations very graciously, but did not make any change in her plans for his burning.

Accordingly, after Mary had held a secret council with her ministers, the day was appointed for Cranmer's execution — the 21st of March, 1556.

It was determined, however, that he should first be compelled to publicly read his recantation to the people. So the Spanish friar John de Villa Garcina, one of the witnesses to the paper, was sent to the prisoner to require him to make a copy of it and keep it by him. [\[cclxxiii\]](#)

Cranmer made the copy, but suspecting the use he would be expected to make of it, and seeing that the time had passed when further denials of his real faith would save him from the fire, he wrote out another paper, withdrawing his recantation, and declaring his entire devotion to the reformed faith. This he hid in his bosom, intending to use it at the proper time.

When the day came, Lord Williams, Sir Thomas Bridges, Sir John Brown, and other justices, and noblemen of the queen's council, went to Oxford with a train of followers.

A great crowd of people from the surrounding country had also assembled there. Some expected to hear Cranmer confess himself a humble convert to Rome, while others, among whom were many of his former friends, hoped that the archbishop, who had spent a long life in study, and in preaching the gospel of Christ, would not now desert them, as the last act of his career. ...

When they had come into [St. Mary's] church, Cranmer was told to mount upon a platform which had been built near the pulpit [specially

cut out of the pillar to keep the Archbishop humiliatingly below the pulpit]. ...

Standing there in his ragged gown the poor prisoner turned his face toward a stone pillar, and lifting up his hands to heaven, prayed earnestly to God. The Priest who had been appointed to preach the sermon upon this occasion was a certain Dr. Cole, who now went up into the pulpit and commenced his discourse. He soon began to reproach Cranmer, with many bitter words, as "one who had fallen into pernicious error, and who had not only defended the same by his writings, and all his powers, but also allured other men to do the like."

The sermon continued at some length. At its close the speaker urged the prisoner, Cranmer, to go to his death in a humble and contrite spirit; and gave thanks to God that, although his repentance had been slow, it had been sincere, and that he had at last shown, by signing the recantation, that he had turned from his abominable errors and become a penitent convert to the true faith.

All this time Cranmer stood upon the platform, now lifting up his hands and eyes to heaven, and then again, as if ashamed, letting them down toward the earth. Several times the tears were seen to fall from his eyes and his whole expression betokened shame and grief.

After Cole had finished speaking, the people began to go out, but he stopped them, by calling out: "Brethren, lest any man should doubt the prisoner's conversion and repentance, you shall hear him speak for himself. Now I pray you, Master Cranmer, do that which you promised, and publicly acknowledge the true profession of your faith, that you may take away all suspicion, and that every person here present may know you are a Catholic indeed."

"I will do it," said the archbishop, "and that with a right good will."

Then putting off his cap, he spoke, in part, as follows: "Good people, my dearly beloved brethren and sisters in Christ, I beseech you most heartily to pray for me to Almighty God, that he will forgive all my sins and offences, which be many without number, and great above measure."

“But yet one thing grieveth my conscience more than all the rest, whereof, God willing, I intend to speak more hereafter. But how great and how many soever my sins be, I beseech you to pray to God of his mercy to pardon and forgive them all.”

And here kneeling down, Cranmer prayed for a while, and then rising said: “And now as I am come to the last end of my life on earth, and am near to beginning the life to come, either to live with my master Christ forever in joy, or else to be in pain forever in hell, I shall therefore declare unto you my true faith without any deception; for this is not the time to deceive, no matter what I may have said or written in times past.”

“First, I believe in God the Father Almighty, maker of heaven and earth. And I believe every article of the Christian faith, every word and sentence taught by our Saviour Christ; his apostles; and the prophets, in the New and Old Testament.”

“And now I come to the great thing which so much troubleth my conscience, more than any thing that ever I did or said in my whole life, and that is the scattering abroad of a writing contrary to the truth which I now here renounce and refuse, as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life. And I renounce as false and untrue all such papers signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand hath offended, writing contrary to my heart, therefore this my hand shall first be punished; for when I come to the fire, it shall first be burned.”

“And as for the pope, I refuse him, as Christ’s enemy and antichrist, with all his false doctrine. And as for the sacrament, I believe as I have taught in my book against the bishop of Winchester, which book teacheth so true a doctrine of the sacrament, that I believe it shall stand even to the last day.”

On hearing this bold declaration of faith, the greater part of the people were amazed and looked upon one another in astonishment.

But if the common people were surprised, the Priests and doctors whose plans had so notably failed, were doubly so — and infuriated as well. For they had confidently expected to triumph over the reformers by being able to point forever after to the public recantation of their leader. But instead of a humble plea for forgiveness, he had boldly withdrawn all his former denials and avowed himself unshaken in his faith.

Then Cranmer's foes began to storm and rage against him; some plucked him by the gown before he could finish his address, and called him "Traitor!" reminding him of his former recantation.

But this was useless, as they very well knew. No threats could harm a man already condemned to be burned — he could die but once. ...

Then was Cranmer pulled down from the platform, and led to the fire, accompanied by two Spanish friars. ... [\[cclxxiv\]](#)

In a little while he came to the stake: it was the place where the martyrs, Latimer and Ridley, had been burned, and there kneeling down he prayed to God. But not tarrying long at his prayers, he arose, and taking off his garments to his shirt, he prepared himself for death. His shirt was made long, down to his feet, which were bare. His face, haggard from long imprisonment, was covered by a beard, and his reverend countenance moved the hearts of both his friends and enemies. ...

Soon an iron chain was brought, and put around Cranmer, fastening him to the stake. Then when the fagots had been piled up the sheriff ordered fire to be brought. And when the wood was kindled, and the fire began to burn near him, he was seen by all who stood there, to stretch forth his right hand, with which he had signed his recantations, and to hold it in the flames. There he held it so unflinchingly that all the people saw it burned, before his body was touched by the fire. So patient and steadfast was he in the midst of this extreme torment, that he uttered no cry, and seemed to move no more than the stake to which he was bound. His eyes were lifted up to heaven, and often he repeated, "This was the hand that wrote it," — "this unworthy right hand," so long as his voice would suffer him; and as often using the

words of the martyred St. Stephen, "Lord Jesus, receive my spirit!" till the fury of the flames putting him to silence, he gave up the ghost.

Thus died Thomas Cranmer, in the sixty-seventh year of his age.

That he was a man of unusual abilities is shown by the high station he attained. The changes in the forms of worship in the reign of Edward VI. were chiefly due to him. It was his voice that men heard, and still hear, in the words of the English liturgy, which he compiled at Oxford. At the last the moral weakness which he had shown in signing his recantations was atoned for by one of the most strikingly heroic acts recorded of the martyrs.

An eminent historian has, therefore, truly said, "Cranmer's very weakness proved a means of moving thousands who had been less affected by the sufferings of more heroic spirits. It is a fellow feeling that draws men's sympathies, and for one man who felt within him the joy of Rowland Taylor at the prospect of the stake, there were thousands who felt the shuddering dread of Cranmer."



CRANMER'S DEATH:—"THIS UNWORTHY RIGHT HAND"

Foxe's Book of Martyrs, Charles Foster Publishing Co., Philadelphia (1895) "The triumphant cry of Latimer could reach hearts only as bold as his own; but the sad scene of Cranmer's humiliation and repentance brought pity to the hearts of all."^[332]

Of Rowland Taylor, yet another victim of Queen Bloody Mary's Inquisition, Dr. Stephen Nichols, the President of Reformation Bible College in Sanford, Florida states—

*J.C. Ryle writes [in Ryle's book, **Five English Reformers**], "Rowland Taylor, Rector of Hadleigh in Suffolk, one of the famous Protestant martyrs in Queen Mary's days, is a man about whom the church possesses singularly little information." ... It turns out that Hadleigh was a small rural town about fifty miles outside of London. There, Taylor labored and lived mostly in obscurity. Taylor never wrote any books and he did not publish a single sermon during his lifetime, so we have no literary legacy left behind. But, the legacy of his martyrdom has been left behind for us.*

*Rowland Taylor is chronicled in **Foxe's Book of Martyrs**. In fact, Ryle points out that it is extremely probable that Foxe visited Taylor's parish and that Foxe would've even interviewed Taylor's parishioners. Not only was Hadleigh a small rural town, the town of Taylor's birth was also a very small rural town. He was born at Rothbury in Northumberland. In the year 2000, the census had a population of about 1,700 there at Rothbury. Back in Taylor's day there would've been far far fewer. He went on to become a student at Cambridge.*

...while at Cambridge, Taylor came under the influence of the sermons of Bishop [Hugh] Latimer. Bishop Latimer himself would go on to be martyred. Also, in addition to those sermons, Rowland Taylor had some sort of position under Thomas Cranmer. He even lived in Thomas Cranmer's house. These were the days of Henry VIII and on into the reign of Edward VI. In fact, when Cranmer left Cambridge and became Archbishop Cranmer, Cranmer appointed Taylor to the post of bishop at Hadleigh. Hadleigh was a Reformation town. Foxe tells us how the Reformation came there through the preaching of Thomas Bilney. Foxe tells us that you could find most people in that town who had not only read through the Bible many times, but you could find people in that town who had memorized large portions of Paul's epistles. Into this town came Rowland Taylor as a preacher.

...After Edward VI died, Queen Mary came to the throne and threw the Reformation in England into reverse. Taylor was summoned to London. He was summarily put in prison and he left behind in the town of Hadleigh not only his parish, but his wife and nine children. He was imprisoned for two years.

In February of 1555, he was led back to Hadleigh by a sheriff's guard. He was burned at the stake on February 9, 1555. He was only permitted a few last words, and among them were these, "Good people, I have taught you nothing but God's Holy Word and those lessons that I have taken out of God's blessed book, the Holy Bible. Come hither this day to seal it with my blood."

Taylor was also granted to write one last letter. He sent it to his wife, and he said, "I say to my wife and to my dear children, the Lord gave you unto me, and the Lord hath taken me from you and you from me. Blessed be the name of the Lord. I believe that they are blessed which die in the Lord. God careth for the sparrows and for the hairs of our heads. I've ever found Him more faithful and favorable than is any father or husband. Trust ye therefore in Him by the means of our dear Savior Christ's merits. Believe, love, fear, and obey Him." That's Rowland Taylor, martyr.^[333]

After the England's "heretic" Christian leadership was slaughtered, Mary then began systematically eradicating common citizens with the same heartless brutality.

Mary's Inquisitors reached to the very islands of the English Channel to root out every enemy of Rome. Even a pregnant woman was put to the stake. As she burned alive, she gave birth. Her infant was thrown into the fire next to her.^[334]

During Edward's reign, Catholic churches were cleansed of idols and idolatry.

During Mary's reign, England was "cleansed" of Christians.^[335]

It was her vendetta against Thomas Cranmer that put Mary Tudor over the edge. Her staunchest defenders were aghast that, until the "showdown" at St. Mary's Church, Cranmer had done all asked of him. He had been

thoroughly humiliated for two years of imprisonment and parading around London, and she still had him burned at the stake.

Her marriage with Felipe II was a failure. He called her *amada tía*; his “beloved aunt”.

When it became clear to him that she was barren and could not bear him a child, he left her and returned to Spain.

Mary’s fanaticism had shocked even English Catholics; popular Protestant evangelists, men, women, young, old, poor, blind, infirm — none were given the slightest bit of compassion.

On 17 November 1558, Bloody Mary Tudor died, weak, ill and in tremendous pain possibly from ovarian cysts or uterine cancer. The surviving Christians of England were spared, her reign of terror was ceased after five years and she died at 42.

Her heartless Inquisition had created such sympathy and awe over the many Christians who willingly walked to horrible death for their Faith that the response from the citizenry forced her succeeding half-sister Elizabeth to call herself openly, “Protestant”.

The groundswell of support lasted through James I. He, too, felt it politically expedient to align himself with the “heretics”.

But James’ son Charles would ruin England with Catholic policies to the point of civil war and his own execution.

Chapter 6

Bloody Catherine: A Medici in France

Catherine de Medici, born in 1519 in Florence, was a ruthless ambitious woman who obsessively relied on her Italian astrologers, Nostradamus, clairvoyants, and magicians throughout her life.

She rarely made any decision unless she consulted at least with her astrologers. She was very dependent on clairvoyants as well to obtain information not readily visible.

She used magicians to pursue her darker and more sinister projects of destruction and cruel revenge.

She left a paper trail of many letters to these various individuals requesting information, favors or works of black magic. ~ Chapman^[336]

*Moral indifference, as we saw, had possession of Catherine's nature; but one desire was hers, by no means a moral one, which governed her quite as potently as her apathy and perhaps with more obvious effect. "All her actions," wrote a Venetian ambassador, describing her to his government, "have ever been ruled and guided by a most powerful desire — the desire to reign": "**un affetto potentissimo ... un affetto di signoreggiare**. [Italian: "a very powerful affection ... an affection to rule."] ~ Sichel^[337]*

Catherine de' Medici was the Italian woman who became Queen Consort of France during one of the most important periods in human (and French) history. She was responsible for one of, if not the, most infamous betrayals and bloodletting of Protestants which essentially became genocide^[cclxxv] and she is reputed to have used "black magic" to overcome sterility and assassinate her political obstacles (including those same children she is said to have had via incantation). Yet it is a testimony to Catholic / Medici

power in the 21st century in that what little information exists about her is inexplicably complimentary.

A compilation of her voluminous letters regarding witchcraft and astrology remains untranslated from the original French. [\[cclxxvi\]](#)

When searching for texts, invariably *About Catherine de' Medici* (1898) by highly-touted French poet Honoré de Balzac is recommended, almost certainly because de Balzac had a Jesuitical flair for mixing truth with falsehood.

Acknowledging that “historians” and “journalists” are corrupt, de Balzac blames only their desire to please their readers (not their superiors, commissioners and benefactors) and that error is introduced by “blunder” and not by design to distract. The greatest historians de Balzac ever knew were Catholic Priests.

When men of learning are struck by a historical blunder, and try to correct it, “Paradox!” is generally the cry; but to those who thoroughly examine the history of modern times, it is evident that historians are privileged liars, who lend their pen to popular beliefs, exactly as most of the newspapers of the day express nothing but the opinions of their readers.

Historical independence of thought has been far less conspicuous among lay writers than among the Priesthood.

The purest light thrown on history has come from the Benedictines, one of the glories of France... [\[338\]](#)

According to de Balsac, the “mystery” of “error” insinuates itself into the historical narrative because of evil envy the masses have for poor, misunderstood tyrants who eat off their backs (often literally).

How is error propagated and accredited? The mystery is accomplished under our eyes without our discerning the process.

No one suspects how greatly printing has helped to give body both to the envy which attends persons in high places, and to the popular irony which sums up the converse view of every great historical fact. [\[339\]](#)

When a woman appears to collaborate with Satan in order to bear the children that will lead to her control of a foreign country, and just as easily collaborate again to kill any of those children that stand between her and total control of that country, even her greatest admirers will eventually concede a minor character flaw or two.

Fascinatingly, Luciferian mystic Helena Petrovna Blavatsky said that the demon/human “Gibborim” (“Nephilim”) hybrids of Genesis 6 were nothing compared to her.

... Torquemada and ... Catherine de Medicis certainly did more harm in their day and in the name of their Master [the Pope] than any Atlantean giant or demigod of antiquity ever did; whether his name was Cyclops, or Medusa, or yet the Orphic Titan, the anguipedal monster known as Ephialtes. ^[340]

But not de Balsac. Medici was wronged and “misunderstood”. The Italian woman “saved” France when French men had failed to do so!

In France, and at the most important period of our history, Catherine de´Medici has suffered more from popular error than any other woman...

Catherine de´Medici, on the contrary, saved the throne of France, she maintained the Royal authority under circumstances to which more than one great prince would have succumbed. ^[341]

The Spinning Balls of the Medici ^[cclxxvii]

Video “documentaries” are little better.

In 2004, a mini-series was released on television titled “Medici: Godfathers of the Renaissance”. The Internet Movie Database summary blares —

From a small Italian community in 15th-century Florence, the Medici family would rise to rule Europe in many ways. Using charm, patronage, skill, duplicity and ruthlessness, they would amass unparalleled wealth and unprecedented power. They would also ignite the most important cultural and artistic revolution in Western history — the European Renaissance. But the forces of change the Medici helped unleash would one day topple their ordered world.

The “conflict” was how the Medici supposedly rivaled Rome, ushered in the wonders of the “Renaissance” and “toppled” the “world order” by supporting the “science” of Galileo Galilee and Nicholas Copernicus.

One finds the idea rather ludicrous that the banking cabal which bought their way into every level of Catholic clergy to include countless Cardinals, Bishops and Priests as well as four Popes, had ever “rebelled” against the Vatican.

The unprecedented agenda of fabricating a false reality consisting of millions of years, Darwin, dinosaurs and spinning globes was Roman from the start. It was a desperate tactic forced upon them by Luther’s Protest which had become unstoppable due the moveable-type printing press. Previously, attempts to translate the Bible into any “vulgar tongue” were easily kept in check when Christians and the hand-copied Bibles they made “illegally” were all burned.

But a few decades before 1517 and a few kilometers southwest of Wittenberg, Johannes Gensfleisch zur Laden zum Gutenberg checked those fires with a printing press that published Bibles faster than the Inquisition could burn either them or any Christian who copied or read one.

The agenda to bring mankind back under control of the Pope for the sakes of their very souls required a strategy that was truly diabolical; to alter human perception of reality in a war of “learning against learning”^[342] that would discredit the Christian Scriptures.

The “father of modern cosmology”, Niclaus Copernicus, was more than just a Catholic Priest, he was a Vatican mathematician.^[343]

Prior to *De Revolutionibus Orbium Coelestium* (“On the Revolutions of the Heavenly Spheres”), Father Copernicus had published only a simple Latin translation of the letters of Byzantine author Theophylactus Simocatta.^[344]

In fact, he didn’t want *De Revolutionibus* released until after his death.^[345] The mathematician knew his calculations included error relying upon optical illusion as all of his observations were assumptions of his naked eye. The “astronomer” used neither sextant nor telescope to validate his theory.

^[346]

Copernicus' reticence is almost always erroneously attributed to fear of Vatican reprisal but, in fact, it was Vatican officials that pressured the Priest into immediate publication, including prelates such as Tiedemann Giese (1480 – 1550), Bishop of Kulm.

It was actually a Medici Pope (Giulio di Giuliano de' Medici), "Clement VII", who sent secret word through his secretary, Johann Widmansted, for Copernicus to publish the first paper on such an "earth-shattering" topic. The request was reinforced by Cardinal Nikolaus von Schönberg, the Papal Nuncio to Copernicus' native Poland. ^[347]

The date was 1543, just as Luther's Protest was becoming a prairie fire across Europe.

De Revolutionibus was immediately received with great fanfare by Copernicus' Vatican superiors. ^[348]

A handful of non-Catholic astronomers resisted but they were given a compromise: "geocentrism". All of the Copernican errors of "space", "gravity" and "spinning globes" were still acknowledged but the Earth was the center of the "universe" / "solar system" instead of the sun.

With the assassination of the last respected "geocentrist", Tycho Brahe, ^[349] and his replacement by a clandestine agent of the Jesuits, Johannes Kepler, ^[350] all data and understanding of "space" was now completely filtered by Rome.

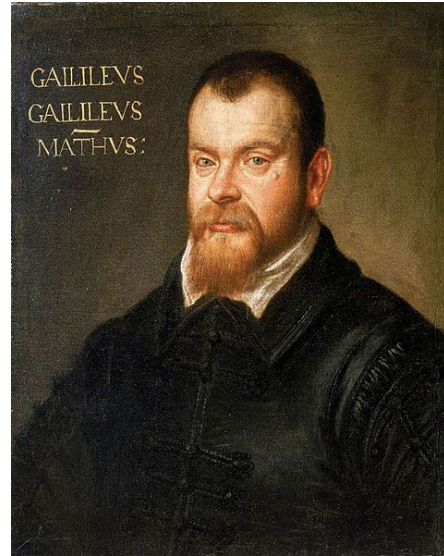
The Jesuits replaced the Dominicans in their zeal to commit any crime necessary for Vatican supremacy. ^[351]

In Pisa, a suburb of Medici-controlled Florence, a young man named Galileo Galilei sought the Priesthood but instead was convinced by his father to become a doctor. He was studying at the University of Pisa when the Company summoned him. ^[352] He would go on to teach Copernicus' theories at the inaugural Jesuit University, founded by Loyola

himself, in Rome; the *Collegio Romano*.

[353]

It wasn't until Protestants began to protest this new learning that Rome suddenly became (apparently) antagonistic to it. As the New Advent Catholic Encyclopedia states with seeming incredulity — *Opposition was first raised against the Copernican system by Protestant theologians for Biblical reasons and strange to say it has continued, at least sporadically, to our own days.* [354]



Galileo Galilei, by Domenico Tintoretto
Wikimedia Commons

In response to Copernican cosmology, Luther is reported to have said —

“There is talk of a new astrologer who wants to prove that the Earth moves and goes around instead of the sky, the sun, the moon, just as if somebody were moving in a carriage or ship might hold that he was sitting still and at rest while the Earth and the trees walked and moved. But that is how things are nowadays: when a man wishes to be clever he must needs invent something special, and the way he does it must needs be the best! The fool wants to turn the whole art of astronomy upside-down. However, as Holy Scripture tells us, so did Joshua bid the sun to stand still and not the Earth.” [355]

Calvin seemed equally suspicious of Copernican cosmology and accurately ascribed malicious intent to it instead of a sincere search for “scientific truth”.

To Calvin, the observable (“zetetic”) environment was so obvious that claims to the contrary were nothing less than “gaslighting”; a bold lie claiming complete inversion of reality; so absurd it’s often successful.

[The Christian is not to compromise so as to obscure the distinction between good and evil, and is to avoid the errors of] *those dreamers who have a spirit of bitterness and contradiction, who reprove everything and prevent the order of nature.*

We will see some who are so deranged, not only in religion but who in all things reveal their monstrous nature that they will say that the sun does not move, and that it is the Earth which shifts and turns.

When we see such minds we must indeed confess that the devil possess them, and that God sets them before us as mirrors, in order to keep us in his fear.

So it is with all who argue out of pure malice, and who happily make a show of their imprudence. When they are told: “That is hot,” they will reply: “No, it is plainly cold.”

When they are shown an object that is black, they will say that it is white, or vice versa. Just like the man who said that snow is black; for although it is perceived and known by all to be white, yet he clearly wished to contradict the fact. And so it is that they are madmen who would try to change the natural order, and even to dazzle eyes and benumb their senses. [\[356\]](#)

It was only then that the same Jesuits for whom Galilei was teaching, appeared to attack him.

No less a Jesuit than Roberto Francesco Romolo Bellarmine (a.k.a. “Robert Bellarmine”), the father of “Futurism”, [\[cclxxviii\]](#) became Galilei’s “Inquisitor”.

After being “put on trial”, the Collegio Romano’s top astronomer was placed on “house arrest”...a somewhat tame sentence compared to, say, the treatment of Fra. Girolamo Savonarola.

Despite his “examination” and “punishment” by Bellarmine, Galilei remained an extremely devout Catholic, encouraging his first-born daughter, Virginia, to sacrifice her life to nunnery. She became “Sister Maria Celeste” and remained so unnaturally “devoted” to her father that the two were buried together in his tomb in the Basilica of Santa Croce, in Medici Florence.

Since then, however, the Jesuits have made a “surprising” turn-around to fully support Darwin, dinosaurs and deep-space.

When Darwinian evolution came under attack for failing to show a clear line of development from ape to man, a Jesuit stepped up and offered the

“missing link”: Piltdown Man.

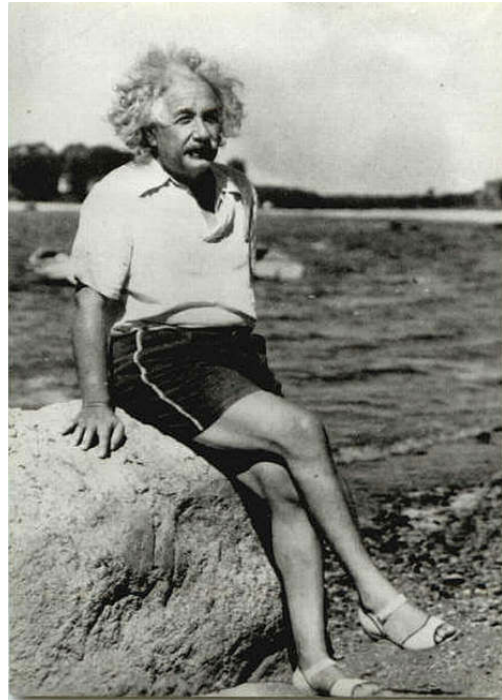
When it was later found out that the “Father of the New Age” (pun intended?), Pierre Teilhard de Chardin, had employed Catholic “aging” techniques often used to fabricate “holy relics” (which were then sold at high cost) to hoax Piltdown, ^[357] few questions were asked.

When critics began questioning the “random chance” of life’s beginning, a Jesuit-trained Priest named Georges Lemaître came to the rescue to provide the “Big Bang Theory”: “first there was nothing, then it exploded.”

As critics began to question how the Earth could spin at 1,000 mph yet no one on the globe perceived movement, helicopters rising straight up hovered over the same spot, water clung to the surface despite centrifugal force or atmosphere stayed magically in place despite the “vacuum of space”, Lemaitre’s junior partner, Jewish physicist Albert Einstein, provided a

“Theory of Relativity” which basically says, “Everything *seems* stable and unmoving because it’s too complex for you to understand why not.” ^[358]

Speaking for Christians, within a year of his anointing as the “Vicar of Christ”, Jesuit Pope Jorge Mario Bergoglio (“Francis I”), urged all to subscribe to Darwin, dinosaurs and deep space.



Albert Einstein models his prized “open-toed sandals”; Long Island, New York, 1939.

The Pope Would Like You to Accept Evolution and the Big Bang

Yesterday, Pope Francis, the head of the Roman Catholic Church, said that Darwinian evolution is real, and so is the Big Bang... Elsewhere in his speech to the Pontifical Academy of Sciences, the Pope said:

“When we read about Creation in Genesis, we run the risk of imagining God was a magician, with a magic wand able to do everything. But that is not so,” Francis said. ...

As io9 pointed out when Francis was first anointed, the new Pope's quasi-heretical claim isn't anywhere near the first of its kind. The church first brought evolution into the fold in 1950 with the work of Pope Pius XII, writes io9. "At the same time, Catholics take no issue with the Big Bang theory, along with cosmological, geological, and biological axioms touted by science." ~ Smithsonian^[359]

Apparently, none of the "scientists", "historians" and "journalists" at the Smithsonian had any clue that accepting the "Big Bang" should be easy for Catholics as one of their own clergy had fabricated it.

A Maggot Emerges From Italy's Tomb^[cclxxxix]

Caterina Maria Romula di' Lorenzo de' Medici was born on April 13th, 1519 in the city-state of Florence; the only child of Lorenzo de' Medici, Duke of Urbino, and Madeleine de la Tour d'Auvergne, the countess of Boulogne.

In the paucity of any biographical information less than ebullient, "user-edited" Wikipedia provides basic information.

Within a month of Catherine's birth, both her parents were dead: Madeleine died on 28 April of puerperal fever or plague, and Lorenzo died on 4 May,^[9] his title over Urbino reverting to Francesco Maria della Rovere [nephew of Giuliano della Rovere, "Pope Julius II"]. King Francis wanted Catherine to be raised at the French court, but Pope Leo [Giovanni de' Medici] had other plans for her.^[9]

Catherine was first cared for by her paternal grandmother, Alfonsina Orsini^[cclxxx] (wife of Piero de' Medici). After Alfonsina's death in 1520, Catherine joined her cousins and was raised by her aunt, Clarice de' Medici. The death of Pope Leo in 1521 briefly interrupted Medici power until Cardinal Giulio de' Medici was elected Pope Clement VII in 1523. Clement housed Catherine in the Palazzo Medici Riccardi in Florence, where she lived in state. The Florentine people called her duchessina ("the little duchess"), in deference to her unrecognised claim to the Duchy of Urbino.^{[10][11]}

In 1527, the Medici were overthrown in Florence by a faction opposed to the regime of Clement's representative, Cardinal Silvio Passerini, and Catherine was taken hostage and placed in a series of convents.^[12]

The final one, the **Santissima Annuziata delle Murate** was her home for three years. Mark Strage described these years as “the happiest of her entire life”.^[13]^[cclxxxii] Clement had no choice but to crown Charles Holy Roman Emperor in return for his help in retaking the city.^[14]^[cclxxxiii] In October 1529, Charles’s troops laid siege to Florence. As the siege dragged on, voices called for Catherine to be killed and exposed naked and chained to the city walls. Some even suggested that she be handed over to the troops to be used for their sexual gratification.^[15] The city finally surrendered on 12 August 1530. Clement summoned Catherine from her beloved convent^[cclxxxiii] to join him in Rome where he greeted her with open arms and tears in his eyes. Then he set about the business of finding her a husband.^[16]^[cclxxxiv]

On her visit to Rome, the Venetian envoy described Catherine as “small of stature, and thin, and without delicate features, but having the protruding eyes peculiar to the Medici family”.^[17] Suitors, however, lined up for her hand, including James V of Scotland who sent the Duke of Albany to Clement to conclude a marriage in April and November 1530.^[18] When Francis I of France proposed his second son, Henry, Duke of Orléans, in early 1533, Clement jumped at the offer. Henry was a prize catch for Catherine, who despite her wealth was of common origin.^[7]^[cclxxxv]

The wedding, a grand affair marked by extravagant display and gift-giving,^[19] took place in the Église Saint-Ferréol les Augustins in Marseille on 28 October 1533.^[20]^[21] Prince Henry danced and jousted for Catherine. The fourteen-year-old couple left their wedding ball at midnight to perform their nuptial duties. Henry arrived in the bedroom with King Francis, who is said to have stayed until the marriage was consummated. He noted that “each had shown valour in the joust”.^[19] Clement visited the newlyweds in bed the next morning and added his blessings to the night’s proceedings.^[22]^[cclxxxvi]

Catherine saw little of her husband in their first year of marriage, but the ladies of the court treated her well, impressed with her intelligence and keenness to please.^[23]^[cclxxxvii] The death of Pope Clement VII on 25 September 1534, however, undermined Catherine’s standing in the

French court. The next pope, Paul III, ^[cclxxxviii] broke the alliance with France and refused to pay her huge dowry. King Francis lamented, “The girl has come to me stark naked.”^[24]

Prince Henry showed no interest in Catherine as a wife; instead, he openly took mistresses. ^[cclxxxix] For the first ten years of the marriage, Catherine failed to produce any children. In 1537, Philippa Duci, one of Henry’s mistresses, gave birth to a daughter, whom he publicly acknowledged.^[25] This proved that Henry was fertile and added to the pressure on Catherine to produce a child.

In 1536, Henry’s older brother, Francis, caught a chill after a game of tennis, contracted a fever and died shortly after, leaving Henry the heir. As dauphine, Catherine was expected to provide a future heir to the throne.^[27] According to the court chronicler Brantôme, ^[ccxc] “many people advised the king and the Dauphin to repudiate her, since it was necessary to continue the line of France”.^[28] Divorce was discussed. In desperation, Catherine tried every known trick for getting pregnant, such as placing cow dung and ground stags’ antlers on her “source of life”, and drinking mule’s urine.^[29] On 19 January 1544, she at last gave birth to a son, named after King Francis. ^[360]

We’ll stop here as the editing out of the more sensational information vital to the story is finally getting overwhelming.

For instance, it’s entirely possible that both Lorenzo II and Madeleine de la Tour died young because of syphilis. ^[361]

With the death of Lorenzo II, the rule over Florence (which the Medici had usurped), fell to the remaining male heir: the bastard child of the Pope and a black slave from the Medici household!

The rule of Florence would eventually go to Alessandro de’Medici, who contemporaries considered to be Lorenzo’s illegitimate son, although modern historians think he was the son of Cardinal Giulio de’Medici, later Pope Clement VII; Alessandro’s mother was Simonetta da Collevocchio, a woman of African descent who is variously described as a servant or slave in the Medici household, and

*Alessandro was the first Black head of state in modern Europe. ~
Thériault^[362]*

However, “white guilt” need not apply to a Medici Pope.

Although the Wikipedia entry remarks that Catherine de’Medici’s imprisonment in three convents would eventually be the “happiest in her life”, other authors differ.

The cause was Guilio “Pope Clement VII” de’Medici’s flawed alliance with France and England over the Germanic “Holy Roman Empire” of Charles V. This precipitated the “Italian War” of 1521-1526, of which Charles was victorious but at the cost of bankruptcy; he was unable to pay his mercenary army.

Already in Italy, many of the soldiers were finding out (thanks to the revelations of Martin Luther and the Guttenberg press) just how corrupt the Vatican was and how used they and their families had been. They naturally turned to sacking the heaped riches from the “Eternal City”.

As the violence mounted, Ippolito [bastard son of Giuliano de’Medici, and half-brother of Giulio / “Pope Clement VIII”] and Alessandro de’ Medici [the Pope’s bastard mulatto offspring from a black Medici slave girl] were spirited out of the city, leaving Catherine behind with her aunt. [Clarice de’Medici] ...

Catherine was taken hostage and placed in the Santa Lucia convent... her captors, who soon moved her to the convent of Santa Caterina of Siena, a place contemporaries described as a “disease-ridden hovel.” After [complaint] by the French ambassador (France, after all, still had a vested interest in the Duchessa), Catherine was relocated to the Murate Monastery, where she would live in relative comfort and happiness from the time she was 8 until a few months after her 11th birthday. ~ Thériault^[363]

It’s not a leap to deduce that these experiences molded the future murderess.

The details of how a Medici Pope and a Catholic French King celebrated Catherine’s marriage is also edited out of the “user-edited” entry.

Francis and Clement were intent on out-lavishing each other — at one point, the pope presented the king with a unicorn's horn mounted in gold,^[ccxcii] and Francis gifted Catherine's cousin Ippolito with a live lion. Catherine's hair and velvet robes were encrusted with gems. Francis wore a white satin robe and a cloak of cloth of gold, embroidered all over with fleurs de lys and pearls. ~ Thériault^[364]

Catherine's husband, Henri II, was similarly warped into dysfunction by the ambition of his father, King Francis I, just as Vlad the Impaler and Catherine had been.

Catherine knew that the best way to secure her future in France was to have a child with Henri. Francis I's eldest son, also named Francis, was as yet unmarried; this meant that if Henri had any sons, they would be directly in the line of succession. A child would also have made it much more difficult for Henri to have his marriage to Catherine annulled, as some people suggested he should do. Yet try as she might, Catherine couldn't seem to get pregnant. Part of the problem was that Henri wasn't all that interested in his new bride — in fact, he was in love with another woman, Diane de Poitiers, widow of the Grand-Sénéchal of Normandy and 19 years Henri's senior.

Let us pause here and have a brief word about Henri, who, like his wife, had experienced a deeply traumatic childhood. Things had started out well enough, but in 1525, when Henri was 6... [d]uring the same war with the Holy Roman Empire that had led to the sacking of Rome, Francis I was captured during the Battle of Pavia. The French king didn't feel that he could serve his people well as a prisoner, so he offered up two of his sons as hostages until the ransom could be paid. Henri was 7 and his brother Francis, the Dauphin (heir to the French throne), was 8 when they were sent to Spain in exchange for their father. There, they would spend the next four and a half years in a series of increasingly bleak prison cells. Unsurprisingly, the experience affected the young boys profoundly.

When Henri and the Dauphin returned to the French court, everyone remarked on how changed they both appeared. Whereas before they'd been spirited and outgoing, now they were sombre and aloof. After his

initial joy over his sons' return had passed, Francis I quickly grew impatient with them, saying he had no time for "dreamy, sullen, sleepy children." ~ Thériault^[365]

Truly, the Elite are self-obsessed sociopaths but they are enabled by the slaves who accept their "Divine Right" to rule over them.

Also edited out of "user-edited" Wikipedia: the death of the heir to the French throne (the "Dauphin"), had evidence that pointed to the Medici and their new ally, Holy Roman Emperor Charles V.

[I]n 1536 ... the Dauphin collapsed after a game of tennis and died shortly thereafter. The Valois family immediately suspected that poison was responsible, since the Dauphin had drunk a glass of water brought to him by his secretary,^[ccxcii] Sebastian de Montecuculli, just before falling ill. There were a few other facts that made Montecuculli seem especially guilty: he had formerly been employed by Charles V, a book about poisons was found in his room, and also he was Italian. ...

And how did Montecuculli wind up working for the Dauphin in the first place?

He had been in Catherine's retinue when she had come to France.

The French already disliked Catherine, and the news about the Dauphin's death brought their hatred to a fever pitch. ...who stood to benefit the most from the Dauphin's death? ...Henri and Catherine, the new Dauphin and Dauphine of France. ~ Thériault^[366]

Although he suspected Catherine was involved with the apparent assassination of his son (her brother-in-law), Francis I chose not to pursue an investigation beyond de Montecuculli lest it reflect upon his second son and remaining heir, Henri II.

But the pressure upon Catherine only increased. A French family of cut-throat Aristocrats, whose ambition and intrigues rivaled that of the Medici, now began to petition Francis that he maintain his lineage with a beautiful (not homely as she was), fertile replacement; the House of Guise recommended young Louise de Guise to become the new Dauphine.

As German Protestant historian Theodor Griesinger (1809-1884) would note:

The Guises were descended from the ancient family of the dukes of Lorraine; during the reign of King Francis I., the younger brother of the duke of Lorraine secured the comté of Guise, in Picardy, by marriage, and it was shortly elevated into a dukedom in his favour. In 1559, the house of Guise was represented by Duke François (son of Claudius), a man of ... great intellect, and boundless ambition. He had five brothers, the famous cardinal Charles of Lorraine [was] one of them; they had all been loaded with favours and offices by the late king, and had constantly employed their influence to place their own partisans in nearly every office of state. But as a means of consolidating their power, they resolved to take their stand as the champions of Catholicism, and the uncompromising opponents of the new faith [the public rebirth of Biblical Christianity]. ^[367]

Charles, Duke of Guise and Cardinal of Lorraine was well-known to have a passion for the persecution of Protestants.

Claude's son François de Lorraine, 2d duc de Guise, 1519–63, became conspicuous, at the accession (1547) of Henry II, as the rival for power of Anne, duc de Montmorency. ... With the accession (1559) of the youthful Francis II, who was married to the duke's niece, Mary Stuart, François de Guise and his brother Charles de Guise, Cardinal de Lorraine, c. 1525–1574, were given control of the government.

The brothers' arrogance, their persecution of the Protestants, and their enmity toward the princes of Bourbon and Condé led to the conspiracy of Amboise, which they suppressed (1560). Shortly afterward, however, the death of Francis II deprived the Guises of power; Catherine de' Medici, as regent, dominated the government. As a result, in 1561 the duke joined with Montmorency and Marshal Saint-André in the so-called triumvirate, which, at the head of the Catholic party, opposed both the Huguenots and the tolerant policy of the regent. The murder of Protestants at Vassy by Guise's troops brought about the outbreak of the Wars of Religion (1562–98), and Guise took the field against the

Huguenots. Victorious at Dreux (1562), he was assassinated while preparing to attack Orléans.

The Cardinal de Lorraine was largely responsible for the persecution of the Protestants during the reign of Francis II. ~ Columbia Encyclopedia^[368]

As to the “Conspiracy of Amboise” —

[Was a] 1560, plot of the Huguenots (French Protestants) and the house of Bourbon to usurp the power of the Guise family, which virtually ruled France during the reign of the young Francis II. The plan, presumably worked out by Louis I de Bourbon, prince de Condé, provided for a march on the castle of Amboise, the abduction of King Francis II, and the arrest of François, duc de Guise, and his brother Charles, cardinal of Lorraine. The cardinal was forewarned, and the rebels, beaten before they had united their forces, were ruthlessly massacred. For weeks the bodies of hundreds of conspirators were hanging from the castle and from every tree in the vicinity. The Huguenots were enraged. A brief period of conciliation followed under the chancellorship of Michel de L'Hôpital, appointed by the king's mother, Catherine de' Medici. He temporarily halted Protestant persecution until the outbreak (1562) of the Wars of Religion. ~ Columbia Encyclopedia^[369]

“François, duc de Guise” was the unmentioned reason for the 1562 “outbreak of the Wars of Religion”.

Early in 1562, there occurred the awful massacre of the Huguenots at Vassy, a little town in Champagne, not far from Joinville, the great family seat of the Guises.

Vassy had rapidly become a centre of [“]heresy[”]. For a Protestant Church had been established there soon after the Council of Poissy, the congregation increasing in three months from 120 to 1,200.

The Guises had already made two futile attempts to scatter this earnest congregation, but the Bishop of the diocese himself (the mundane Bishop of Chalons) was foiled in his encounter with the minister and obliged to retire discomfited.

The Guises promised themselves vengeance. They intended, it was said, to execute their plan at Christmas, when near a thousand communicants were to take the Lord's Supper.

*A solemn warning was sent them, but they bravely continued in their course, and the Guises, busy elsewhere for the moment, did not fulfil their designs. None the less did they nourish them, and when, in the spring, the Duke returned from the German frontier, the first question he put was whether the Huguenots of Vassy "**faisaient toujours Prêches.**" [were always preaching]*

His mother, Antoinette de Bourbon, the grim dowager of orthodoxy, told him that they grew worse every day. "On the which he straight began to mutter and to wax hot in his courage, biting his beard, as was his custom when he felt greatly irritated." ...

His schemes were soon matured.

Together with his brother, the Cardinal de Guise (not to be confused with his greater brother, the Cardinal de Lorraine), he set out one Sunday with an armed escort ... intending, so he gave forth, to dine at a village which lay just beyond Vassy.

The bells of that devout place were calling the Huguenots to worship, and the Duke did not fail to ask why they were ringing so loud.

Suddenly diverting his course, he turned off the road to his destination and, taking the turning to Vassy, he rode to the empty parish church, the Prêches [sermons] being held, as he discovered, in a rough barn a hundred yards off.

Thither he despatched a messenger, who ordered the minister to stop the service, as the Duke wished Mass to be celebrated in the church hard by.^{[\[ccxciii\]](#)}

The minister replied that "the Duke was only a man — that he could not overrule the Word of God to hear the which they had met ... nor should they dream of leaving off."

This was enough.

A shot through the open door was Guise's only retort, and when the defenceless congregation tried to shut their enemies out, the troops rushed in pell-mell and slaughtered to the right and to the left.

That the whole affair was premeditated there can be no sort of doubt, for the soldiers whom Guise brought with him were reinforced by others whom he had lodged in the neighbourhood.

The cruelties are piteous to read of, sickening to recall.

The minister went on preaching till the pulpit was brought down under him and he himself, covered with wounds, was taken prisoner.

Men, women, children, were massacred wholesale to the sound of the Duke's trumpets, while he stood in the barn, sword in hand, urging his soldiers to kill.

His wife, who had followed this strange expedition in her litter — the same poor lady who had wept at the horrors of Amboise^[ccxciv] — prevailed on him to spare a few women; some of the more fortunate Huguenots escaped by the roof, but otherwise the murder was wholesale.

"Seigneur Dieu!" ["Lord, God!"] cried the hapless victims; "Seigneur Diable!" ["The Devil is our lord!"] retorted their foes.^[ccxcv]

The Cardinal, meanwhile, remained outside, leaning on the churchyard wall and watching his men as they pursued their relentless work.

"Presently the Duke went into the barn and found a Bible there. 'Look here, brother,' said he, 'look at the title of this Huguenot book.' Quoth the Cardinal when he saw it, 'There is no harm there : these are the Holy Scriptures.' At the which the Duke feeling himself confounded, fell into a greater rage than heretofore: 'Sblood! and what do you mean?' quoth he, 'when you say the Holy Scriptures? Fifteen hundred years have passed since the Passion and the death of Jesus Christ, and this book was only published a year ago. How can you call this the Gospel?'"

... the Duke paced up and down the barn, foaming with anger and pulling his beard as he walked." The Duke François' ignorance was

no less amazing than his cruelty. It is hard to believe in a person who destroyed others for studying a book he had never seen, and yet this momentary flash of portraiture which reveals his primitiveness of intellect shows us the man more surely than any detailed history of his doings.

He did not know what remorse meant.

“For hereupon,” says his chronicler, “he mounted his horse and departed from that town of Vassy with his brother the Cardinal, the Duchess his wife, and two or three of their closest comrades — and they went to dine at Ettancourt at the house of one, Jean Collessou.” ~ Sichel^[370]

Matanzas

The name “Wars of Religion” implies that the Protestant Huguenots were on equal footing with France’s ruling Catholics yet the word that continues to be used even by Catholic “historians” for most of the “battles” is: ***massacre.***

Huguenots that left France for the apparent safety of the “New World” suffered a similar fate.

In 1564 a group of French Protestants known as Huguenots settled in Spanish-claimed territory near present-day Jacksonville. They built Fort Caroline on the St. John’s River in Florida, in present-day Jacksonville. On June 30, 1564, they set a day of Thanksgiving and offered the first Protestant prayer in North America: “We sang a psalm of Thanksgiving unto God, beseeching Him that it would please Him to continue His accustomed goodness towards us.”

According to Bill Federer ... “Three small ships carrying 300 Frenchmen led by Rene de Laudonniere anchored in the river known today as the St. Johns... On June 30, 1564, construction of a triangular-shaped fort ... was begun with the help of a local tribe of Timucuan Indians ... (Fort Caroline was) home for this hardy group of Huguenots ... their strong religious motivations inspired them.”

Unfortunately for the small band of French Christians, Felipe II ruled in Spain (and, at varying times, Portugal, Naples, Sicily, England and Ireland as well!).

It is instructive to note that Jesus Christ once warned His followers, “Indeed, the hour is coming when whoever kills you will think he is offering service to God.” [John 16:2]

Few embodied that terrible warning better than Felipe II and his wife, Bloody Mary Tudor. Both pursued the torture and slaughter of Christians with utter fanaticism.

It was Felipe II who sent an ill-fated armada to invade England and overthrow modestly-Protestant Elizabeth I in 1588. In that episode, nature worked for the Christians of England.

For French Christians in “La Florida”, it was against them.

Felipe immediately dispatched an army under Admiral Don Pedro Menéndez de Avilés to wipe out the French “heretics”.

Admiral Gaspard de Coligny attempted to reinforce the Huguenot protection by sending an experienced officer and navigator, Jean Ribault.

The French arrived with a small force in May of 1562 while the Spanish arrived at the Saint Johns River in August with around 800 personnel. On August 28th, the Catholics under Menéndez established a base they named “St. Augustine” as it was the “Feast of St. Augustine”.

Ribault sailed to meet them on September 10th in an attempt to preempt the fighting. It was a sound tactical move but a hurricane carried his ships too far south and they wrecked along the coast.

Simultaneously, Menéndez struck the Huguenots at Fort Caroline. With most of the Protestant forces absent, it was an easy victory. The remaining Huguenots were eradicated.

A Timucuan Indian told Menéndez that some whites were trapped at an inlet south of St. Augustine and attempting to return. He took his force to meet them and, with a prisoner as translator told them that they had no fort to get back to.

The Protestants were promised that if they surrendered, they would be spared and as they had lost their provisions and weapons in the hurricane, they did so.

After the surrender, the caveat was added: they would be spared if they all gave up their faith (in Jesus Christ) and became Catholics.

111 were murdered on the spot. 3 or 4 artisans were spared to become slave labor and around 10 professed Catholicism either previously or spontaneously.

Two weeks later the rest of the survivors appeared at the inlet, led by Jean Ribault. The exact same scenario was repeated. Ribault and 133 other Christians were summarily executed.

The name of the inlet remains to this day, “Matanzas”: Spanish for “slaughters”.

While Catherine’s uncle, “Clement VII”, was Pope, she was safe, but should he vacate, she would be rejected and ejected as quickly as Henry VIII’s “Catherine” (of Aragon).

Henry wasn’t called “Bluff Harry” for nothing. It was an unprecedented move that only Harry’s ego could facilitate but it was also a shrewd one.

All Popes consider themselves kings of kings and, therefore, demanded tribute equal to their lofty rank. [\[ccxcvi\]](#)

The conversion of the kingdoms included in northern Europe was principally accomplished by Roman missionaries about the close of the sixth or commencement of the seventh century, under the auspices of pope Gregory [I]. Thus these kingdoms fell into a peculiar dependence on the bishop of Rome, — the dependence of a spiritual colony on its mother church; and it is not surprising they felt especial devotion to the capital ... [Rome] and expressed it by frequent rich offerings to its spiritual chief, who, on his part, failed not in pious exhortations to the continuance of so excellent a practice, and was never weary of holding out his hands for the gifts of the faithful. From these voluntary oblations, assisted by the persevering efforts of His Holiness for more

and still more, a kind of annual revenue grew up; year by year the demands of the popes were anticipated and supplied by this means, until, by papal tact and courage, the custom was moulded into the institution of Peter's pence. ...

Pope Gregory VII. (1073-86), he who first grasped the full capabilities of the papal crown, and laboured so effectively for their development, declared this pious donation was in reality a political tribute, and thence proceeded to prove England a fief royal of the church.

He demanded from William the Conqueror not only the "customary 300 marks which had been annually furnished during many centuries," but also the king's oath of fealty, boldly asserting England had been since the earliest times "a tributary kingdom of St. Peter." ...

This revenue naturally greatly increased with the growth of the population, and became at last so immense that it even considerably exceeded the king's own. ...

No blow ever fell more cruelly on the papacy than that by which the rich stream of Peter's pence was suddenly stayed in its course in England, and dried up for ever.

Its end came from Henry VIII., who, when the fair [Anne] Boleyn found favour in his eyes, applied to Pope Clement VII. for the necessary divorce from Queen Catherine. The pope at first exhibited the greatest willingness to meet the king's wishes, and sent Cardinal Campegius [Lorenzo Campeggio (1474–1539)] to England with the divorce in his pocket; but Charles V., a near relation of Catherine, interfered, and Clement dared not offend him whilst the Reformation in Germany was still unsuppressed. So he directed Campegius to flatter Henry's hopes, but to destroy the important document. ~ Griesinger^[371]

Today, "Peter's Pence" is a Vatican "charity" for "the poor", yet clergy as high as the "Secretary of State" (recall that Rome is a "sovereign city-state" like London and Washington D.C.) raid or skim the funds for "embezzlement, fraud, abuse of office, money laundering and self-laundering".^[372]

Dauphine Catherine threw herself on the mercy of King Francis whom, it was said, could not bear the tears of a young woman. [\[ccxcvii\]](#)

Her move bought her time but she knew that if she didn't bear Henri sons, soon, the fate of the English Henry's wives (Henry VIII) would soon be hers.

Getting even the opportunity to have children was proving difficult as Henri II was unenthused with his wife.

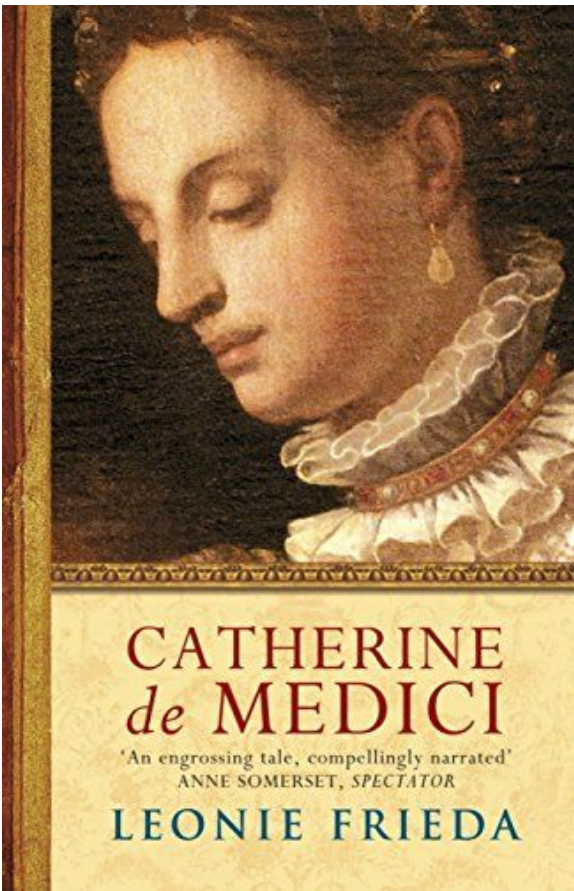
Years before, his father was annoyed at how, after being released from a Spanish prison and returning home, Henri seemed more Spanish than French. The King gave his son to one of his well-bred courtiers, Diane de Poitiers, to bring the French back out of him. Although several years his senior, Henri was soon smitten with his tutor who was recently widowed from her husband, Louis de Brézé.

To prove his manhood, Henri dabbled in his father's war against the Holy Roman Empire [\[ccxcviii\]](#) and, while in Italy, sired an illegitimate daughter by a woman named Filippa Duci. He named the child after his obsession, "Diane".

None of these circumstances were helping Catherine de' Medici accomplish her goal of staying in power by bearing sons to the Dauphin.

She fixated on the issue day and night, even going so far as to spying upon Henri as he visited his mistress just below Catherine's rooms.

It's said that Catherine bored peep holes into the roof of Diane de Poitiers's bedchamber so that she could see her husband "in action" with his mistress. She apparently noted the contrast between the disinterested performance she got from Henri versus the "spectacle" he gave Diane... [\[373\]](#)



Perhaps one of the reasons “user-edited” Wikipedia is so biased in favor of *Madame La Serpente* is the text the “user” relied upon for the Catherine de’Medici entry.

Leonie Frieda’s 2011 *Catherine de Medici: a Biography* is so disingenuously glowing, each copy comes with its own halo.

Best of all is that Frieda gaslights her propaganda as being rarely objective!

*Catherine de Medici has variously been called “The Maggot from Italy’s Tomb”, “The Black Queen” and “**Madame La Serpente**”. To many she is the very incarnation of evil. It is, I believe, as mistaken a judgement as it is bigoted. ...*

Insofar as she is connected to any historical event in the public imagination, it is the Saint Bartholomew’s Day Massacre in Paris, that infamous act of violence that so stained the name of the House of Valois and of Catherine in particular. When the admittedly terrible events of 24 August 1572 in Paris are placed in their proper historical context, however, I believe they can be explained in terms of a surgical

operation that went wrong rather than an act of premeditated genocide.

During the course of her life, this indomitable woman faced a series of personal tragedies and setbacks, and when not being condemned as evil, she is pitied for the seemingly endless series of blows she suffered. Orphaned at birth and imprisoned during childhood, her marriage to Henry of Orléans (later King Henry II of France), whom she loved passionately, caused her years of unhappiness as she was ignored by him in favour of his mistress, the mesmerising Diane de Poitiers. After a decade of childlessness and near-repudiation, Catherine finally produced ten children – who were almost without exception rotten, sickly and corrupt. The sudden death of her husband brought this forty-year-old political neophyte to the centre of power and, forced by necessity, she became the skillful [sic] and doughty defender of her dynasty and adopted country. ...

She was, above all, a courageous survivor and a true product of her times. The life, the character, the personal details, the contradictions, the passions, the strengths, the weaknesses and the sheer guts of this incomparable woman constitute the main thread of my story. ...

To understand this complex woman one must recognise that to Catherine these three represented the same thing. After her husband's death, and based on her hitherto silent observation of the political and religious struggles in France, she tried to steer a middle course between the opposing parties. Yet if reason and conciliation failed, she did not hesitate to avail herself of the "regalian right of summary execution" to preserve the kingdom.

I am, of course, not the first person to attempt to tell Catherine's story objectively. [\[374\]](#)

Indeed, she isn't!

If Catherine de' Medici still has a negative reputation it is a testimony to the depth of her evil and that through no lack of whitewashing by Popery's agents across the centuries.

Back to our story.

When we last left the Serpent Queen, things were looking dire. She had been married to Henri, the heir to the French throne, for nearly five years. Although the Dauphin and Dauphine were both young and healthy, Catherine was failing in her most fundamental duty: providing the country with an heir. Rumors had spread throughout the court that she was incapable of conceiving. Since her husband's only living brother was unmarried and childless, the entire fate of the Valois dynasty rested on Catherine's ability to produce a child.

Faced with a rival noble faction, the Guises, who wanted to replace the apparently barren queen-to-be with one of their own, Catherine had thrown aside her pride and made a risky preemptive strike. Swooning pathetically at Francis I's feet, the young woman tearfully begged the king to go ahead and replace her, saying that she loved Henri beyond measure and just wanted him to have a wife who could give him heirs. Catherine asked only that she be allowed to stay in France and humbly serve her beloved's new bride. ...

Francis ... declared that it was God's will that Catherine be the Dauphin's wife...

But Catherine knew that this amnesty was only temporary; just across the English channel, Henry VIII was ditching his wives all over the place for not giving him a son. How long would it be before the Valois family decided to follow suit?

Catherine attacked the problem from every angle she could think of ...
~ Thériault^[375]

As if the Serpent Queen didn't have enough defenders, a medical treatise has been written in defense of her on the subject of "infertility" which the three Leftist Doctors want stridently to assure you wasn't her fault. The "defaming" of her name since then has *clearly* been the work of misogynistic anti-Catholic bigotry.

Catherine went on to pursue multiple interventions to cure "her" infertility. She surrounded herself with doctors, diviners and magicians. She refused to travel by mule, believing that the infertile

animal would transmit its sterility to those who rode it.³ She also made use of tarot cards, charms, and alchemy.

Although deeply devoted to both astrology and the Catholic faith, Catherine also resorted to medieval remedies.³ She drank the urine of pregnant animals, consumed the powdered sexual organs of boars, stags and cats, and mixed many different herbs in her food and wine.^{1, 6} Another remedy required a mixture of unicorn horn and ivory in water.⁶ Due to the scarcity of unicorn horns, [\[ccxcix\]](#) another recipe called for mare's milk, rabbit's blood and sheep's urine.⁶ Alternatively, one could consume the blood of a hare and the left hind paw of a weasel mixed with vinegar.⁶ ~ Gordetsky, Rabinowitz, O'Brien [\[376\]](#)

Again we return to (**Catholic**) “user-edited” Wikipedia for the “Company line”. We’ll begin with the thorough glossing over of the Dauphin’s [\[ccc\]](#) convenient death.

In 1536, Henry’s older brother, Francis, caught a chill after a game of tennis, contracted a fever and died shortly after, leaving Henry the heir. As dauphine, Catherine was expected to provide a future heir to the throne.^[27] According to the court chronicler Brantôme, “many people advised the king and the Dauphin to repudiate her, since it was necessary to continue the line of France”.^[28] Divorce was discussed. In desperation, Catherine tried every known trick for getting pregnant, such as placing cow dung and ground stags’ antlers on her “source of life”, and drinking mule’s urine.^[29] On 19 January 1544, she at last gave birth to a son, named after King Francis.

After becoming pregnant once, Catherine had no trouble doing so again. She may have owed her change of fortune to the physician Jean Fernel, who had noticed slight abnormalities in the couple’s sexual organs and advised them how to solve the problem.^[30] Catherine quickly conceived again and on 2 April 1545 she bore a daughter, Elisabeth. She went on to bear Henry a further eight children, six of whom survived infancy, including the future Charles IX (born 27 June 1550); the future Henry III (born 19 September 1551); and Francis, Duke of Anjou (born 18 March 1555). The long-term future of the

Valois dynasty, which had ruled France since the 14th century, seemed assured.

Thank Heaven that the “Maggot from Italy” saved the Valois bloodline’s “Divine right” to tyrannize the French!

Supposedly, for ten years, the Dauphin and Dauphine were simply “doing it wrong” and it took the brilliant Doctor Fernel, after examining their privates, to suggest the right and proper, ah, adjustment and it magically worked!

It not just “worked” but it ushered in as many children as Catherine spent years barren!

“Magic” indeed.

Jean François Fernel is credited as having coined and defined the term “physiology” due his scholarly research on the human body.

But he was also a devout Catholic, well-versed in the supernatural. His 1548 treatise *De abditis rerum causis* (roughly “The Secret Reasons of Causation”) invested an entire chapter on the summoning of spirits.

Although it is well-documented, Fernel’s focus on the occult is entirely missing from “scholarly” accounts.

Some more honest information can be gleaned from Nancy Siraisi’s 1997 biography of Italian physician, occultist, astronomer and astrologer, Girolamo Cardano (1501 – 1576), *The Clock and the Mirror*.

Fernel combined mathematical and occultist interests with medicine.

Moreover, he earned a reputation as a neoteric because of unconventional theories about spiritus and disease etiology.^{[[cccci](#)]}

Nevertheless, Fernel had a highly successful career, not only as a practitioner but also as the most distinguished professor of medicine at the University of Paris at a time when it was a center of Renaissance Galenism.^{[[377](#)]}

Galen of Pergamon was a Greek physician and philosopher of the Roman Empire who lived from around 129 A.D. to around 210 A.D. He subscribed to “humourism”; that the human body was governed by four “humors”: black bile, yellow bile, blood, and phlegm.

Cardano was up-to-date with his reading. This early appreciation of the Paris professor of medicine Jean Fernel (whom Cardano was to meet in the following year) must refer not to his comprehensive textbook of medicine — first published in 1554 — but to Fernel's treatise on physiology (***De natumli parte medicinae***, 1542) and/or his work "on the hidden causes of things" (***De abditis rerum causis***, 1548). From these works the reader could gather both Fernel's insistence on the importance of anatomy and his theories about innate heat, celestial spirits, and occult influences in physiology and pathology.^[378]

What insured that Fernel would become Henri's Court physician was how he saved the life of Diane de Poitiers from a mysterious illness in 1543.^[379]

Cardano's statements about subtlety, hidden causes, and marvelous effects in medicine and his decision to entitle a collection of his own cures ***De admirandis curationibus et praedictionibus morborum*** therefore need to be considered in the light of other examples of Renaissance medical thinking on similar topics. Here, considerations of space limit the comparison chiefly to two well-known works, namely, Antonio Benivieni's ***De abditis non nullis ac mirandis morborum et stmationum causis*** and Jean Fernel's ***De abditis rerum causis***.^[cccii] Both Benivieni (1443-1502) and Fernel (1497-1558) were themselves celebrated practitioners and focused the larger part of their medical writings on practice. However, despite the similarity in their titles, the two treatises — both of which were known to Cardano — are very different in character. Benivieni's little book is a collection of cases personally encountered in the course of his practice. Fernel was the author of an influential general work on medicine but devoted this treatise to a theoretical account of occult causation in physiology and pathology. ~ Siraisi^[380]

Unlike medieval Popes and Kings who lived lives of murder and debauchery simply because they could, if Jean François Fernel mixed his demonology with his pathology one can honestly say that he was a man of his age.^[ccciii]

However, given Catherine de' Medici's predilection for occult "solutions" to mundane problems, a complete understanding of Fernel's outlook is important as it is missing from common histories.

*Exhaustive modern analyses of Fernel's attempted reform of principles of physiology and pathology have rightly stressed the connections of some of his ideas both with the religious and magical aspects of Renaissance Platonism and with the climate of interest in new, or supposedly new, diseases and in disease transmission.⁵⁴ His theories about **spiritus** have also been shown to bear some resemblance to medieval ["Christian"] philosophical and theological adaptations of ancient medical and cosmic pneumatology [study of the spiritual].⁵⁵ Essentially, Fernel maintained that in addition to the animal, vital, and natural spirits of standard Galenic medical teaching, celestial **spiritus** of divine origin flowed down from the heavens into the very substance of terrestrial things and were the bearers of form. Within the body these special divine **spiritus** were the carriers of innate heat and the source of all vital function. In some cases, however, the spiritus could induce "disease of the total substance," that is, a disease in which the entire substance and form was corrupted in a way that had nothing to do with temperamental imbalance. The idea of disease of the total substance was also to some extent an extrapolation from Galen's doctrine that certain remedies acted by their whole substance (or, in the scholastic version, their specific form) rather than by the balance of elementary qualities. ...*

Fernel's treatise on hidden causes thus deserves a modest place in the sixteenth-century literature of demonology and witchcraft, as well as in that of medical innovation. ~ Siraisi^[381]

Whether or not Jean Fernel helped the Serpent Queen find a spiritual solution to her infertility (or if he was merely the medical cover given her occult activities) her complete turnaround remains suspicious.

Let us pause for a second and marvel over this. It's rumored that Henri had a mild penile deformity that had caused their childlessness, but even if that's true, it seems astonishing that a simple change of position could produce such immediate results. I have questions, most of which

boil down to: what position were they formerly doing it in that was apparently so detrimental to their fertility? Because after following Dr. Fernel's advice, Catherine and Henri went on to have not just one or two children but ten. Ten! Ten whole children! After a decade of trying and failing to conceive! ~ Thériault^[382]

This is even more poignant given Henri's illegitimate daughter sired by an Italian wench during his foray into the "Italian War" against Charles V. Clearly, the problem wasn't "on his end".

Catherine delivered her first child, Francis, in 1544, then spent the next twelve years popping out babies all over the place. By 1555, she had given birth to Elisabeth, Claude, Louis, Charles-Maximilien, Alexandre Édouard, Margaret, and Hercules; in 1555 she capped off this baby extravaganza with a two-for-one special: Princesses Joan and Victoria.

Sadly, Louis and the twins did not survive infancy, and the rest of the royal children, with the exception of Margaret, would have serious lifelong health problems. Remember the speculation that Catherine's parents died of syphilis and/or tuberculosis? The symptoms her children experienced were consistent with both congenital syphilis and tuberculosis. It's possible that for her entire life, Catherine was an unwitting carrier of whatever killed her parents, a ticking bomb that would eventually help tear apart the Valois dynasty. ~ Thériault^[383]

Francis I

Henri II's father, King François I, was a typical Royal. He cared nothing of stewardship or responsibilities towards his subjects and pursued constant pleasures of the flesh, hunting (either the slaughter of animals by his own hand or "falconing") and sex (any debauchery possible). The latter would be his undoing, as it so often is.

François I fancied himself a prime Holy Roman Emperor but when it fell to his Spanish rival, Carlos V (Charles V), François (Francis) was consumed with jealousy. It caused him to war repeatedly and needlessly through Europe trying to gain the upper hand.

His exploits in the “Italian War” ended with the humiliating defeat at the Battle of Pavia in 1525 with his capture by Carlos V. He spent a year in prison, finally conceding all rights to any part of Italy and acknowledging Carlos’ allies in Burgundy as an independent State.

Luther’s Protest forced François to consider “Reformers” in his political designs for stable power, as it did his English counterparts; Henry VIII (but not his daughter Mary), Elizabeth I and James I. None of them were serious Protestants but the extreme popularity of Bible-based Christianity breaking from Rome forced them to dabble at varying degrees.

French Christians caught a break when the King’s sister became enthralled with their movement.

Unfortunately, the advantage was immediately attacked by Rome’s vengeful agents in France with a tactic still in very common use today: a false flag.

L’Affaire des Placards

One of the favorite past-times at the Sorbonne (fountainhead of Catholic “learning” [in Paris]) was banning books. It was an enterprise that would soon cause trouble with François (“Francis”) I, King of France from 1515 to 1547. The sister of François was Marguerite d’Angoulême who later became Marguerite of Navarre (Anglicized “Margaret Navarre”) when she married Henry II of Navarre.

After the death of her first husband, Charles, duc d’Alençon, in 1525, she married Henry II of Navarre (Henry d’Albret). Although she bore Henry a daughter, Jeanne d’Albret (mother of the future Henry IV of France), the couple was soon estranged. Margaret was, on the other hand, always devoted to her brother and is credited with saving his life when he became ill in prison at Madrid after his capture at Pavia during the disastrous French expedition into Italy in 1525. ~ Britannica¹⁸⁸

Marguerite was a great patroness of pre-Reformation Humanism and attempted to protect Reformers like [Nicolas] Cop, Lefèvre d’Étaples and Guillaume Briçonnet, Bishop of Meaux (another who tried to reform without leaving Romanism).

*Mired in the strict Catholicism of the Middle Ages, the Sorbonne considered the classical teachings of the Italian Renaissance blasphemous. While a century earlier it had supplied the English with the theological arguments justifying the burning of Joan of Arc, it was now supplying the French Parliament with the theological arguments for burning humanists, most of whom could be found either at Fontainebleau or at the court of Francis's beloved sister Marguerite of Navarre. The Sorbonne not only banned a book written by Marguerite, **Mirror of the Sinful Soul**, but also demanded the arrest of Francis's favorite poet, Clement Marot, who was guilty of eating lard during Lent. ~ Carol Calvin's escape from Paris forced him south where he followed Nicolas Cop to Basel, Switzerland using the name "Martianus Lucanius¹⁹⁰" to avoid the secret police of the Inquisition: "Martin [Luther], born of the Light at Daybreak¹⁹¹".*

At least one year of wandering followed for Calvin. He was hunted from city to city, for no Protestant, especially Calvin, was safe in France. Calvin wandered as a fugitive evangelist under assumed names from place to place in southern France, Switzerland and Italy. His most common assumed name was Charles d'Espeville. Everywhere he went he taught small groups in secret places, even in caves.

Calvin was an evangelist. It is estimated that Calvin in his lifetime was responsible for starting as many as 250 local churches. ~ Arnold¹⁹²

*Although François I fought the Sorbonne on minor issues like readmitting his sister's book for consumption by Frenchmen, even that listless resistance was short-lived. Soon the Sorbonne and the Inquisition were back to full-force **auto de fes** [burning] of the writings of Reformers and of the Reformers, themselves.*

*If there were any warmth in François I towards the Reformers, it was snuffed out like candle in a hurricane after the **Affaire des Placards** (the "Affair of the Placards"). No major text, in writing or on the internet, recounts what happened for what it really was: a despicable*

Roman Catholic **false flag** of the Counter-Reformation that was devastatingly effective.

*The Affair of the Placards (French: **Affaire des Placards**) was an incident in which anti-Catholic posters appeared in public places in Paris and in four major provincial cities: Blois, Rouen, Tours and Orléans, overnight during 17 October 1534. One was actually posted on the bedchamber door of King Francis I at Amboise, an affront and an alarming breach of security that left him shaken. The **Affaire des Placards** brought an end to the conciliatory policies of Francis, who had formerly attempted to protect the Protestants from the more extreme measures of the Parlement de Paris, and also of the public entreaties for moderation of Philip Melanchthon.*

The placards carried the title “Genuine articles on the horrific, great and unbearable abuses of the papal mass, invented directly contrary to the Holy Supper of our Lord, sole mediator and sole savior Jesus Christ”^[1] This provocative title was a direct attack on Catholic conceptions of the Eucharist. They supported Zwingli’s position on the Mass which denied the physical existence of Christ in the sacraments.

The individual who has been traditionally credited as the chief inspiration, if not the direct author of the placards, was the French Protestant leader Guillaume Farel... ~ Wikipedia¹⁹³

*Later it was admitted that Guillaume “William” Farel was not the architect behind the plot, nor (despite the false claims of Wikipedia) **any** French Protestant. There was no benefit what-so-ever in finding the most offensive issue to Catholics possible and posting about it on the king’s bedchamber.*

*Although the blog **Executed Today.com** is equally antagonistic towards Protestant Christianity, its focus on government abuse characterizes these incidents (there were more than one, implying a test run and climax for maximum effect) in their true light: as staged events to excite democide.^{lxxii} On [November 13th] in 1534, a crippled shoemaker’s son went to the stake ... the harbinger of many a pyre that*

would swallow many a French soul in the internecine struggle over religion that lay ahead.

A relatively chilled-out start to the Protestant Reformation under the tolerant King Francis I had the moderate reformers thinking go-along, get-along.

But churchbound Frenchmen and women on Sunday, Oct. 18 in Paris and a number of towns around France found that someone had engineered the simultaneous posting of incendiary anti-Catholic placards denouncing the “idolatrous rite” of mass. In an ominous breach of security, one was even left outside the monarch’s own bedchamber.

*The **Affaire des Placards** was a public relations master stroke by any standard ... and it got Catholic France up in arms against the heretics in its midst. Overnight, every evangelical had become a terrorist.*

[R]umors spread like wildfire throughout the city. Some said that the heretics were going to burn down the churches and massacre the faithful during mass; others that the Louvre would be sacked. Foreigners, especially those who spoke German, were targeted by frightened Parisians, and a Flemish merchant was lynched by a mob.

Many with the means and the prudence fled; it was this event [that] drove John Calvin from Paris to Switzerland...

Those that stayed saw several of their number burn.

[Barthélemy] Milon ... paralyzed from the waist down, was the first. He had been found with the treasonable poster in his possession.

[Clearly, this poor soul had absolutely nothing to do with these events and it bespeaks of particularly evil people who sought to capitalize off of one despicable occurrence with another; that of ridding themselves of a burdensome “useless eater”; a term coined by the “Anglican” Priest Robert Thomas Malthus.¹⁹⁴ A similar event occurred in 2008

when two women with Down's Syndrome were used as fodder for "suicide" bombs in Baghdad, Iraq, where the death toll reached 73 with scores more wounded.^{195]}

*As the martyrology filled in the years ahead and France hurtled towards the Wars of Religion that would shape the 16th century, the **Affair of the Placards** in retrospect came to mark** a decisive turning point for the House of Valois towards an ultimately self-defeating violent repression of Protestantism. ...¹⁹⁶*

The Affair of the Placards was the September 11 of the early French Reformation when the overnight posting of anti-Catholic placards sent the polity off the rails, [and] claimed six victims on this date in 1535.

The formerly indulgent Renaissance-king Francis I was obliged by this late-1534 effusion of propagandizing to dissociate violently from heretical tolerance.

And maybe that would have been that. But the first placard incident was repeated by a follow-up posting on the night of Jan. 12-13 of an anti-sacramental pamphlet by Antoine Marcourt — the anthrax mailings to the hijacked planes, as it were^{xxiii} — charging that the Catholic "Mass has plunged half the world into an abyss of public idolatry."

^{xxiii} *This is a reference to the anthrax-laden letters that were received mainly in the Washington DC area by major news agencies and two Roman Catholic, Jesuit-affiliated politicians — Senate Majority Leader Tom Daschle and serial secret leaker, United States Senator Patrick "Leaky" Leahy.*

Both 9/11 which slaughtered some 3,000 Americans and the anthrax letters which killed 5 and sickened 17 were Roman false flags conducted by Papal, Jesuit agents in the United States.

Francis flipped out. He closed bookstores and suppressed publishing. "One does not argue with heretics," the Sorbonne agreed. What, do you want the terrorists to win?

*[Bèze actually lists the death toll at 8, and says this about King François I: **He ordered eight martyrs to be burned alive in four principal quarters of the city, and declared with a solemn oath that***

he would not spare his own children, if by any chance infected with these, as he called them, most execrable heresies.^{197]}

So on this date in 1535, a grand Catholic procession — representing all the city’s guilds, all its religious orders, all its holy relics, and all its princes of the blood, with Francis himself modestly carrying a penitential taper to absolve his capital — wound through the city, punctuated by the torching of six accused Protestants.

At the ensuing feast, the king announced his intention to destroy heresy.

*The procession of January 1535, with the inclusion of the sacrament, the number of holy objects transported, and the involvement of so many notables, was unprecedented. The elaborate character of the ritual is a good indication of the seriousness with which the authorities viewed this most recent evidence of the inclusion of heresy into French territory. The posting of the placards was regarded as a pollution of the king’s realm, the perceived danger being that the disease contaminating and “infecting some of his subjects” would multiply, undermining the very constitution of the social body ... “An attack upon the holy sacrament”, according to the logic of the symbolism employed in the procession, “presents a direct threat to the sacral character of the community, to the nation’s well-being, and hence amounts to an oblique attack on the person of the sovereign.” Given the close association established between the sacrament and the monarch, it is no wonder that those implicated in the affair of the placards were regarded as being guilty not only of heresy but also of **lese-majeste** [**“treason” by offending a royal!**].¹⁹⁸*

It is with good reason that a Counter-Reformation false flag would target Guillaume “William” Farel. ~ [Secret History](#), Cirucci^[384]

Sadly, this was not the only bloodletting of Christians during the reign of François I.

The Waldenses and Vaudois

Early Christians, dedicated to preserving scripture, congregated together and fled to the Alps where they settled in mountain valleys, protected by the geography of their surroundings.

*These valley-dwellers became known as **Vaudois**.*

*They chose their surroundings well and, consequently, began to be called something else, **Valdenses** (more commonly called “Waldenses”) derived from **vallis densa**, “deep, dreary valley”.*

This name became reinforced by the ascendancy of Evangelist Pierre Vaudès, also known as Peter Waldo.

In the 600 years since Justinian made the Bishop of Rome Holy See over all the Holy Roman Empire, those who stayed away from the syncretistic mixing of pagan beliefs with Christian doctrine began to call the Empire “Dragon” and “Whore of Babylon” as well as labeling the Papacy as anti-Christ.

Sometime shortly before the year 1160 he was inspired by a series of events, firstly, after hearing a sermon on the life of St. Alexius, secondly, rejection of transubstantiation when it was considered a capital crime to do so, thirdly, the sudden and unexpected death of a friend during an evening meal.^{[1][2][3]} From this point onward he began living a radical Christian life giving his property over to his wife, while the remainder of his belongings he distributed as alms to the poor.

At about this time, Waldo began to preach and teach publicly, based on his ideas of simplicity and poverty, notably that “No man can serve two masters, God and Mammon” accompanied by strong condemnations of Papal excesses and Catholic dogmas, including purgatory and transubstantiation, while accusing them of being the harlot from the book of Revelation.^[4] By 1170 he had gathered a large number of followers who were referred to as the Poor of Lyons, the Poor of Lombardy, or the Poor of God who would spread their teaching abroad while disguised as peddlers.^[5]

~ Wikipedia⁷⁹

*The **Valdenses** may have been erased from history but those who were aware of them held them in high regard for their dedication and purity — in both morals **and** dogma.*

As a result, they and their dedication to Scripture made them a prime target for the Papacy.

*We need not multiply authorities, or nothing would be more easy; but we cannot refrain from adding that of one who will not be accused of partiality towards any form of Christianity: “It is an extraordinary fact,”; observes Voltaire^{xxii}, after affirming the antiquity of the Vaudois Church as the remains of the first Christians of Gaul, “that these men, almost unknown to the rest of the world, should constantly have persevered, **from time immemorial**, in usages which have been changed everywhere else.”¹*

...a few of the more modern historians take the same side, considering it a sufficient honour for the Vaudois Church “to he descended from a simple layman of Lyons, whose piety, moderation, and courage may serve us for a perpetual example, and to have brought out the truths of the Gospel three ages before the Reformation, as well as to have preserved it since that time amid sufferings and privation.”¹ ~ Willyams⁸⁰

Their preservation of Scripture and proclaiming Rome as the Whore of Babylon drew the ire of the Papacy and they would pay for it, dearly. ~ [Secret History](#), Cirucci^[385]

Although they attempted to stay hidden and away from the reach of Rome, a temporary transfer of the Vatican to Avignon put them clearly in the crosshairs. ^[cciv]

Vaudois or Waldenses were the common names of a Christian reform movement, initially based out of Lyon in the 1170s. Peter Waldo or Valdo, a prosperous Lyonnais merchant, sold his belongings and began preaching the benefits of a focus on core Christian beliefs. The foundation for this association was a return to a lifestyle of simplistic

needs and devotion to God as outlined in the Gospel of the New Testament.

The Vaudois gained advocates in Provence, in an era that coincided with the rise of the Catholic Church's power in France. Threatened – the Catholic Church declared the Vaudois heretics in 1215. Between 1309 and 1378, there were seven powerful Catholic Popes residing in Avignon... [\[386\]](#)

The return of French soldiers from the “Italian War” and the infusion of Lutheranism into already-dangerous Vaudois enclaves made 1545 the year to strike.

Jean Maynier d'Oppède was ordered by Francis I to implement the massacre.

Outside the Piedmont the Waldenses joined the local Protestant churches in Bohemia, France and Germany. They had regrouped in the Luberon and followed their religions in a carefully concealed manner ...

*Their increasing interaction with the Protestant churches having brought the Waldenses to the attention of the authorities, the Parlement of Provence issued the “Arrêt de Mérindol” on 18 November 1541^[2]. This was confirmed in 1545 by Francis I after a series of appeals eventually failed. In April, Maynier raised an army of Provençal troops, who were joined by forces from the Papal **Comtat Venaissin** against the Waldensians of Merindol and Cabrières^[3].*

Antoine Escalin des Aimars was commanding the troops that accomplished the massacre.

*The leaders in the 1545 massacres were Jean Maynier d'Oppède, First President of the parlement of Provence, and Antoine Escalin des Aimars, who was returning from the Italian Wars with 2,000 veterans, the **Bandes de Piémont**. Polin was on his way to fight against the English in the area of Boulogne after returning from an embassy to Constantinople, where he was French Ambassador to the Ottoman Empire. While in Marseilles in 1545, he was requested to assist Jean Maynier d'Oppède in the repression.^[4]*

These soldiers took villages of Mérindol and Cabrieres and also devastated neighbouring Waldensian villages.^[1] Deaths ranged from hundreds to thousands, depending on the estimates, with hundreds of others sent to forced labour in the French galleys, and several villages (between 22 and 28) were devastated.^{[5][6]} The execution of one young man, a servant, may well be the first example of execution by firing squad in Europe, at least for causes of ideology^[7].

In the aftermath, both Francis I and Pope Paul III approved of the actions taken, and Maynier was awarded Imperial honours by the Pope^[8]. When Henry II took the French throne, however, he promised to investigate the affair, and had the leaders of the expedition tried by the Parlement of Paris, though all but one of them was eventually acquitted^[9]. The massacres may have been influential in the process wherein the Waldenses became more and more attached to the Calvinist churches.^{[1][1]} ~ Academic^[387]

The gruesome details have been glossed over by “historians” and “academics” but Foxe gives a few.

On the morning of the 16th, one “Poulain” began the dreadful work by destroying the villages of Cabrierette, Papin, La Mothe, and St. Martin, the property of the Baron of Cental, then a child, [and] therefore unable to help his tenantry, who were utterly defenceless, and slaughtered without resistance. The soldiers not only killed men, but violated women, murdered pregnant women and children, and cut off the breasts of living mothers, leaving them and their infants to perish together.

D’Opede exulted in this beginning of glory; and, amidst the shrieks of the peasantry, caused a crier to proclaim that no one should give food or shelter to any fugitive under pain of death. The villages were pillaged and then burnt down, covering with ashes the bodies of the slain...

On the 18th, D’Opede entered Merindol, at about nine o’clock in the morning, but found that place also empty of inhabitants. One person alone remained, and he an idiot. He had surrendered himself to a soldier, who demanded twelve francs for his ransom. The brave

General disbursed the francs for the satisfaction of the captor, tied poor Morisi Blanc to a tree, and shot him. [\[cccv\]](#)

His troops emptied the two hundred houses of Merindol of all that they could carry away, then burnt them down, and destroyed the blossoming orchards around the town, according to the letter of the edict. ...

On the 19th, the marauders environed Cabrieres, a slightly-walled place in which some of the inhabitants unfortunately tried to stand a siege, and the next day opened a breach, and offered the defenders their property and life, with justice, if they would admit them without more resistance.

There were but sixty men, and thirty intrepid women, who had resolved to fight for hearth and altar, but now saw that Cabrieres was lost.

Others had fled away to the caverns in the neighbouring mountains, and the church was filled with women and children.

Their leader, Etienne le Marroul, capitulated honourably; and they were in the act of marching out, unarmed, when the President and his crew rushed on them, and made them prisoners.

About thirty were taken into a meadow, and hacked to pieces, limb from limb; and the others were taken to Marseille, Aix, and Avignon for justice.

D'Opede, however, had not ended his day's work. He caused the thirty women to be shut up in a barn, and then set fire to the building at the four corners.

A soldier, in pity, opened a door, or window, that they might escape; but his comrades ran to the spot, and pitched them back again into the flames with their pikes and halberts.

Meanwhile parties of ruffians had gone to the caverns, and dragged out fugitives, whom they brought into the castle-hall, where, driven together like a flock of sheep, they were surrounded by soldiers, while two Captains, Yalleron and Gaye, entertained D'Opede, and acquired a stock of merit, by murdering them all.

To the troop of Avignon was assigned another service. Their Captains led them to the church, where they found eight hundred women and children; but in a sanctuary of heretics there could be no refuge, and they were slaughtered as rapidly as the butchers could bury weapons in their bodies.

Just as they were wading out of the church through the blood yet flowing, a relative of D'Opede, the Baron de Coste, came to offer him all the inhabitants of La Coste, to be taken alive to Aix, and to dismantle the place, if he would send him a sufficient force to take possession. His object was to diminish the amount of murder, by removing the people into a position where, for shame's sake, some pity might be shown; and his offer was instantly accepted, at least in words.



Anna Charboniere, daughter of Giovanni Charboniere of La Torre, is tortured and murdered in like manner of Vlad the Impaler.

Three companies of infantry marched over to La Coste, where the people were ready to depart; but they had no sooner entered the village than they began to kill the men, and treat the women with the usual brutality.

To finish all, they burnt the place.

*The campaign being ended, after other ravages of the same kind, the President and his men prepared to carry home their spoils; and as they were marching off, messengers from the multitudes that lay famishing in their mountain hiding-places ventured to appear before the Chief, and ask permission for their companions to emigrate in a body into Germany, desiring only free passage so far as the frontier, the scanty clothing that was on their backs, (**leurs pauvres chemises** [their tattered shirts]) and their women and children.*

But the prayer was vain.

The messengers returned only to tell their friends that no alternative was allowed by the persecutors but to deny Christ or die.^[cccvi] Not one abandoned his profession, although many died of hunger, cold, and weariness; and at last the remnant re-occupied some part of the desolated country, resumed their simple worship, again made the ground fruitful under cultivation, and the Vaudois have been preserved by the blessing of God as a distinct people unto this day.

Merindol, Cabrieres, La Coste, and others of those villages, exist no more; but the names are an imperishable accusation of worse than Saracen barbarity against the Church of Rome.^[cccvii]

Signals of divine judgment followed the ruffians of Provence. Two of the Captains were drowned as the troops passed over the Durance.

Europe heard of the massacre with horror; and the Parliament, covered with shame, endeavoured to justify themselves by sending someone to the King, to assure him that the people thus destroyed had been previously heard and condemned as heretics.

At their request, His Majesty gave them letters (August 23d, 1545), approving of their zeal; but the thought of guilt rankled in his bosom, and forced him to make a profession of deathbed repentance.

Four thousand persons, as it was estimated, were butchered, twenty-two villages laid waste, and seven hundred men sent to the galleys.

Wholesale slaughter now began to characterize the French persecutions. ^[388]

François I died as he lived; having sex where-ever and with whomever he pleased and periodically slaughtering animals for enjoyment.

*Francis is ... chiefly remembered as a libertine ... he had several acknowledged mistresses and other liaisons. Brantôme (1540 - 1614) wrote of him: “He loved greatly and too much; for being young and free, he embraced now one, now another, with indifference”. ... After Francis died of venereal disease at age 52 (on March 31, 1547), two months after Henry VIII, his reputation began to slip and reached bottom in 1832 with Hugo’s **Le roi s’amuse**.* ~ San Diego Opera ^[389]

Henri II was now king and there was yet another Medici emerging from a trail of bodies to stand beside him. At his coronation, the new King wore a tunic emblazoned with the monogrammed letters “H/D” for “Henri & Diane” to honor his mistress, Diane de Poitiers.

But Catherine de’Medici had what she wanted; power and pregnancy which would bring about the next generation of Medici rulers.

The following order of business was to insure that the Medici and Valois continued to rule over humanity, courtesy of inbreeding, feudalism and “the Divine Right of Kings”.

The King and Queen immediately arranged for their son, François II, to marry Mary Stuart; then 5 years old and living with the Valoi but destined to become “Mary, Queen of Scots”, whose mother was Marie de Guise of the rival family from Lorraine.

François **II** was named after his *grandfather*, François **I**, not his *uncle* François **III**, who was betrothed to Mary Tudor before she became “Bloody Mary”, but the engagement was broken off and Holy Roman Emperor Carlos V took his place. Unfortunately for Mary, her mother Catherine fell from grace when she failed to produce a male heir and the engagement to Carlos was broken off in favor of Felipe II, King of Spain and Portugal.

After Bloody Mary's 5-year reign and early death at age 42 (a God-send to the surviving English Protestants), Felipe then married another of Catherine's children, Elisabeth.

Another daughter, Claude, was married to Charles III, Duke of Lorraine. Charles Number 3^[cccviii] wasn't a Guise of Lorraine, he was a Habsburg — different Ruling Elite family, same principle.

Daughter Marguerite (Anglicized "Margaret") became Queen of France when she was married to Henry III of Navarre, who renounced his Christianity ("Protestantism") as a condition for his succession to the Throne of a Catholic-dominated nation.

Another son, Hercule, had an interesting and different path from his siblings. Changing his name to François upon his confirmation (to honor his brother, François II), Hercule / François became a protector of Huguenots, helping to bring about the short-lived "peace of Monsieur" (also known as the "Edict of Beaulieu"), on 6 May 1576.

François would go on to court mostly-Protestant Elisabeth I of England. Although she fondly referred to him as her "frog", she did eventually break off the engagement; some of her advisors were concerned about François having the "Jezebel of our age" as his mother, despite his bravery for the Protestant cause.

The fear was not unfounded. The Serpent Queen was behind the match and, in fact, initially wanted her effete son Henri III to marry the Protestant Queen.

Although Henri cared more about fashion than *affaires d'état*^[cccix], a marriage to Elizabeth was too much for his Catholic scruples.

Catherine was ... keen to marry her favourite son, Henri, duc d'Anjou (the future King Henry III), to the English queen, Elizabeth¹. This too was a controversial idea. As the daughter of Henry VIII and Anne Boleyn, Elizabeth was viewed by the Catholic world as a heretic and a bastard.

What is more, the match was strongly resisted by Anjou himself. Elizabeth was twenty years his senior (he was seventeen and she

*thirty-seven) and had been excommunicated and deposed by the pope (25 February 1570). Her flirtation with the earl of Leicester had caused scurrilous mirth at the French court. Anjou could not see that his honour would be enhanced by marriage to “a whore” (**putain publique**), as he called her, and he told his mother that he would never take her as his wife.⁴ ~ Knecht^[390]*

Robert Dudley, 1st Earl of Leicester was the favorite of Elizabeth. His brother was the husband of Lady Jane Grey. His father, John Dudley, 1st Duke of Northumberland, led the government of England's (and perhaps the world's) truest Protestant, young King Edward VI. After Bloody Mary Tudor and her Catholic army conducted their *coup d'état*, Elizabeth shared cells in the Tower of London with the Dudley family. The Duke of Northumberland and Jane's husband (Robert's brother), Guildford Dudley, were executed. Robert and his brothers were spared, however, because the Dudleys had ties to Catholic Spain — a connection Bloody Mary coveted.

The Earl was a passionate Protestant whereas the Queen always placed the stability of her rule above her faith. She frequently tried to keep unruly Puritans in place, while Leicester encouraged them. Dudley was the English Governor-General in support of the Protestant Dutch Revolt. Had the Spanish Armada landed, Leicester would've confronted them as the British defense force's Commander.

Dudley was also a prominent statesman both at home and abroad. Because of his power, a libelous pamphlet was circulated against him titled “Leicester's Commonwealth”. Thought to have been written by British Catholic Thomas Morgan (a spy for Catholic Mary, Queen of Scots and an agent in the plot to murder Elizabeth), it slandered Leicester as a gigolo of opportunity and a murderer. The fact that Dudley's first wife, Amy Robsart, had died falling down a flight of stairs (ruled accidental by the coroner's inquiry) only aided the slander.

Charles IX would marry Elisabeth of Austria (another Habsburg) and reign as King of France. Upon his demise, his brother Henry III took his place and he married Louise, Duchess of Lorraine.

Other children, Victoria, Joan and Louis, never had a chance to be married to proper Royalty as they died too young.

If this seems like a muddling of familiar names, difficult to keep track of, simply understand that it was all arranging of “them” to continue ruling over “us” regardless of national or international borders.

Persecution of Protestants

When it came to religious intolerance, Henri was an even better Catholic than his father.

Henry II carried repressive religious legislation further than his father had done. On 8 October 1547 he set up a special tribunal in the Parlement of Paris to deal with heresy cases.

*It became known as the **Chamlfte ardente** (Burning chamber) on account of the severity of its sentences.⁴⁵ The new tribunal was opposed by the church courts, which resented the loss of their traditional jurisdiction. On 19 November 1549 a new edict attempted to satisfy them, but conflicts over jurisdiction continued, causing Henry to issue the Edict of Chateaubriant (27 June 1551), which represented a draconian tightening up of the heresy laws. In the light of reports that the judiciary was itself being infiltrated by the new religious ideas, the parlements were required to investigate their own personnel every three months, in a session called a **mercuriale**.⁴⁶ ...*

Despite mounting persecution, heresy — now more clearly in the form of Calvinism^{[[cccx](#)]} — spread to many parts of France.

In February 1557 Henry II was sufficiently alarmed to ask the pope to set up the Inquisition in France. Paul IV [Gian Pietro Carafa] responded by appointing three French cardinals to serve as inquisitors-general for all the kingdom, but opposition from the Parlement frustrated this move.⁴⁸ He was especially disturbed by the changing social complexion of Protestantism; whereas he had always regarded it as a proletarian faith [followed only by the “ignorant masses”], nobles were now being drawn to it in increasing numbers. Nor were the exiles content to practise their faith abroad: they wanted to convert their countrymen. In 1555 Calvinist missionaries, trained in

Geneva, began to slip back into France. They came in response to Calvinist churches looking for instruction and leadership. The distribution of the missions shows that the movement was mainly centred in towns, like Poitiers, Orleans or Rouen. Paris was the first city to have a properly constituted Calvinist church with its own pastor. Among the provinces, Calvinism was strongest in Guyenne, Gascony, Normandy, Dauphine and Languedoc; it made little or no headway in the north and north-east where powerful Catholic families, like the Guises, were dominant.⁴⁹

On 24 July 1557 Henry II issued the Edict of Compiegne, which has been called “a declaration of war” on the heretics.⁵⁰ However, fierce opposition from the Parlement and the defeat at Saint-Quentin prevented it from being implemented. The Genevan missionaries were thus able to continue their activities. They tried at first to be as discreet as possible, holding services in heavily curtained rooms or in forest clearings. Sooner or later, however, they were bound to attract notice. This happened in Paris on 4 September 1557, when an angry mob broke up a Calvinist meeting in a house in the rue Saint Jacques. The police intervened and some 132 people were arrested, including some noblewomen.

They were sent for trial and three were executed.⁵¹ ~ Knecht^[391]

Unfortunately for Henri, that which he had sown, he would soon reap.

The Death of Henri II

Henry II was an avid hunter and a participant in jousts and tournaments. On 30 June 1559, a tournament was held near Place des Vosges to celebrate the Peace of Cateau-Cambrésis with his longtime enemies, the Habsburgs of Austria, and to celebrate the marriage of his daughter Elisabeth of Valois to King Philip II of Spain. During a jousting match, King Henry, wearing the colors of his mistress Diane de Poitiers,^[16] was wounded in the eye by a fragment of the splintered lance of Gabriel Montgomery, captain of the King’s Scottish Guard.^[17] Despite the efforts of royal surgeon Ambroise Paré, the king died of sepsis on 10 July 1559.^[18] He was buried in a cadaver tomb in Saint Denis Basilica. Henry’s death played a significant role in the decline of

jousting as a sport, particularly in France.^[19] ~ Wikipedia



It is said that there were multiple predictions of Henri's death, which makes the circumstances even more unique as the splinter passed through the helmet just below the eye slit of Henri's face shield, into his eye, causing infection that eventually killed him.

One prediction came from the "Medici family astrologer".

... the Medici family astrologer, Luca Gaurico, ... had said that Henri must "avoid all single combat in an enclosed space" in his 40th year. ~ Thériault^[392]

The other was from Michel de Nostredame, better known from the Latinized single name of "Nostradamus".

Century I. — Quatrain 35.

***Le lyon jeune le vieux surmontera
En champ bellique par singulier ducle:
Dans cage d'or* les yeux lui crevera,
Deux classes† une,‡ puis mourir, mort cruelle.***

Translation.

*The young lion shall overcome the old
On the field of war in single combat [**duelle**];
He will pierce his eyes in a cage of gold.
This is the first of two loppings, then he dies a cruel death.*

** Bouys [**Oracles**, p. 103] says that the King alone had the right to a visor of pure gold. I believe this to be pure nonsense. It would be little stronger than lead. It merely means a gilt casque, and I think some of the accounts say so in as many words. If Bouy's were right, the King courted death.*

*† Greek, **κλάσις**, breaking or lopping.*

*‡ Latin, **una**, the one or first.*

*Montgomery, who at the moment of the narrative bore the name of Captain Coryes (Garencières, p. 25), afterwards became Earl of Montgomery, overthrew Henri II. (**le vieux lion**) in the tourney-lists or duel, and pierced him above the eye through the gilt visor of his helmet.*

This is the first of the two blows that will destroy the dynastic tree of the house of Valois.

Henri II., wounded mortally, shall be the first to die a violent death; whilst his son, Henri III., will be the second, who fell by the hand of Jacques Clement. [[cccxi](#)]

This is a very celebrated quatrain. It is found in the earliest edition of the quatrains published at Lyons in 1555, containing merely 300 quatrains.

It lifted Nostradamus into celebrity at once.

He had applied it to Henri II. several years before it happened, and had even announced it as a prediction to the King himself.

He was well known to Henri II., to whom he dedicated the last three Centuries, in a long and curious epistle, which we have already given in full.

The King seems to have had infinite confidence in Nostradamus, for he let him draw the royal horoscope, as well as that of his two children, in 1556.

The story of this is curious, as given by Guynaud in his “Concordance des Prophéties de Nostradamus,” 1712, pp. 86-91. Henri II., it would seem, proclaimed a tournament in the Rue St. Antoine, the site of the Bastille, then in the country, for July 1, 1559, in honour of the marriage of his daughter Elizabeth of France with Philip II. of Spain.*

He listed himself as one against all comers. The joust being nearly over and the sun setting, the Duc de Savoie begged him to quit the running, as his side was already victorious; but the King wanted to break another lance over it, and commanded the young Comte de Montgommeri, captain of his Scotch Guard, to run a tilt in conclusion.

He excused himself, but the King insisted and grew angry.

*Of course the young man then obeyed, put spurs to his horse, and struck the King upon the throat, below the vizor. His lance shivered, and the butt raising the vizor, a splinter wounded the King above the right eye, cutting several of the veins of the **pia mater**.^[cccxi]*

*The King swooned. He lived on, however, for ten days in terrible agony, as foretold in the prophecy, **Deux classes une, puis mourir, mort cruelle**.*

*Nostradamus styles both of them lions, as they both fought under that device. The King wore a gilt helmet, so that the **cage d’or** was literally fulfilled.*

The strange part is that another astrologer, named Luc Gauric, had once been visited by the King in company with two other gentlemen, to whom he feigned to give precedence; but the astrologer, perhaps knowing him, insisted on addressing him first,

and told him he would die in a duel.

He also prophesied a violent death to the King's companions, and managed to displease the whole trio. The King said of this, "We are making peace now with the King of Spain, so it is not very likely that I shall challenge him, and as a king I could in no other way be challenged, whatever may be the fate of the other gentlemen."



The lion motif of Henri II's jousting armor.

Guynaud quotes this story from the *Princesse de Clèves*, who, in the second volume of her writings, represents the Court as discussing the credibility of astrologers, the prevalent opinion apparently being rather strong against them.

Still, we know that Henri II. greatly honoured Nostradamus.

Prophetic warning is evidently futile, for the King had two separate warnings and heeded neither. ~ Ward^[393]

Perhaps even more interesting is that Gabriel, *comte de Montgomery*, whom Henri forced to kill him, sought refuge in England where he became a Protestant!



That sealed his fate with the
Maggot from Italy.

Michel de Nostredame seems to have predicted that, as well.

Arrest of Montgomery (May 27, 1574). [I. 73.]

Century III. — Quatrain 30.

***Celuy qu'en* luitte† et fer au faict bellique
Aura porté‡ plus grand qui luy le prix,
De nuict au lict six luy feront la pique,
Nud, sans harnois, subit § sera surprins.||***

Translation.

*To him who in strife and armour in the warlike field
Shall have carried away the prize from one greater than himself.
By night in bed six men will stab him;
Unprotected he will be surprised naked and unarmed.*

*This means that Montgomery, who in joust (**an faict bellique**, —
bellique, we are told, means an engagement on horseback) with lance*

*in hand will have carried away the prize from Henri II. (**plus grand que luy**) will be suddenly surprised in bed at night, naked and unarmed, by six men, who will deliver him into the vengeful hands of Catherine de Medici.*

Some say the dying King gave him free pardon; others report that he fled to England to save himself: but at any rate he came to England, and there embraced Protestantism.

When he returned to France, he placed himself at the head of the revolted Huguenots in Normandy, and was besieged in Domfront by the Marshal de Matignon and a large force, to which he was obliged to surrender.

The terms of the surrender guaranteed his life, but by express command of Catherine he was arrested in his own castle of Domfront on the night of May 27, 1574, by six gentlemen of the royal army, and carried to the Chateau of Caen, thence to the Conciergerie at Paris, and there immured, where the great tower still goes by his name. ~

Ward^[394]

Catholic Royals and clergy pledging the welfare of their Protestant quarry only to break their bond, torture and kill them is a sadly frequent story.

The Guises immediately took advantage of the death of the king and moved in to the Louvre with the royal family on the pretense of “mentoring” the teenage successor; Francis II was only 15. Two Guises, both named “Charles”, took over; Charles the Inquisitor Cardinal of Lorraine and Charles III, Duke of Lorraine.

The Queen Regent immediately ejected “from court” (but did not kill) her husband’s “whore”, Diane de Poitiers.

Catherine’s interest in the occult seemed to intensify around this time, or, at the very least, it became more widely known. During her last stay in Chaumont, Catherine allegedly performed a scrying ritual with Cosimo de Ruggiere, her personal astrologer. Ruggiere, said to be a master of the dark arts and also possibly a necromancer [used a mirror for this particular ritual and, supposedly, it gave the Maggot Queen the

future of three children reigning but being replaced by Henry IV, King of Navarre]. ...

She also commissioned an amulet from Nostradamus made from metal mixed with human and goat's blood, her "workroom" at Blois had walls filled with hundreds of secret cabinets where she was said to keep an array of poisons, and one of her contemporaries, philosopher Jean Bodin, claimed that she invented the Black Mass. ~ Thériault^[395]

After claiming that many of the rumors about de'Medici were "exaggerations" designed to "attack a powerful woman", Thériault admits:

...at least some them were true. One of the reasons we know this is because Catherine didn't do a great job of cleaning up after herself at Chaumont [castle, "Chateau de Chaumont"]. When Diane took possession of [the] castle, she was horrified to discover pentacles drawn on the floor along with other evidence of occult practices.^[396]

If Gilles de Rais was bringing in so-called "apostate" Priests to help him with Satanic Masses a generation before Catherin de'Medici was born then, clearly, she did not "invent" the "Black Mass". It was just one more aspect of the occult that already existed in which she reveled.

The liturgy of the Catholic Mass is an amalgam of ancient paganism, demonism and Judaism with the trappings of Christianity for disguise. With great ease can any practitioner re-direct their focus from "holy" to unholy. This is how hyper-devout Roman Catholic Jimmy Savile could "pray" in Latin while raping children.^[cccxi]

An illustrative example of this can be found in the Catholic veneration of the "crucifix" which forever commemorates the moment that Satan most glorifies in: the suffering and death of Jesus Christ, not His triumphant resurrection.

... it is impossible in the case of those who have once been enlightened and tasted the Heavenly Gift and shared in the Holy Spirit and tasted the Good Word of God and the Powers of the age to come, and then have fallen away, to bring them to repentance again, since they are recrucifying the Son of God for themselves and holding Him up to contempt.



Ground that has absorbed the rain falling upon it repeatedly and brings forth crops useful to those for whom it is cultivated receives a blessing from God. But if it produces thorns and thistles, it is rejected; it will soon be cursed and finally burned. ~ Hebrews 6:4-8, New American Bible (Revised Edition) (NABRE), some capitalization added The ultimate example of this reveling is the “bent cross” of Giovanni Battista Montini; Pope Paul VI.

An excellent exposé of the “bent cross” can be found from the ultra-orthodox Catholic blog “Novus Ordo Watch”.

As Conservative Catholics are forced to acknowledge the far-Left, pro-abortion, pro homosexual agenda, Communist ideology of their Church, they can either choose to leave or erect an escape mechanism that allows them to stay based upon the myth of the “good ole days”; “before Vatican II”, “during the heyday of the Latin Mass”, before the “modernist Popes”

whom they now call “anti-Popes”. They follow the pipe dream of striving to rid their religion of these influences and refuse to acknowledge that this is what their Church has always been.

Francis Brings Back “Bent Cross” Crozier

It was bound to happen. Mr. Jorge Bergoglio — whom the world calls “Pope Francis” — has reintroduced the repulsive ‘Bent Cross’ Crozier (sometimes referred to as the “Broken Cross”), after Benedict XVI had, for the most part, abandoned it. ...

*The “bent cross” **ferula**, or staff, which is a hideous rendition of a crucifix, shows our Lord’s legs immodestly spread apart and shows the cross bars bent, rather than straight. The following photos show that this “crucifix” is repulsive indeed, dishonors Christ, and does not inspire pious thoughts:*



This sinister-looking cross was designed by Italian Lello Scorzelli (1921-1997) during — you guessed it — the 1960s and was introduced — you guessed it again — by “Pope” Paul VI (Giovanni Battista Montini), who used it for the first time at the closing of his modernist robber synod known

as the “Second Vatican Council”, on December 8, 1965. In fact, in 1963 Paul VI had given Scorzelli a permanent job in Rome to design this and other “art” for the Vatican ... the impious cross ... is sometimes mockingly referred to as the “twisted lizard”: The blasphemous Scorzelli cross bears some striking resemblance to the crucifix drawn by Belgian “artist” Albert Servaes (d. 1966) as part of his “stations of the cross”, which were condemned by the Church in 1921 under Pope Benedict XV. Notice in particular the hanging head and the bent legs... [\[397\]](#)



Striking Resemblance to the Scorzelli Cross [left]: “Crucifixion” by Servaes... [Novus Ordo Watch]

By extrapolation, “transubstantiation” also revels in the death of Messiah; the idea that the wine and wafer on a Catholic “altar” physically become the Body and Blood of Jesus Christ.

As recounted in the Gospel of John, first to Rabbi Nicodemus in Chapter 3 and then to the disciples in Chapter 6, Jesus explains that His metaphors mask the power of the Spirit over the physical.

“It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.” ~ John 6:63

What “Christians” now call the “Last Supper” today has nothing to do with the Passover Seder Jesus celebrated with His Apostles. The round wafer of “eucharist” in no way resembles the unleavened bread that was used.

In fact, it is ancient pagan sun worship through the deity “Baal”, signified by the rising up of a circle out of a crescent in “birth”, which receives the new identity of “Baal-Hadad”.



In Egypt, the disc rising from a crescent was worshipped as “Hathor”, the mother-goddess of sexuality. Apis, the sacred bull was also worshipped with a disc of Hathor cradled in it’s crescent-forming horns.



“Baal-Hadad” of Mesopotamia.



Even the “monstrance” which a Catholic Priest raises with the “eucharist” inside maintains this paganism. The “eucharist” sits in a crescent inside the “monstrance” and often the “monstrance” is a sunburst similar to the Jesuit logo with alternating straight and wavy rays as metaphors for the male and female genders in sex.

The Christian Bible states quite clearly that Jesus Christ died once, for all [Romans 6:10, Hebrews 6:4-8, Hebrews 10:1-18, I Peter 3:18], as He stated on the cross, “Tetelestai!”. “It is finished!” [John 19:28-30]

“...in the porches of my ears did pour...”

François II was married to Mary, (future) Queen of Scots at 14. Within a year, his father was dead and he was King.

His time on the throne was short-lived as a rather unusual illness began to plague him.

As Francis deteriorated throughout the spring and summer of 1560, the Huguenots plotted to overthrow the Guises’ regency and give power to King Antoine of Navarre and his brother Louis of Condé, both of whom were Protestant. Antoine and Louis should have held a high position on the royal council as members of the House of Bourbon, but the Guises’ quiet coup after Henri II’s death had pushed them out of the government. The Bourbons and their supporters were understandably [angry] and in the months that followed, there were numerous Huguenot riots and revolts across France. ...

The Guises insisted on arresting Louis of Condé for treason because of his involvement in Huguenot plots. A brief trial with a stacked jury ensued, resulting in a “guilty” verdict; Condé was sentenced to death. During the same week that the trial began, Francis fell gravely ill with a fistula in his left ear. Catherine [de’Medici] ... knew that if the Guises had Condé executed, there would [bloodshed and conflict that would destroy the stability of her power]; Francis’ death, which would bring about the end of Mary’s reign in France, would do much to lessen the Guises’ power [“Mary Queen of Scots” was the daughter of Mary de Guise]. ~ Thériault^[398]

Within 17 months, François was dead from a unique ailment relating to his ear; it has been guessed to have been a middle ear infection that led to an abscess in his brain.

Poisoning was suspected and, although exotic, not impossible.

Although Protestants have been blamed, it's not wholly out of the question that François' own mother utilized her vast array of Italian poisons to murder her son as a ruthless move to unseat her political rivals, the Guises.

In *The Tragedy of Hamlet, Prince of Denmark* (a.k.a. "Hamlet"), "William Shakespeare" has Hamlet's father assassinated by the pouring of poison into his ear while he slept.

According to the taxpayer-funded, government-operated "British Broadcasting Corporation" ("BBC"), it's possible.

...[the ghost of] *Hamlet's unlucky father...tells us what happened:*

*"Sleeping within my orchard,
My custom always of the afternoon,
Upon my secure hour thy uncle stole
With juice of cursed hebenon in a vial,
And in the porches of my ears did pour
The leperous distilment, whose effect
Holds such an enmity with blood of man..."*

It's hard to believe that the king wouldn't feel the trickle of poison in his ear and immediately wake up to find his murderer leaning over him. But in 1950 a British specialist in ear anatomy examined this in detail in a paper entitled "Shakespeare on the ear, nose and throat", and concluded that since the murder took place during his "secure hour" and he was "full of bread" he would have been in a deep sleep. If the substance was oily and the vial had been warmed to body temperature while Claudius the murderer clasped it in his hand, then he could well have remained asleep while it was poured into his ear.

A larger debate surrounds what real substance Shakespeare might have been referring to as "hebenon". Candidates include hemlock, ebony, yew, deadly nightshade and henbane (so-named because it could kill a chicken). The leaves, bark and berries of yew trees are indeed poisonous, as of course are hemlock and deadly nightshade. Ebony is weaker and contains a resin, rather than the "juice" to which Shakespeare refers. Henbane is part of the potato, tobacco and tomato family, and small amounts are used in modern medicine to help with

various gastro-intestinal disorders due to its ability to slow down the movement of the stomach and intestines. If its principle constituent, hyoscyamine, was made into a very strong, concentrated extract, it could be lethal to humans as well as chickens. [\[399\]](#)

With the sudden death of François II, the crown fell to the next Valois/Medici child, Charles IX.

Charles, however, wasn't up to the task and the Serpent Queen continued to rule France as "Regent" for him.

Her most pressing need was caused by the popularity of Protestantism. There were too many now in France to simply eradicate. If the Queen Regent was to stay in power, she needed to reconcile the Huguenots with the militant arm of the Catholic Church.

She attempted to do this at the Colloquy of Poissy on September 9th in 1561.

As such conferences go, Poissy was a flop. ...

Although this conference was stoutly resisted by France's leading Catholics, Catherine brought it about.

...the pope's men did everything they could to sabotage the talks. They simply had no intention of reaching an agreement with ideas they defined as heresy. ~ Graves [\[400\]](#)

While Poissy pretended to placate Protestants, the ongoing Council of Trent confirmed the Bible as forbidden and all non-Catholics as heretics, worthy of the extermination recommended by Saint Thomas Aquinas, himself. [\[401\]](#)

Perhaps the most clear evidence of Poissy being a ruse to lull the Huguenots into a false sense of security was that it was attended by the Superior General of the Jesuits, Diego Laynez [\[402\]](#); a companion of Catherine de' Medici and an agent of Niccolò Sfondrati, "Pope Gregory XIV".

The Jesuits certainly had an easier task with the rulers of France than with those of England. The woman on the French throne with whom, after the death of Henry II, the Jesuits had to deal was, at the bottom of her heart, a good Catholic, and, moreover, as a true representative

of her sex, was easily influenced and readily disposed to allow herself to be won over by astute tactics on the part of the Jesuits. ...

Catherine de' Medici, who governed in the name of the new king, a minor [was convinced by] an earnest and forceful discourse by the [2nd] Jesuit general, [Diego] Laynez [not to waiver in allowing the Huguenots any privileges].

“Make no concessions to heresy,” Laynez had declared, addressing himself to the queen-regent, “but rather uphold the Catholic faith with all your authority! Then will God, mindful of your piety, preserve to you your earthly kingdom and admit you to the kingdom of Heaven. If, however, on the other hand, you are unmindful of your duties towards God, then tremble lest, together with the heavenly kingdom, you lose also your earthly kingdom.” ~ Fulop-Miller^[403], ^[cccxiv]

The Tragedy of Pax Medici

In lock step do sources claim Catherine de' Medici was tragically trapped between two opposing forces in France; “she was the only practical will in a sea of extremism”.

Charles IX's reign did not begin very auspiciously; he wept at his coronation from exhaustion and stress. In spite of this poor start, Catherine pressed on. The first thing on her agenda was religious reconciliation, which she hoped to bring about at a conference with Protestant and Catholic leaders in Poissy. Unfortunately, Catherine didn't seem to grasp what was at stake when it came to her country's divided faith. She saw it as a political issue, and couldn't understand why everyone was being so unreasonable about it. Her own relationship with Christianity was loose and practical; the Catholic Church generally aligned with her life ambitions and she did seem to find some genuine comfort in its rituals, but she was also drawing pentacles on floors. ~ Thériault^[404]

Catherine de' Medici, the “practical Catholic” was so dedicated to her religion that she was a “Franciscan Tertiary”.

There was another instrumentality of vast importance, in utilizing which both Francis and Dominic^[cccxy] manifested their organizing

ability — the Tertiary Orders through which laymen, without abandoning the world, were assimilated to the respective brotherhoods, aided in their labors, shared in their glory, and added to their influence, thus stimulating and utilizing the zeal of the community at large.

There is a trace of an order of **Crucigeri** or Cross-bearers, laymen organized for the defence of the Church, claiming to date back to the time of Helena, mother of Constantine, and revived in 1215 by the Lateran Council, but there is no evidence of its activity or usefulness.

Francis, however, who, though unlearned in scholastic theology and untrained in rhetoric, excelled his contemporaries in ... eloquence which carried the hearts of his hearers, on one occasion produced by his preaching so profound an impression that all the inhabitants of the town, men, women, and children, begged admission to his Order.

This was manifestly impossible, and he bethought him of framing a Rule by which persons, of both sexes, while remaining in the world, could be subjected to wholesome discipline and be connected with the fraternity, which in turn promised them its protection. ...

The project and the Rule were approved by the [P]ope in 1221, and the official name of the organization was “The Brothers and Sisters of Penitence,” though it became popularly known as the Tertiary Order of Minorites, or Franciscans.

Under the more aggressive name of “Militia Jesu Christi,” or Soldiery of Christ, Dominic founded a similar association of laymen connected with his Order.

The idea proved a most fruitful one.

It reorganized to some degree the Church by removing a portion of the barrier which separated the layman from the ecclesiastic.

It brought immense support to the Mendicant Orders by enlisting with them multitudes of the earnest and zealous, as well as those who from less worthy motives sought to share their protection and enjoy the benefit of their influence.

Types of both classes may be found in the royal house of France, for both St. Louis and Catherine de Medicis were Tertiaries of St. Francis.
~ Lea^[405]

It is worth repeating that de'Medici saw no conflict between Satanism, witchcraft and her religion and it was "apostate" Priests that aided her just as they did Giles de Rais.

More importantly, however, the Throne of France — whether attended by a Valois, a Guise or a Medici from Italy — never wavered in its dedication towards Rome nor its extreme hatred for all non-Catholics, especially Bible-believing Christians.

The truth can best be discovered by the unfolding destiny of Rome's most dedicated order, the "Society of Jesus".

The exploitation of German peasants over "indulgences" paid to release souls from sin by Pope Leo X (another Medici; Giovanni) and the Vatican's shock troops at *that* time, the Dominicans, forced Augustinian Priest Martin Luther to deeply examine how man might be justified before a perfect God.

Luther became obsessed with any effort known to the Priesthood; menial labor, fasting, prayer, flagellation, confession, yet peace eluded him.

"I was a good monk, and kept the rule of my order so strictly that I may say that if ever a monk got to heaven by his monkery, it was I. All my brothers in the monastery who knew me will bear me out. If I had kept on any longer, I should have killed myself with vigils, prayers, reading, and other work. ..."^[406]

"When I was a monk, I made a great effort to live according to the requirements of the monastic rule. I made a practice of confessing and reciting all my sins, but always with prior contrition; I went to confession frequently, and I performed the assigned penances faithfully. Nevertheless, my conscience could never achieve certainty but was always in doubt and said: 'You have not done this correctly. You were not contrite enough. You omitted this in your confession.' Therefore, the longer I tried to heal my uncertain, weak, and troubled conscience with human traditions, the more uncertain, weak, and troubled I continually made it. In this way, by observing human

traditions, I transgressed them even more; and by following the righteousness of the monastic order, I was never able to reach it. ...”

“After confession and the celebration of Mass I was never able to find rest in my heart. ...”

“I almost fasted myself to death, for again and again I went for three days without taking a drop of water or a morsel of food. ...”

“I chose twenty-one saints and prayed to three every day when I celebrated Mass; thus I completed the number every week. I prayed especially to the Blessed Virgin, who with her womanly heart would compassionately appease her Son.”^[407]

The answer came to him when he read Romans 1:17 citing Habakkuk 2:4.

For I am not ashamed of the Gospel of Christ, for it is the Power of God to Salvation for everyone who believes, for the Jew first and also for the Greek.

For in it the righteousness of God is revealed from faith to faith; as it is written, “The just shall live by faith.” ~ Romans 1:16-17

*“Behold the proud,
His soul is not upright in him;
But the just shall live by his faith.” ~ Habakkuk 2:4*

With deepest relief Luther was able to give up his fruitless attempts at perfection and live, by faith, through relationship with Jesus Christ.

“The words ‘righteous’ and ‘righteousness of God’ struck my conscience like lightning. When I heard them I was exceedingly terrified. If God is righteous (I thought), He must punish. But when by God’s grace I pondered, in the tower ... over the words ... ‘the righteousness of God’ (Romans 1:17), I soon came to the conclusion that if we, as righteous men, ought to live from faith and if the righteousness of God contribute to the salvation of all who believe, then salvation won’t be our merit but God’s mercy. My spirit was thereby cheered. For it’s by the righteousness of God that we’re justified and saved through Christ. These words (which had before

terrified me) now became more pleasing to me. The Holy Spirit unveiled the Scriptures for me in this tower.”^[408], ^[cccxvi]

This simple concept is the very foundation of Christianity.

And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

*But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (**by grace you have been saved**), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His Grace in His Kindness toward us in Christ Jesus.*

For by grace you have been saved through faith, and that not of yourselves; it is the Gift of God, not of works, lest anyone should boast.

*For we are His Workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. ~
Ephesians 2:1-10 [emphasis added]*

The Opus Dei Effect

Inversely, Catholicism encourages that guilt for sin be assuaged with works and finally “absolved” through confession to a Priest and “penance”.

The extreme application leads to what can be termed “the Opus Dei Effect”, named after the organization that practices daily “mortification” (the wearing of medieval devices that cause pain). When the adherent reaches a designated level of “penance”, they can commit an equal amount of sin.

Another man wrestled with justification before God in Luther’s time, yet he came to a completely different conclusion.

Íñigo López de Loyola was born to Spanish Aristocrats in 1491, in the Basque region of Spain. While fighting the French in the battle of Pamplona, the young knight was struck by a cannon ball wounding one leg and breaking another. Cut down in his prime, he was denied the glory of battle that was his due. He spent some time recuperating and immersed himself in spiritual literature.

This began his redirection of martial zeal...somewhat. He was still a very focused soldier.

When he was able, Loyola set off to visit the Benedictine Monks at Montserrat and their shrine for the “Blessed Virgin”. While there, he claimed to have had a vision of the Queen of Heaven and her Child. The vision encouraged him to purge himself and that is what he did in a cave outside of Manresa. For 10 months, the soldier lived a spartan life in prayer, fasting and flagellation. He was ordained a Priest and his zeal attracted followers. They decided to form a community to stamp out the fledgling Reformation. He was given an audience with Pope Paul III who made it official.

The year was 1540 AD, just 23 years after Luther made his Protest. ~ [Illuminati Unmasked](#), Cirucci^[409]

Recall that Paul III was Alessandro Farnese of the now-invisible Farnese family.

Loyola, along with Pierre Lefevre (“Peter Faber”) and Francisco de Jasso y Azpilicueta (“Francis Xavier”) originally intended their order be known as “the Knights of the Virgin Mary” but Farnese was shrewd and realized a broader appeal in “the Society of Jesus”.

Loyola never broke free from his dependence upon works and lived a life so extreme that he was twice arrested by the Inquisition but a place was found for his fanaticism.

The Jesuits soon replaced the Dominicans as Papal shock troops and they began to administer the duties of the Inquisition.

By “coincidence” Loyola’s company is known as “The Company” just as the Central Intelligence Agency (which it completely manipulates and

rules).

Even more, Christians and Catholics alike began calling them “Jesuits” in mockery as the Romance language *jesuita* can be roughly translated “Are you Jesus-like?”

As a testimony to that fanaticism, Luther’s Protest was all but wiped out. Nearly all sects of Christianity teach Jesuit heresies such as Futurism, Preterism, Dispensationalism or the “Pre-Tribulation Rapture”.

In lock-step do all “Protestant Christian” leaders teach the Jesuit eschatology (Biblical prophecy) that erases Rome as the Fourth and Final Beast, the Great Harlot of Babylon drunk on the blood of the Saints in the Books of Daniel and Revelation.

Occasionally there can be found pockets of Adventists or Baptists that attempt to disclose the crimes of the Vatican in general and the Society in specific but all are heavily infiltrated and often the source exposing the Jesuits goes to a purposefully offensive extreme to discredit themselves.

[\[cccxvii\]](#)

One “Independent Baptist” source has such a sensationalized but accurate description (these are theological points directed at Christians):

The Roman Catholic Jesuit Order, which also arrogantly calls itself the “Society of Jesus”, is little known, much less understood, today. And yet, not very long ago, this organisation was so well known, that “Jesuitical” was a most derogatory term; the Order was outlawed from almost every Roman Catholic nation; and it was feared and loathed by the inhabitants of all enlightened nations. ...

And furthermore: the Jesuits are still here; they are still going strong; they have not altered their doctrines, nor repented of their wicked deeds – in fact, they continue to perpetrate them; they remain what they have ever been – the “secret army of the Papacy”, ruthlessly dedicated to the advancement of the Roman Catholic religion, the domination of the world, and the total destruction of Protestantism! They are the most dangerous Order of Priests within the Roman Catholic religion, and indeed, the most dangerous organization of men the world has ever known. ...

Secular historian Edmond Paris, writing in **The Secret History of the Jesuits**, made the following pertinent remarks: “There is another reason [for writing against the Jesuits]... At the same time as new generations of readers come, new generations of Jesuits come to light. And these work today with the same tortuous and tenacious methods, which so often in the past set to work the defensive reflexes of nations and governments. The sons of Loyola are today – and may we say more than ever – the leading wing of the Roman Church. As well if not better disguised than of old, they remain the most eminent ‘ultramontanes’, the discreet but efficacious agents of the Holy See throughout the world, the camouflaged champions of its politics, the ‘secret army of the Papacy’.” ...

The Jesuit Order, which has brought so much bloodshed and suffering upon the world, originated with a man named Ignatius de Loyola, born in 1491. Loyola was a Spanish Basque who became a fanatical Romanist after living a debauched life as a soldier. Amidst much fasting and self-flagellation he claimed to have many visions of God and of Mary, the Roman Catholic goddess. In Spain he studied Romanist theology, and wrote a book entitled **The Spiritual Exercises**. [\[cccxviii\]](#) This was to become the textbook of the Jesuit Order.

Loyola founded the so-called “Society of Jesus” in 1534, with a small band of friends; and in 1540, the Jesuit “Constitution” was drafted. Pope Paul III issued a bull approving (and thus officially “founding”) the Jesuits as a religious order of the Roman Catholic “Church”. But here a most important fact must be carefully noted, for it throws such light on the real nature of the Society: Loyola established the Society before it received papal approval! The little band of men who made up the Society at its inception in 1534 vowed to obey Loyola, as the General of the organisation, before they ever went to the [P]ope! It was not Loyola’s original intention to submit his Society to the [P]ope, but only to himself as its General. He had ambitions of his own. Only if he found it absolutely necessary, did Loyola intend to seek papal approval for his Society.

And this fact is borne out by a Roman Catholic author, Alban Butler, who wrote, “In 1534... St. Ignatius and his six companions^{[[cccix]]}... made a vow at Montmartre to visit the Holy Land, and unite their labours for the conversion of the infidels; or, if this should be found not practicable, to cast themselves at the feet of the [P]ope, and offer their services wherever he thought fit to employ them.” This fact, so often overlooked, is tremendously significant. The truth is that it was only when Loyola and his small group failed to begin work in Palestine, and cast their eyes towards Europe as a field of operation, that Loyola approached the [P]ope for papal approval – knowing as he did that, there being so many religious orders already in Europe, he could not work in Europe without such approval.

This means that, ever since its founding, the Society has been totally dedicated, first and foremost, not to the [P]ope, but to the Jesuit General. The Jesuits are a law unto themselves. While outwardly acknowledging the authority of the [P]ope of Rome, their real allegiance is to the Jesuit General. All orders come from the General; even the [P]ope’s instructions are only passed on if the General sees fit. It is not surprising that the Jesuit General came to be known as the “[B]lack [P]ope”. Naturally enough, when Loyola approached Paul III, the latter had strong reservations. It was not difficult to discern that men swearing absolute obedience to their General would be independent of the Papacy and thus dangerous to it, even though they professed to be submissive to it. Loyola cunningly suggested that the Jesuits also take a vow of obedience to the [P]ope, to go wherever he should send them; and Paul III agreed to this, and sanctioned the Society. Yet, in practice, the Jesuits have never taken any notice of this vow. The [P]ope is only obeyed when it suits them.

... the Jesuits seek to convert the world to Roman Catholicism. And in order to achieve this goal, they have not hesitated to use every means, both fair and foul – especially foul. They have not hesitated to lie, cheat, commit murder, or use revolution, if need be, to further their aims. At the very top of their priorities has always been the destruction of Protestantism, as shall be seen. For the spiritual conflict must be discerned in all this: Satan’s ages-long war on the Church of the living

God (Rev. 12). For centuries, Rome has been the centre of Satan's assault on the saints of God (Rev. 13:7; 17:1-6; 18:24; Dan. 7:25). Through the Inquisition and other means, the devil sought to wipe out the Church of Christ. Then, with the formation of the Jesuit Order in the sixteenth century, a new and deadly weapon was created to be used against biblical Christianity.

... a book penned by Loyola, entitled "The Spiritual Exercises" ... and the "Constitutions", are used in the preparation of Jesuit recruits for their task.

The "Spiritual Exercises" work on the imagination of the candidate, helped by a "director". Various biblical scenes are "relived" in front of him, beautiful ones alternating with frightening ones. His sighs, inhalings, breathing, and periods of silence are all noted down. After a number of weeks of this, he is ready for indoctrination. Obedience is absolutely vital to the Jesuit Order. Every Jesuit must be in total obedience to his superior, obeying him without question. In the Constitutions of the Order, it is repeated some 500 times that the Jesuit must see in the General, not a fallible man, but Christ himself! This was said by a professor of Roman Catholic theology. In the words of Ignatius: "We must see black as white, if the Church says so."^[cccxx]

The Jesuit probationer is required by the Constitution to be as a corpse,^[cccxi] able to be moved in any direction (Part IV, Chapter 1); striving to acquire perfect resignation and denial of his own will and judgment (Part III, Chapter 1). According to the Constitution (Part IV, Chapter 5), the Jesuit may even sin, if the superior commands it – for sin will not be sin in such a case! In the "Society of Jesus", there is a greater authority than the [P]ope, and a greater authority (as far as the Jesuits are concerned) than God [H]imself – and that is the General. For what God has declared to be sin, the General can declare to be no sin. The Jesuits readily dispense with the laws of God, if it suits them. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isa. 5:20). It is precisely this type of abominable doctrine that has enabled the Jesuits to commit murders,

depose kings, destroy governments, without any fear of divine punishment. “The end justifies the means”, is a fundamental, albeit unwritten, rule of the Jesuit Order. Never has a more fanatical and powerful Society existed upon the earth.

While, in general, the Roman Catholic institution has never had any qualms about “re-interpreting”, or even dispensing entirely with, the commandments of God – of the Papacy it was prophesied that it shall “think to change times and laws” (Dan. 7:25) – the Jesuits, in particular, are masters at this. In this way they have often endeared themselves to the people, and in particular to the upper classes, whom they have always sought to control. By being lenient in the confessional, imposing slight penances for sins or even justifying sin whenever it suited them, they became the most popular confessors of the rich and powerful in many lands – and still are. And naturally, as their popularity as confessors grew, so their influence over the upper classes grew, and consequently their control over governments. For it must be understood that confession of sins to a [P]riest is absolutely essential for salvation, according to Roman Catholic theology: the Romanist must confess to a [P]riest, and that [P]riest must absolve the penitent of sin. This is not the teaching of God’s Word, which declares that sins must be confessed to God, who alone has the power to forgive them (Psa. 32:5; Lk. 11:4).

Here are some examples of their subtlety and wickedness: Regarding the commandment, “Thou shalt not bear false witness” (Exod. 20:16), the Jesuits (if it was to their advantage) would teach adulterous women that if their husbands asked them if they had broken the conjugal contract, they could reply in the negative, because the contract still existed. One can imagine how such a teaching would appeal to an adulterous woman who came to confession – and how the Jesuit influence over her would be strengthened. They have taught that a servant who helps his master seduce a girl is not committing a mortal sin if, by refusing to help, he will be ill-treated by his master; that, if a young girl is pregnant, a miscarriage can be induced if her pregnancy will bring dishonour to herself or a [P]riest. They have readily dispensed with the laws of God in order to protect themselves. [\[410\]](#)

That the Jesuits twist and manipulate guilt over sin is no exaggeration. In the early 1960's, a team from "The Company" met with the Kennedy family in their posh Hyannis Port, Massachusetts compound to brief them on how to maintain a far-Left agenda on abortion, homosexuality, etc. while remaining in good standing with "the Church". [\[411\]](#)

One of the "theologians" was Massachusetts Congressman Father Robert Frederick Drinan, S.J. As a collared Congressman, Drinan maintained a hard-Left agenda, including on abortion.

"Independent Baptist" Shaun Willcock continues:

A Jesuit named L'Amy taught that "A monk or [P]riest is allowed to kill those who are ready to slander him or his community"; and, "If a Father [priest], yielding to temptation, abuses a woman and she publicises what has happened, and, because of it, dishonours him, this same Father can kill her to avoid disgrace!" [\[cccxxii\]](#) *Is it any wonder that the Jesuits have often resorted to murder? Jesuit theologians have repeatedly, in their writings, justified the telling of lies if to do so is advantageous to the Society. Scripture declares that "all liars shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8); but by advocating "equivocation" and "mental reservation", the disciples of Loyola have convinced themselves that certain lies are not lies, when the end justifies the means.*

As for the murder of kings and rulers, this has often been justified in Jesuit writings. For example, a Jesuit named Juan Mariana taught, in great detail, the lawfulness of the murder of rulers, as far back as 1599; and his book bore the imprimatur of the Jesuit Order – the Order gave permission for it to be published, its doctrines having been previously sanctioned by "learned and distinguished" Jesuits. As for any prince or king whom the [P]ope has excommunicated, it is actually meritorious to kill him, according to Jesuit doctrine.

The history of the past four centuries is filled with documented examples of the murder of rulers by this diabolical Order. But it is particularly against Protestantism that the Jesuits have directed all their venom. For over four centuries they have worked tirelessly for its destruction. And they have sought to use every method at their disposal

to accomplish this, including seeking to murder the “Doctors [teachers] of the Reformed Churches”. [\[412\]](#)

Perhaps, not surprisingly, even the Mother Church was slow to accept this new offspring. As stated before, Loyola was arrested twice by the Inquisition for “extremist” behavior before going to Paris and creating his Society.

Sister orders immediately saw Loyola’s Company as a threat, and it was. Jesuit agents would eventually infiltrate and control them as well!

The Catholic nations of Europe were torn between their desire to place the Papacy and their concerns over this hyper-devout upstart and his quickly-growing order.

Protestant Historian Carl Theodor Griesinger (1809 - 1884) tells the story.

It was much more difficult for the Jesuits to form any permanent settlements in France, than in ... Italy, Portugal, and Spain, although they certainly left nothing untried which they had found to succeed elsewhere.

Loyola had already taken much pains in endeavouring to charm the French people with his newly-founded Order, and quite at the commencement of his Generalship sent to Paris sixteen of his scholars, for the most part Spaniards, under the pretext that they might have the advantage of completing their theological studies at the famous university in that city; in truth, however, in order that they might there sound the country and gain friends for Jesuitism.

They were either very unskilful, however, or had very bad luck, for not a single soul took any notice of them, and Loyola was obliged to send money to them from Rome in order to meet their daily wants.

Their affairs, however, seemed to take quite a different turn after the celebrated Fathers, [Diego] Laynez and [Alfonso] Salmeron, made the acquaintance, at the Council of Trent, of William du Prat, Bishop of Clermont, and were successful enough to interest him greatly in their Order, so much so, indeed, that this extraordinarily wealthy prelate (he was son of the former Chancellor of France), presented them with a

special residence in Paris, in the Rue St. Jaques, and the chapel attached thereto.

They had then, at length, a possession from which they might be enabled to carry on their operations in future, and, as may be easily understood, a number of the Fathers at once entered it in order to prosecute these designs.

But what signified their visits to the hospitals, and their fanatical preaching at the corners of the streets? What mattered their self-inflicted floggings and such-like proceedings?

The Parisians were neither Spaniards nor Italians, and consequently laughed at them in their face when they merely ventured to look up.

[\[cccxxiii\]](#)

Besides which, they soon began to quarrel with the regular clergy, who did not hesitate to call them publicly by the name of hypocrites.

Indeed, one of the doctors of the Sorbonne (that is to say, a professor belonging to the Theological Faculty of Paris), published a pamphlet against them, in which he pointed out to the Government that the best thing to be done with them would be to hunt them at once out of the country with disgrace and ignominy as beggars and vagabonds.*

This was, indeed, but a bad beginning, and a rough snubbing into the bargain; but they were soon to fare better.[\[413\]](#)

Cunningly, Loyola enlisted the aid of perhaps the most important Frenchman beyond the Throne at that time (who was also a fanatical Catholic and Inquisitor).

In the year 1549, Cardinal Charles of Loraine, one of the most influential men in France at that time, who belonged to the equally powerful as wealthy house of Guise, made a journey to the Papal Court of Rome; and here Ignatius Loyola contrived, by flattering his passions, to gain him over to such an extent that the former promised, on his return to France, to take the Society under his special protection.

This, in fact, he truly and loyally did, but, naturally, not so much, out of a feeling of friendship towards the holy Ignatius as from purely selfish motives, as he was promised for himself, and ventured to expect, great assistance from the Jesuits in carrying out his plans against the hated heresy of the Huguenots. ^[414]

Charles Cardinal Guise of Lorraine did all he could to influence the husband of Catherine de' Medici, King Henri II, and little coaching was necessary as the King and Queen were happy to lend a hand to Catholic fanaticism.

Suffice it to say, however, that he did all in his power in their favour with Henry II. of France, and in consequence of this the Order obtained through a Patent Brief of January 1550, royal authority to establish a college in their abode in Paris, having the same privileges and rights as Jesuit colleges established in the other countries of Europe.

The pious Fathers were now jubilant; but they had begun too soon to rejoice, as there was still something wanting to justify this glee, namely, the approval of the Parliament, the supreme tribunal of Paris. ^{*[415]}

Interestingly, the French Parliament and the country's premier university (which was also deeply Catholic), "the Sorbonne" in Paris, were obstacles.

The King of France, in fact, was not, as it happened, so absolute a monarch as his colleagues of Spain and Portugal, inasmuch as it had been the unimpeachable custom, for a century at least, that the royal ordinances, dispensations, and edicts could only have legal sanction accorded to them, and be observed by the French nation, after they had been recorded and registered by Parliament, and consequently the said tribunal, so to speak, stood in the relation of a legislative assembly. ...

The remaining, and certainly much smaller portion of the kingdom, which had been subsequently acquired either by conquest or through confiscation of feudal tenure, had, again, its own particular Upper Tribunal or Parliament; consequently, a royal decree, in order that it

should be valid throughout the whole of France, must also be registered by all the Parliaments of the country. ...

King Henry II., as a matter of course, at once remitted his Patent Brief relating to the Jesuits to the Parliament of Paris, demanding its registration. The High Court of Law, however, referred the case for the consideration of its procurators, Bruslart, Marillac, and Segnier, and they at once declared that France stood in need of no new Order, more especially of none such as that of the Society of Jesus, which had been favoured by Rome with exemptions of so curious a nature. ... [\[416\]](#)

One of the “curious exemptions” in the Papal Bull of Alessandro Farnese (“Pope Paul III”), titled *Regimini militantis Ecclesiae*, was that punitive action against any Jesuit would only come from the “Chair of St. Peter”.

This refusal and rebuff was taken up by the proud Cardinal of Loraine as an insult to himself, and afresh he urged the King to insist on his Patent Brief being carried through Parliament; and he so far succeeded as to cause the ruler to come to a firm determination on the subject. So Henry II. forthwith issued a command to the Supreme Law Court to register the brief. The latter now, however, showed its independence of royal caprice by, instead of obeying the command, handing over, as well to the Archbishop of Paris as to the Sorbonne, in order that they might be more carefully examined and well considered, the whole of the Acts, that is, the petition of the Jesuits, the Patent Brief of Henry II. together with all the Papal Bulls referring to the Society of Jesus.

Eustach du Bellay, being at that time the Archbishop, took his time over the matter, in spite of all the King’s importunity and the pressure put upon him by the latter; the Theological Faculty of the Parisian University, which at that time was not excelled in learning, stability, and talent by any other in the world, also pursued a like course. At the end of two years they were at length ready, and, strange to say, the decision at which both parties had arrived agreed pretty well together, although that of the Archbishop was certainly much more moderate than that of the Sorbonne. [\[417\]](#)

Interestingly, the Catholic theologians at “the Sorbonne” were suspicious of the special treatment Loyola and his company were getting in Rome and throughout Europe. The decision (below) could’ve come from any Protestant source!

[Bellay] first declared that the privileges accorded to the Jesuits were not only contrary to the common law, but also equally so to the dignity and consideration due to the Bishops and Universities; and he, lastly, gave it as his opinion “that it would be more advisable to build houses for the supplicants on the frontiers of Turkey, in order that thence they might be able to convert the heathen, than that they should be allowed to have settlements in the midst of Christendom.”^{[\[cccxxiv\]](#)}

The Sorbonne, on the other hand, in its sitting of 1st December 1554, delivered its decision (which it may be remarked was come to unanimously), verbatim in the following terms: “This Society ... arrogates to itself the name of Jesus, without having any right to do so, a name adopted by penal, dishonourable, and infamous people without distinction, whose members differ in no degree from the secular Priesthood in customs, divine service, manner of life or clothing[!] ... [The] monks [of] this Society [by preaching, teaching and] administration of the Sacrament, directly infringe upon the rights of the Bishops and Ordinaries, [and are] in opposition to the whole of the hierarchical Orders hitherto established... [The Society] conduces to the detriment as well of other remaining Orders as of princes and the great men of the world, as also to the prejudice of university freedom and the injury of the people [and] has been accorded many privileges, indulgences, and liberties on the part of the Papal Chair. [T]his Society casts a slur upon all other Orders of monks, weakens the diligent and pious exercises of virtue in the lonely cell, causes the members of other Orders to desecrate their vows, draws away believers from the obedience and submission which they owe to their ordinary spiritual advisers, robs ecclesiastical as well as secular authorities of their rights, and gives rise to disturbances in both of these classes as well as among the people, causing many hardships, controversies, schisms, and a number of other disorders.”

“Indeed, in a word, when one takes everything into account, this Society appears to be destined to produce an imperilment of the faith, disturbance of the Church’s peace, and the undermining of monachism. It is, in fact, more adapted for pulling down than for building up.”

~ Griesinger^[418]

How prophetically put!

As they have done since their inception, the Jesuits patently ignored all restrictions against them and went underground; digging an insurgency even against a devoutly Catholic nation like France. ^[cccxxv] Having the King and his Medici Queen as allies only encouraged them to do so.

It was thus that the Theological Faculty of Paris expressed itself, in its celebrated sentence, and in consequence thereof the Parliament hesitated to give effect to the Patent Brief of the King.

Eustach du Bellay, however, the Archbishop of Paris, thereupon went even a step further, and forbade the members of the Society of Jesus from henceforth exercising any Priestly offices whatever within the range of his diocese.

The pious Fathers were then worse off than ever, as the power of the King could not protect them against episcopal orders, and consequently everyone expected that they would have, from this time forth, to turn their backs upon Paris forever.

They did not, however, by any means do so, for they contrived to find out a back-way of escape.

*They certainly, it is true, shut up their house in the Rue St. Jacques, leaving behind them only a few of their number for its management; they themselves, however, withdrew **in corpore**, as one is used to say, to the neighbourhood of St. Germain des Pres, to one of the magnificent abbeys independent of the bishopric of Paris, where they were joyfully received, and a chapel was therein allotted to them to enable them to hold divine service and carry on other priestly offices.*

At the same time their old friend, the above-mentioned William du Prat, Bishop of Clermont, in proof of his abiding favour, presented them with a large property in the little town of Billon, along with no less than 40,000 thalers^[cccxxvi] in ready money, so that they might by these means be able to erect there a college.

They consequently, then, still remained in France, and acquired, moreover, another possession; it must be admitted, however, that this was as nothing compared with the property they had obtained in the other proper Roman Catholic countries.

Besides this, did not the publicly expressed sentence of the Sorbonne find an echo throughout the whole of civilised Europe, and was not the injury arising to them out of this of much greater consequence than might have been at the first moment expected?^[419]

Luther's Protest was spreading like wild fire and France had her own figure to lead with: Jehan Cauvin, more commonly known as "John Calvin".

It was the threat of Protestant / Huguenot popularity that the Jesuits would ride into power; the fledgling order of fanatics was the perfect weapon for the Catholic Elite to use against an uprising of "heretics".

Still, it is said, "Time will discover a plan," and the Jesuits relied upon this ancient proverb. Protestantism, or, more properly speaking, Calvinism, as is well known, now extended itself with rapid progress throughout France, and were it only to go on progressing at the same rate as it had already done, the Huguenots, as the adherents of the Reformation were designated in France, must soon necessarily gain the upper hand.

Such a great misfortune for the Catholic Church, which now impended, the pious Fathers well knew how to turn most excellently to their own advantage, for they secretly spread themselves about everywhere, and more especially about the Court; and none were more skillful in fighting against the detested heresy than the members of the Society of Jesus, and in this, beyond all of them, did Father Pontius Gongordan especially excel, going about everywhere in ordinary plain, clothes.

^[cccxxvii]

On this account many of the French began now to look upon the Order with more friendly feelings, and that injurious impression caused by the Sorbonne decree by degrees disappeared, at all events among good Papists.

*A favourable circumstance for them now took place in the year 1559, when, on the death of Henry II., there came to the throne his first-born son Francis II., espoused to Mary Stuart; at that time the Queen's uncle, the Loraine Prince of Guise, was all-powerful at Court.**

The pious fathers, however, with the Cardinal of Loraine at their head, urged the weak King to prepare a new Patent Brief in favour of the Jesuits, supporting it and exerting their influence upon Parliament with all their power, in order that the latter should undertake the registration of the King's commands.

Strange to say, however, the Court remained obstinate, notwithstanding that it was well disposed, all the same, towards Catholicism, the proof of such being the case consisting in the fact that many sentences of death were hanging over the Huguenot heretics. [\[420\]](#)

Through all of this, the Medici Queen Regent gave her whole-hearted support to the Jesuits proving that she was *never* disposed to a serious peace with the Huguenots as all “historians” and “biographers” claim nor did she find any conflict between her dedication to the occult and her Catholicism.

She even took to herself a Jesuit confessor which allowed the Company to manipulate her further and maintain a source of intelligence directly from Court.

It was, however, necessary for it to remain obstinate, as it rested, with itself to save the rights of the Gallican Church, and the independence of the Government of the country in all secular affairs, since the sons of Loyola placed the Papal power above all church assemblies, as well as above princes, kings, and emperors, their whole thoughts and energies being, as we know, directed towards forming a universal Romish, Jesuitical despotism. Francis II. thus compassed the legal admission of the Jesuits even as little as Henry II. had done, and, as he died shortly afterwards, in the year 1560, his efforts were unavailing.

It was not otherwise under his successor Charles IX., whose guardian, during his minority, was his mother, Catherine de Medicis.

She certainly, at first, became captivated by the pious Fathers, and some authors even maintain that she had secretly selected Father William Petit as her Father Confessor. She also truly attacked the Parliament in two acrimonious documents, and demanded of the same that it should at length relax its opposition towards the Jesuit Fathers.

She assuredly, too, did not hesitate to declare publicly as follows:

“One must hasten to receive the Jesuits into the kingdom, as, otherwise, from such delays and stubborn opposition they might be driven into an evil disposition, and be constrained to quit France again of their own accord, to the great detriment of religion and of the common weal.”

~ Griesinger^[421]

In the best example of pious perversion, de' Medici and her Jesuits would lead processions of naked and near-naked women around France as she whipped them or they whipped themselves. It was the ultimate expression of Catholicism masquerading as “Christian” discipline (one can easily imagine unreported orgies taking place immediately following each procession).

In France, at that time, the Jesuits proceeded in the wildest manner with their flagellant processions, especially during the period that the government was carried on by Catherine de Medicis, as on one occasion, at Avignon, she herself headed the sodality of ladies, and it further became known that she was accustomed to administer the discipline to the younger ladies of the Court with her own hands.*

Her son, Henry III., was also a great friend of the flagellant processions, and regularly made his appearance at them provided with his rosary, wax candle, crucifix, rod, and prayer-book.

Such a high example was, of course, contagious, and it thus became easy for the Jesuits to form congregation[s] and sodalities in the large towns where they possessed establishments of any description.*

In this respect Lyons and Toulons, as well as Avignon, which has been already mentioned, were especially distinguished, but Paris itself became still more zealous than all of them. There women and maidens were almost daily to be seen running about in the streets with nothing on them but a loose garment, and with scourges in their hands ; and even ladies of the highest rank, as, for instance, the Duchesses de Guise, de Mercoeur, d'Aumale, d'Elbeuf, and others, exhibited themselves in a state of seminudity, in order to show the example to the other women of Paris. ~ Griesinger^[422]

With the “Wars of Religion” threatening the stability of her rule, the Serpent Queen did what any good Medici would do: threw lavish parties to encourage any trouble-makers to revel in debauchery instead of fighting each other. As they went on to “make love, not war”, the Merchant’s Daughter would send in her specialists: intelligence-gathering prostitutes. She called them her “Flying Squadron”.

These were not any vagabond women, down on their luck, willing to do anything for a livre; these were well-born women (good

Catholics, all), whom were also called her “Ladies in Waiting”. They were similar in training to Japanese geishas who spent the majority of their time impressing their victim with their clothes on before getting what they needed during the *coup de grâce*.

Even the sycophant “historians” pretending to be objective had to acknowledge the debauchery.

In a famous letter of advice to her son, Catherine recalled the court of his grandfather, Francis I. The old king used to say that two things



Catherine de' Medici, François Clouet, circa 1555 AD.
Wikimedia Commons

were necessary to live at peace with the French and to retain their love: they needed to be kept happy and occupied with some honest exercise, otherwise they were likely to engage in dangerous pursuits.³⁵ Taking this advice to heart, Catherine seems to have made a conscious effort to divert the French nobility from fighting each other by keeping them entertained at court. Among its principal adornments were her ladies-in-waiting, numbering about eighty, whom she recruited from the noblest houses in France. Some who regularly accompanied her on her progresses became known as her “flying squadron” and were allegedly used by her to seduce courtiers for political ends.³⁶

According to Jeanne d’Albret, the court of France was a sink of iniquity where the women, not the men, made the sexual advances, but Jeanne was an austere Huguenot, who may have exaggerated the temptations which Catherine’s circle held for her son.³⁷ According to Brantome, Catherine’s court was not only an earthly Paradise but “a school of all honesty and virtue”, yet it seems that she could be very broad-minded at times. On 9 June 1577 she threw a banquet in the grounds of Chenonceaux in honour of her son, Anjou, following his capture of La Charite. The meal was served by topless young ladies.³⁸
~ Knecht^[423]

At the time, de’Medici’s own subjects called her “the Maggot from Italy” but, since then, in lock step, all biographers, “historians” and “journalists” just call her “Catherine” as if we all should love her as we do “Galileo” or “Michelangelo” or “Hillary” or “Mao” or “Che”.

Jeanne d’Albret (Queen of Navarre from 1555 - 1572) was an “austere” (Protestant / Christian), “who may have exaggerated the temptations” of de’Medici.^[cccxxviii] When a young female servant tends to guests half-naked, it isn’t conversation they are offering.

The above-mentioned “Brantôme” was Knight of Malta Pierre de Bourdeille whose full nickname was *Abbé* (“Father”) Brantôme because he was an Aristocrat who was given the Brantôme Abbey to manage as “Rector”. As well as being the Court flatterer, Father Brantôme was a soldier who killed Protestants during the “Wars of Religion”, including the

Siege of La Rochelle that was the follow-up attack to the slaughter of St. Bartholomew's Day (which we shall read about shortly).

Most telling in the true Catholic motivations of the Maggot is how she aimed her sex workers at Huguenots to destroy their self-control and their Christianity.

One member of the Flying Squadron, Isabelle de Limeuil, began an affair with Louis of Condé and was apparently so successful in her objectives that he quit attending Protestant services for a while. ~ Thériault^[424]

With the death of his brother, "François II", of an "ear infection", Charles IX became King of France on the 5th of December in 1560.

François had barely made it to 16 and Charles was 10 so the real Ruler continued to be the Serpent Queen Regent. This only fueled the accusations of those who considered her complicit in the death of her own child.

In the turn of a few years, even Charles would put himself at risk.

After the Peace of Saint-Germain-en-Laye ended the third ["War of Religion"], Charles IX began spending more and more time with Admiral [Gaspard de] Coligny, a gifted military leader and head of the Huguenot faction. Coligny established himself as an important presence in Charles' life and became a close advisor of the king's. As Coligny's influence waxed, Catherine's waned. Charles was, after all, an adult; his mother's regency had formally ended in 1563, and by the end of 1570 he was 20 and married to Elisabeth of Austria.^[cccxxix] It's natural that he was tired of being under Catherine's control. Equally natural was Catherine's seething resentment as Coligny's power over the king eclipsed her own. ~ Thériault^[425]

Something needed to be done.

The Serpent Queen had previously attempted to kill de Coligny during the "Wars of Religion".

On 7 May [1569] d'Andelot, Coligny's brother, died, some said "of a fever", others of poison. Coligny and [Antoine] La Rochefoucauld also fell seriously ill at the time, but recovered. On 10 June Cardinal

Chatillon, who had fled to England, wrote to Frederick III, Elector-Palatine. His brother, he said, had been poisoned. As evidence, he mentioned the findings of a post-mortem and the boasts made by an Italian to several people in Paris and at the French court. Claiming that he had administered the poison, he demanded his reward.⁴⁵ A report reached [François de] Alava from England that d'Andelot had been poisoned by a Florentine who had sought a reward from Charles IX. On 27 May Norris reported that an Italian was boasting that he had poisoned d'Andelot and "had made him and the Admiral drink from the same cup".⁴⁶

How far, if at all, was Catherine^[ccccxx] implicated in the plot? A conversation with Alava dating back to 7 April suggests that she was far from innocent. The ambassador advised her to ring the death knell for Coligny, d'Andelot and La Rochefoucauld.

*She replied that she had done so three days before, having offered 50,000 **ecus** [\$1,500,000] for the Admiral's murder as well as 20,000 [\$600,000] and 30,000 [\$900,000] for the other two.⁴⁷ ...*

It seems that a concerted effort was now made to undermine the Huguenot rebellion^[ccccxxi] by destroying its leader. On 18 July [Henry] Norris wrote to [William] Cecil: "I am told that a captain Haijz, a German, is sent from there to kill the Admiral by means of poison and that he has been paid the same salary as others who have undertaken a similar mission."⁵² On 8 August Alava reported to Philip II that a German was staying at his hotel.

He had come from the Admiral's camp and seemed well informed about the situation there. He had spoken of a plot to kill Coligny. Alava had offered to send him to Charles IX and his mother, but they had declined. Instead, they had enjoined Alava not to tell anyone what he had heard. They were expecting good news at any moment. "Do not ask anything now," they said; "you will soon know everything."

They begged Alava to commit the German to remain silent, by bribery if necessary. Their furtive behaviour coupled with their joyful anticipation convinced the ambassador that they had plotted the Admiral's murder.⁵³ A month after this extraordinary scene, a servant

of Coligny, called Dominique d'Albe, was stopped by Huguenots as he was on his way to the duke of Bavaria. On him were found a ***laissez-passer*** issued by [Henry III, then duc de] Anjou and some white powder which was identified as poison. D'Albe admitted that he had been suborned by one of Anjou's guards to poison the Admiral. He was duly tried by a military court, found guilty and executed on 20 September.⁵⁴

That Catherine should have instigated Coligny's murder is hardly surprising. Since Conde's death, he was the supreme commander of the Huguenot forces. The two young princes, Henri de Navarre and Henri de Bourbon, theoretically led the Huguenot movement but everyone knew that they were only "the Admiral's pages". Coligny's removal would effectively decapitate the Huguenot movement. ...

Poison had long been a favourite political weapon in Italy. It is unlikely that Catherine would have felt any scruples about its use... The attitude taken by the Parlement of Paris was equally drastic. On 13 September Coligny was sentenced to death in his absence, a price of 50,000 ***ecus*** [\$1,500,000] being placed on his head. He was to be strangled and hanged on the Place de Greve.⁵⁵ An additional decree, on 28 September, offered a reward to anyone who handed him over "dead or alive".⁵⁶

Pope Pius V congratulated Charles IX for condemning this "detestable and execrable man".⁵⁷[\[cccxix\]](#)

On 9 October 1569 a new twist was given to the murder plot, when a young nobleman, called Louviers de Maurevert, shot the seigneur de Mouy, one of the Admiral's captains, in the back, killing him instantly. Maurevert was a former page of the Guises, who had gone into exile after murdering his tutor. He had planned to murder the Admiral but, as yet, no opportunity had presented itself. He now fled to the royal camp, where he was quite well received by Anjou and other councillors. However, Brantome tells us that Maurevert was "abhorred" by the rest of the army because he had betrayed his master and benefactor. The royal family had fewer scruples. On 10 October Charles IX wrote from Pléssis-lez-Tours to his brother, Alençon, in

*Paris, asking him to reward Maurevert with the collar of the Ordre de Saint-Michel.*⁵⁸ ~ Knecht^[426]

After the cessation of fighting, another opportunity presented itself when it came time to create a marriage alliance through her seventh child, Margaret.

The Queen Regent cunningly chose Henri, King of Navarre (who stood in succession to rule France should she run out of heirs — at this rate a very real possibility).

To the embarrassment of the Medici, Margaret had already given herself to Henri de Guise; so much for repairing the Protestant breach. It is said that she was caught in the act by the Queen and her brother Henri and they beat her for it.

The wedding plans moved along.

Thériault notes (in her back-room styled article) what Wikipedia conveniently ignores: the fact that Henri's Protestant mother was vehemently against the match, was incessantly wooed by the Serpent Queen, was won over but died shortly thereafter of a "mysterious" cause.

Henri of Navarre's mother, Jeanne d'Albret, who had left court several years earlier after being disgusted by the loose morals of the Flying Squadron, was initially against the match. Jeanne didn't see it as a chance to broker peace; to her, it was more like throwing her son to the wolves — slutty, morally devoid, Catholic wolves. But Catherine pulled out all the stops and was as charming and persuasive as she could be. She even promised to get a special dispensation from the Pope so that Henri of Navarre could remain Protestant. Eventually, Jeanne d'Albret agreed, and they announced the engagement. Less than two months later, Margaret's future mother-in-law fell ill and died in Paris, where she'd gone to buy clothes for the wedding. It was widely rumored that Catherine had killed her with a pair of poisoned gloves.^[427]

Needless to say, the "Papal dispensation" that would allow Henri of Navarre to rule France while *not* being a Catholic was not honored. Henri would indeed be offered the crown but only under the condition that he repent of his Christianity, which he gladly did.

But prior to his wedding, Protestant Frenchmen still considered him “one of their own” and they were deeply pleased at the chance to partake in the power in Paris that was previously and predominantly Papist. A large procession of Protestants planned to participate.

For the Serpent Queen and her controllers in Rome, it was the perfect opportunity to rid France of her burgeoning heretics.

Black Wedding

Again, “journalists”, biographers and “historians” all depict Catherine de’Medici as being tragically caught up in a spontaneous frenzy of bloodlust but Theodor Griesinger proved with his well-researched details that it was carefully planned *months* in advance.

Not long after this, at the commencement of the year 1572, the pope [Antonio “Michele” Ghislieri, a.k.a. “Pius V”] despatched his nephew, — or son, Cardinal d’Alessandria, to the French court, charged with inducing Valois to give his sister in marriage to the king of Portugal, instead of to the heretic king of Navarre. Such, at least, was the ostensible object of the cardinal’s journey; but it was, in truth, assumed, but the more completely to blind the Protestants to the actual designs of Charles IX. The cardinal had, in fact, come to remind the prince of the plan long since determined on at the chateau of Rousillon, and that it was full time for its realisation. The king promised in private its fulfilment; and then, at a public audience before the whole court, emphatically rejected the proposal made by the legate respecting the princess, declaring that he more respected the queen of Navarre [Jeanne d’Albret], who was then at court with her son, Henry, the princes of Condé, the count of Nassau, and a numerous retinue, than even the pope; and that if the latter, on the plea of too near consanguinity, “should refuse a dispensation for the union of Prince Henry and Princess Margaret, he (the king) would, none the less, lead her with his own hand to the betrothal.”^[cccxxiii]

Thus the Valois duped the whole world to his real feelings, and effectually banished any trace of misgiving from Admiral Coligny’s bosom. In vain, certain of his brethren in the faith reminded him of La Rochelle, and the undying enmity of the Catholic to the Protestant, of

Queen Catherine's oath, to destroy all heretics, of the king's personal character, moulded from his youth upwards on the doctrines of Machiavelli^[cccxxxiv]; finally, of the papal edict, by which men were forbidden to keep faith with [any] heretic: but the admiral persistently maintained "there were no longer any grounds for suspicion and disbelief, for God had clearly turned the heart of the king." These opinions, held by Coligny, [were] gradually adopted by the majority of the Huguenot leaders ... ^[428]

Antonio Michele "Pope Pius V" Ghislieri was nothing if he wasn't fanatical in his dedication to his duties.

The capital of the Papal States^{IV} and of the Roman Catholic world was now a city of the second rank, with some 45,000 souls in 1558, rising to 100,000 under Sixtus V (1590). [Michel de] Montaigne, coming to it in 1580, thought it more extensive than Paris, but having only one third as many houses.

Criminals and prostitutes ... constituted a sizable part of the population; many a noble had a standing staff of ruffians. Poverty was general ... The old Aristocratic clans — Orsini, Colonna, Savelli, Gaetani, Chigi — had declined in income and power, though not in claims and pride; younger families — Aldobrandini, Barberini, Borghese, Farnese, Rospigliosi — were taking the lead in fortune and influence, usually through connections with the popes. Papal nepotism had another heyday: the Aldobrandini reaped a harvest from the election of Clement VIII, the Ludovisi from Gregory XV, the Barberini from Urban VIII, the Borghese from Paul V. Paul's nephew, Cardinal Scipione Borghese, enjoying plural benefices and 150,000 scudi per year,^[cccxxv] laid out the Villa, and built the Casino, Borghese (1615), founded its rich art collections, and earned a moderate immortality in marble from his protégé Bernini. ...

A succession of strong popes now helped the Roman Church to survive despite the loss of Germany, the Netherlands, Scandinavia, and Britain to the Reformation. The Council of Trent had confirmed and enhanced the supremacy of the popes over the councils, and the young and

vigorous Society of Jesus — the Jesuits — was pledged and devoted to the papacy.

Antonio Ghislieri, Dominican friar and Grand Inquisitor, became Pope Pius V in 1566 at the age of sixty-two. The [supposed piety] of his personal life seemed to him fully consistent with his severity in pursuing heresy. ... He excommunicated Elizabeth of England and released the English Catholics from her allegiance.^{[[cccxvvi]]} He urged Charles IX of France and Catherine de Médicis to prosecute war against the Huguenots till these should be utterly and mercilessly destroyed.²³ He commended the harsh measures of Alba in the Netherlands.²⁴ ...

He never mitigated a penal sentence;²⁵ he encouraged the Inquisition to enforce its rules and penalties. ~ Durant^[429]

Just after the marriage but before the terrible moment occurred, the plan was almost spoiled by an over-zealous de Guise family.

So stood affairs at Paris, when a premature occurrence almost betrayed and brought to nought all the plans Charles IX. had so carefully nursed to the eve of fruition.

Admiral [Gaspard de] Coligny, returning to his own residence from an interview with the king at the Louvre, was fired upon from the window of a house, by which he was slowly riding. The shot carried away the forefinger of his right hand, and severely wounded him in the left arm.

His followers immediately forced their way into the house in search of the assassin, who had, however, already made good his escape. A horse, saddled and bridled, had been held in readiness for the purpose at a back door.

No doubt could be entertained but that the assassin was a certain Nicholas de Maurevert, one of the most trusted servants of the Duke of Guise, who had, indeed, already murdered one of the admiral's intimate friends.

The house whence the shot issued belonged to the Prebendary Villemuire, formerly tutor to the Duke of Guise; moreover, it was

usually occupied by the servants of the duke when the latter visited Paris.

Thus every circumstance seemed to indicate that the contriver of the attack belonged to the Guise faction, and the Huguenots spoke openly this belief, and with the King of Navarre and the Prince of Condé at their head, declared their intention to leave Paris when their lives were imperilled. [\[430\]](#)

However, even the reliable Herr Griesinger wasn't quite cynical enough when it comes to the machinations of Catholics in ruthless fanaticism to kill Christians.

To unravel the truth, we must bounce between sources as they alternate from honest accounts to cover-up.

It begins with the Catholic siege of Huguenot-controlled Orléans led by Admiral Gaspard de Coligny during the "Third War of Religion". The Catholic cause seemed assured under the leadership of François de Lorraine, 2nd *duc de Guise* until he was gravely wounded by an assassin's bullet. The siege collapsed and Charles IX sued for peace.

The Duke's heir and son, Henri, blamed de Coligny for his father's demise, however it was more accurately due to the "care" of his "doctors" who bled him to death.

According to Britannica, Henri, duc de Guise, worked carefully with the Serpent Queen Regent to finish the job but supposedly recoiled at driving through to massacre all the Protestants who had been trapped in Paris.

In 1572 Catherine de Médicis turned to the Guises for help in getting rid of the admiral Gaspard de Coligny, who was pressing the King to adopt policies at variance with her aims. [\[\[cccxxxvii\]\]](#) *After an attempt on the Admiral's life had failed, Guise attended the secret meeting (August 23) that planned the Massacre of St. Bartholomew's Day. On August 24 he personally supervised Coligny's murder, thereby avenging his father's death, but otherwise took no part in the massacre...* [\[431\]](#)

However, Wikipedia admits the de Guise family was quite happy to pursue vengeance far beyond Hammurabi's scope.

In the fourth encounter, Guise was about to take Orléans from the Huguenot supporters of Condé when he was wounded on 18 February 1563 by the Huguenot assassin, Jean de Poltrot de Méré, and died six days later, bled to death by his surgeons, at Château Corney.^[8]

It was not the first plot against his life. A hunting accident – Francis had been appointed Grand Veneur of France in 1556 – had been planned, as Sir Nicholas Throckmorton informed Queen Elizabeth I of England in May 1560, but the plot was uncovered by one and his five co-conspirators fled.^[9]

Guise's unexpected death temporarily interrupted open hostilities. In his testimony, [assassin Jean de] Poltrot implicated Coligny and the Protestant pastor Théodore de Bèze. Though the assassin later retracted his statement and Coligny denied responsibility for Guise's death, a bitter feud arose between Guise's son Henry and Coligny, which culminated in St. Bartholomew's Day massacre. ~ Wikipedia^[432]

The standard of the day^[cccxxviii] for Catholic clergy or government was torture but it was no reliable.

During his torture, [assassin Jean de Poltrot] had made several contradictory statements, some of which implicated Admiral Coligny. Coligny protested emphatically against the accusation, but nevertheless the assassination led to a vendetta between Coligny and Francis's sons, Henry I, Duke of Guise and Louis II, Cardinal of Guise. This vendetta not only prolonged the Wars of Religion but contributed to the attempted assassination of Coligny during the celebrations of the marriage of Henri of Navarre with Margaret of Valois, and therefore to the St. Bartholomew's Day massacre. ~ Wikipedia^[433]

Neither de' Medici nor the de Guise were pleased that de Coligny had survived the attempt on his life. As testimony to their powers of deceit, what should've been a cause to break off the wedding and scatter the would-be Huguenot victims was dissipated and avoided.^[cccxxix]

What course shall we find Charles adopting in this dilemma? He immediately summoned Henry of Navarre (now his brother-in-law), the

Prince de Condé, and the other chiefs of the Huguenot party; expressed his grief and indignation in the most emphatic terms at the attempt against Coligny, and solemnly swore contriver, instrument, and accomplices, should expiate the crime on the gibbet.

To give greater weight to his vows, he caused horsemen to be despatched in every direction in pursuit of the murderer; a special commission appointed to thoroughly sift the affair, and even signed an order for the arrest of the Duke of Guise, so that the latter was compelled, for the time (the necessity lasted but twenty-four hours), to seek concealment.

Nor was the king content with even these measures; he visited the wounded admiral on the following morning, accompanied by the queen mother, his two brothers, and a crowd of courtiers and court ladies; showed, apparently, the tenderest sympathy with the sufferer, and swore the most terrible oaths such dire vengeance should be exacted for the wrong; it would remain for ever an example to the world.

Queen Catherine spoke to the same effect; and Coligny, Teligny, the King of Navarre, and the greater number of the Protestant leaders, were effectually thrown off their guard. ~ Griesinger^[434]

Even more planning was earnestly called for to insure maximum carnage through the “spontaneous” slaughter.

Scarcely had Charles returned to the Louvre from this visit to Coligny, than he had a long confidential conversation with the queen mother; and the chief nobles of the Catholic party were summoned to a conference, to be held that evening in the gardens of the Tuilleries, to determine on the fittest method of carrying out the royal views. A dread tribunal assembled that night at nine o’clock! There were present, besides the king and queen mother, the Duke d’Anjou, the Duke de Nevers, the Count d’Angouleme Grand Prior, the Chancellor Birago, the Marshal Tavannes, and Count Gondi-Retz.

The king explained his design; and it was unanimously agreed to give it unconditional support, — thus the annihilation of all the Protestants in France was succinctly determined on. The following night was to be

the epoch of their destruction in Paris; and special messengers were sent to the various provincial governors throughout the land, to command there immediately following the example given by the capital.

*The pope and the king had fully settled the affair between them, — the latter swearing by “God’s teeth,” his favourite oath, “not one of the reformed faith should survive to reproach him with the deed, except two only, — the King of Navarre and the Prince of Condé” (they were to be spared on account of their close relationship to the royal house^[cccxi]), — but with the condition of reconciliation with Rome.
^[cccxli] ~ Griesinger^[435]*

In retrospect, Henri of Navarre’s “conversion” had both honey and vinegar behind it; the honey was to ascend the Throne of France, the vinegar, his Christian brethren were soon to drink deeply of.

Again, thoroughly proving the premeditation of the massacre, signals were sent to all Catholic citizens and Paris was secretly and quietly closed to ensure that not a single Christian would survive.

Scarcely had the general course of action been determined on, than the confederates separated to make the preliminary arrangements, and with a rapidity, quiet secrecy and energy, that may well excite our wonder. Firstly, the Duke of Guise, who, for the last two days, had pretended to be in hiding,^[cccxlii] was called to the palace and charged with the chief conduct of the whole scheme of slaughter, especially with the murder of Coligny, with which it was to be inaugurated. The duke assembled the chief officers of the Swiss Guard^[cccxliii], and those commanding the royal troops, and informed them of the king’s will in the royal presence; then summoned Charon, the Maire of Paris, and the Prevost of the Merchants, Claude Marcel, and, still in the presence of Charles, charged them to close the gates of Paris, and distribute arms to all the Catholic inhabitants; finally arranging the subsequent proceedings with the Marechal Tavannes; “the soldiers to be posted, ‘after midnight’ in the front of the Louvre; the burgher guard distributed in various quarters of the city, and every Catholic to carry a white cross on his hat and a white scarf round his left arm; the signal

for the massacre to be given by the great bell of the Louvre; and as soon as that was heard, all egress from the city to be prevented, and Catholic houses distinguished by lighted pitch torches before their doors; armed burghers then to force their way into all Protestant houses, to cut down every heretic discovered.”

Such were the orders given, and they were carried out to the letter. Not one of the thousands initiated into the secret seems to have shrank from the crime. ~ Griesinger^[436]

The first order of business was for de Guise to finish what he started.

The second hour after midnight, and that of early mass had not yet sounded from the tower of St. Germain de l’Auxerrois on the 24th of August — a Sunday, and the feast of St. Bartholomew — when the Duke de Guise, accompanied by his uncle the Duke d’Aumale, and the Count d’Angouleme, proceeded with three hundred armed followers to the residence of the grand admiral.

They knocked at the door; and Labonne, Coligny’s major domo, demanded who it was required admission. “Open in the name of the king!” was the reply; and Labonne, unsuspecting of evil, drew back the bolts, and the next instant fell pierced with a hundred wounds.

The servants attending Coligny’s sick bed, awaked by the disturbance, hurried down stairs, but flew back terror-stricken on seeing the courtyard full of armed men. They secured the house door; but the Duke of Guise had it burst open, and after every one encountered by his retainers had been slain, three of his noble partisans, Lebesme, Sarlabous, and Archille Petrucci, accompanied by a guard of soldiers, mounted to the chamber where lay the admiral.

Coligny raised himself with an effort, and grasped at the sword hanging over his pillow; but he was too weak to wield it, and sank back with a groan.

The assassins at once pierced his breast with their daggers, then hacked his face and body with their swords; scarcely had they thus wreaked their vengeance than they flung the still palpitating corpse

from the windows to their leader below, who cast it out to the mob, by whom it was dragged through the streets, and finally hung on a gibbet.

The Leaguers^{[[cccxliv](#)]} then ransacked the whole house, murdering all they found within it, — Teligny, and Coligny's adjutant, the brave Guerchi, among the number, though both fell only after the most desperate resistance, and with their bodies covered with wounds.

The massacre had fairly began, and a messenger informed the king of Coligny's fate.

Immediately the bell of the Louvre pealed ominously through the silence, and in a few instants was re-echoed from every church tower in Paris; the signal given; the streets were simultaneously lighted with gleaming pitch torches and cressets.

The dead stillness of night suddenly changed into wild shrieks and tumult; followed by their men-at-arms, the Dukes of Guise, Nevers, and Montpensier, and Marechals Tavannes and Retz, hurried through the city, crying, "Down with the heretics!" "Kill! kill!" was re-echoed by the vast mob already collected.

All Huguenot dwellings were broken open; whoever was found within them, murdered. Hastily awakened from sleep, unarmed, but half dressed, few, indeed, escaped, for those who reached the open air were struck down like wild beasts enclosed within a circle of hunters.

There was safety nowhere; and soon every street ran red with blood, and grew more and more encumbered with the bodies of the slain.

Sex or age, rank or distinguished services, were alike disregarded; men slaughtered even their nearest kindred with devilish impartiality; Catholic lads, scarce ten years old, rushed about with borrowed daggers to murder Protestant children in their beds.

Soon nothing could be heard in the city but the report of musketry, mingled with the cries and groans of the victims, the crash of breaking doors and windows as the houses were forcibly entered, and fiercely, continuously above all else, the frantic shouts and curses of the murderers. ~ Griesinger^{[[437](#)]}

The Serpent Queen with the Royal family took to a balcony to enjoy the spectacle. Charles, such a fan of running down and killing foxes with hounds he wrote a book on the subject, took shots at fleeing Christians from his high vantage point. [\[438\]](#)

Revolting as was the aspect of the streets, that presented by the stately halls and staircases of the Louvre was still more so. A few moments before the appointed time, Charles, with his mother and brothers, took their place on a balcony, to witness the opening of the spectacle.

Silently he sat gazing into the still night, until suddenly the report of a musket immediately below was heard, and he knew by the signal that Coligny had ceased to live.

Then the king rose, and, with frantic exultation, commanded the great bell to be rung. It pealed over the city, and, whilst giving its terrible message, the Swiss Guard were marshalled by their officers into two long-drawn lines, to be ready to strike down every Huguenot who should attempt to enter or leave the Louvre; another detachment under Coconna and Cruice, took possession of the corridors of the palace, and thence proceeded to search every chamber where Protestant nobles or servants were lodged, dragged them from their beds into the court-yard, where, under the orders of d'O, colonel of the guard, they were all put to death. ~ Griesinger [\[439\]](#)

There was an attempt at resistance but it was easily crushed.

Many offered a desperate resistance; they were unarmed, but they managed to get possession of the swords worn by their murderers, and, at least, sold their lives as dearly as possible; some endeavouring to escape through the palace, were pursued by the Swiss soldiers from chamber to chamber, and felled to the ground without mercy. By four o'clock that morning, scarcely a nook or corner of the stately Louvre but was befouled with blood. More than two hundred of the bravest and most influential of the higher ranks of the Huguenot Aristocracy, and more than six hundred of the lesser nobles and knights, found their death there that night. [\[440\]](#)

The slaughter of the Huguenots was an opportunity for the worst of Paris to indulge their most evil passions.

Whilst the hours thus passed within the Louvre, the massacre went on with unslackening fury throughout the city. No single house, where there seemed a possibility of a concealed Huguenot, but it was immediately ransacked.

Every form of robbery, wholesale plunder, and violence, were superadded to this orgie of blood. The armed citizens and soldiers were joined by a vast crowd gathered from the vilest dregs of the populace, who seized with fiendish delight the opportunities thus offered to the indulgence of their passions. None of the reformed faith escaped... ~ Griesinger^[441]

Although the bloodletting was scheduled to cease at daybreak, it did not. The gruesome events are difficult to read.

At length the sun arose; but on what horrors was its light to fall! On every threshold the dead and dying lay heaped together. Blood ran down the streets as in a slaughter-house, and the Seine was so completely choked with corpses that no boat could cross it. Tens of thousands had been killed, still the work of death was not allowed to cease; it continued by daylight with the same fury as in the darkness.

The actors in the dire tragedy seem to have lost every feeling of humanity, and to have revelled in its horrors like Carib Indians at some monstrous orgie of blood.

Many wore in their hats, in place of the white cross, the ear of a murdered Huguenot; some tossed dead heads and hands to each other in grim playfulness; others formed in procession behind a cross, on which a Protestant babe hung crucified.

Not until vespers had sounded^[cccxlvi] did the king give orders for the people of Paris to return to their dwellings; for, during the night, none but the royal bodyguard were allowed to perambulate the streets. Few, however, paid any regard to the order; and murder and robbery continued through that night and the next day.

That the king did not care to be taken at his word when he commanded the massacre to cease, we may conclude from the fact that, towards evening, he and his mother and her fair maids of honour went in a gay cortege through the blood-stained streets; and the gay laughter and pleased aspect of the royal party sufficiently proved the grateful nature of the spectacle offered them.



One Morning at the Gates of the Louvre, Édouard Debat-Ponsan (1880). Wikimedia Commons.

The ladies appeared to find especial interest in inspecting the Seine, with its multitude of naked corpses thrown from the Louvre. The king, in passing the gallows on which the great admiral hung in chains, declared “the scent of Coligny’s corruption was a sweeter savour in his nostrils than the perfume of roses and violets.”

Whilst Paris was thus weltering in blood, like scenes were reproduced in the provinces, especially in their larger cities. On the nights of the 23rd and 24th, the king’s messengers were speeding far and wide over

the land, to bear the royal orders to all governors of towns and provinces, directing them to seize the persons and property of the Huguenots, and let loose the jealous fury of the people against them.

The officials obeyed implicitly with but rare exceptions; and thus at Lyons, Orleans, Bordeaux, Toulouse, &c., during the twenty-fifth and twenty-sixth of August, as great a murder festival was held as that consummated on Bartholomew's eve at Paris. ~ Griesinger^[442]

Anywhere from 70,000 to 100,000 French Christians were thus slaughtered and it gave the Catholics in Paris and Rome no little glee.

Even the corpses were defiled for profit.

Speculators turned the tragedy to profitable account by boiling down the bodies, and drove a brisk trade in human fat. We have no means of ascertaining the exact number of the Calvinists who perished; it is given respectively at 50,000 and 100,000. The truth lies, perhaps, midway between the two accounts; and we may conclude that about 70,000 persons were murdered.*

*It was, therefore, no marvel the joy of the orthodox passed all bounds, and that the old man at Borne [Ugo Boncompagni, "Pope Gregory XIII"] was well-nigh beside himself in the greatness of the triumph. He took no pains to conceal his satisfaction; on the contrary, immediately on receiving the news, summoned the cardinals to proceed in solemn procession to St. Peter's, to give God thanks, whilst the cannons of St. Angelo thundered proudly, and the streets of Borne were illumined by bonfires. A great jubilee, and plenary indulgence was appointed by the Holy father, in his joy, on receiving the head of Coligny, which had been preserved in spirits, by order of the king, whilst he further rewarded his dear son with the title of "**Piissimus**," most Christian.*

^[cccxlvi]

** The celebrated [Maximilien de Béthune, Duke of] Sully states the number of the killed at 70,000, whilst the historian Perefize [?], who wrote a biography of Henri IV., published in 1661, places it at 100,000. Of this we may be assured that the most sanguinary*

campaign had never cost so much in human life; for in the capital alone, 10,000 Huguenot corpses were counted!

~ Griesinger^[443]

Although Antonio Michele “Pope Pius V” Ghislieri had helped plan the event, Ugo “Pope Gregory XIII” Boncompagni reigned during its execution. He was no less ecstatic.

The news of the massacre was welcomed by Philip II of Spain, and Pope Gregory XIII had a medal struck to celebrate the event. Protestant nations were horrified. To explain the massacre, Charles, assuming responsibility for it, claimed that there had been a Huguenot plot against the crown. ~ Britannica^[444]



We need no reminding that Felipe II of Spain was also a Catholic fanatic.

He learned with wrath that Coligny, the Protestant leader, had almost convinced Charles IX that France should ally itself with the rebels. When news came that Charles had let loose the Massacre of St. Bartholomew upon the Huguenots, Philip rejoiced, and he hardened his heart against the Netherlands. He urged and paid for the assassination of William of Orange. He tried to buy the friendship of Henry of Navarre, but Henry proved unpurchasable. So Philip bought the Guises and the Catholic League, and dreamed of making his daughter the queen of France; then Spain and France, joining forces,

would subdue the Netherlands, make Mary Stuart queen of England, and end Protestantism everywhere.

When Elizabeth sent aid to Holland (1585) and Mary to her death (1587), Philip, after years of bearing with politic patience the harrying of Spanish vessels, coasts, and treasure by Elizabeth's privateers, turned to war and bankrupted his government to finance the Armada. All Spain supported the effort and prayed for victory, feeling that the fate of that fleet would determine the history of Europe.

Philip took the ignominious catastrophe with outward stoicism, saying that he had sent the ships to fight men, not winds. But it broke his spirit and almost broke Spain, though he survived and fought through ten years more and Spain took a century to admit her ruin. He could hardly believe that God had abandoned him after thirty years of fighting for the faith; yet the dark truth must have come to him at last that after taxing his people into poverty he had failed in everything except the accidental acquisition of Portugal and the temporary repulse of the Turks — who had recaptured Tunis and were recovering power. Henry IV was moving to victory in France; the Netherlands were in irreconcilable revolt; the Pope refused to bear a penny of the Armada's cost; Protestantism held the prosperous north; England was taking control of the seas, therefore soon of America and the East; and that incredible virago, Elizabeth, was sitting triumphant on her moated throne, having outwitted all the kings of her time. ~ Durant^[445]

Even Thériault in her overly-humorous account is forced to admit the ruthless reality, although couching it in the “suspicions” of the Huguenots.

By the time the massacre was over, Catholic mobs had murdered tens of thousands of their Huguenot countrymen. Henri de Navarre and his cousin Henri of Condé were spared, but only because they had promised to embrace Catholicism. The remaining Huguenots were convinced that the whole thing had been an elaborate plot wrought by the Serpent Queen; they thought that, in a deeply Machiavellian move, she had arranged her daughter's wedding to Henri with the intention of luring Protestants to Paris and then slaughtering them. Henri's conversion was the icing on her scheming, poison-filled cake.^[446]

It took a literal river of blood (the Seine) to finally convince French Christians of the warning against *all* Royalty found in I Samuel 8:1-22: *Now it came to pass when Samuel was old that he made his sons judges over Israel.*

The name of his firstborn was Joel, and the name of his second, Abijah; they were judges in Beersheba.

But his sons did not walk in his ways; they turned aside after dishonest gain, took bribes, and perverted justice.

Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, “Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations.”

But the thing displeased Samuel when they said, “Give us a king to judge us.” So Samuel prayed to the Lord. And the Lord said to Samuel, “Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt, even to this day — with which they have forsaken Me and served other gods — so they are doing to you also. Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign over them.”

So Samuel told all the Words of the Lord to the people who asked him for a king. And he said, “This will be the behavior of the king who will reign over you: He will take your sons and appoint them for his own chariots and to be his horsemen, and some will run before his chariots. He will appoint captains over his thousands and captains over his fifties, will set some to plow his ground and reap his harvest, and some to make his weapons of war and equipment for his chariots. He will take your daughters to be perfumers, cooks, and bakers. And he will take the best of your fields, your vineyards, and your olive groves, and give them to his servants. He will take a tenth of your grain and your vintage, and give it to his officers and servants. And he will take your male servants, your female servants, your finest young men, and your

donkeys, and put them to his work. He will take a tenth of your sheep. And you will be his servants. And you will cry out in that day because of your king whom you have chosen for yourselves, and the Lord will not hear you in that day.”

Nevertheless the people refused to obey the voice of Samuel; and they said, “No, but we will have a king over us, that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.”

And Samuel heard all the words of the people, and he repeated them in the hearing of the Lord. So the Lord said to Samuel, “Heed their voice, and make them a king.”

And Samuel said to the men of Israel, “Every man go to his city.”

According to one Catholic “historian”, the Huguenots now began to question everything! They were treacherous; they claimed Catholic conversion to save their lives and then reverted back to being heretics. They followed Calvin to Geneva and sought true, Godly constitutional consensus government.

Catherine^{[\[cccxlvii\]](#)} emerged from the shambles cheerful and refreshed; the King was now again her vassal, and the Huguenot problem seemed solved. She was mistaken. Though many French Protestants had accepted conversion as an alternative to death, these recantations proved transitory; within two months of the massacre the Huguenots opened the Fourth Religious War; La Rochelle and several other towns closed their gates to royalist troops and successfully resisted siege. On July 6, 1573, Charles signed the Peace of La Rochelle, guaranteeing the Huguenots religious liberty. Politically the massacre had accomplished nothing.

*And now the Huguenot intellectuals, who had heretofore professed loyalty to the King, turned in horror from Charles IX and questioned not only the divine right of kings but the institution of monarchy itself. François Hotman, a Huguenot jurist, had fled to Switzerland after the massacre; a year later he published a passionate attack upon Charles, **De furoribus Gallicis**: the crimes of that King had released his people*

*from their oath of loyalty; he was a felon and should be deposed. Before the year was out Hotman sent forth from Geneva his **Franco-Gallia**, the first modern attempt at constitutional history. ~ Durant^[447]*

Prior to the massacre of St. Bartholomew's Day (not to be confused with the myriad of other massacres of Christians by Ruling Elite Catholics), the Huguenots of France were comfortable with mingling their calls for freedom of worship with professed allegiance to the Crown.

Unfortunately, however, it became brutally obvious that the "nominally Catholic" Medici / Valois in power were anything but. The French Crown was merely an extension of the Antichrist in Rome.

When the prince de Conde issued his manifesto in 1562, he justified his rebellion^[cccxlvi] by accusing the Guises of usurping the government. He soon had to shift his ground, however, as the government, headed by Catherine, gave up its conciliatory efforts. Conde could no longer maintain that he and his friends were simply defending the government against the Guises. In a second manifesto, he professed to be defending the nation's constitution against the government.

The same argument was taken up by several Huguenot pamphlets in the late 1560s, but it was the massacre of St. Bartholomew's Day and the role played by the king and his mother in that tragic event which made it impossible for the Huguenots to justify their armed opposition in terms of defending the monarchy. Charles IX had, on his own admission, ordered the slaughter of their leaders, even if he had not sanctioned the mass slaughter that ensued. Huguenots could no longer profess loyalty to a monarchy tainted by such a monstrous crime; a line could no longer be drawn between the king and his "evil counsellors". The hands of both were soaked in the blood of God's children.⁵⁵

As Huguenot survivors of the massacres threw off their allegiance to the ruling dynasty, they had to find a new justification for their action. They all believed that the massacres had been planned in advance by Catherine and her sons, particularly Anjou.^[cccxlix] Xenophobia, or at least a deep suspicion of Italy, permeates much of the polemical literature produced by the Huguenots after 1572. "Among all the

*nations”, wrote Henri Estienne, “Italy carries the prize for cunning and subtlety, so it is in Italy with Tuscany, and in Tuscany with Florence.” Catherine was seen as a disciple of Machiavelli, the quintessential Florentine, whose spectre had begun to haunt Protestant Europe. It was said that she had brought up her children on Machiavelli’s **Prince**, and that Anjou always carried a copy in his pocket. The massacre was interpreted as the application of Machiavelli’s precept to commit all necessary cruelties in a single blow. Innocent Gentillet’s **Anti-Machiavel** (1576) helped to create the legend of Machiavelli as the author of text-books for tyrants. He was blamed directly for the French government’s “infamous vices”. ~ Knecht^[448]*

Deal With The Devil

If the Maggot from the Tombs of Italy did, indeed, facilitate her fruitfulness by a “deal with the Devil” it was most certainly a Faustian one as now, Charles, grew deathly ill.

Despite her fruitfulness, the Serpent Queen was fast running out of male children, with only Henry III and the youngest, Hercule François, remaining.

Upon the death of Sigismund II, the Polish and Lithuanian Aristocracy scrambled to install a Catholic monarch that would keep them safe and stable (the plight of the peasantry notwithstanding). They decided to forego another Habsburg and sell the Throne to France. This seemed politically shrewd as France was on good terms with the looming Ottoman Empire. Henry III was selected and “elected”.

To the Polish and Lithuanian Elite, a half-French, half-Italian (Florentine) foreigner of dubious sexuality was far more appealing than a native who was neither of the inbred “blood of Kings” nor of unquestioning fealty to Rome.

Now the Merchant’s daughter was seen as desperate. She needed Charles to stay alive but many still believed she had poisoned the King, if for no other reason than she was fully capable of it.

Three centuries later, a French Catholic expert in the occult would recount that the Serpent Queen had conducted a “Black Mass” to keep Charles with the living.

Alphonse Louis Constant (1810 – 1875) attended Saint Sulpice seminary in Paris but, supposedly, was distracted by “love” from becoming ordained.

Instead, he became an occult adept and wrote several instruction manuals on “magic” and incantations, but not under his own name. He assumed the identity of “Éliphas Lévi”. As a “Jew”, Constant was free to take his Catholicism to its ultimate conclusion.

In his book *Dogma and Ritual of High Magic* (circa 1855), he described the Satanic being whose supposed worship by the Templars caused the outrage that followed with their suppression 500 years previously.



“Baphomet” is a creature that is supposed to embody all duality; good and evil, male and female. The Luciferian gesture of the arms states the cry of Satan and all who serve him, “As above, so below.”

It was also in *Dogma and Ritual* that Constant / “Lévi” described the Medici Mass.

In spin so typical of Papal propaganda, the “almost Priest” Constant / “Lévi”, writing as a “Jew”, attacked another Catholic expert on the occult, Jean Bodin, as being a secret Jew whose only purpose was to attack Catholicism.

Constant / “Lévi” would quickly follow with a defense of his fellow witches and warlocks whom he lamented were slaughtered by bigotry. It would be a lament frequently repeated by his Russian understudy, Helena Petrovna Blavatsky.

According to Constant / “Lévi”, a beautiful child was picked on the eve of his “First Communion”. The ceremony was conducted by an “apostate Jacobin” which is spin for “Catholic Priest steeped in the Jesuit doctrines of Johann Adam Weishaupt”.

In yet another Faustian twist, even though the boy was ritually slaughtered, it availed the King nothing and he spiraled deeper into paranoia and despair.

*The Kabalist Bodin, Israelite by conviction and Catholic by necessity, had no other intention in his **Demonomania of Sorcerers** than to impeach Catholicism in its works and undermine it in the greatest of all its doctrinal abuses. The treatise of Bodin is profoundly Machiavellian and strikes at the heart of the institutions and persons it appears to defend. It would be difficult to conceive without reading it his vast mass of sanguinary and hideous histories, acts of revolting superstition, sentences and executions of stupid ferocity. “Burn all!” the inquisitors seemed to cry. “God will distinguish His own!”*

Poor fools, hysterical women and idiots were accordingly sacrificed without mercy for the crime of Magic, while, at the same time, great criminals eluded this infamous and sanguinary justice. Bodin gives us to understand as much by recounting such anecdotes as that which he connects with the death of Charles IX. ...

Attacked by a disease of which no physician could discover the cause or explain the frightful symptoms, King Charles IX was dying. The Queen-Mother, who ruled him entirely and had everything to lose

under another reign – the Queen-Mother, who has been suspected as author of the disease, even against her own interests, because hidden devices and undeclared interests have been attributed always to her who was capable of anything – consulted her astrologers and then had recourse to the foulest form of Magic, the ORACLE OF THE BLEEDING HEAD, for the sufferer's condition grew worse and more desperate daily.

The infernal operation was performed in the following way. A child was selected, of beautiful appearance and innocent manners; he was prepared for his first communion by the almoner of the palace. When the day or rather night of the sacrifice arrived, a monk, an apostate Jacobin, given over to the occult works of Black Magic, celebrated a Mass of the Devil at midnight in the sick-room, in the presence only of Catherine de Medicis and her trusted confidants. It was offered before the image of the demon, having a crucifix upside down under its feet and the sorcerer consecrated two hosts, one black and one white. The white was given to the child, who was brought in clothed as for baptism, and was murdered on the steps of the altar immediately after his communion. His head, cut by one blow from the body, was set palpitating upon the great black host which covered the bottom of the paten, and then transported to a table where mysterious lamps were burning. The exorcism began, an oracle was besought of the demon, and an answer by the mouth of the head to a secret question which the King dared not make aloud and had confided to no one.

A strange and feeble voice, which had nothing human about it, was heard presently in the poor little martyr's head, saying in Latin: **Vim patior** – “I suffer violence”. At this reply, which doubtless announced to the sick man that hell no longer protected him, a horrible trembling seized the monarch, his arms stiffened and he cried in a hoarse voice: “Away with that head! Away with that head!” and so continued screaming till he gave up the ghost.

His attendants, who were not in the confidence of this frightful mystery, believed that he was pursued by the phantom of Coligny and that he saw the head of the illustrious admiral.

That which tormented the dying man was not, however, a remorse but the hopeless terror of an anticipated Hell. [\[449\]](#)

Charles continued to suffer and seemed to become more and more haunted by the Bartholomew's Day massacre.

The French King died on the 30th of May in 1574. Most "historians" claim tuberculosis was the cause yet also admit he would frequently sweat blood.

Before he passed, he had several incidents which must assuredly have given his Catholic mother fits.

One was to deeply embrace Henri of Navarre, whose Protestant faith was forced out of him by the massacre.

Catherine never showed regret or remorse over the massacre. In fact, she seems to have thoroughly enjoyed its results. The Huguenot party had lost its leaders. Henri de Navarre was her son-in-law and a king in his own right. What is more, he and Henri de Conde had become Catholics. The queen-mother's joy became manifest during a ceremony held by the chapter of the Ordre de Saint-Michel on 29 September.

As she watched Navarre kneel before the altar like any good Catholic, she turned to the foreign ambassadors present and burst out laughing.⁵⁴ On 3 October he wrote to the pope asking for forgiveness and on the 16th issued an edict restoring Catholicism to Beam. Thereafter he behaved as if the massacre had never taken place, fraternizing with Guise and others who had murdered his friends. ~ Knecht [\[450\]](#)

It may, however, have been an act. Henri may have believed the Christian cause was better served with him doing whatever was necessary to attain the throne.

Catherine tried to help [her son] Henry III by detaching his brother-in-law, Henri de Navarre, from the Protestant movement, but he was far too wily to succumb to her blandishments. He may have calculated that time would play into his hands. Events were to prove him right. ~ Knecht [\[451\]](#)

The British “scholar of letters” Isaac D’Israeli was the son of a Jewish merchant who emigrated from — where else? — Italy. He would sire future Prime Minister Benjamin D’Israeli as well as collect a sizable number of “Curiosities of Literature”. Amongst them is the rare account of Charles reconciling with Henri.

*Dr. Cayet is an old French controversial writer, but is better known in French literature as an historian. His **Chronologie Noveuaire** is full of anecdotes unknown to other writers. He collected them from his own observations, for he was under-preceptor to Henry IV. The dreadful massacre of St. Bartholomew took place in the reign of Charles IX.; on which occasion the English court went into mourning. The singular death of Charles has been regarded by the Huguenots as an interposition of divine justice: he died bathed in his blood, which burst from his veins. The horrors of this miserable prince on his dying bed are forcibly depicted by the anecdotes I am now collecting. I shall premise, however, that Charles was a mere instrument in the hands of his mother, the political and cruel Catherine of Medicis.*

Dr. Cayet, with honest naïveté, thus relates what he knew to have passed a few hours before his death.

“King Charles, feeling himself near his end, after having passed some time without pronouncing a word, said, as he turned himself on one side, and as if he seemed to awake, ‘Call my brother!’ The queen mother was present, who immediately sent for [François] the Duke of Alençon. The king perceiving him, turned his back, and again said, ‘Let my brother come!’ The queen, his mother, replied, ‘Sir, I do not know whom you mean; here is your brother.’ The king was displeased, and said, ‘Let them bring my brother the King of Navarre; it is he who is my brother.’ The queen mother observing the dying monarch’s resolute order, sent for him; but, for reasons known only to herself, she commanded the captain of the guards to conduct him under the vaults.

They went to the King of Navarre, and desired him to come and speak to the king; at that moment, this prince has since repeatedly said, he felt a shuddering and apprehension of death so much that he would not go.

But King Charles persisting on his coming, the queen mother assured him that he should receive no injury. In this promise, however, he put little trust.

He went, accompanied by the Viscount d'Auchy, on whose word he chiefly relied. Having, however, observed under these vaults a great number of halberdiers and arquebusiers in ranks, he would have returned, when the viscount and the captain reassured him that no harm should happen to him. The soldiers bowed, and their behaviour was respectful.

By a private staircase he entered the chamber of the king, who, immediately on perceiving him, turned towards him, and stretched out his arms. The King of Navarre was affected; he sighed and wept, and fell on his knees at the side of the bed. Charles embraced, and having kissed him, said, 'My brother, you lose a good master and a good friend. I know it is not you who occasions me so much trouble; had I believed what they said, you would not have been alive; but I have always loved you. It is to you alone I trust my wife and daughter; earnestly do I recommend them to your care. Do not trust the queen; but God protect you!'"

"The queen mother here interrupted him, 'Ah, sir, do not say that!' — 'Yes, madam, I must say it; it is the truth. Believe me, my brother; love me; assist my wife and daughter, and implore God for mercy on me. Adieu, my brother, adieu!' The King of Navarre remained till his majesty expired."

*The following minute particulars are drawn from the journal of Pierre de L'Etoile. In the simplicity of his narration, so pleasing in the old writers, the **nurse** and the **monarch**, — the religious remorse of the one, and the artless consolations of the other — become interesting objects.*

"King Charles, two days before his death, having called for Mazzille, his chief physician, and complaining of the pains he suffered, asked him if it was not possible that he, and so many other celebrated physicians that were in his realms, could give some alleviation to his disorder; 'for I am,' said he, 'cruelly and horridly tormented.' To

which Mazzille replied, that whatever had depended on them had been tried, but that in truth God only could be the sovereign physician in such complaints.”

*“‘I believe,’ said the king, ‘that what you say is true, and that you know nothing else. Draw from me my **custode** (or large cap), that I may try to rest.’”*

*“Mazzille withdrew, and left orders that all should leave the king except three, viz., La Tour, St. Pris, and his nurse, whom his majesty greatly loved, **although she was a Huguenot.**”*

*“As she had just seated herself on a coffer, and began to doze, she heard the king groan bitterly, weeping and sighing; she then approached the bed softly, and drawing away his **custode**, the king said to her, giving vent to a heavy sigh, and shedding tears plentifully, insomuch that they interrupted his discourse — ‘Ah! my dear nurse! my beloved woman, what blood! what murders! Ah! I have followed wicked advice! O my God! pardon me, and be merciful. I know not where I am, they have made me so perplexed and agitated. How will all this end! — What shall I do? I am lost for ever! I know it.’”*

“Then the nurse thus addressed him: ‘Sire, be the murders on those who forced you to order them; your majesty could not help it, and since you never consented, and now regret them, believe God will never impute them to you, and will cover them with the mantle of justice of his Son, to whom alone you should look for aid. Ah! for the honour of God, let your majesty cease from this weeping.’ Having said this, she rose for a handkerchief, for his was drenched with tears: Charles having taken it from her, made a sign that she should retire and leave him to repose.”^[452]

Perhaps it’s no surprise that one of the sources for “user-edited” Wikipedia’s entry on Charles IX of France is Jesuit-trained Roman Catholic William James “Will” Durant (1885-1981).

Durant’s “Story of Civilization” (Volume VII) would paint the same biased picture of Catherine de’Medici as most every other “biographer” as well as

the “unforeseen excesses” of a massacre that was “initially done to protect the Crown from treasonous Protestant assassination plots.”

To Durant, Catherine de’Medici wasn’t a ruthless Florentine literally “Hell-bent” on ruling in France for as long as possible; she was a “puzzle” in character and motivations; a pawn to be pitied. She was barren and discarded by her heartless husband then, without explanation, she became fruitful.

Durant also painted her as caught between two equally dogmatic, equally powerful religions of fanaticism. She was only “rumored” to have played dirty with intelligence-gathering Aristocrat prostitutes and she was driven by wounded feelings to rule France with an iron grip for three decades.

She is still a puzzle, after four centuries of conflicting interpretations.

Descended from Lorenzo the Magnificent, grandniece of Pope Leo X, she was a typical Medici, with government in her heritage and subtlety in her blood. Born in Florence (1519) of parents who both died of syphilis before she was a month old, she remained a helpless and movable pawn in the diplomacy of her embattled relatives until her uncle, Pope Clement VII, gave her, aged fourteen, in marriage to the future Henry II of France. For ten years she remained barren while her somber mate devoted himself to Diane de Poitiers. Then children emerged from her almost annually, ten in all. She hoped and schemed to get them thrones. Three of them died in childhood; three became kings of France; two became queens. Nearly all of them tasted tragedy, but herself most of all, who lived through the deaths of her husband and three successive royal sons. Queen or Queen Mother, she bore the vicissitudes of four reigns, and survived them by prudence, self-control, and unscrupulous duplicity.

*A contemporary described her as “a beautiful woman when her face is veiled”¹⁴ — that is, she had a fine figure; and Brantôme assures us that her bosom was “white and full,” her “thigh very beautiful,” and her hands and fingers exquisite.¹⁵ But her features were rugged, her eyes too big, her lips too thick, her mouth too large. If she seduced men it was by proxy. Rumor accused her of keeping about her an **escadron volant**, or flying squadron, of pretty women who might bring men*

around to her purposes;¹⁶ but this was apparently a fiction.¹⁷ Wounded by Diane's dominance in policy as in love, she found revenge, after Henry's death, by making herself for thirty years the power behind the throne. Her finesse had to atone for the incompetence of her sons; they resented her interference, but their failure as kings compelled it.

*Cast into the maelstrom of a religious revolution, surrounded by aggressive nobles and intolerant dogmatisms, she fought with the only weapons she had — Medicean money, Italian acumen, Machiavellian diplomacy. Machiavelli had dedicated **The Prince** to her father; Catherine hardly needed its instruction... [\[453\]](#)*

Durant did admit that Charles, in his despair, blamed his mother for the massacre. He, too, acknowledged the King's reaching out to his "formerly-Huguenot" friend, but without quite so much Protestant fanfare.

Life itself soon deposed Charles IX. Good and evil in him had struggled to the point where a constitution congenitally botched had broken down from the strain. Sometimes he gloated over the hardihood and the extremity of his crime; at other times he accused himself for having consented to the massacre, and the cries of butchered Huguenots kept ringing in his ears, murdering sleep.

He began to reproach his mother: "Who but you is the cause of all this? God's blood, you are the cause of it all!" She complained that she had a lunatic for a son.⁹⁰

He became melancholy and somber, thin and pale.

He had always tended to tuberculosis; now, his resistance weakened, it destroyed him; by 1574 he was spitting blood. In the spring his hemorrhages grew more violent, and he again had visions of his victims. "What bloodshed, what murders!" he cried to his nurse. "What evil counsel have I followed! O my God, forgive me! ... I am lost!"⁹¹

On his dying day, May 30, 1574, he called for Henry of Navarre, whom he embraced affectionately. "Brother," he said, "you are losing a good friend. Had I believed all that I was told, you would not be alive. But I

always loved you. ... I trust in you alone to look after my wife and daughter. Pray God for me. Farewell.” Soon afterward he died. ^[cccl]

He was not yet twenty-four. ^[454]

Did the Serpent Queen decide that enough was enough and hurry along the death of another son?

That same year of 1574, her personal necromancer, Cosimo Ruggeri, was tried for an attempted assassination of the King by means of sorcery. Inexplicably, the charges were dismissed. It was clear, however, his intimacy with the Queen made the occultist “magician” *pas touché* (untouchable). ^[455]

His accomplice was the Aristocrat Joseph Boniface de La Môle, who also happened to be another lover of the King’s sister, Marguerite. ^[cccli]

Unlike the Serpent Queen’s personal necromancer, de La Môle was not protected. He was “quartered” (horses ripped his limbs from his body) and beheaded.

As a token of her affection, Marguerite kept her lover’s severed head embalmed and in a small coffin (practices that fit in well with everyone else “at Court”). ^[456]

How like a Medici that Catherine would use black arts to conceive her son, have a “Black Mass” in attempt to keep him alive and then murder him when he became a nuisance.



When Henry III was made aware of his brother's death, he quickly left the foreign squalor of Poland and rushed home to the perfumed Court of the Louvre. By then, even the Polish and Lithuanian Elite were glad to be rid of him. They half-heartedly warned that if he did not return to Poland, it would be considered a Constitutional abdication and they all breathed a sigh of relief when the warning went unheeded.

He did, of course, help himself to a consolation prize: the Polish Crown Jewels. ^[457]

It may not have been an act of robbery so much as an act of vanity.

The homosexual advocacy blog Gay Influence has a surprisingly honest and scholarly account of Henri's character (probably because it so suits the blog's agenda to be honest in his case).

The twenty-three-year-old dandy Henryk Walezy^[cccliii] (1551-1589) had served only two years as King of Poland and Grand Duke of Lithuania when he received news that forever changed his life. His brother Charles IX (Henryk's bitter enemy), who happened to be king of France, had just died, leaving Henryk with a much better prospect. King of France trumped King of Poland any day of the week. Born

Alexandre-Édouard de Valois-Angoulême in the Royal Château de Fontainebleau (built by his grandfather, François I of France), the outrageously vain and effeminate Henryk took a leave of absence from Poland to hie himself to Reims, where he was crowned Henri III, King of France, on February 13, 1575.*

The day after his coronation as the king of France, Henri participated in an arranged marriage to Louise of Lorraine, and it was expected that they would conceive a child. Never happened. Though Louise fell deeply in love with Henri, the sexual feelings were not reciprocated. Henri treated his wife as a doll, dressing her up, applying makeup to her face, teaching her how to flirt. Her mild and gentle virtues contrasted her husband's vice, vulgarity and coarseness. Louise soon learned that her husband was a flamboyant omni-sexual given to wild sadomasochistic orgies while dressed in drag. Among the passions he was unable to restrain was an obsession for outrageous jewelry. He surrounded himself with legions of twenty-something boyfriends, favorites known as "mignons de cœur" (darlings of the heart), and they scandalized the public with their effeminate mannerisms. They also copied their king's fashion innovations, protecting their hands by carrying small muffs, wearing outsized earrings and keeping pet parrots and monkeys. Even the king's fondness for lapdogs – especially small spaniels – was copied by his mignons. When Henri changed the style of his beard or moustache, his mignons followed suit. I kid you not.

A real fashionista, Henri changed his garments, jewelry and perfumes several times a day. He showed little interest in typically masculine pursuits such as hunting, preferring masked balls, parlor games and the intrigues of court life and etiquette (he introduced the use of a fork to the tables of France, an item of cutlery that had been in use while he was king of Poland).

In fact, the contemporary reports of Henri's untempered homosexual activity and effeminate mannerisms were so numerous and blatant that some historians dismiss many of them as politically motivated exaggerations. However, seldom in history had the homosexual activity

of a monarch been so public and undisguised. His harem of young male mignons was not confined to the royal palaces; when the king attended public fairs and carnivals, his fawning favorites accompanied him in full force. Not only did Henri dress in women's clothes, he did so in public. ^[cccliii]

Throughout his life Henri had been controlled by his power-mad mother, Catherine of Medici, whose pet name for her son was “chers yeux” (precious eyes). She was responsible for setting him up on the throne of Poland. She had been the one to embroil her children in the hideous crimes of the St. Bartholomew Massacre of Protestants. Catherine was content to watch her son Henri occupy himself with frivolous fashion and childish games, allowing herself to control many affairs of state, marked by religious animosity between Catholics and Protestants. However, Henri's inability to produce an heir resulted in a succession crisis. ^[458]

The good news for the Serpent Queen was that Henri III was more interested in the latest fashions than running France. Even though he was of age, the “Maggot from Italy's Tomb” continued to rule as “Regent”.

One thing the two shared was an interest in the occult.

During her reign Catherine de Medici was also accused of practicing dark arts that she taught her son Henry. According to rumors Catherine de Medici showed great interest in occult. Her acquaintance with Cosimo Ruggeri, an Italian astrologer was one of the reasons why the Queen of France was suspected of dealing with dark, evil powers. Catherine gave patronage to the Ruggeri brothers and Cosimo was believed to be Catherine's own “trusted necromancer, and specialist in the dark arts”. During his lifetime, Cosimo Ruggeri became well-known as a master of the occult, black magic and witchcraft. ~
Lloyd^[459]

Hercule François: duc de Anjou et Alençon



Hercule François was the odd boy out of the Medici-Valois family. He had contracted smallpox at age 8 which had scarred his face. He had a slightly-deformed spine and had only grown to about 5 foot 1.

He was also at constant odds with his brother Henri.

His ambition caused him to be open to the Huguenot cause and this made both Henri and the Queen mother nervous.

William, Prince of Orange, considered him an excellent choice to become Sovereign of the Dutch Republic.

William, a German, had led the Protestant Dutch Revolt against the Catholic Habsburgs there in the “United Provinces”.

At first, William’s plan seemed to work, but Flemish and Dutch Protestants refused to accept Hercule François as anything other than a Medici-Valois French Catholic.

This frustrated the young Prince and he foolishly undertook military campaigns to bring key Dutch cities under his authority.

He personally led an attack on Antwerp, attempting to disguise his French soldiers as a “Joyous Entry” into the city. Unfortunately for him, the citizens weren’t fooled. The city militia had a ruthlessly effective ambush and defense that they unleashed upon him and he barely escaped with his life.

These turns, combined with word on the full extent of the St. Bartholomew’s Day massacre was enough for England’s Queen Elizabeth to call off their engagement.

Shortly after, Hercule François fell gravely ill with what many have considered was malaria. He was rushed back to France to reconcile with his mother and brother. He died on June 10th in 1584 before reaching the age of 30.

There may not have been as much motive for him to have been assassinated by the Maggot Queen Regent (especially as this placed “former” Protestant Henri of Navarre in succession to the Throne) but she is reputed to have written him after the debacle of Antwerp, “...would to God you had died young. You would then not have been the cause of the death of so many brave gentlemen.”^[460]

Now a “former Protestant”, Henri of Navarre, was Dauphin.

By 1588, chaos had took France over. Catholic mobs ruled Paris and the Serpent Queen was barely allowed the freedom to travel to Mass. The King was forced from the city.

This was open warfare and the de Guises held the upper hand via the “Holy” Catholic League. The League was constantly being supported by the Papacy, Felipe II of Spain and the new insurgency of Jesuits.

As a result, an astounding thing occurred. Paranoia overtook King Henri III. He lured Inquisitor Cardinal Louise II and his brother Henri I (whom had brutally assassinated Protestant Admiral Gaspard de Coligny) to the beautiful stronghold of Château de Blois where Henri’s Royal Guardsmen murdered them.

In one fell swoop, the enemies of French Christians were cut down by the mania of their effeminate bisexual King.

This was too much for the Serpent Queen. In September of 1588, she fell ill with a lung infection. Henri used this opportunity to be at last rid of her influence and immediately dismissed all of the advisors she had hampered him with. On January 5th, 1589, the Maggot from the Tomb of Italy died.

Because the Royal family had been thrown out of Paris by Catholic mobs, de'Medici's body could not be buried according to custom but it was eventually interred (as all highly-thought-of Catholics are) under the pews and altar in the Saint-Denis basilica in Paris. [\[cccliv\]](#)

By August 1st of 1589, Henri had marshalled an army of Swiss Guards and planned to crush the Catholic mobs of Paris. A Dominican friar named Jacques Clément brought forged papers forth and was granted access to the King. He walked right up to Henri, feigning to whisper into his ear but instead plunged a dagger into the King's abdomen.

The Royal Guard killed the assassin on the spot but Henri's wound proved fatal and he died the next day, but not before he made his guard swear allegiance to his friend and brother-in-law, Henri of Navarre, now King Henri IV.

Ippolito Aldobrandini, "Pope Clement VIII", immediately excommunicated Henri but he quickly gained support, money from England and soldiers from Germany. [\[ccclv\]](#)

Henri IV won the Battle of Arques in September 1589 and the Battle of Ivry in March 1590 but the Catholic League held Paris.

Henri again decided to yield allegiance to Protestantism and vowed eternal fealty to Rome. Paris was opened and the Aldobrandini excommunication was lifted.

Loved by neither Protestant nor Catholic, he was still known as "Good King Henri" and he intended freedom of worship for French Christians by honoring the Edict of Nantes which he had signed in 1589.

Even that was too much and on May 14th, 1610, while his carriage was impeded by crowds, a fanatical Catholic assassin named François Ravailac plunged a knife into his body and killed him.

France's brief dalliance with freedom to Christians ended.

Chapter 7

Erzsébet Báthory: The Protestant Vlad Țepeș?

March 1610: Holy Roman Emperor Matthias II of Austria dispatches his personal representative (**Palatine**), György Thurzó, to investigate accusations that a noble woman was committing atrocities in Čachtice (modern Slovakia).

Dracula enthusiasts are well familiar with what they've been told was his female counter-part: Erzsébet (Elizabeth) Báthory.

Born in 1560, Erzsebet (or Elizabeth) Báthory was the daughter of an Aristocratic soldier and the sister of Poland's reigning king. Her family, in fact, was one of the oldest noble houses in Hungary, its crest bearing the draconic symbol incorporated by King Sigismund into the Order of the Dragon. The Báthory clan included knights and judges, bishops, cardinals, and kings, but it had fallen into decadence by the mid-16th century, the royal bloodline marred by incest and epilepsy, with later family ranks including alcoholics, murderers and sadists, homosexuals (considered criminally deviant at the time) and Satanists.

Though physically beautiful, Erzsebet was clearly the product of polluted genetics and a twisted upbringing.

Throughout her life, she was subject to blinding headaches and fainting seizures — probably epileptic in nature — which superstitious family members diagnosed as demonic possession. Raised on the Báthory estate at the foot of the brooding Carpathian Mountains, Erzsebet was introduced to devil worship in adolescence by one of her Satanist uncles. Her favorite aunt, one of Hungary's most notorious lesbians, taught Erzsebet the pleasures of flagellation and other perversions, but young Erzsebet always believed that where pain was concerned, it was better to give than to receive.

When Erzsebet was barely 11, her parents contracted her future marriage to Count Ferencz Nadasdy, an Aristocratic warrior. Their wedding was postponed until Erzsebet turned 15, finally solemnized on May 5, 1575.

The bride retained her maiden name as a sign that her family possessed greater status than Nadasdy's clan. ~ The Encyclopedia of Serial Killers, Newton^[461]

Any references to her religion are resoundingly “Protestant”, yet all that surrounded her was Catholic, from Hungary to Poland. Recall that Sigismund's “Order of the Dragon” was a Roman Catholic knighthood whose mission was to serve the Holy Roman Emperor and the Papacy.

More than once, serial-killer researcher and author Michael Newton states her family included “bishops” and “cardinals”.



Báthory family Coat of Arms

The strangest and most vicious female serial killer of all time was probably Countess Erzsébet (Elizabeth) Báthory (1560–1614). Born of Hungarian nobility, Báthory grew up in luxury, surrounded by relatives who included kings and knights, judges, bishops, and cardinals.

Unfortunately, her bloodline also included strong undercurrents of insanity, alcoholism, sex crimes, and black magic.^[462]

Amongst aficionados of the macabre, Báthory is a household name.



However, discerning truth from fiction is extremely difficult.

It is sadly true that Medieval wealthy, landed Elite were free to commit unbelievably heinous acts upon the peasantry.

It is also true that they were equally ruthless amongst themselves in their never-ending lust for power. It was all-too-easy to frame rivals or enemies.

Everyone by now has heard the story of the seventeenth-century female vampire serial killer in Transylvania — the Blood Countess, the female Dracula — Elizabeth Báthory.

Elizabeth was once said to be the first “real” female serial killer — one who killed for sadistic, sexual, hedonistic lust instead of political

or personal power. Her victims were not her rivals but mostly peasant girls employed in her service or daughters from minor, declining Aristocratic families. Elizabeth Báthory is special in that she is the only known female sexual sadistic serial killer without a dominant male partner — to this day, four hundred years later.

We have never had another quite like her.

It was said that she bathed in the blood of her adolescent servant girls in the belief that it nourished the beauty of her skin. She was accused at one point of having killed as many as 650 girls — many tortured to death in the most savage and cruel manner.

Portraits of Countess Elizabeth from her youth show a beautiful woman with raven black hair pulled back from a high forehead, smoky, almond-shaped intelligent eyes, and sensual, pouting lips. Yet there is a cruel curve to her mouth and her face exudes a sullen petulance that betrays an underlying rage.

Elizabeth was born in 1560 into the powerful and wealthy Báthory family in the eastern regions of the Holy Roman Empire — a fluid confederation of territories today roughly covering Hungary, Austria, the former Czechoslovakia, Romania, and other Balkan States, and parts of Germany and Poland. This included the region bordering Hungary and Romania called Transylvania (of Dracula fame, and not coincidentally as we shall see) where her branch of the Báthory family had their seat of power.

At the age of eleven, as traditional with the Aristocracy there, Elizabeth was engaged to marry when she would have turned fifteen a minor Hungarian count named Ferenc Nadasdy, five years her elder. A year before the marriage, Elizabeth became pregnant while “horse playing” with a peasant boy on her future mother-in-law’s estate. After having the child in a remote estate and giving it away to a local family, Elizabeth finally married Count Nadasdy in 1575 as scheduled.

The marriage was a happy match, although Elizabeth’s husband was away for years at a time fighting the Turks in the south where he developed a distinguished reputation as a warrior. Together the couple

lorded over a vast network of castles, country manor houses, and palaces in Prague, Vienna, and other cities. At their country estates and inside the walls of their castles they had the power of life and death over their servants and peasants. The adolescent Elizabeth developed a reputation for excessive cruelty while disciplining her female servants.

Elizabeth used her power to torture to death in the most horrific and sadistic ways her servants, mostly peasant girls, burning their genitals with a candle; biting them to death; ripping their mouths open with her own hands; burning them with heated metal rods and rivets; beating them with whips, clubs, or iron bars; cutting and stabbing them; throwing them naked into the snow and pouring freezing water over them; pouring boiled water on them and tearing away their skin; hauling them up in suspended barrels spiked inside and rocking and rolling them while showering in their blood below; or closing them in spiked Iron Maidens like garlic in a garlic press.

Perhaps as many as 650 girls and young women were murdered over a thirty-five-year period — and at least between 37 and 51 in the last decade before Elizabeth's arrest in 1610 at the age of fifty, when she started killing not only peasant girls, but girls of noble birth as well. This led to her downfall.

When her castle was raided during the Christmas holidays of 1610, it was said mutilated corpses of girls were found strewn in the courtyard and in the basement of the tower. When the arresting party burst into her chambers, according to legend, she was found sitting on a stool chewing on the mutilated dying body of a girl prostrate before her. The Hungarian authorities ordered that Elizabeth be walled-in for the rest of her life in a castle apartment with only a small open port for food. After four years she died at the age of fifty-four, her legendary cruel beauty still preserved. The true story of Elizabeth Báthory, however, is slightly more complicated, but horrific nonetheless in its details. ~ Vronsky^[463]

Arresting authorities bursting in upon Báthory as she was cannibalizing her latest victim is certainly the narrative one would need to cement her as a

ghoulish predator.

But her punishment raises questions. In an age where no barbarism was off limits, it is said that Báthory's status as a female Aristocrat spared her from execution.

While several of her servants were arrested and executed, a special law was passed to permit [the] prosecution of Báthory, who enjoyed the special status of the nobility. Even then, however, she could not be sentenced to death for her crimes. Instead, when convicted, Báthory was walled up inside a wing of her castle, ordered to spend the rest of her life there. Jailers found her dead on August 21, 1614.

Rumors later spread that Báthory tried to stay young by bathing in blood from her victims, but no evidence supports those stories. ~
Newton^[464]

Exile, seclusion and / or imprisonment instead of torture and execution is often the mixed "mercy" granted political prisoners; to be allowed continued life but guaranteed never to tell their story. Was she one?

Most damning of all, the legend of the "female Dracula" would not exist if not for the work of the Company of Loyola.

Elizabeth Báthory would have remained merely an anonymous monster had not a Jesuit scholar, Father Laszlo Turoczy, discovered the trial records in 1720, about one hundred years after her death. Turoczy restored the legendary female vampire to human form with a name, identity, history, and detailed description of her crimes in a book published only in Latin.¹¹⁰

*It 1796, Michael Wagener, in a book entitled **Articles on Philosophical Anthropology**, was the first to publicize the story of Elizabeth's alleged bathing in blood skin-care motive, stating that after a chambermaid noted some hair out of place in Elizabeth's coiffure, the countess struck her so hard that the girl's nose spurted blood into Elizabeth's face. When Elizabeth wiped the blood, according to Wagener, she discovered that her skin seemed rejuvenated. From then on she would bathe her entire body in fresh blood.¹¹¹*

*These details, however, often differed depending on the source. The most common version states that Elizabeth's handmaiden's blood spurted onto the countess's **hand**. Moreover, the girls had to be virgins or of Aristocratic origins before Elizabeth would believe in the renewing power of bathing in their blood. What was the true story?*

*It was not until the 1970s that Boston College professor and Fulbright scholar Raymond T. McNally, along with his colleague Radu Florescu, established rare access to Hungarian and Romanian archives (then still behind the Iron Curtain) that led to their hugely popular book, **In Search of Dracula**, a history of the Transylvanian Prince Vlad Tepes, nicknamed Dracul ("Devil" or "Dragon") — the historical figure who inspired Bram Stoker's decision to name his fictional vampire "Dracula" and situate him in a Transylvanian castle.*

*In the wake of the success of **In Search of Dracula**, McNally returned to the archives in Transylvania and discovered an abundance of original documents from the trial of Elizabeth Báthory.¹¹² It was not until 1983 that we began to get a more accurate glimpse of what crimes the Blood Countess was actually charged with, and the blood bathing became the first myth to fall. Nowhere in the trial record was there any mention of bathing in blood. It was local gossip and folklore picked up by writers in the eighteenth century.*

But still, the likely explanation for how this myth took root bodes darkly for what Elizabeth was really into: She was thought to have bathed in blood because she was so covered in it after torturing her victims, it appeared as if she had bathed in it. ~ Vronsky^[465]

Wagener is an equally interesting source. University of Berlin Professor Hermann Strack referenced Wagener on Báthory in his 1909 text, *The Jew and Human Sacrifice: Human Blood and Jewish Ritual, an Historical and Sociological Inquiry*.^[466]

The blood superstition has often led to crime, in proof of which I have collected a large number of authentic documents. They are intended to show legal officials, ecclesiastics, and teachers that this superstition has not remained merely theoretical, and alien to our common life. And that it cannot be described as a peculiarity characteristic only of

by gone times, but that it is a frequent cause of crimes perpetrated for therapeutic or magical purposes.

A. Murders. Michael Wagener, “**Beitrage zur philosophischen Anthropologic, Psychologie,**” etc., II. (Vienna, 1796), 268, asserts that desire for beauty has been a source of inhuman cruelty, and goes on to relate : “A story of a Hungarian lady, which is very noteworthy in this respect, can be found in some Hungarian historiographers, e.g., in Ladislaus Thurotz, Istwanfy, etc. I detail the circumstances which are relevant here, both according to the afore said historiographers and (mainly) according to the existing legal documents.”

“Elizabeth (Bathori)* was excessively fond of making herself up to please her husband, and spent as much as the half of a day at her toilette. It happened, as Thurotz relates, that one day one of her chamber-maids once made some mistake in her coiffure, and received for it such a violent box on the ears, that the blood spurted on her mistress’s face. When the latter washed the drops of blood off her face, the skin on the place appeared to her to be much more beautiful, whiter and more delicate. She at once came to the inhuman decision to bathe her face, nay her whole body, in human blood, so as thereby to increase her beauty and attractions.

* The name, which W. omits, I have filled in from Meyer’s “**Konversations-Lexikon**”³ II., 668: “E. B. (d. 1614), wife of the Hungarian Count Nadasdy, is notorious for the unparalleled cruelty with which, after enticing young girls into her castle, she had their blood extracted from them, which presumably was used for the beautifying of her skin, and in which she bathed herself ...”

“The Count Palatine Georg Thurzo surprised the Countess redhanded in 1610. The result of the examination showed that 650 girls had been the victims of this thirst for blood. A man-servant, who was an accomplice, was beheaded ; two female servants were burnt alive. The Countess was condemned to life-long confinement.”

With this horrible intention, she took counsel of two old women, who accorded her their entire sympathy, and promised to assist her in the ghastly project. A certain Fitzko, a pupil of Elizabeth, was also made a member of this bloodthirsty society. This madman usually killed the unfortunate victims, and the old women collected the blood, in which that monster of a woman was wont to bathe in a trough about four o'clock in the morning.

She appeared to herself always more beautiful after the bath. She therefore continued her operations even after her husband's death in 1604, in order to win new worshippers and lovers. The wretched girls who were allured into Elizabeth's house by the old women under the pretence of going into service, were taken into the cellar on various pretexts. Here they were seized and beaten until their bodies swelled.

Not infrequently Elizabeth tortured them herself, and very often she changed her blood-dripping clothes and then began her cruelties anew.

The swollen bodies of the poor girls were then cut open with a razor. It was not uncommon for this monster to have the girls burnt and then flayed ; most of them were beaten to death.

She herself beat her accomplices when they did not wish to help her in her torturings; whilst, on the other hand, she abundantly rewarded the women who brought the girls to her and let themselves be used as tools for the execution of her cruelties.

She was also given to supposed magic, and had a peculiar magic mirror in the shape of a cracknel, before which she used to pray for hours at a time. ^{[\[\[ccclvi\]\]](#)}

Finally her cruelty reached such a pitch that she pinched her servants and stuck pins into them, especially the girls who drove with her in her carriage. She had one of her serving-maids stripped naked and smeared with honey, in order that she might be eaten up by flies.

When she became ill and could not practise her usual cruelties, she had a person come to her sick bed, [so she could bite] her like a wild cat.

About 650 girls lost their lives through her in the way described, partly in Cseita (in the County of Neutrau, in Hungary), where she had a cellar specially arranged for the purpose, partly in other places; for murder and bloodshed had become a necessity to her.

When so many girls from the neighbourhood, who were brought into the castle on the pretext of entering service or of receiving further education, disappeared, and the parents never received satisfactory, but generally ambiguous, answers to their enquiries, the matter became suspicious. ...

At last, by bribing the servants, it was discovered that the missing girls went hale and hearty into the cellar, and never made their appearance any more.

*A denunciation followed both at Court and to the then Count Palatine Thurzo. The Count had the castle of Cseita surprised, commenced the strictest investigations, and discovered the horrible murders. The monster was condemned to life long incarceration for the terrible crimes, but her accomplices were executed.”**

*[A Viennese pamphlet, communicated by Grimm, “**Armer Heinrich**,” 181 sq. probably refers to the same episode, although the number of girls tortured to death is given as only 29, and the “beautiful and distinguished lady in Hungary” is alleged to have been “burnt alive in the public market-place” with the old woman who shared her guilt.]*

“User-edited” Wikipedia adds multiple superfluous details to thoroughly connect Báthory to Protestantism.^[467]

The entry states that she was a “Calvinist Protestant”, as if to imply that she was so serious about it, she passionately followed John Calvin and not other “Reformers”.

The hero who harangued officials until an investigation outed Báthory is a “Lutheran Minister” — a rival Protestant. The implication is that the legend surrounding Báthory had nothing to do with Catholics attempting to slander Protestants.

The slandering of Queen Elizabeth suitor Robert Dudley, however, is an excellent example of how Papal agents actively stretch partial truths to impugn the Vatican's targets. A brutal, spoiled, inbred Elite, nominally connected to Protestantism would suit Catholic propaganda needs perfectly.

Canadian film-maker and author Peter Vronsky has addressed Báthory at length, to include details as to the motive for her prosecution.

Prince [György] Thurzo was related by marriage to Báthory's powerful family, who were all aware of the deliberations taking place in parliament [the investigation ordered by Holy Roman Emperor Matthias II of Austria]. (As was Elizabeth, who believed she was beyond the reach of the law.) Aside from their reputation, much was at stake for the family if Elizabeth ended up being convicted for murder or witchcraft — which the rumors of blood bathing warranted. Elizabeth's wealth and properties would have been seized by the Hungarian crown if she were put to death under those circumstances.

Moreover, the Hungarian king had borrowed money from Elizabeth's husband when he was still living, ^[ccclviii] and as his widow, the debt was still owed her. If executed, the crown debt would be cancelled instead of being paid out to her surviving family members. Prince Thurzo had the title of Lord Palatine — meaning that he had the king's judicial powers in his regional principality — and Thurzo staged the trials in his own jurisdiction in such a way as to ensure that Elizabeth's property and the debts to her remained payable to all the surviving relatives. There emerged a vast literature in Hungary, particularly in the heady nationalist periods of the twentieth century, suggesting that Elizabeth Báthory was entirely innocent and a victim of a family plot to seize her wealth. Thanks to the discovery of more court transcripts and witness statements, Thurzo's correspondence, and other archival records in the 1970s, the real story of Elizabeth Báthory is now better known. ^[468]

Báthory's trial was kept secret save to a "Priest" here and there; either due to her status as an Aristocrat or to the corrupt nature of the proceedings designed to frame her. Neither reason is acceptable.

As we've already seen, Medieval feudalism provided circumstances where the Elite could take out any perverse, Satanic lust upon the peasantry and, seemingly, get away with it.

...not long before the rule of Bathory, a peasant uprising was quashed by the Hungarian king. Their young leader was kidnapped; hours later he was grilled alive on a fiery throne.

His followers were made to eat part of him. Then they themselves were hanged. Certain members of the ruling class devoted so much time to creative methods of torture that it was almost a kind of entertainment, pastime, or sport. Unfortunately, the lower classes were generally treated by royalty as though they were mere animals and severe force had to be used to discipline them. ~ Morrison^[469]

These are circumstances Rome works daily to bring a return of.

The Magna Carta ushered in the “rule of law” (but only for the Aristocracy) creating a “due process” for criminal charges, representation for taxation or impressment into military service and punishment commensurate with the crime — which had to be proven to have been committed — as well as several other important precedents.

Few know that one of the most powerful enemies of the Magna Carta was the Vatican.

The Vatican has consistently fought every democratic advance from absolute monarchies toward government by the people, beginning with England's Magna Carta (June 15, 1215), “the mother of European Constitutions.” That vital document was denounced immediately by Pope Innocent III (1198-1216), who “pronounced it null and void and excommunicated the English barons who obtained it”² and absolved the king of his oath to the barons.³ Encouraged by the pope, King John brought in foreign mercenaries to fight the barons, bringing great destruction upon the country.

Subsequent popes did all in their power to help John's successor, Henry III, overturn the Magna Carta, impoverishing the country with papal taxes (salaries to the numerous imported Italian

*Priests were three times the crown's annual revenue).
Nevertheless, the barons finally prevailed. ~ **A Woman Rides The Beast**, Dave Hunt⁴⁵⁷*

~ [Illuminati Unmasked](#), Cirucci^[470]

It is also worth noting that both the Crusade that her husband Count Ferenc Nádasdy de Nádasd went on, and the methods of torture he, she and her investigators are all reputed to have used, are all **resoundingly** Roman Catholic.

The news of Elizabeth's arrest and charges did not become widely known.

A Priest's diary from the period, with detailed descriptions of events, only provides this short matter-of-fact notation: "1610. 29 December. Elizabeth Báthory was put in the tower behind four walls, because in her rage she killed some of her female servants."

*The secret trial began within three days of Báthory's arrest, at Thurzo's courts of justice in Bytca on January 2, 1611. All the court officials and jury members owed their allegiance to Prince Thurzo. The plan, apparently, was to quickly sentence the countess to life imprisonment (**in perpetuis carceribus** — "perpetual incarceration") in a fait accompli while the parliament was on holiday to ensure that her properties were not seized or debt to her cancelled.*

While the countess was locked away back in Cachtice, four of her servants were questioned at Bytca, including a session under torture to clear away any loose ends. Using the methodology developed by the Inquisition — which is said to be the first in history to use relational databases in investigative procedure^[ccclviii] — the same questions were put separately to each prisoner, and then their answers carefully cross-indexed and compared. At the end of the interrogations, the servants were charged as Báthory's accomplices despite their pleas that they had no choice but to obey the countess's orders. ...

While at first it was believed that Elizabeth began her killing spree after her husband's death, witnesses testified that the murders began

while her husband was still alive and with his knowledge and participation.

At Sarvar during summer His Lordship Count Ferenc Nadasdy had a young girl undressed until stark naked, while His Lordship looked on with his own eyes; the girl was then covered over with honey and made to stand throughout a day and a night. [So that she'd be covered in insect bites. She collapsed into unconsciousness.] His Lordship taught the Countess that in such a case one must place pieces of paper dipped in oil between the toes of the girl and set them on fire; even if she was already half dead, she would jump up.

The accused servants who were in Elizabeth's service for a period ranging from sixteen to five years, testified that they personally witnessed from a total of thirty-six to as many as "fifty-one, perhaps more" girls killed. ~ Vronsky^[471]

Wikipedia claims this of Ferenc Nádasdy's death^[472]: *On 4 January 1604, Ferenc, the Black Knight of Hungary died of a mysterious and sudden illness in the middle of a battle. The disease which killed the Count Ferenc Nádasdy is still unknown. It is known, however, that he had suffered a disease of the lower limbs for at least two years before succumbing to the illness.*^[5]

However, columnist, author and New York Public Library Research Curator Alexis Coe states:

Ferenc was dealt a final wound as well, but not by Elizabeth's hands. He refused to pay a harlot for her services in 1604, who, in lieu of payment, punctured his body. After the deep laceration became infected, he was not long for this world.^[473]

It is said that Báthory brought ruin upon herself because she expanded her appetite for killing to the Aristocracy...particularly, the Catholic ones.

Elizabeth became brazen and careless toward the end of her killing career.

While staying in Vienna, she ordered a renowned choir singer from the Church of Holy Mary, Ilona Harczy, to perform privately for her at her apartments in the city on Augustinian Street. The girl was never seen again and witnesses claimed Elizabeth killed her when she could not sing for her, either out of fright or shyness. ~ Vronsky^[474]

Vronsky does give Báthory a fair assessment in how she was prosecuted.

*The case against Elizabeth Báthory herself was reviewed by a higher court five days later, on January 7 [of 1607], and Prince Thurzo himself testified before some twenty judges and jurors. Unlike the January 2nd lower court trial, the records of which were kept in Hungarian, the high court trial was transcribed in Latin^[ccclix]. Thurzo and members of his raiding party described finding the still warm battered corpse of Doricza “**ex flagris et torturis miserabiliter extinctam.**” [“whipped, tortured, in misery and finally killed”] Depositions from thirteen witnesses were heard. It is here that a witness identified only as “the maiden Zusanna” testified that a register was discovered in Elizabeth’s chest of drawers listing her victims and that it totaled 650 names. Zusanna testified that in the four years she was in Báthory’s service, she witnessed the murder of eighty girls. The hearing was presided over by the king’s judge, and its purpose was to appear to gather sufficient evidence to sentence the countess to death, confiscate her properties, and cancel the crown’s debt to her. Thus the testimony of Zusanna might have been entirely contrived for that purpose. Báthory desperately petitioned the court to make an appearance to defend herself, but her family blocked those attempts.^[475]*

It has been rumored that Palatine Thurzó cunningly cut a deal with the Báthory family who probably considered Countess Erzsébet both expendable and a nuisance.

Elizabeth Báthory ... remained imprisoned at Cachtice. Despite the crown’s attempt to hold a retrial of Báthory and condemn her to death, the agreement between Thurzo and Elizabeth’s family prevailed. When she attempted to challenge Thurzo’s authority, he condemned her in front of several of her relatives, saying, “You, Elizabeth, are like a wild

animal. You are in the last months of your life. You do not deserve to breathe the air on Earth, nor to see the light of the Lord. You shall disappear from this world and shall never reappear in it again. The shadows will envelop you and you will find time to repent your bestial life. I condemn you, Lady of Cachtice, to lifelong imprisonment in your own castle.”

Elizabeth Báthory was walled in her castle apartment. The exterior windows were bricked up and only several small openings for ventilation and food gave her contact with the outside world. On August 21, 1614, one of the jailers observed the countess collapsed on the floor, dead. All mention of her name in Hungary was prohibited for the next one hundred years. The memory of her faded behind the mists of the vampire and monster legends of Transylvania until her identity was rediscovered in 1720. ~ Vronsky^[476]

What conclusions can we draw?

Holy Roman Emperor Matthias and his henchman Palatine Thurzó found Countess Erzsébet Báthory an easy target. She was nominally connected to Protestantism, the Emperor owed her money and she was already well-proprietyed.

Unfortunately for her, she was mentally unstable and her wealth and status greatly exacerbated her flaws. It was easy to take her excesses and expand them to monstrous proportions.

How “expanded” were they?

We may never know.

Chapter 8

Aqua Tofana: The Catholic Black Widow of Sicily

July 12th, 1633: Sicilian Thofania d'Adamo is executed for murdering her husband, Francis. She was suspected to have used an untraceable poison which she probably passed on to her daughter, Giulia Tofana. Tofana perfected it as a topical, extremely potent toxin and began distributing it under cover of a well-known relic of "the Catholic Santa Claus".

There's no such thing as a "classic".

If a work or the one who made it is a household name, there is an excellent chance the most powerful and corrupting force of all time — Rome — wants it so.

Even those who know little of music have heard of Wolfgang Amadeus Mozart.

Mozart was a devoted Catholic whose work frequently glorified his religion.

Mozart was also a Freemason.^[477] This winning combination (feigned "war between the two" aside) guaranteed the composer legendary status.

Freemasonry provides Rome with an army of "non-Catholics", many of whom portend to be "Christians" or "Protestants" though "The Craft" is Luciferian and is completely incompatible with dedication to Jesus Christ.

Freemasonry, like any secret society, is a gateway organization. If aspiring men wish access to power, they must prove they will be dedicated to the agenda of the Luciferian Elite by being inducted into such a society and showing as they rise through the degrees that they will dutifully serve Satan. That may sound inflammatory but that is,

essentially, the truth and it is born out in the ancient rituals memorized and conducted by the acolytes.

In this, the Freemasons sound very much like the Jesuits and perhaps with good reason. Secret societies not connected to Rome provide the Church with both plausible deniability as well as the comfort of keeping heretics at arm's length. ...

*The Jesuit guidebook **Secreta Monita** gives instructions regarding the use of front groups and on how to hide behind prominent individuals.*

*The society can also usefully trade, under the name of rich merchants attached to us; but certain and abundant gain is to be looked at, as in the Indies, which have furnished the society not only souls but thus far also much wealth through the favor of God. ~ **Secreta Monita**¹⁵⁵⁸*

But what makes these efforts so successful is that the adherents within the secret societies so willingly conform to their Luciferian agendas.

For Freemasons, Bacon's "New Atlantis" was a powerful ideal of gnostic nirvana; Salvation by secret knowledge. It is this reason that causes them to parse "the devil" from "Lucifer, the bearer of light" yet they serve one and the same. ...

The Catholic Church teaches vehement opposition to Freemasonry, as Jesuit Priest Robert Bradley tells us;

What is the truth regarding the present official attitude of the Catholic Church toward Freemasonry? To begin this inquiry into that which is now in effect, we should go back to what was stated in the Church's canon law before there was any doubt about where the Church stood on Masonry. The former code (which, incidentally, was promulgated on Pentecost, May 27, 1917, just two weeks after Our Lady's first apparition at Fatima) contained a canon which definitely capped all the previous papal condemnations of it. Canon 2335 reads as follows: Persons joining associations of the Masonic sect or any others of the same kind which plot against the Church and legitimate civil

authorities contract <**ipso facto**> excommunication simply reserved to the Apostolic See.

~ EWTN¹⁵⁶²

How is it possible for a Catholic to become initiated into Freemasonry if the Masons are Rome's "mortal enemies"?

*Does the "G" in the center of the masonic compass and square stand for "Gnosticism", or "Gesù" as in the Italian of "Society of Jesus": **Compagnia di Gesù**?*

Author John Daniel considers the Illuminati and the Freemasons to be the Jesuits' greatest weapons.

*The truth is, the Jesuits of Rome have perfected Freemasonry to be their most magnificent and effective tool, accomplishing their purposes among Protestants, yet remaining completely hidden and unknown. But when you decipher their Occult symbols of the Illuminati and Freemasonry that you see in Washington D.C. and on the U.S. Great Seal, then you discover the workings and intentions of Rome that she so secretly and amazingly works behind. One of the most startling, when you understand what it means, is the pyramid and its capstone, "not sitting in place", that makes up the reverse of the American Great Seal and as seen on the back of one dollar bills. That "Pyramid", which represents the heart and soul of Babylonian Sun Worship, and its "Great Work", that is carried on by Romanism, is unfinished! Why? Because the "Capstone", which represents the **Novus Ordo Seclorum**, or New World Order, is not yet in place. Which also means however, that Rome's timeclock, ever since the birth of this nation, has been ticking; anticipating for over two hundred years, the date when the Capstone "will" be put into place.*

This special event, will "signal" or herald the "beginning" of the so called triumph of Mary which proclaims the victory of Rome for dominating the whole world. The Virgin Mary, who is actually Rome's Isis, will become Rome's central figure, used to deceive and rally the earth's inhabitants; compelling them to submit to the

*New Order of things. Consequently, it will bring on the need to immediately revive the diabolical Holy Inquisition with unprecedented powers and brutality to rid the earth of dissenters.*¹⁵⁶³

~ [Illuminati Unmasked](#), Cirucci^[478]



Film-maker, TV Producer and radio host Freeman Fly poses with a Templar mannequin at the George Washington Masonic National Memorial in Alexandria, VA. [Permission; Freeman Fly]

It's hard to accept that Freemasons are the “mortal enemies” of the Catholic Church when so many high-profile Catholics have partaken of “the Craft”. A sampling of these names include—

- * Pierre Charles L'Enfante (1754 – 1825): architect of “Washington D.C.”, one of the most gnostically-designed cities in the world, save its twin sister, Rome.
- * The aforementioned Wolfgang Amadeus Mozart (1756 – 1791).
- * Assassin John Wilkes Booth (1838 – 1865), member of Albert Pike's “Knights of the Golden Circle” and secret Roman Catholic^[479].

- * William Frederick “Buffalo Bill” Cody (1846 – 1917), “Templar Freemason” and Catholic.
- * Sir Arthur Ignatius Conan Doyle (1859 – 1930): author of the *Sherlock Holmes* series and *The Lost World*.
- * Eugenio Maria Giuseppe Giovanni Pacelli / Pope Pius XII (1876 – 1958): as Nuncio to Prussia and Germany from 1920 – 1930, Pacelli was instrumental in creating the Nazi 3rd Reich.
- * Actor Walter Brennan (1894 – 1974); John Birch Society Roman Catholic and Freemason.
- * Hall of Fame baseball player George Herman “Babe” Ruth Jr. (1895 – 1948): Knight of Columbus and Freemason.
- * Enrico Fermi (1901 – 1954), “father” of “physics” and “nuclear reactors”^[ccclx].
- * Actor Marion “John Wayne” Morrison (1907 – 1979), also a member of the Jacques de Molay Society for Boys.
- * Lebanese Catholic actor and comedian Amos Muzyad Yaqoob “Danny Thomas” Kairouz (1912 – 1991).
- * Actor Ernest Borgnine “Ernie Borgnine” Borgnino (1917 – 2012).
- * Comedian Richard Franklin Lennox Thomas Pryor (1940 – 2005); mother raised him strict Catholic (and sexually abused him), he was an open bisexual and a Freemason.
- * Politician Terry Branstad (1946 –), Gov. of Iowa, Donald Trump’s Ambassador to China, mother a Jew, father a Lutheran, but he converted Catholic and became a Knight of Columbus; also Ancient and Accepted Scottish Rite of Freemasonry “Knight Commander of the Court of Honor”.
- * Politician Steve Scalise (1965 –); highly-publicized victim of the 2017 Congressional baseball shooting (a bush-league false flag).
- * Comedian Christopher Ashton Kutcher (1978 –); Congressional “expert” on child trafficking^[480], ^[ccclxi].

In 1791, Mozart was writing the liturgy for his Requiem Mass when he fell gravely ill.

Convinced that there was no chance of recovery, he

*began to speak of death, and asserted that he was setting the Requiem for himself... “I feel definitely,” he continued, “that I will not last much longer; I am sure that I have been poisoned. I cannot rid myself of this idea... Someone has given me **acqua tofana** and calculated the precise time of my death.*

~ Dash^[481]

University of Huddersfield (a publicly-funded college in the U.K.)
Professor William Stafford has written on Mozart’s death. Not surprisingly, most of his references have a positive-yet-hidden Catholic spin.

*His wife [Constanze], seeing that the Requiem was oppressing his mind, took away the score. His health improved for a while, and he was able to complete a Masonic cantata which was well received. This cheered him up, and his wife allowed him to resume work on the Requiem. But his illness returned, and he took to his bed. His hands and feet swelled, he was in great pain and partly paralysed, there was constant vomiting. He even had to ask them to remove his canary, because the sound of its singing distressed his nerves. The success of **Die Zauberflöte** pleased and at the same time saddened him, for he knew he would not live to enjoy his triumph. In the evenings, his watch beside him, he followed in imagination the progress of the opera he would never hear again. He continued to work on the Requiem, advising [Austrian composer and conductor Franz Xaver — “Francis Xavier”] Süßmayr as to its completion.^[ccclxii] On the very day before his death he held a rehearsal of the score with a few friends; but when they reached the Lacrymosa he broke down in tears. ...*

[According to devout Roman Catholic “philosopher” Georg Friedrich Daumer^[482] in 1861:] *For thousands of years a secret conspiratorial organization has been active in the world; it became especially vigorous in the eighteenth century.*

“Human society is occupied and infested by a ghastly and terrible worm, pervaded and imbued by a secret conspiracy, which has turned the ground on which we walk into a volcano, continually threatening eruption and devastation.”⁸

[Daumer now lists every boogeyman outside the Catholic Church, all of whom are agents for Rome, anyway] *It has appeared in many forms — for example, the Freemasons, the Illuminati, the Jacobins and the Carbonari^[ccclxiii] — but its inner essence is hidden, even from the mass of the “initiated”, in the deepest darkness. Its aims are world domination, free love and the worship of nature. It masquerades behind the ideals of freedom and equality, but in truth seeks a new order of power and domination; it has a low view of the common people and of women, wishing to reduce them to a degraded and bestial condition. It is ready to use violent means to attain its ends. It fears only one enemy, namely Christianity. The leading members of the antichrist party — for example Hume, Voltaire, Condorcet and Proudhon were all members. At its head is a secret triumvirate: the God-man or Man-god, and below him the world-bishop and the world-emperor — perhaps the last is Karl Marx in London.*

Mozart was drawn into the toils of this organization when, in all innocence, he became a freemason.^[ccclxiv] **Die Zauberflöte** is manifestly a masonic opera symbolizing the struggle against Christianity and the Catholic church. But the masonic propaganda of the opera is challenged and subverted by Mozart's doubts. His nature was deeply religious, and for the duet of the armed men he smuggled in a Christian chorale. Sarastro is not unambiguously praised, but appears as a kidnapper. Mozart had come to be at odds with the masons; this is most clearly revealed by his plan to found a rival order, **Die Grotte**, as reported in a letter from [his wife] Constanze to Breitkopf & Hartel^[ccclxv] in 1799.⁹ Tragically he took his friend, the clarinetist Stadler, into his confidence and the latter betrayed him. Therefore he was poisoned, like Leopold II and Lessing. Most of his masonic brothers were not involved; it was the work of those hidden in the inner recesses of the order, perhaps using Stadler as their agent to administer the poison. His estrangement from the order is revealed, however, by the fact that they did not help Constanze with the funeral expenses, but allowed him to be buried like a dog.^[483]

As to Mozart's opera *Die Zauberflöte*, “The Magic Flute”, Wikipedia summarizes:

In this opera, the Queen of the Night persuades Prince Tamino to rescue her daughter Pamina from captivity under the high Priest Sarastro; instead, he learns the high ideals of Sarastro's community and seeks to join it. Separately, then together, Tamino and Pamina undergo severe trials of initiation, which end in triumph, with the Queen and her cohorts vanquished. The earthy Papageno, who accompanies Tamino on his quest, fails the trials completely but is rewarded anyway with the hand of his ideal female companion Papagena. ^[484]

Many rank-and-file Masons fall for the propaganda that they are at “war” with the Catholic Church, despite their own lore happily tracing its way through some of Rome’s most dedicated soldiery; the Templars.

What any of this has to do with a “Magic Flute” only an “innocent” Freemason can say.

Aqua Tofana

Little is known about Giulia Tofana.

So, who was Giulia Tofana outside of being the prolific creator of a widow-maker poison? In many ways, one of history's most prolific serial killers remains a mystery. There are no portraits of Giulia. During the mid-1600s, Giulia sold cosmetics in southern Italy — and her special recipes for Aqua Tofana contained enough arsenic to kill without leaving a trace. Her goal was to keep her poison secret so that she could continue to sell the potent concoction. And she managed to fool the authorities for nearly 50 years. ~ Carlton ^[485]

Tofana is reputedly the daughter of murderess Thofania d'Adamo, also a poisoner though this, too, is in dispute.

However, the clues seem to bear these facts out. As the blog “Unknown Gender History” puts it ^[486] — *This monster, while still a young girl, by some means or other became possessed of a recipe for a mixture of which from four to eight drops were fatal. This liquid, which has become known under the name of “Tofana Water,” has been described as clear, tasteless, colourless, and odourless. It was of such a nature that it baffled the cleverest medical men of the time, and the acutest analysts were utterly*

unable to testify to its presence in the organs of one of its victims, after the most searching post-mortem examination.

The supposed motive for Tofana's profession was that women of Medieval Europe, and especially Italy, were treated as possessions of men; no better than slaves. Under misogynist abuse, Tofana (along with a confederacy of other women poisoners that may have included an order of nuns) offered a "solution".

The first dose, administered in wine or tea or some other liquid by the flattering traitress, produced but a scarcely noticeable effect; the husband became a little out of sorts, felt weak and languid, so little indisposed that he would scarcely call in a medical man; but, if he did, it was only to be told it was a mere nothing, which a draught or two would put to rights.

After the second dose of poison, this weakness and languor became more pronounced, and the doctor would begin to think that, after all, the patient required to be put on a course of diet and rest.

The beautiful Medea who expressed so much anxiety for her husband's indisposition would scarcely be an object of suspicion, and perhaps would prepare her husband's food, as prescribed by the doctor, with her own fair hands.

In this way the third drop would be administered, and would prostrate even the most vigorous man.

The doctor would be completely puzzled to see that the apparently simple ailment did not surrender to his drugs, and while he would be still in the dark as to its nature, other doses would be given, until at length death would claim the victim for its own.

Then, when too late, the dreadful word "poison" would be uttered, upon which, of course, to save her fair fame, the wife would demand a post-mortem examination. Result, nothing — except that the woman was able to pose as a slandered innocent, and then it would be remembered that her husband died without either pain, inflammation, fever, or spasms.

If, after this, the woman within a year or two formed a new connection, nobody could blame her; for, everything considered, it would be a sore trial for her to continue to bear the name of a man whose relatives had accused her of poisoning him. ^[487]

The writer of the article calls themselves “St. Estephe” which is a wine town in the Bordeaux region of France. According to one wine expert^[488], the Catholic “Saint Stephen” in question is “Saint Stephen of Calonne, Patron Saint of stone masons”. ^[ccclxvi]

Giulia created a poison she called Aqua Tofana. Its exact composition is unknown, but it is known that arsenic, belladonna, and lead were components of the mixture; ingredients that were also used in the cosmetics of the time.

Lead and arsenic were common ingredients for facial powders to lighten the skin, and women used a drop of belladonna in each eye to dilate their pupils, giving their eyes a luminous and arresting look. All of these substances, however, are also highly toxic when ingested.

The concoction was said to have no odor, scent, or taste, which made it very easy for an unhappy wife to slip a little into her husband’s food or drink. ...

She practiced her craft stealthily for decades. Aqua Tofana was sold for nearly 50 years disguised as a cosmetic powder or in vials as a devotional object called “Manna of St. Nicholas of Bari.”

Giulia’s daughter joined her in the business and they kept their work quiet as they moved from Palermo to Naples and then to Rome. ~ Harvey ^[489]

Of course, not every Italian is Catholic, but Catholicism is deeply insinuated in many nations such as Italy and even the entire continent of South America.

In Ireland, 90% of the schools are run by the Catholic Church, even taxpayer-funded ones. ^[490]

Ownership of infrastructure like schools, hospitals and orphanages is how the Vatican conducts some of its most heinous crimes against children and

Catholic agents in government make it all possible.

However, there are several parts of the Giulia Tofana narrative that suggest she was not only Catholic, but in league with her clergy.

“Saint Nicholas of Bari” has been likened to “the Catholic Santa Claus” and is a key figure in Church mythology.

An explanation is given by the “St. Nicholas Center” web site.

The true story of Santa Claus begins with Nicholas, who was born during the third century in the village of Patara in Asia Minor.

At the time the area was Greek and is now on the southern coast of Turkey.

His wealthy parents, who raised him to be a devout Christian, died in an epidemic while Nicholas was still young.

Obedying Jesus’ words to “sell what you own and give the money to the poor,” Nicholas used his whole inheritance to assist the needy, the sick, and the suffering. He dedicated his life to serving God and was made Bishop of Myra while still a young man.

Bishop Nicholas became known throughout the land for his generosity to those in need, his love for children, and his concern for sailors and ships.

Under the Roman Emperor Diocletian, who ruthlessly persecuted Christians, Bishop Nicholas suffered for his faith, was exiled and imprisoned. The prisons were so full of bishops, Priests, and deacons, there was no room for the real criminals—murderers, thieves and robbers.

After his release, Nicholas attended the Council of Nicaea in AD 325.

He died December 6, AD 343 in Myra and was buried in his cathedral church, where a unique relic, called manna, formed in his grave. This liquid substance, said to have healing powers, fostered the growth of devotion to Nicholas.

The anniversary of his death became a day of celebration, St. Nicholas Day, December 6th (December 19 on the Julian Calendar). [\[491\]](#)

In regards to the “miracle mana”, the “St. Nicholas Center” says this:

The “manna of Saint Nicholas” which was once commonly called “oil” is actually transparent pure water that is formed in the tomb of the Saint in the crypt of the Basilica in Bari.

This phenomenon is not easily explainable. It is absolutely excluded that there is some kind of infiltration of water from the outside for it has been proven that the casket containing the bones of the Saint is impermeable.

Notwithstanding the various solutions that are arrived at from numerous hypothesis forwarded, whether supernatural or natural explanations of the phenomenon, the manna is an authentic relic, because it is a liquid that remained in contact with the bones of the Saint, and therefore explains the very reason why there is such a great devotion springing up from this relic.

The manna also exuded in the tomb of the Basilica of Myra immediately after the death of Saint Nicholas, as attested to by numerous biographies and eulogies, all are in accord of the exemplary virtue of the miracle worker.

The Legends of the translation likewise affirm that the urn containing the remains of Saint Nicholas of Myra was full of “manna”.

After the translation to Bari the phenomenon continued uninterruptedly.

It is also fully proven that the pilgrims coming to Bari, are attracted to the tomb of the Saint in view of the fact that the “manna” is famous because of the miracles St. Nicholas accomplishes through it.

Between 1954 and 1957, the authenticity that this liquid truly came from the bones of the Saint, as was commonly held, was put into question. In 1954, because of the renovation being done in the crypt, the tomb was opened and the bones were exhumed. Then they were placed inside an urn, where it remained exposed to the public to see and venerate for three years in the hall of the treasures (of the Saint in the Basilica).

Sometimes it was observed that the bones “perspired” a certain kind of fluid; one time the linen sheet which held the relics was found to be soaking wet when the mortal remains of St. Nicholas were re-interred in the tomb. This linen cloth has been preserved up to this day.^[492]

Is the “Manna of St. Nicholas” truly miraculous?

Unfortunately, the Catholic Church has a dark history of merchandising “relics” and many a technician cleric can “age” their handiwork enough to convince an expert. Recall the aforementioned example of “Paleontologist” Jesuit Priest Pierre Teilhard de Chardin who employed relic “aging” techniques to fabricate the Darwinian hoax of “Piltdown man”.

Even more fascinating, the hand-painted bottles that were used to disseminate “Aqua Tofana” were indistinguishable from the jars used to sell the “Manna of St. Nicholas”.

Many bottles were decorated with naked, bathing or frolicking children. This was a Medieval mechanism for implying sexual deviancy and pedophilia under cover of innocence. It was so common in Catholic Europe, especially Italy, it was given a name — “putto” — which was usually a naked male child.



Possible “Aqua Tofana” bottle:
“historical oddity” author Mike Dash.



“Manna of St. Nicholas” bottle.
British Museum.

Corning Museum of Glass.

The “putto” has been erroneously adopted as a typical depiction of a “cherub” however the “kerub” of the Bible (Strong’s 3742) was clearly a terrifying and intimidating force as more than one were placed by YHWH in Eden to guard the Tree of Life from fallen man (Genesis 3:24).

In 2003, the fourth meeting between the Vatican and the “Protestant” World Council of Churches took place on neutral ground: the shrine of St. Nicholas of Bari where all who attended gave their veneration.

The meeting was held at Oasi Santa Maria, a center for spirituality, under the direction of Monsignor Colucci of the archdiocese of Bari-Bitonto, located just outside the town of Cassano delle Murge.

Archbishop Francesco Cacucci and the whole local church welcomed the JWG [“Joint Working Group”] in the traditional spirit of the Bari region, renowned for its history of contacts between Christians of various Churches, drawn to the Basilica of Bari which houses the tomb of St Nicholas.

Each day, morning and evening prayer were celebrated according to the varied traditions of the churches and Ecclesial Community represented in the working group.

... The WCC representatives reported on the results of the Special Commission on the Relations with the Orthodox Churches, and the celebration of the 75th anniversary of Faith and Order held in Lausanne in 2002 and shared the plans thus far for future world events such as the Faith and Order Plenary (2004), the Conference on World Mission and Evangelism (2005) and the next Assembly of the WCC itself (2006).

The representatives from the Catholic Church reported on the wide scope of bilateral relations and dialogues between the Catholic Church and the Orthodox, Anglican, Lutheran, Methodist, Reformed, Mennonite, Pentecostal and Christian Church (Disciples of Christ) as well as consultations with the Seventh Day Adventists and Evangelicals. ...

The rich ecumenical environment of Bari was experienced on several occasions. An opening ecumenical prayer service was held in the parish church of Santa Maria Assunta in Cassano delle Murge, at which Archbishop Cacucci presided, with testimonies presented by local Orthodox, Waldensian, Baptist and Seventh Day Adventist participants.

The whole event was organized by the Ecumenical Group of Bari under the leadership of Fr Angelo Romita.

Afterwards the Mayor of Cassano delle Murge, Giuseppe Gentile, addressed the JWG and spoke of the unity of Christians as a necessary sign and encouragement to civil society in its search for greater harmony and service to the common good.

A visit was made to the Dominican Patristic Institute of Bari which is a center for ecumenical dialogue, research and learning, bringing together Christians principally from Catholic and Orthodox backgrounds. [\[ccclxvii\]](#)

A visit to the museum of the diocese of Bari-Bitonto helped to illustrate the important crossroads that Bari has been for Christians from Byzantine, Slav, Latin and Armenian traditions for over 1000 years.

The members participated in the celebration of the translation of the relics of St Nicholas at the waterfront in Bari, presided over by Archbishop [Francesco, “Francis”] Cacucci, which highlighted the strength of popular devotion to St Nicholas, who is venerated by the Christian East and West. ~ Vatican.va [\[493\]](#)

Dedicated Seventh Day Adventists may be upset to read of their hierarchy’s participation but no more so than the Waldensian Church which was brutally persecuted to near extinction by Rome.

There are many rumors surrounding Tofana, her mother and daughter. The strongest of them state that they moved to Rome and were given sanctuary by Catholic clergy.

One account even states that Tofana and her gang of accomplices were given key ingredients hard to acquire by a “dubious Priest”.

Aqua Tofana, though, has always been most closely associated with Rome, and it is there that we first encounter Giulia Tofana a few years after the Naples poisoning.

Let's repeat that sentence.

Aqua Tofana, though, has always been most closely associated with Rome, and it is there that we first encounter Giulia Tofana a few years after the Naples poisoning. [Sicilian folklorist Salvatore] Salomene-Marino [(1847–1916)] says that she came to the city from Palermo, and does what he can to link her to Teofania di Adamo – it was then the custom in Sicily, he notes, for the children of parents with unusual Christian names to take those names as their surnames, and on that basis he suggests that Tofana was Teofania's daughter.

Salomene-Marino was a noted authority on Sicilian tradition, and may be right about this. ...

*Salomene-Marino and [Alessandro Felice] Ademollo [(1826 – 1891)] – the latter basing his work on research in old court records from the **Archivio di Stato di Roma**, a contemporary chronicle, and the famous diary kept by a Roman gentleman named Giacinto Gigli – write that Tofana arrived in what was then the wealthy capital of the Papal States in the company of a much younger woman, Girolama [sometimes spelled “Hieronyma”] Spara.*

The pair had apparently fled Palermo in the wake of an attempted poisoning gone wrong, and quickly resumed their old activities.

They recruited several new accomplices – two poison-makers, Giovanna de Grandis and Maria Spinola (nicknamed Grifola), and two saleswomen, or “dispensers,” named Laura Crispolti and Graziosa Farina.

At some point, this group obtained a regular supply of arsenic by striking up an acquaintance with a dubious priest, Father Girolamo of Sant'Agnese in Agone, a new church in the centre of Rome. ~ Dash^[494]

Another “renegade Priest”?

Don't for a minute believe that Catholic hierarchy is in any way unaware of *every detail* associated with the lives of necromancers, poisoners and pedophile Priests. The proof of this is in how they are enabled and rewarded for their skullduggery.

Hieronyma / Girolama Spara is another illusive *femme fatale*, a sorceress and confederate of Tofana. She is said to have conducted her poisonings more for personal gain rather than women's suffrage.

History author Dr. Michael Dash continues with a vignette of a high-profile victim with many names we have seen previously in these pages.

It is strongly incriminating to note that, in this narrative, the assassination isn't facilitated by a female member of the Tofana / Spara gang, but "Father Girolamo", himself (on behalf of a member of the powerful Aldobrandini family).

Ademollo lists several suspected victims of Aqua Tofana, but there is room here to examine only a single case in detail. This is the death of Francesco Cesi, who was the Duke of Ceri and certainly the richest and most powerful of all those caught up in the poisoning scandal. The scion of a highly distinguished family (his father had been a noted scientist and an intimate of Galileo, and he himself was nephew to the future Pope Innocent XI), Cesi died suddenly and unexpectedly in June 1657. Suspicion eventually fell on his even better-connected young wife, Maria Aldobrandini, a member of one of Rome's most powerful and influential noble clans. ^[495]

Again, we have another intimate, positive connection between "Galileo" (Galilei) and the Vatican; interestingly, one that died of apparent assassination. An unhappy wife could be a cover for the motive of covering up Cesi's involvement in the corruption of "science" orchestrated by Rome, of which Galilee was a key agent.

Federico Cesi was born to an Aristocratic family highly connected in Rome and the Papal States. The family derives its name from Cesi, a little town near Rome. They had a close connection with the Catholic Church, Frederico's uncle Bartolomeo Cesi was a cardinal in the church, and most of their wealth came from that connection. ^[1]

Federico was the first of eleven legitimate male children and was born in Palazzo Cesi, in via della Maschera d'Oro, Rome, February 26, 1585.

His father was Federico, marchese di Monticelli (1562–1630)^[2] and his mother was Olimpia Orsini of Todi. In 1614 Cesi was married to Artemisia Colonna, the daughter of Francesco, principe di Palestrina; she died two years later. In 1617 he married to Isabella, cousin of Filippo Salviati, the daughter of the Marquis of Lorenzo.^[3] In 1618 he moved to Acquasparta and lived there until his death at the age of forty-five. ~ Wikipedia^[496]

Orsini, Colonna, Aldobrandini; these are the families which control our existence to this day and they are happy to inbreed in order to maintain that tyranny of wealth and power.

Dash continues with why we have an unhappy Aldobrandini:

The facts, insofar as they can now be ascertained, are certainly suggestive.

The Duke was, firstly, at least 30 years older than his wife; he seems to have been born around 1608 and first married in 1626.

Aldobrandini, who was his second wife, was only 13 years old when they wed in 1648, ^[ccclxviii] and thus still no more than 22 when the Duke died (“young and beautiful, courted by many,” her beauty only slightly dimmed by smallpox scars, according to a contemporary survey of the ladies of Rome).

This lends at least some plausibility to Ademollo’s account, even though his information was drawn from information given by Giovanna de Grandis while she was facing ... the likelihood of execution...

According to De Grandis’s testimony, the Duchess had fallen hopelessly in love with another suitor: a handsome count (and incorrigible rake) by the name of Francesco Maria Santinelli (1627-97).

Santinelli showered her with love poetry, which Ademollo points out can be used to date the start of their relationship to the months before the Duke of Ceri died.

Aldobrandini's infatuation gave her a pressing reason to rid herself of a husband who was – Ademollo says – in any case already ailing.

The Duchess's first contact with Spara's gang came via the shady priest Father Girolamo. ^{[[ccclxix](#)]}

De Grandis's testimony states that the priest came to see her in search of a poison that could be trusted to do its work inconspicuously; Aldobrandini was fearful of administering anything that might make her husband vomit so copiously that he suspected her.

De Grandis, who had a healthy respect for the power of the Roman nobility, was not keen to become entangled with her, but ... Father Girolamo calmed her fears. He pointed out that Aqua Tofana was a gentle poison that did not cause much vomiting, and added that, in any case, the Duke's food passed through so many hands that there was little danger of any suspicion falling on them.

De Grandis agreed to supply a bottle of her poison, which seems to have been disguised, as usual, as "Manna of St Nicholas." The Priest, in turn, passed it on to a trusted female servant of the Duchess, and within a day or two the Duke was dead ^{[[ccclxx](#)]} *(one version of the story, of unknown reliability, suggests that the whole bottle was tipped into his food in error).*

There seem to have been no immediate suspicions that poison was involved, and there was no autopsy, even though the cause of death was scarcely clear. But the body was placed in an open casket in the basilica of Santa Maria supra Minerva, and when De Grandis went to see it there, she realised immediately that the Duke had met his death by poison.

If Maria Aldobrandini was guilty of her husband's murder, her actions did her little good; Federico Gualdi notes that her own family locked her up in order to prevent her rushing into a scandalous and unequal second marriage with her lover Santinelli. But she at least escaped

suspicion of having anything to do with the Duke's swift death – until, that is, Spara's gang was rounded up the following year.

How the group's murderous activities came to light is far from clear.^[497]

Perhaps that's because "the group's murderous activities" **never** "came to light".

Another version of Tofana's death states that furious townspeople raided the Catholic church that kept her safe and did what the Vatican had refused to do: executed her for her crimes. Sometimes this account is mingled with reports that they forced the Inquisition to be the Inquisition; to torture for "prosecution" the accused and then kill them.

Continuing the family tradition, her daughter joined the business, and they operated quietly in Italy, moving from Palermo to Naples, and then to Rome. They was eventually betrayed by a wife who put the poison in her husband's soup, then regretted it. The regretful wife stopped her husband from eating the soup, and he smelled a rat. He forced the truth from her, then dragged her off to the Papal authorities. Her obvious weak will and natural talkativeness were encouraged by the proximity of torture devices and the expertise of the authorities at that time. In short, she spilled every last syllable of what she knew.

While one would expect Guilia to be arrested immediately, that didn't happen. Too many locals had a stake in her remaining free, and she was warned. One version of her story from that point is that she was already retired and at her country estate. She had the opportunity to run, which she did. Her daughter and employees were executed. Then she was found and garroted at some later date. (A ghost tour for tourists in Rome includes their apartment, where her ghost is said to call for her lost daughter from their window in the black of night.) However, the most reported — and believed — version says that, while Guilia was elderly, she was still in Rome when she was warned. She ran for the nearest church and demanded sanctuary, which was granted.

However, that was not the end of it. A rumor suddenly raged throughout Rome that she had poisoned the water. This rumor (a

rumor with suspicious beginnings) caused the church to be stormed and Giulia to be extracted from it and handed over to the Papal authorities.

Under enthusiastic torture, she confessed to poisoning over 600 men in just an 18-year span, from 1633 to 1651. She was executed along with her daughter and three employees in July, 1659. They died in the Campo de' Fiori, a square that was called "the field of flowers", because it had been kept an open field for a long time in ancient Rome, but had eventually been paved over and made into a square. Then it became the location for hanging people and burning them at the stake.

After Giulia's execution, her body was thrown back over the wall of the church that had given her sanctuary, and the clergy there were left to dispose of it. ~ Iverson^[498]

Then there are other rumors which claim she was hunted down by the Pope, himself!

While still at Palermo, Tofana became acquainted with an old sorceress, Hyeronyma Spara, to whom she imparted her secret. The two worked together until the number of deaths among young married men began to attract attention, whereupon Tofano started for Naples, while Spara betook herself to the Eternal City.

At Rome Spara began operations on an extended scale. She formed a band of poisoners, the principal of whom was a woman named Grattiosa, for, be it remembered, Spara was well up in years.

Spara's method of working seems to have been this: — She gave herself out as a sorceress and fortune-teller, and in this capacity wormed the secrets out of the hearts of the silly women who consulted her. She would then cleverly insinuate that in three or four days the cruel husband or the faithless man, as the case might be, could be removed with, the most absolute safety. A bargain was struck ; mutual promises of the most profound secrecy were exchanged; and within the week there was a new widow in Rome.

If the discontented wife were a member of the middle classes, Spara artfully contrived that the dangerous portion of the negotiations should

be carried on by some of the other members of the gang; for she judged that the women of the “masses” would be much more likely to betray her than the women of the “classes.”

Of course the number of deaths among the newly-married men soon attracted the attention of the authorities in Rome, as it had done in Palermo; but, though the police may have had their suspicions, it was some time before they were able to bring the crimes home to the proper quarters; even after they knew that the sorceress Spara was implicated, it was long before they could obtain proof positive.

At length, however, they found a lady who was willing to act in concert with them; and so well did this amateur detective carry out her role, that at last the police knew all the principal members of this infamous gang...

The band was taken and put to the torture, according to the custom of the time.^{[\[ccclxxi\]](#)} All confessed, except Spara, who seems to have had so little knowledge of human nature as to have thought some of the frail ladies whom she had assisted would step forward to protect her from justice. She withstood the torture several times, but, as no relief came, at length cried out, in despair, “Where are the Roman princes, nobles, and knights who have made use of my art? Where are the ladies who have promised me their favour?” But they came not; whereupon the miserable wretch denounced them all and confessed her crimes.

Pope Alexander VII. [Fabio Chigi] ordered Spara, Gratirosa, and three others to be executed at once; within the month he sent several others of them to their last account, and the remainder he banished for ever. It was in 1558 that this band of secret murderers was thus broken up and destroyed.

Meanwhile, the prime criminal was still at large, exercising her terrible vocation not only at Naples, which was her headquarters, but in various parts of Italy. For many years she evaded the police and the Custom-house officers with her bottles of poison in her luggage, and death after death, in the most mysterious way, was reported. She continued her atrocious business until 1709, when her disguise was penetrated. She was publicly strangled. Previous to her death she

confessed to having supplied the poison for over 700 murders! ~
Unknown Gender History^[499]

However, the narrative that Tofana was in collusion with Catholic clergy and forcibly executed by vigilante citizenry has more than once source.

... there are two wildly different versions of Tofana's story. The first has her flourishing in Sicily as early as the 1630s; the second has her still alive in prison a century later. She is supposed to have operated in Palermo, in Naples, and in Rome, and is variously said to have been the inventor of the poison that bears her name, or merely its inheritor.

Nor is there any certainty when it comes to the ingredients of her elixir. Most accounts agree that Aqua Tofana was based on arsenic. But some state that it also contained toadflax, Spanish Fly, extract of snapdragon, a solution of pennywort known as aqua cymbelaria, and even madmen's spittle.

The mysteries multiply when we consider the vexed question of when, and how, Tofana met her end. One source says that that she died of natural causes in 1651, another that she found sanctuary in a convent, and lived on there for many years, continuing to make her poison and dispensing it via a network of nuns and clerics.

Several assert that she was captured, tortured and executed, though they differ as to whether her death occurred in 1659, or 1709, or 1730. In one especially detailed account, Tofana was dragged bodily from her sanctuary and strangled, after which "her body was thrown at night into the area of the convent from which she had been taken." ~
Dash^[500]

Dash's article is the most extensive. Many of his sources are, of course, Catholic clergy, such as Cardinal Pietro Sforza-Pallavicini (1607-67) who was a biographer of Fabio Chigi, "Pope Alexander VII".

The fact that so many different narratives exist of the capture, torture and execution of the assassins lends credence to the idea that it never really happened; that their knowledge of murder without trace was carefully and silently consumed by Rome.

In a history with few details, the excessive minutia of Vatican care to track down the killers strikes as fabricated cover. In this version, Papal authorities “played along” with the killers in a masterful game of entrapment!

There is, nonetheless, yet a third version of the unveiling of the poisoners.

Roman chronicles and court records suggest that the gang was exposed not by the activities of Spara’s Aristocratic contacts, but by the low class clients whom she left to Giovanna de Grandis.

De Grandis, in this telling, was the weak link in Spara’s operation; she had come to the attention of the authorities and been detained on no fewer than three occasions. Her luck ran out with a fourth arrest; this time she was caught with a sample of her poison on her, and although she claimed that it was simply a potion intended to remove unwanted marks from clients’ faces, her captors suspected otherwise.

In this version of events, the Roman authorities chose to act with a discretion and a willingness to play a long game seldom exhibited by police during the seventeenth century.

Realising that De Grandis could not be working alone, they released her, allowed her to go back to her old haunts, and then set up an elaborate trap to catch both her and her confederates.

A Florentine noblewoman by the name of signora Loreti was brought to the city and set up with the identity of the “Marchesa Romanini.” Establishing her bona fides by moving into a substantial mansion in a fashionable district of the city, Loreti began to pay visits to De Grandis.

At first the fake Marchesa sought the services of an astrologer, but it was not long before she was spinning tales of an unhappy marriage and offering huge sums for a bottle of Aqua Tofana. An appointment was agreed, and, as soon as the exchange was made, two officers and a notary stepped out from behind a curtain. The liquid in the bottle handed to Loreti was tested on a number of stray animals.^[ccclxxii] It swiftly killed them, and the whole of Spara’s gang was rounded up and brought to trial.

The result was the scandalous court case whose written remnants Ademollo discovered during his searches of Rome's archives.

The main members of the gang were rapidly convicted, and – although the details of the sentences are missing from the record – we know that, on 6 July 1659, Spara herself, De Grandis, Maria Spinola, Laura Crispolti and Graziosa Farina were all hanged in the Campo di Fiori in the presence of an unusually large crowd.

Ademollo mentions that five accomplices were also tried, but we have no record of their fates, and ... Vita di Alessandro VII adds that 46 of the gang's customers were subsequently "immured" for life.

Most, if not all, of the women convicted in this way were surely De Grandis's low-class clients; Gigli's diary notes that they were packed off to prison rather than banished or detained in convents, the fates most often meted out to well-bred female criminals in this period.

There are certainly hints that attempts were made to limit the scope of the scandal.

Some very prominent and powerful people had found themselves caught up in the investigation, and Ademollo states that Alexander VII himself ordered that Maria Aldobrandini's name should be kept out of Spara's trial; the Duchess was apparently never charged with any wrongdoing, and lived on until 1703.

*The dubious[?] Father Girolamo is another conspicuous absentee from the records of the case. It is uncertain whether he was dead by this point, or was spirited away by the church authorities; either way, he was never interrogated and did not stand trial. Nor was any attempt made – publicly at least – to trace the full extent of the Priest's connections in either the Roman underworld or in high society. **This creates a considerable gap in our understanding of the case for – as will become apparent later – [“]renegade[”] clerics of Girolamo's type were essential to the functioning of the “magical underworlds” that seem to have existed in most large cities throughout Europe at this time.** [emphasis added]^[501]*

Again we read of the “dubious cleric” who magically escapes punishment for his role, perhaps even in leading the assassins. Dash at least acknowledges that such “renegade Priests” were instrumental in Satanic skullduggery from sorcery to suspect “suicide”.

The same can be said of his most prominent confederate.

Tofana died in about 1651 – probably in her own bed, and apparently unsuspected of any crime... [\[502\]](#)

Dash sows it all together; from Rome, to Naples to Paris.

All this, I think, allows for two conclusions.

The first is that we can place the historical Giulia Tofana in the Rome of the 1640s and 1650s, and dismiss reports of murderous “Tophanas” in the Naples of the first third of the 18th century as errors that have muddied waters for two centuries.

The second is that the notoriety of the Naples poisoners tells us a good deal about the lasting impression that the real Tofana made in early modern Europe. Her name, it’s clear, became synonymous with poison – not merely in Italy, but well outside its boundaries.

To grasp how a single sensational court case dating to 1659 could have a lasting impact, and why Aqua Tofana itself was much discussed and so much feared, we next need to consider the broader reputation of Italians during this period – an era in which it was widely believed that they knew more about poisons, and poisoning, than any other people.

Late in the summer of 1568, Charles de Guise, the enigmatic cardinal of Lorraine, made a plan to end the [so-called] Wars of Religion ...

According to a dispatch written by the English ambassador, the churchman sent to Italy for 50 expert poisoners, each of whom he paid 1,000 crowns “to empoison wine, wells, and other victuals” most likely to be used by his Protestant Huguenot enemies.



Charles, Cardinal of Lorraine (left), receives the head of Admiral Coligny, the leader of France's protestants... Mike Dash,

A Blast from the Past Fifty thousand crowns was an enormous sum, and though there are grounds to doubt the details – there was no mass poisoning of Huguenots at the time – the fact that the story was circulating in the highest diplomatic circles suggests that it was known and thought credible at the time.

Certainly it is hard to imagine a better illustration of the reputation that Italians enjoyed during these years as masters of the art of poison.

Most of Europe was united in the opinion that there was something uniquely skilful – and uniquely devilish – about the Italian way with lethal compounds.

The English traveller Fynes Moryson wrote a few years later that “the Italians above all other nations, most practise revenge by treasons, and espetially are skilful in making and giving poisons.”

A French pamphlet, cited by Anne Somerset, asserted that “in Italy poisons were the surest and most common aids in relieving hate and vengeance.”^[503]

With the success of Rome and her Ruling Elite agents like the Medici, the de Guises, Felipe II of Spain and many others in openly slaughtering Christians, a mass poisoning was simply unnecessary.

Chapter 9

“La Voisin”: The Perfect Amalgam of Witchcraft, Satanism and the Catholic Church

July 17th, 1676: Marie-Madeleine-Marguerite d’Aubray, the Marquise de Brinvilliers, is beheaded and burned for having poisoned her father and two brothers to inherit their estates.

A witch is rumored to have given her both the poison and the training. She remained at large.

By the latter half of the 17th century (1600’s), an understandable paranoia encompassed Europe over fear of dying a painful, lingering death from the undetectable killer of poisoning.

The hysteria culminated in *L’Affaire des Poisons*. During the years of 1677-1682, several French Aristocrats were arrested, interrogated, tortured, imprisoned and executed for murder by poisoning.

It was precipitated by the trial and execution of Marquise [\[ccclxxiii\]](#) de Brinvilliers.

A “respected” source on the “Affair of the Poisons” is a book by the same name written by Anne Somerset, daughter of David Somerset, Duke of Beaufort.

Little biographical information is available on “Lady Anne” though she was married to the now-deceased artist Matthew **Xavier** Maillard Carr and she handles terms like “Confessor” with familiarity and a lower-case “c”.

Marie Madeleine d’Aubray, born in 1630, was the eldest daughter of Antoine Dreux d’Aubray who was the Civil Lieutenant of Paris, a position of high importance and ample pay.

In 1651, she was married to Antoine Gobelin, of the Gobelin dye manufacturing dynasty which included multiple tapestry workshops. Their combined worth was considerable. ^[ccclxxiv] Their property and wealth earned them the title of Marquis and Marquise de Brinvilliers (due a clerical error on transcribing of the fiefdom of Brunvilliers).

M. de Brinvilliers was an officer in the French army. Soon after his marriage he became colonel of the Normandy regiment and it was while on active service that he made the acquaintance of another officer named Gaudin de Sainte-Croix. Sainte-Croix was, by his own account, the illegitimate offshoot of an illustrious Gascon family. Presumably they had given him money to purchase a commission in the army, for he was a cavalry captain in the Tracy regiment. ^[ccclxxv] Sainte-Croix was an immensely attractive man.

Handsome, witty and unscrupulous, he possessed a vitality and charm that many found irresistible. While entering with enjoyment into most forms of dissipation, he retained a capacity for serious conversation which gave the impression that he was an upright character. Unfortunately, “beneath the appearance of a wise and good-natured man he concealed a most black and detestable soul”.⁸

M. de Brinvilliers liked Sainte-Croix so much that he invited him to stay at his house in the Rue Neuve Saint-Paul in Paris. This was a mistake.

According to one account Mme de Brinvilliers was already dissatisfied with her husband as he had been unfaithful to her and thus proved highly susceptible to Sainte-Croix’s “artful and insinuating manners”. Before long Sainte-Croix’s “assiduities towards the husband were transferred to the lady”.

*Her discontent with M. de Brinvilliers reinforced the attractions of her admirer, ensuring that Sainte-Croix “did not sigh for long”.⁹ ~
Somerset^[504]*

Later, under torture, Madame de Brinvilliers stated her first sexual experience was at 7 and that she had frequently committed both incest and adultery beyond that.

Although a confession under torture is far from reliable, such a statement is sadly plausible for Catholic Aristocracy anywhere or at any time (and, in fairness, *any* Aristocracy though Rome is the foundation of most all familial wealth).

The Madame's husband (doubtless focused on his own adulterous affairs) made no protest but her father and two brothers were thoroughly displeased by the scandal.

Antoine d'Aubray used his influence to have Gaudin de Sainte-Croix arrested.

However, not only was Sainte-Croix released from the Royal prison (the Bastille) after only six weeks, while there, he met Egidio Exili who was reputed to know more about poisons than anyone else in the world.

Exili was, of course, Italian.

Italians were thought not only to be predisposed to employing insidious methods but were also regarded as experts on toxicology, a devastating combination in French eyes. ...

A tract issued shortly after Mme de Brinvilliers's trial likewise stressed that the Italians had an unrivalled mastery of poison and that "by dint of hard work and study they have composed such subtle and well-disguised types of poison that they baffle the skill and capacity of doctors. Some are slow ... others prompt and violent, but none leave the slightest trace that might reveal their presence."^[505], [\[ccclxxvi\]](#)

Damning to their innocence, after Gaudin de Sainte-Croix was released from the Bastille, he immediately took back up with the Marquise de Brinvilliers and he erected a laboratory at his home.

Somerset explains^[506] that alchemy was a common practice amongst European Elites with too much wealth and time on their hands. Often, they or "experts" they hired conducted experiments to find the "Philosopher's Stone" that would turn base metals into gold.

Suspicions were later voiced that Sainte-Croix's alchemical experiments had merely formed a cover for more sinister activities and that he was using his knowledge of Exili's "detestable secrets" to

perfect new varieties of poison. One person suggested that this had always been his ultimate goal and that, as far as Sainte-Croix was concerned, “the secret of the Philosopher’s Stone was poison”.¹⁵

During her “interrogation”, Marie de Brinvilliers also implicated the King’s Apothecary, a Swiss by the name of Christophe Glaser.

Glaser had gone to Florence on a trip financed by the King’s Superintendent of Finances, Nicolas Fouquet. In 1664, Fouquet was sent to prison for life, convicted of embezzlement and treason. He had started his Jesuit education at the tender age of 13 and had been installed by the Minister of State and Regent for young Louis XIV, Roman Catholic Cardinal Jules Mazarin (an Italian born “Giulio Raimondo Mazzarino”).

Fouquet had designs on taking over from Mazarin as Minister of State but Louis had designs of his own. Being King wasn’t enough. He wished to micro-manage even minute affair of State so, along with Mazarin’s personal secretary, Jesuit-trained Jean-Baptiste Colbert, they conspired to frame Fouquet. This was likely done in close co-ordination with Rome as Fouquet was afterwards imprisoned in the Pinerolo fortress of Turin, Italy.

More on the “Sun King” and his Roman Catholic Cardinal Regent, shortly.

According to Marie de Brinvilliers, Glaser had been sent to Florence to learn about poisons but this was a scandal as well because Glaser was a respected “man of science”.

When all this emerged in the course of Mme de Brinvilliers’s final interrogations it caused terrible consternation. The seventeenth century was a time of phenomenal technological advance when educated people’s understanding of the world was undergoing profound modification. There had been significant discoveries in the fields of physics, mathematics, astronomy and medicine, and it therefore did not seem implausible that comparable advances had been made in toxicology. Understandably, therefore, the possibility that a brilliant and innovative man of science like Glaser might have been using his knowledge for perverted ends aroused intense disquiet. ^[507]

Many more “men of science” have shown themselves unscrupulous before and since, from climate expert Michael Mann fabricating his dreaded

“hockey stick” curve chart to prove the fallacy of “global warming” to the aforementioned Jesuit Pierre Teilhard de Chardin creating the Piltdown man hoax to aid Darwinian evolution.

In fact, there are many examples of fossil fakery, including the fly trapped in “amber” (“fossilized tree sap”) that was the inspiration for Jurassic Park’s “mosquito in amber”.

The Natural History Museum’s fly and joy (pun intended) was discovered to be a fake by entomology student Andrew Ross, who noted that the underside of the fly’s amber betrayed the unmistakable signs of having been cut by a jeweler.^[508] It wasn’t 38 million years old after all.

But whenever “science” is on the ropes for foisting frauds, the magic of Tinsel Town comes to the rescue. From dinosaurs to deep space, humanity gets its reality from movies.

Do you remember the first time you saw a dinosaur? The first time you see them, it’s like...a miracle. You read about them in books, you see the bones in museums but you don’t really believe it. They’re like myths. And then you see the first one alive. ~ actress Bryce Howard as “Claire Dearing”, “dinosaur-rights activist” [Jurassic World: Fallen Kingdom, 2018]



Richard Attenborough as John Hammond gazes at the “source for dinosaur DNA” he has had made into a cane. *Jurassic Park*, Universal Pictures (1993) [Fair Use]

In quick succession, Marie de Brinvilliers arranged for the poisoning of her father and two brothers. Her accomplice and lover, Gaudin Sainte-Croix, had consumed what was left of the family fortune. Sadly, for them, the deaths yielded little more.

When both brothers Antoine and François wasted away into painful deaths following father Antoine Dreux d’Aubray, all in 1670, suspicion was aroused.

A fourth family member had been targeted but the new scrutiny made the murder untenable.

Proving her pro-Roman bias, Somerset describes the sister thus:

Not content with having murdered her three closest male relatives, Mme de Brinvilliers next contemplated poisoning her sister. The latter

was a devout spinster who had displeased her by making large donations to various religious foundations, thus diminishing the wealth which Mme de Brinvilliers considered should be passed on intact to her children. ^[509]

Only one “religion” was organized for “charity” in 1670.

An autopsy was done on brother Antoine and the degraded state of his internal organs pointed towards poison.

A servant named La Chaussée had been hired by Marquise de Brinvilliers and Sainte-Croix to execute the poisoning. He fled but was captured and, according to Catholic French “justice” procedures, tortured into a confession.

Gaudin Sainte-Croix died in 1672 of, ostensibly, natural causes and Marie de Brinvilliers fled France.

Anne Somerset’s description of Marie de Brinvilliers’ life “on the lamb” and capture leave little to question about her biases as she paints the “devout spinster sister” as a paragon of virtue though we are left to assume what she was “devout” in. [emphasis added below] ^[510]

...even before La Chaussée had been brought to trial, attempts were made to lay hands on Mme de Brinvilliers. In the autumn of 1672 it emerged that she had fled to England and the French at once sought to extradite her.

*Permission for this was granted, but the English declined to arrest the fugitive themselves, and the resultant delays gave Mme de Brinvilliers time to escape to the Continent. **During La Chaussée’s trial she was pronounced in contempt after ignoring a summons to appear in court and for this the judges sentenced her to be beheaded.** For several years, however, Mme de Brinvilliers remained beyond the reach of justice as she travelled war-torn Europe, never resting long in one place and eking out a penurious and wretched existence.*

Ironically, her main means of subsistence was a small allowance sent to her by the devout sister whom she had once plotted to kill. In August

1675 the sister died of natural causes, leaving Mme de Brinvilliers in a more precarious condition than ever.

Then, in the spring of 1676, Mme de Brinvilliers made the colossal blunder of renting a room in a convent in Liège. Liège at the time was an independent city state but it had become embroiled in the war between France and Holland, and a year earlier French troops had occupied its citadel. When her presence there became known the French applied to the city authorities for permission to arrest her and this was granted. On 25 March she was seized and taken to the citadel. The news was at once relayed to a delighted Louis XIV, who had shown a keen interest in her case and taken it “very much to heart that Mme de Brinvilliers does not escape justice”.⁴²

Sun King Pin

As noted earlier, “former Protestant” Henry of Navarre married Marie de ‘Medici Valois. They produced a son who would rule France as “Louis XIII”.

Needing to preserve the “Divine Right” to rule over their subjects, Louis XIII married Ana María Mauricia whose father was Felipe III of Spain and whose mother, Margaret of Austria, was a Habsburg. It was all the same, however, because Austria, Spain, France and every other major power in Europe were all dominated by Roman Catholicism, including the “nobility”.

In 1638, they had Louis Dieudonné, who would go on to become Louis XIV, King of France. [\[ccclxxvii\]](#)

One thing Royal “Divine Right” inbreeding did cause was mistrust. Although Austria, Spain and France were all Catholic, each was ruled by families filled with the lust to forever seek more power and more land.

Because of Ana María’s Habsburg lineage, Louis did not trust her to rule as Regent and he became ill when Louis XIV was only 5. Instead, a “Regency Council” was formed, rather than putting the power into the hands of just one individual.

But after Louis XIII’s death, Queen Anne had his will annulled by the *Parlement de Paris* which was ruled by Catholic clergy. She then made an

Italian Roman Catholic Cardinal, Regent of France.

Not surprisingly, Giulio Raimondo Mazzarino (Jules Cardinal Mazarin^[ccclxxviii]), maintained a vehement hatred of all non-Catholics, especially Protestants (Christians).

The Pope [Maffeo Barberini, “Pope Urban VIII”] sent Mazarin to Paris at the beginning of 1631 to work out the final details of the agreement. He returned to France again from April to July 1632. He had his first interview with Louis XIII and with the Queen, Anne of Austria, in May 1632. He tried to persuade Louis XIII to send a military expedition to capture Geneva, the fortress of the Protestant movement, but the King, who had good relations with the Swiss cantons, rejected the idea. ~ Wikipedia^[511]

The drive to crush Protestantism via the “Thirty Years War” ended in 1648 which granted Sweden and the Netherlands generous concessions and weakened the Habsburg Empire.

The War had considerably drained the French treasury and the Elite did what they usually do in such situations: passed the burden on to the commoners with increased taxation.

More specifically, it was the Italian Catholic clergyman ruling France, Giulio Mazzarino (Jules Cardinal Mazarin), who raised crushing taxes upon the French. However, the policies were initiated by his Minister of State predecessor, Armand Jean du Plessis, Duke of Richelieu, who was also a Roman Catholic Cardinal.

This caused several uprisings to take place and considerable unrest in Parliament. They have become known as *Le Fronde* — named after the slingshots peasants used to break the windows on the houses of their Lords and Ladies. When Louis XIV was only 8, he was forced to flee Paris. It left a hatred for the “unwashed masses” that would mark the “Sun King’s” rule.

At sixteen, Louis was considered competent to rule the nation of France (thanks to his Royal lineage) and he was crowned at Notre Dame Cathedral (named after the Virgin Mary), in Reims; a city dominated by the *Collège des Jésuites de Reims*, the Jesuit university there.

The English College at Reims would be the location from which the cutting edge of the Roman Counter-Reformation would translate the Latin Vulgate into English.

Purposeful inaccuracies were written into the text to bolster unbiblical Roman doctrines.

For instance, in Matthew 6:11, Jesus teaches His disciples to pray, “Give us, this day, our daily bread.” The Douay-Rheims translates it “Give us, this day, our supersubstantial bread,” to validate transubstantiation (a Catholic doctrine many a Protestant was burned alive for not avowing).

*In Titus 1:5, Paul instructs Titus to appoint **elders** πρεσβύτερος (“presbuteros”) in every city just as Titus was appointed by Paul. The Douay-Rheims translates them as “Priests” when Christ had already upgraded the Priesthood to **all** Believers via the Cross. [I Peter 2:9]*

*James 5:16 in the King James (based upon the **Textus Receptus**) states “Confess your **faults**” ἁμαρτία [“hamartia” — to miss the mark] “one to another”. The Douay-Rheims, along with many modern “Protestant” translations based upon the questionable **Codex Sinaiticus** (more later) translates it “Confess your **sins**...”*

Likewise, the King James translates Matthew 3:1-2 as:

In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the Kingdom of Heaven is at hand! [capitalization added]

While the Douay-Rheims renders it —

*And in those days cometh John the Baptist preaching in the desert of Judea. And saying: **Do penance**: for the kingdom of heaven is at hand. [emphasis added]*

But perhaps the most disturbing mistranslation is the one which supplants Jesus Christ as Messiah with the Semiramis / Isis cult of “Mary”, co-redemptrix.⁹⁴

In Genesis 3:15 the curse against the Serpent is simultaneously the first prophecy of a Divine Redeemer.

And I will put enmity between thee and the woman, and between thy seed and her Seed; [He] shall bruise thy head, and thou shalt bruise His Heel.

It is physically impossible for a woman to have “seed”, either in procreation or in lineage. This is carefully worded to imply the virgin birth of a Divine Savior (and the lower-case error in the King James has been corrected with appropriate capitalization).

The Douay-Rheims renders it —

*I will put enmities between thee and the woman, and thy seed and her seed: **she** shall crush thy head, and thou shalt lie in wait for **her** heel. [emphasis added]*

These purposeful mistranslations in the Douay-Rheims were engineered by the Jesuits.⁹⁵ In fact, the Douay-Rheims used to be disparagingly called the “Jesuit-Rheims”.

However, the role of Loyola’s Company in this translation has been erased from documentation. No modern accounting of the Douay-Rheims connects it to the Jesuit order. ~ [Secret History](#), Cirucci^[512]

Versailles

When Royals and Elites aren’t fomenting needless wars to satiate their greed or orgies to satiate their lust, they often while away their copious free time chasing and slaughtering inoffensive animals.

This was the case with Louis XIII, son of Henry of Navarre and Marie de Medici. “Good King” and “former Huguenot” Henry also enjoyed the “sport” of killing.

Of course anything as opulent and extravagant as the Palace of Versailles has an intimately Catholic history.

The site of the Palace was first occupied by a small village and church, surrounded by forests filled with abundant game. It was owned by the [Florentine banking] Gondi family and the priory^[ccclxxix] of Saint Julian. King Henry IV went hunting there in 1589, and returned in 1604 and 1609, staying in the village inn. His son, the future Louis XIII, came on his own hunting trip there in 1607. After he became King

in 1610, Louis XIII returned to the village, bought some land, and in 1623-24 built a modest two-story hunting lodge on the site of the current marble courtyard.^[4] He was staying there in November 1630 during the event known as the Day of the Dupes, when the enemies of the King's chief minister, Cardinal Richelieu, aided by the King's mother, Marie de' Medici, tried to take over the government. The King defeated the plot and sent his mother into exile.^[5]

After this event, Louis XIII decided to make his hunting lodge at Versailles into a château. The King purchased the surrounding territory from the Gondi family, and in 1631–1634 had the architect Philibert Le Roy replace the hunting lodge with a château of brick and stone with classical pilasters in the doric style and high slate-covered roofs, surrounding the courtyard of the original hunting lodge. The gardens and park were also enlarged, laid out by Jacques Boyceau and his nephew, Jacques de Menours (1591–1637), and reached essentially the size they have today.^{[a][4][6][7]} ~ Wikipedia^[513]

The “Day of the Dupes” is another typical chapter of in-fighting between Italian Catholics, French Catholics and their most hated or beloved clergy who were intimately involved in all aspects of their lives. ^[ccclxxx]

Day of the Dupes (in French: ***la journée des Dupes***) is the name given to a day in November 1630 on which the enemies of Cardinal Richelieu mistakenly believed that they had succeeded in persuading Louis XIII, King of France to dismiss Richelieu from power.^[1] The actual day is thought to have been on the 10th, 11th, or 12th of the month.

In November 1630, the political relations between the cardinal and the queen mother, the Italian-born Marie de' Medici, reached a crisis. In a stormy scene on 10 November, in the Luxembourg Palace, Marie de' Medici and the cardinal met in the king's presence. The queen mother demanded the cardinal's dismissal, declaring that the king had to choose between him and her.^[2]

No immediate decision came from this conference, but the king retired to his hunting lodge in Versailles. Richelieu seems to have believed that his political career was over, but the intercession of influential

friends saved the minister from impending disgrace. While the apartments of the Luxembourg Palace were thronged by the cardinal's enemies celebrating his fall, Richelieu followed the king to Versailles, where the monarch assured him of continued support. Marie eventually exiled herself to Compiègne.^[3]

The “Day of the Dupes,” as this event was called, marks the complete restoration of the cardinal to royal favor.^[4] ~ Wikipedia^[514]

Louis Number Fourteen decided to finish his father's “hunting lodge” in a manner that best benefitted France.





Wikimedia Commons “Vintage News” described the “daily routine” of the “Sun King” at Versailles.

Louis XIV was one of Europe’s longest ever reigning sovereigns, keeping his throne for an incredible 72 years. His reign is known as sort of a Golden Age in French history, admired for the dazzling royal court culture at Versailles, and the intellectual and scientific achievements that blossomed under his patronage. ^{[[ccclxxxi]]} Louis ruled over France at the peak of its powers, and is remembered as the country’s “Sun King”.

As the ruler of a great European power, Louis was constantly in the public eye, performing the role of glorious monarch throughout his day. He kept a rigorous schedule, and was always surrounded by members of the royal court.

Taking the sun as his emblem, he developed a complex system of court rules and ceremonies, placing himself at the center of France’s political world and reinforcing his absolute, divinely inspired power.

According to the website of the Palace of Versailles, the daily routine of Louis XIV began at 8:30am, when the First Valet of the Bedchamber came to rouse the king. This instigated the start of the “getting-up ceremony”, in which favored members of the court were invited into the king’s bedchamber to observe as he was washed, shaved, coiffed^[ccclxxxii] and dressed.

This getting-up ceremony occurred in two stages, with more and more people entering the chamber over the course of the morning. Once his ablutions were complete, the king would sit and eat his breakfast, watched by around 100 adoring male subjects.

At 10 am the king left his apartments and usually went to the royal chapel to attend a personal mass. The corridors of Versailles would be filled with hundreds of people anxious to catch a glimpse of the king as he processed ceremoniously from one part of the palace to another.^[515]

Louis commissioned a large number of busts and paintings of himself often as a Roman Emperor or the “Sun-god” Apollo, to be placed all around Versailles.

As has already been shown, the Catholic fixation with the sun is ancient and pagan, deriving from obscured metaphor of the sun as a symbol of Jesus Christ. [Genesis 1:3-5, Deuteronomy 4:19, Revelation 22:5]

The vestments of the Priest of Horus are covered with Crosses of equal limbs, thus +. The Cross is also the recognised sign of orthodox Buddhism. ...

These same shaped Crosses I have also observed in the Vatican Etruscan Museum, at Rome. They are on the breast of some large Etruscan male figures in paint, very pronounced, from mural decorations in ancient Etruscan tombs.

Similar also to these are Crosses on two figures (also on the breast) to be seen in the British Museum, in the great Egyptian Hall on the ground-floor, on the right, passing to the staircase. ... The Cross is the same shape as the above, of equal limbs.

There is a figure of the youthful Bacchus, taken from an ancient vase with which, antiquarians are familiar, holding a cup and a leafless branch — a figure of much beauty. The head-dress is a band ornamented with Crosses of the same form as above.

A portion of the band falls from the head, and with its fringe and single Cross, if lengthened, would form curiously enough, a complete Priest's stole.

A consecrated wafer marked with a Cross was also used in the rites of Bacchus. The Cross in a circle is supposed to indicate sun worship.
~ Brock^[516]

Gay Paris

Again, a well-researched pro-homosexual blog gives the seedy details of Versailles that are avoided by the “expert” sources.

Homosexuality and lesbianism is woven into the history of the Palace of Versailles and into the lives of its most famous residents. ...

Louis XIII became king of France at just nine years old. And from his teenage years he preferred the company of male courtiers to women.

Charles d'Albert, the young Duke of Luyens, was his particular favorite. While it's not certain the two had a sexual relationship, it is widely rumored.

We do know they shared another passion – hunting. Among the titles Louis granted Charles was Grand Falconer of France. Caring for the king's hunting birds was a great honor.

Luyens died of a fever while fighting Protestants in 1621.

But the king kept hunting. And in 1624, that was to change the shape of a small village 20kms southwest of Paris – Versailles.



Fictional character “Professor Charles Francis Xavier”, leader of the “X-Men” super heroes.
Marvel comics [FAIR USE].

Louis, then in his early 20s, decided to build his hunting lodge there.

In Louis son's reign, Versailles was to evolve from hunting lodge to palace. But falconry was never forgotten there. The palace's world famous Hall of Mirrors would host an annual ceremony when the king would receive his new falcons.

Louis started another fashion in 1624, donning a wig. By doing so, he set the style of European men wearing wigs for the best part of two centuries.

The king had married Anne of Austria, daughter of Philip III of Spain, aged just 14. Politics, not love, dictated the match, which cemented the political and military alliance between the Catholic countries of France and Spain.

Some claim the king and queen enjoyed a few years of marital happiness. But Louis was soon busy with his male courtiers again. ...

Meanwhile, Louis didn't follow the usual kingly fashion by having a mistress. That was so unusual that he earned the nickname "Louis the Chaste".

...the king started another relationship with François de Baradas. He was a handsome and athletic officer in Louis' household.

A contemporary writer said Louis "loved Baradas violently". He added that the king committed "a hundred filthy acts with him". ...

Next in line was a more sensible young man, Saint-Simon. He stayed in the king's favor for a decade and ended up a duke. But he became too close to the enemies of Cardinal Richelieu, the virtual co-ruler of France, who had him banished.

Then there was the good-looking and stylish Henri Coiffier de Ruzé, the Marquis of Cinq-Mars.

Louis was obsessed with him but the two regularly argued, causing him much unhappiness. The king even complained to Cardinal Richelieu that the fights were making him have sleepless nights. ...

[\[\[ccclxxxiii\]\]](#)

Louis suffered from ulcerated intestines, tuberculosis and generally weak health and died aged 41.

He left France much more firmly under the rule of the king rather than the nobles. And that was something his son and heir Louis XIV was to capitalise on.

But it was his other son, Philippe I, Duke of Orléans, who was to be the next great LGBTI^[ccclxxxiv] figure in the French court.

The next king, Louis XIV created a new vision of monarchy, with Versailles at its heart.

He poured a fortune into large scale expansion of Versailles, swamping his father's hunting lodge. What is more, he positioned himself as the Sun King. Even today, symbols of him depicted as the sun, with light shining from him, can be seen throughout Versailles.

And he put the palace to a new use. Louis XIV ordered his troublesome nobles to spend a large amount of time there. It took them away from their own lands and personal power base.

Although ambitious nobles gained from having better access to the king, it wasn't all luxury. The palace became so crowded that some had to make do with just a few small rooms.

Louis' brother, Philippe, was at the center of life in this gilded cage.

The king's brother had been noted as intelligent and attractive from childhood. One duchess called him the "prettiest child in the world".

He was also unashamedly effeminate.

His mother, Queen Anne, called him "my little girl" and encouraged him to dress in feminine clothing.^[ccclxxxv]

Philippe adopted this as his style and in adulthood would attend balls and parties in female clothes, for example as a shepherdess. ...

Louis' second wife Madame Maintenon once complained to him about the rampant homosexuality at the court. She warned him that if he did not stamp it out, God would punish France.

Louis XIV ... replied with ... : "Should I start with my own brother?"

In fact, it could have helped Louis XIV. If Philippe didn't particularly want to marry and have children, he was less of a threat to the king's own dynastic plans.

Philippe was around 18 when he found his first young lover. Philippe Jules Mancini, the Duke of Nevers, was the son of Cardinal Mazarin, King Louis' chief minister. He was around Philippe's age.

In some accounts, Mazarin even encouraged Mancini to sleep with Philippe – believing a homosexual prince was less of a threat to the king.

The Catholic Church may technically disapprove of homosexuality, but not when they can use it to exercise power and influence. [\[517\]](#)

This is a fascinating admonition because “user-edited” Wikipedia claims redundantly that Mazarin had no children and Philippe Jules Mancini was his “nephew”.

As shocking as the idea is (especially coming from a so-called “man of the cloth”), parents encouraging their children to indulge in sexual depravity so that they might gain from it, is sickeningly common.

Investigative journalist Sherman Skolnick states that Yale Skull and Bones '48 President George Herbert Walker Bush (named after banker George Herbert Walker, educated by the Jesuits at Stonyhurst boarding school in England) encouraged his son, Yale Skull and Bones '68 President George Walker Bush to have a homosexual relationship with his Yale Skull and Bones classmate, Victor Ashe. [\[518\]](#) Ashe was the longest-serving Mayor of Knoxville, Tennessee when his classmate and partner made him the United States Ambassador to Roman Catholic Poland: a post he was obviously and eminently qualified for.

Reid-Smith of the “Gay Star News” continues:

Of course, the word “gay” was not used then. Even the word “homosexual” wouldn't exist until 1860s, about 200 years later. In the bigoted language of the time, the French called homosexuality “The Italian Vice”.

... His position gave [Philippe] license to be himself. But by doing that, he provided a human shield to other gay and bi men who grouped themselves around him.

For others outside his protection, the law was cruel and the Catholic persecution of homosexuals lacked any Christian compassion.

In fact, Louis XIV allowed the laws to become harsher under his reign. Gay and bi men were burnt to death at the stake in France.

And the king himself reacted brutally when his own son got caught up in [a future] scandal at Versailles. [\[519\]](#)

This is ironic as so many Catholic clergy (then and now) are, themselves, homosexuals and most of them “practicing”. They cover for, and think to compensate for their vice by vehemently persecuting other homosexuals.

However, the modern trend in Catholicism is to follow an openly far-Left agenda of welcoming all forms of sexual deviancy.

In 2014, the Archbishop of New York, Timothy Cardinal Dolan, began welcoming homosexual activists into the St. Patrick’s Day Parade (of which Dolan was Grand Marshall), much to the anger of traditional Catholics.

New York Cardinal Timothy Dolan led Manhattan’s St. Patrick’s Day parade on Tuesday as grand marshal, despite backlash from faithful Catholics unhappy with the organizers’ decision to allow an openly homosexual activist group to march in the event.

“I’m as radiant as the sun, so thanks be to God for the honor and the joy,” said Cardinal Dolan on Tuesday morning, as he led 250,000 marchers down Fifth Avenue – including a delegation from “Out @ NBC Universal,” a group of gay activists who work for NBC, the network that televises the parade.

Catholic commentator Michael Voris and his team from ChurchMilitant.TV were present at the parade and were able to question Dolan on his decision during a press scrum. “Your Eminence, do you have anything to say to the loyal Catholics who find what you’re doing here a great scandal to the faith?” Voris asked.

“No, come on in. We’d love to have you,” Dolan replied.

Voris reports that he and his cameraman were then removed from the press scrum, providing video of an official telling them to leave, and then calling police over to escort them out of the area.

Both the parade's organizers and Cardinal Dolan drew criticism from faithful Catholics last year by approving Out@NBC Universal's request to march in this year's parade, under a banner that makes reference to their homosexuality. The controversial decision prompted the Catholic League and at least one Catholic school to pull out of the parade, while nearly 5,000 people signed a petition urging Cardinal Dolan to withdraw from the event as a show of support for Catholic teaching forbidding homosexual behavior. ~ Life Site News^[520]

Finishing with the Gay Star News:

The teenage Louis, Count of Vermandois, was the son of Louis XIV and his mistress, Louise de La Vallière. This is the same mistress who had enjoyed an affair with the bisexual soldier, Armand de Gramont.

And another figure returns to the stage at this point too – the Chevalier de Lorraine, the love of Prince Philippe's life.

The Chevalier allegedly lured the young Count of Vermandois into a brotherhood dedicated to the Italian Vice – homosexuality. They called themselves “brothers” of a “holy fraternity” and ranked themselves as “grand priors” and “novices”.^[ccclxxxvi]

The Count of Bussy-Rabutin reveals that they signed up to a constitution forbidding sex with women. ... Apparently the “brothers” enthusiastically embraced these rules.

But the Sun King Louis XIV was angry when he learned about the brotherhood. He had turned a blind eye to his own brother's sex life. However the inclusion of his illegitimate son, the young Louis, and his cousin, the Prince of Conti, tipped him over the edge...

When the brotherhood was discovered in 1682, Louis XIV insisted that he would watch as Vermandois was beaten in punishment. He then ordered that the young Louis should marry as quickly as possible. And the king punished The Chevalier by sending him into exile again. ...

When Louis XIV himself died in 1715, his son, yet another Louis, was only five years old. So, while the boy became King Louis XV, he needed a regent to rule for him.

The regent was Philippe II, Duke of Orleans. He was the son of the Philippe of Orleans who had been the great queer figure at Versailles during the last reign.

There were rumors that multiple groups of nobles set up “fraternities” of people having gay sex during this regency.

... the most famous example came on an April night in 1722. A group of 17 young noblemen met in the gardens of the Tuileries Palace in Paris. ...they had sex under the windows of the apartments of the 12-year-old King Louis XV.^[521]

The Secret Treaty Of Dover

In spite of (or, perhaps, because of) the vices of his Court, the Sun King was a hyper-devout Roman Catholic. With Louis the “Opus Dei Effect” was in full-court swing: indulge the flesh then do copious penance was the formula then and still is amongst Catholic Elites.

Although Luther’s Protest was received with both great joy at the return of Biblical Christianity and rage at the realization of Rome’s crimes throughout Europe, the “1%” in power knew that their control over the populace was maintained through Catholicism.

Holland (The Netherlands) and Scandinavia (Denmark, Norway, Sweden, Finland and Iceland) took to heart Luther’s teachings whilst Henry VIII’s “Anglican Church” allowed the same in England.

The most powerful of those nations (and, therefore, the more dangerous) was England.

Although the surge of Protestantism in Britain was short-lived, the Papacy never slept as long as the English sovereign wasn’t completely in Rome’s back pocket.

As was previously mentioned, England’s greatest Protestant leaders were young Edward VI and Puritan Oliver Cromwell.

Edward was too passionate a Christian to be allowed to reach adulthood and was murdered by Rome as a teen, although the assassins got to Cromwell only after he won the English Civil War against the Papal tyranny of Charles I.

Lord Protector

Out of the Protestant Reformation grew hearty sects like the Puritans. They were hard-working, disciplined souls who did their best to live Christian virtue.

Such a man was Oliver Cromwell.

When war broke out, Cromwell's disciplined, religious mind made him a natural leader and excellent field tactician much as it did Pennsylvania Quaker Dick Winters in WWII, whose exploits were immortalized in the HBO series "Band of Brothers".⁴⁷⁷

It was Cromwell's leadership that thwarted the Roman insurgency.

At the battles of Naseby and Langport in June and July 1645, the first showing of the Parliamentary New Model Army under Thomas Fairfax and Oliver Cromwell, the Royalists suffered major losses.

Charles I's surrender in May 1646 concluded the first phase of the civil war, though he rejected all proposals intended to bring a peace. However, he did reach a secret agreement with the Scots regarding Presbyterianism in England, which incensed the English Parliament.

The Civil War reached the end of its next phase with Charles's trial and execution in January 1649. ... ~ The British Library Board⁴⁷⁸

Edith Starr Miller, the Lady Queensborough, also credits Cromwell with putting the Jesuits into dire straits.

The Jesuit power, much weakened in England by ... the advent of Cromwell, persisted nevertheless in its efforts to recapture its former status in that land. During the reign of James II, it schemed and intrigued incessantly through its representatives

Father St. Germain² and his successor Father Columbière.³ After the enactment of the limitation of the English throne to Protestant succession the Jesuit diplomatists were hard put. ~ Miller⁴⁷⁹

On January 20th, 1649, Charles I was executed for treason.

A series of feckless Parliaments were raised and dissolved and Oliver Cromwell was the only man with strength to rule yet the restraint not become an autocrat. Cromwell held the title of “Lord Protector” and when he was offered the crown in 1657 he refused in fury. Why had they cut the head off of one king only to raise up another?

While Cromwell reigned, England was free.

But less than a decade from the death of England’s traitor sovereign, Oliver Cromwell’s daughter, Elizabeth, fell ill. A doctor was sent to her but she died despite his care.

Shortly thereafter, Cromwell started to suffer from what some have called “malaria” and the same doctor attended him. He died on September 3rd, 1658 at only 59 years old, the anniversary of his two greatest victories at Dunbar and Worcester.

Accounts of his death have caused experts to now question if he was poisoned.⁴⁸⁰

*In an entry for the **Journal of the Royal College of Physicians of London**, Dr. Leonard Jan Bruce-Chwatt, an expert in malaria⁴⁸¹, uncovered Cromwell’s healer as his killer — George Bate, physician to secret Catholic Charles I and a Royalist.⁴⁸²*

Shortly after Cromwell’s death, Charles II was rushed back from exile in Scotland and reinstituted as the monarch of England. On his deathbed, he converted to Roman Catholicism.⁴⁸³ ~ [Illuminati Unmasked](#), Cirucci Charles II was Catholic long before his deathbed. The Sun King saw to that.

Three hundred and fifty years after the espionage^[ccclxxxvii] took place, even highly-biased sources like “user-edited” Wikipedia acknowledge the shocking truth.

The re-insertion of a King into England made subversion of that authority far easier than having to recruit key members of Parliament or Congress (though Rome has been completely victorious there, as well).

It immediately precipitated the betrayal of England's Protestant ally, Holland.

*The **Treaty of Dover**, also known as the **Secret Treaty of Dover**, was a treaty between England and France signed at Dover on 1 June^[1] 1670. It required that Charles II of England would convert to the Roman Catholic Church and assist Louis XIV with 60 warships to help and 4000 soldiers in France's war of conquest against the Dutch Republic. In exchange, Charles would secretly receive a yearly pension of £230,000, as well as an extra sum of money when Charles informed the English people of his conversion, and France would send 6,000 French troops if there was ever a rebellion against Charles in England. The secret treaty was signed by Arlington, Arundell, Clifford and Bellings for England and Colbert de Croissy for France. Both kings exchanged letters of ratification and kept secret the existence of the treaty.^[2] A public treaty of Dover was also negotiated, but it was a fake designed for propaganda and to hide the religious dimension of the secret treaty. The Third Anglo-Dutch War was a direct consequence of this treaty.^[3] The actual treaty was published by historians a century later.^[522]*

Louis waged endless and relentless wars to expand his territory, seeking to secure key cities on his borders such as Luxembourg, Casale, and Strasbourg.

But it was his persecution of Christians that truly obsessed him, as a "loyal son of the Church".

Father Nicolaus Copernicus had taught that "all revolved around the sun", so also all should revolve around King Louis and his Catholicism: *cuius regio, eius religio* (whose realm, his religion).

The Edict of Nantes, which had been granted by "former" Protestant Henry IV of Navarre needed to go. It provided religious freedom to French Christians that Louis found quite offensive.

Having a high Roman Catholic clergyman as Minister of State made this easy for Louis. Jules Cardinal Mazarin had already empowered a Royal Commission to review the status of Huguenots in France, to exclude them from public office and begin closing down their places of worship.

The Sun King took these restrictions much further.

Nantes was revoked under the Edict of Fontainebleau in 1685.

Louis closed all Protestant schools and churches, forbade Catholics from marrying Protestants, and when pastors and preachers took to the streets instead, they were arrested and sometimes tortured and killed.

The Catholic clergy that populated the Sun King's Court were deeply pleased.

In fact, the King's Confessor was a Jesuit Priest named François de la Chaise.

Rather than stand down his bloated army, Louis wished to keep it active and found a unique solution: forcing Christian homes to quarter his soldiers.

The policy was known as *Dragonnades*, and the most brutal or criminal of soldiery were prized for the duty. They frequently raped and violated wives, daughters, even sons and servants.

Huguenots attempted to flee France to more hospitable nations like England, Switzerland and Holland as well as untamed colonies but Louis forbade them from leaving. They would be tortured and abused into Catholicism and many were forcibly baptized and cataloged into Church rolls: *aut Mass aut mortem* (Latin for "be at Mass or be dead").

Louis' clergy boosted his ego by telling him that he had whittled the Christian population from 900,000 in France to 1,500 or 1,000.

Many Protestants were able to escape France and the nation paid a high price in the loss of skill, intellect and creativity.

One of the excuses for the persecution was disloyalty to the Crown but the effect upon the military soon showed this to be a falsification as the army lost 500 officers, 8,000 sailors and 10,000 soldiers due the Huguenot exodus.

The smallest number — the officers — was perhaps the most telling as many were landed Aristocrats with little reason not to be Catholic other than sincere dedication to the Christian Faith.

They brought their skill and experience to the enemies of France and they did much damage fighting for nations like England.

Duke Friedrich Hermann von Schönberg was perhaps the most important defection. Schönberg had led his French troops with distinction and had earned the title “Marshal”.

With the assassination of Oliver Cromwell, his son Richard became Lord Protector of England but Richard lacked his father’s charisma and leadership.

Key members of Parliament turned Royalist and Richard Cromwell was forced to step down after less than a year in 1659.

The son of Charles I, Charles II (of course), was welcomed back to rule in England.

Charles and his brother James were living in exile in Catholic France although Charles later moved on to Spain for political expediency.

Charles died in 1685 by what may have been a stroke. Having no legitimate heirs, James II was put on the throne.

Although Charles had played at being Protestant, James had openly converted in France and his rule brought alarm to both loyal Ministers of Parliament and the citizenry.

Like Louis, James attempted to keep an active standing army but this was unacceptable to common Englishmen. When James encouraged Catholics to become officers without an oath of loyalty, many knew conflict was inevitable.

It was soon learned that James had a Jesuit confessor, Baronet Edward Petre, guiding his every move back towards Rome. For the first time since the reign of Bloody Mary, the Papal Nuncio, Ferdinando d’Adda, was welcomed at Court.

James continued to push his “Royal prerogative”, also known as “dispensing power” to expand the influence of Catholics in England. In 1687 he issued the aptly-named Declaration of Indulgence which allowed Catholics to openly dissent from government policy. He then required his edict to be read in the Protestant Churches.

James II injected Catholic teachers into Oxford, Christ Church and University College where they usurped power. When the Protestant President of Magdalen College died, James forced secret Catholic Anthony Farmer into the position, though he was completely unqualified and it should have been up to the Board of Regents to promote a qualified, on-campus educator to the position.

In 1886, Lord Robert Montagu, Prime Minister Benjamin Disraeli’s Vice-President of the Committee on Education and a member of Queen Victoria’s Privy Council, went even further, as he described James’ role in the Vatican’s usurpation of all Ireland.

*Mr. [William Ewart] Gladstone [Prime Minister of Britain from 1892-1894] has been realizing the policy of [Richard Talbot, 1st Earl of] Tyrconnel, in Ireland. It was the old policy of the Jesuit party, which Tyrconnel carried out. Tyrconnel was Lord Lieutenant of Ireland, under King James II. His nick-name was “Lying Dick Talbot” (Macaulay: **Hist. II.**, p. 144). He “swore savagely at the Act of Settlement^{[[ccclxxxviii](#)]}”, and called the English interest a foul thing, a roguish thing, and a “damned thing,” while he “at first pretended to be convinced that the distribution of property could not, after the lapse of so many years, be altered.”*

Gradually, however, he took another tone, and tried to persuade the Council to deprive the English Protestant landowners of their property, and place it again in Catholic hands.

In making a progress through Ireland, he found to his surprise, that the Roman Catholic secular Priests “exhorted their congregations to withhold from him all marks of honour.”

But the Irish peasantry followed the lead of the Jesuits, and crypto-Jesuits, and the Regular Priests of the other Orders, and “sang Erse

songs in praise of Tyrconnel, who would, they doubted not, soon reappear to complete the humiliation of their English oppressors.”^[523]

In 1886, Lord Montagu used the term “Crypto-Jesuit” to describe incognito ordained Jesuits fulfilling their “Blood Oath” by infiltrating countless governments and organizations for espionage and destruction.

Today, that term has been mutated by those same Jesuits to blame Jews, instead. It is simultaneously cunning and ridiculous as anyone can be (and is) called a “Crypto-Jew” without cause or proof, simply to distract from the machinations of the Company.

Montagu described the same infiltration we experience today, though not just in government, but “law enforcement” and critical infrastructure as well.

The base of operations for the effort to control England was across the Channel in Roman Catholic France, the home of the Sun King.

Another historian, Armand Carrel, wrote, in 1827, a book on “the Counter-Revolution in England.” It was translated into English, and published by Bogue in 1846.

Carrel traces the action of Tyrconnel directly to the Jesuits; and he wrote with the papers of the French Foreign Office at his command.

To the Jesuits he ascribes great power, during the reign of James II., because James “never ceased to conspire with them. The orders which he dictated to the Council, were those which the directors of his conscience had previously sanctioned; these were the true Ministers, who had practical cognisance of all public affairs, through the obscure medium of their police, which everywhere superintended and influenced the authorities, high and low.”

There was, in fact, “a secret Government,” which overrode the real Government of the country.

Even the Courts of Justice were prostituted, and made mere engines of the well-known revenge and spite of the Jesuits against all those who had thwarted their projects, or passed censures on their acts.^[524]

The warping of justice in the West through a Jesuitical application of “law” is so overwhelming it has sprouted its own subculture which Rome also feeds and twists to a destructive extreme with movies such as “Dirty Harry”, “Death Wish”, and “Falling Down”.

In each case, the “hero” (or “anti-hero”) is never truly righteous and never wins his fight against corruption. Instead, they self-destruct or barely escape the clutches of the Machine.

Montagu notes with sour surprise how the power of the Jesuits was as strong in his century as one and two before.

We can say the same, today.

Montagu then discloses an accusation erased by history: England’s Catholic King James II was an ordained Jesuit.

Such a state of things might, in one respect, be more easily brought about in those days than in these. For (as we learn from certain letters, from the Jesuits at Liege to the Jesuits at Fribourg, which had been intercepted in Holland, and sent over to England) James II. had been “received” as a member of the Society of Jesus, and had vowed that the interests of the society should be his one end and aim; and that he would complete the conversion of the three kingdoms, or else earn a blessed martyrdom in the attempt.

Nor was it necessary for him to go abroad every Easter, to make his confession and obtain advice from his Jesuit superiors; for Jesuits and crypto-Jesuits in plenty had been placed about him; and he had a Jesuit confessor and “Spiritual Director.”^[525]

That was Father Edward Petre (1631 – 1699), the Knighted and landed Baronet of Cranham. James was so bold a Catholic upon the Throne of England that he flaunted Petre’s position and made him publicly his “advisor” by placing him upon the Royal “Privy Council”.

Petre was also the Vice Provincial of his Order in England.^[ccclxxxix]

In 1686 and 1687, Lord Tyrconnel pushed forward, with all the energy of his character, that part of the Jesuits’ plan which consisted in turning Ireland into one vast camp.^[526]

How thoroughly have the Jesuits succeeded for Rome!

It was done with the usual tyranny of the iron fist.

He took the ancient charters from the towns, so that there might be no law in Ireland but such as he approved; he put an end to the Corporate bodies, and dismissed all the Protestants who had been employed under the Duke of Ormond, or the Earl of Clarendon.

By various acts of cruelty, he managed to worry out and extirpate the Protestant landlords, so that he might have at his command a Catholic Ireland to assist King James, if a struggle should ensue between the Catholic throne and Protestant England (Armand Carrel, p. 233).^[527]

Although James' first wife, Anne Hyde, was a converted Roman Catholic, their two surviving daughters (other children died in infancy), Mary and Anne, were raised Protestant.

This posed a problem for Rome so James moved to pass the Crown to the Sun King of Catholic France.

In 1687, King James (Macaulay, II., p. 306) entertained, the intention of leaving his crown at the disposal of Louis, the King of France — that Louis XIV. who had a Jesuit confessor [François de la Chaise], and was a willing tool of the Jesuits; that Louis who could not be got to listen to any complaints from the other side, “because he had so much of (Pere) Coton in his ears.”

The original paper, according to Lord Macaulay, exists in the archives of France and Holland...

This paper was “handed about from “Jesuit to Jesuit, and from courtier to courtier, till some eminent Roman Catholics, in whom bigotry had not extinguished patriotism, furnished the Dutch ambassador with a copy.”^[528]

But the plan to bracket England between Catholic France and a Catholic Ireland was hatched and fomented across several centuries.

In the meantime “Tyrconnel had, with his master's approbation, made arrangements for separating Ireland from the Empire (an aggravated

Home Rule), and for placing her under the protection of Louis, as soon as the Crown should devolve on a Protestant Sovereign.” ...

Tyrconnel proposed it in 1687; and Gladstone realized the scheme in 1881. [\[529\]](#)

The methodology of control is exactly as that being used today: positions of critical power are held by open, hyper-devout Catholics (usually Jesuit-trained).

Others are held by dupes, puppets and pawns who are either bribed or blackmailed into loyalty.

We must not suppose that the persons to whom James confided political places, or high posts in the army, were all Roman Catholics...

There were some who, while Romanists at heart, would have indignantly denied that they were Papists; and who would have betrayed their true character to the vigilant, who observed that they let a Popish conspirator escape at a critical moment, when they might have brought him to justice; or perceived that they conducted a cause in the law courts in such a way that justice should be wrested, in order to give vast riches to some adherent of the Roman Catholic cause.

Nor was it always advantageous to James to appoint Roman Catholics, whenever he could obtain professing Protestants whom he could manipulate and get to “roll the log” for the Papists.

He replaced the Duke of Ormond [James Butler] by the Earl of Clarendon [Henry Hyde, the brother of James’ first wife, Anne Hyde] in the Lord Lieutenancy of Ireland.

“He did not, however, confide his projects to Clarendon; he rather, indeed, made use of him to conceal them; for the attachment of the Earl of Clarendon to the Anglican religion being well known, his nomination would reassure the Protestants of Ireland; and it was important that their suspicions should not as yet be aroused.”

“The person entrusted with the preparation of the Popish revolution in Ireland, and with organizing the troops who might come when the

proper time arrived, was a Popish officer named Talbot, created Earl of Tyrconnel by the King.”

He was the Parnell of that day!^{[\[cccxc\]](#)}

May we, in this day, have our eyes opened and our energies aroused after the example of our forefathers two centuries ago!

The history of that day is repeating itself so exactly in this day that we must be crass indeed if we do not understand the recondite meaning of events; and then but a little energy will be required to speak out what we see; and that will suffice to stop the Jesuit schemes for the present.

^{[\[530\]](#)}

Sadly, Lord Montagu’s warnings were left unheeded.

Montagu describes the false Hegelian dichotomy of 19th century English Whig vs. Tory politics as one could precisely describe them today in “Republican vs. Democrat” America where (in 2015) Jesuit-trained House Speaker John Boehner worked hand-in-hand with Jesuit-mentored Democrat leader Nancy Pelosi to provide Jesuit Jorge Mario Bergoglio with the first-ever address of a Pope to the combined government of the United States in September of that year.

In reading Armand Carrel’s book we turn back frequently to the title-page, to assure ourselves that we are not perusing contemporary history.^{[\[cccxi\]](#)}

“To obtain or to retain certain employments, it was necessary to be of the same religion with the King.”

A famous crypto-Jesuit used to say to me, even in the days of the Protestant Lord [Henry John Temple, 3rd Viscount of] Palmerston, that there were two sides in the House; but that the division was not between Whig and Tory, Radical and Conservative, or any other political parties.

Then, he added, “rest assured that no one ever gets on in the House except either by Palmerston or by me.”^{[\[531\]](#)}

Montagu confirms in 1886 what we know today: that agents of the Papacy disguise themselves in many forms from atheist to humanist to even

Muslim.

Many promote themselves as “Protestant” but are beholden to the Luciferian doctrines of Freemasonry.

In Montagu’s example, one such Freemasonic “Protestant” was simultaneously a Knight of Malta.

There are even those in England who consent to work in the Romanist cause at the bidding of their superiors, and yet profess to be Mahommedans.

An earl said to me the other day: “Be an Atheist, be a Freethinker, be a Mahommedan, be anything you like, but do not belong to the Church of England.”

He had just told me of one, who is extremely high in the land, who poses as a Protestant and as one of the chiefs of the Freemasons, and yet had received a dispensation from the Pope to remain so, even after having been received with great though secret pomp into the Roman Catholic society of the Knights of Malta!^[532]

Even at the time of Montagu’s writing, Rome was in complete control of England as she is everywhere else, today, especially in the United States.

The insurgency was conducted and is maintained through the infrastructure of “education”.

“In order to secure the rising generation, it was necessary to have the direction of education.”

“Not content with having founded colleges where the Catholic youth might be brought up secure from Protestant seductions, they determined to invade the Universities themselves”; and so they obtained the election, to fellowships of the colleges, of persons who would be content to work in their interest.

The letters from the Jesuits of Liege exulted over the prosperous state of the Romanist religion in England, and explained all that the Society was doing to remove education out of the hands of heretics; they continued in these words: “We have got chairs of humanity at Lincoln,

Norwich, and York; and at Worcester, a public chapel under the protection of the soldiery.”

“Our brethren are about to purchase some houses at Wigan, in Lancashire.”

“Our interests are advancing most powerfully.”

“Fathers of our Order preach before the Royal Family, and in the principal churches.”

These letters also announced the future elevation of Father Petre, the Jesuit, to the dignity of Cardinal; and the placing of Father [John] Warner, the Jesuit rector of St. Omer, about the King, as his confessor and spiritual director.

Father Petre was also sworn of the King’s Privy Council, and Monsignor [Ferdinando] d’Adda [an Italian from Milan] was publicly received as Papal Nuncio at Windsor, just as Cardinal [Henry Edward] Manning was, last year, received at Marlborough House to the Prince’s garden-party, at which the Queen was present. ^[533]

In April 1688, James ordered the Declaration of Indulgence re-read in English churches. When clergy petitioned the King to reconsider, led by Archbishop of Canterbury William Sancroft, James had them all arrested for sedition (against Rome).

Finally, James began using bribery and the altering of election districts (“gerrymandering”) to pack Parliament with Catholics.

When his devout Italian Roman Catholic wife Mary gave birth to a son, threatening another generation of his policies, English Protestants rebelled. They invited Dutch Protestant William of Orange to oust James and rule in England. Making this even more appealing was that William (“Willem III”) was married to James’ daughter Mary, who had been raised Protestant.

William arrived in June of 1688 and, although James had superior numbers, he did not have the temperament and leadership to oppose the stronger William. He threw his Royal seal in the Thames and fled to France.

It was Dutch Protestant William of Orange who accepted German Protestant defector Marshal Frederick von Schönberg into the service of

England's Protestant military.

Louis was counting on Catholics in England rising up and causing civil war at Willem's appearance but a revolt did not happen.

By 1693, Louis's massive army was stretched thin and a famine choked their supplies.

France was devastated, perhaps losing as many as one million lives.

Louis was forced to reign in his aspirations.

At the turn of the century into 1700, Carlos II died in Spain without a legitimate male heir. The resulting convolutions of Royal in-breeding precipitated a war as Louis' grandson Philippe, duc d'Anjou was one of the claimants.

The rest of Europe was so concerned with the creation of a Franco-Spanish super-state that Holy Roman (Catholic) Emperor Leopold I allied himself with Protestant William (Willem) III of England who also represented Holland as William of Orange.

The war would rage on through to the death of William and the terminal illness of Louis. Philippe did go on to become King of Spain but only by relinquishing his claim to the Throne of France. That went to Louis of Bourbon, offspring of Louis, duc d'Burgundy and Marie Adélaïde of Savoy. He ruled as Louis XV.

On September 1st, 1715, the sun set on the Sun King as a result of a host of ailments which included gout, boils and diabetes.

Retour à l’Affaire des Poisons (Back to the Affair of the Poisons)

We return to the plight, twenty-five years earlier, of Madame Marie-Madeleine-Marguerite d'Aubray, the Marquise de Brinvilliers, and the retelling of it by subtly-slanted Lady Anne Somerset. [\[cccxcii\]](#)

When her room at the convent was searched a document was found headed “My Confession”. Unlike that written by Sainte-Croix, the paper was carefully preserved by her captors who saw that, provided it could be used in evidence against her, it contained extraordinarily damaging admissions. Most important, she acknowledged in it that she

had poisoned her father and two brothers, and she also recorded that she had tried to poison her daughter and her husband, though in neither case had this proved fatal. In all, she had made five or six attempts on her husband's life, thinking "to make myself more comfortable" by ridding herself of him, though she had subsequently thought better of it and nursed him back to health.

Other disclosures were startling in a different way, for she detailed a history of remarkable sexual depravity. She noted that three of her five children had not been fathered by M. de Brinvilliers, for two were the product of her fourteen-year union with Sainte-Croix and another was the offspring of an unnamed cousin. She would have had more illegitimate children had she not taken drugs to induce abortion. Besides taking lovers, she had "committed incest three times a week, perhaps three hundred times" in all. [\[cccxciii\]](#) She further claimed that she had lost her virginity aged seven and that she had been even younger when she had first had impure "touchings" with her brother.⁴³

One should perhaps be cautious about accepting all aspects of this confession as the literal truth. Mme de Brinvilliers herself would later attempt to discredit it by insisting that she had been of unsound mind when she wrote it and while it was obviously in her own interests to say this, parts of it invite scepticism. ...

Nowadays a different interpretation can be drawn from it for, if it was true that she was sexually abused as a very young child, this might explain, even if it cannot excuse, her extraordinary callousness and psychopathic tendencies. [\[534\]](#)

This admonition is a shocking, 17th century proof that, not only is power attained through the abuse of children (what I term the "Pedocracy") but it is a system that has been in place for *millennia*. [\[cccxciv\]](#)

Somerset goes on to discuss the "controversy" over de Brinvilliers' "diary". [\[535\]](#)

The investigating magistrate did not accept her explanation but he was doubtful whether he could make use of her confession. If it was agreed that the document had been drawn up under the secrecy of the

confessional, then it was by definition “extra-judicial” and it would be sacrilegious to reveal its contents in a court of law. Concerned about the prospect of violating “one of religion’s most sacred mysteries”, Palluau^[cccxcv] consulted a panel of senior judges.

*Several disagreed with Palluau’s belief that the document was inadmissible, but the First President of the Paris **Parlement**, Guillaume Lamoignon, did not deny that the matter was “highly problematic”. In the end the question was referred to a group of theological experts who pronounced that, in view of the fact that no priest had been present when the document was written, it was not a confession in the religious sense. Accordingly, it was permissible to use it as evidence.⁴⁷*

—A technicality worthy of the Sorbonne! If true, who was de Brinvilliers’ Confessor? Why wasn’t he interrogated as well?

This veil of Catholicism’s “sanctity” blots out official investigations by “secular” justice to this very day.

On 15 July 1670, Marie de Brinvilliers was adjudicated the “mercy” of torture and then death by beheading. One possible sentence was to have her right hand cut off. She could’ve been tortured to death in any number of ways as well as being burned alive.

The “secular” French authorities then saw to de Brinvilliers “spiritual needs”.

It was now necessary to find a confessor to minister to the condemned woman during her final hours. The man selected for the task was a Jesuit professor of theology named Edmé Piro. In some ways it was a surprising choice for he had no previous experience of attending prisoners on their way to execution.^[536]

Apparently, there was little concern for the “sanctity of the confessional” when there were fears that de Brinvilliers was a formidable assassin whose accomplices could still be at large, waiting to topple anyone in the French Aristocracy.

Pirot saw Mme de Brinvilliers for the first time on the morning of 16 July.

As yet she had not been notified of the judges' decision, but she told him she considered it inevitable that she would be found guilty, which meant that, within twenty-four hours, she would have to undergo torture and face death.

Like the judges who had tried her, Pirot was amazed by the fact that she did not seem at all perturbed by the prospect. When she was given her midday meal she tranquilly requested that the soup served that evening should be more nutritious than usual, as the following day was likely to be "very tiring for me".⁵¹ However, as the hours passed by, Pirot was able to penetrate her protective carapace by impressing upon her that even the vilest sinner could attain divine forgiveness through penitence. He was delighted to see "the first signs of contrition and distress" as she began to weep, declaring it was fortunate that her crimes had not gone undetected, as this afforded her a chance to escape eternal damnation. Pirot urged her to summon the judges immediately and admit everything, but though she promised she would ultimately make a full confession to the Attorney-General, she said she did not wish to do this until the following day. She realised that if she delayed it would be assumed that her admissions had been coerced from her by torture, but she said that for the remainder of the day she wished to concentrate on the spiritual guidance Pirot could offer her.^[537]

Marquise de Brinvilliers was then tortured in this manner:

*In preparation for her ordeal Mme de Brinvilliers was first stripped naked and then bent backwards over a wooden trestle. Her ankles were attached to a ring on the floor and her wrists fastened to rings set low on a wall. Her body was thus unnaturally distended and in a position of extreme discomfort even before the torture itself began. A cow's horn was then forced between her lips and eight **coquemards** of water (a **coquemard** was a unit of measurement equalling two and a half pints) were funnelled down her throat. After each **coquemard** had been*

administered there was a pause so that questions could be put to the prisoner and the answers noted down by the clerk in attendance. ...

After she had been compelled to swallow ten pints of water the torture entered a new or “extraordinary” phase, more severe still than the “ordinary” form which had preceded it. The trestle on which she was supported was removed and replaced by another higher off the ground, so that her body became still more arched and contorted. ^[538]

Despite this, de Brinvilliers gave up no new information.

Afterwards, she was given into the care of her Jesuit Confessor.

After a torture and interrogation session which had lasted a total of four and a half hours, she was permitted to rejoin her confessor in order to prepare herself for the final ordeal of execution.

For more than four hours Mme de Brinvilliers was closeted with Pirot in the Conciergerie chapel. At length, just before seven [of July 17th, 1670], the executioner indicated that the final reckoning could not be postponed any longer. ^[539]

Anne Somerset appears to have availed herself of Jesuit Edmé Pirot’s written account^[540] and the Priest also appears to have been with Marie de Brinvilliers through all of her “official” activities, from torture to execution. Somerset paints him, too, in a sympathetic light.

In the gaol courtyard Mme de Brinvilliers was loaded on to a tumbril and transported through the teeming streets to the Cathedral of Notre-Dame.

There she was required to perform a public penance: bearing a lighted torch in her hand, she had to kneel outside the church and ask pardon of “God, the King and justice” for having murdered her father and brothers “wickedly and out of vengeance and to have their wealth”.⁵⁷ Then she was put back in the cart and driven to the Place de Grève.

The windows of the houses in the Place de Grève were packed with spectators who had paid high prices to observe the execution from a prime vantage point. In the square itself the crowd surrounding the scaffold was so dense that the cart driver had to lash out with his whip

to force through a passage. When Mme de Brinvilliers was finally able to mount the scaffold, a new indignity awaited her, for she had to go down on her knees while the executioner laboriously shaved her head. All the while Pirot knelt by her side murmuring prayers, but his words were often drowned out by the angry roars of the crowd.

Having finished his preparations, the executioner indicated that he was ready to wield his sword and Pirot withdrew slightly. The blade flashed so swiftly that for a moment Pirot thought that the executioner had missed his mark, for Mme de Brinvilliers's head remained on her shoulders. Then, as he watched, the head slowly toppled sideways. Satisfied by the way he had proved his expertise, the executioner demanded complacently of Pirot, "That was a good stroke, Monsieur, was it not?"^[541]

The Sun King, however, was not satisfied.

The victim had walked under her own power to the gallows; all of her limbs in good working order.

Had the torture been lenient because she was an Aristocrat?

The paranoia of poisoning far outweighed such a consideration.

Louis commissioned a *Chambre Ardente* (which usually presided over investigating "heretics") to search out remaining assassins.

An unusual occurrence, facilitated by a Catholic Priest, was the first to arouse suspicion in 1677.

A woman named Magdelaine de La Grange was widowed when her husband, a tax collector, was executed for receiving stolen goods. She began eking out a life as a fortune teller until she was taken in by an elderly lawyer named Jean Faurye.

After eight years with Faurye, they (supposedly together) visited a notary to register their marriage.

Faurye died shortly thereafter and de La Grange, rather than Faurye's family, received his considerable wealth.

The family lodged a complaint at the Grand Châtelet, which is the judicial and police complex in Paris. An investigation ensued and it was discovered that the man who had claimed to be her husband at the registration of their marriage was, in fact, the Priest who supposedly married them; an “Abbé Nail”.

The two were arrested and imprisoned.

In February of 1677, de La Grange wrote a letter to the Secretary of State, François-Michel le Tellier, the Marquis de Louvois, and said she had grave information that put all of France in danger.

The involvement of Louvois was an extraordinary development, for he was one of the most powerful men in France. Born in 1639, he had since his early youth been groomed by his father, Michel Le Tellier – who himself had become Secretary for War in 1643 – to serve the King.

...

Louvois drove himself very hard and laboured indefatigably on the King's behalf. “I've never known a man [to] work so much,” the Marquis de Saint-Maurice declared in 1667. He was also a natural bully who did not consider politeness a priority. Even the King, who valued Louvois as an indispensable servant, would declare, once he was dead, that Louvois had been “an unbearable man” and among those who had less cause to be grateful to him he excited feelings of intense dislike. The King's sister-in-law, the Duchesse d'Orléans, subsequently recalled, “Louvois made himself hated by everyone on account of his brutality and coarse speech. He had no refinement and was a detestable man.” He was physically unattractive, with a corpulent figure and jowly face, and his manners were extraordinarily brusque. Describing him as “mordant and peremptory in command, demanding complete submission to his wishes”, the Venetian ambassador noted that Louvois not only ignored the complaints of subordinates but was less than deferential to some of the principal personages at court.²

Besides inspiring hostility, Louvois was ruthless about pursuing vendettas. ...

Later it would be alleged that Louvois used the Affair of the Poisons – in which he played an active role from the start – to pursue “personal enmities” by encouraging the persecution of individuals who had annoyed him or who were affiliated to Colbert^[cccxcvi].^[542]

It was le Tellier who invented the tactic of quartering soldiers in the homes of Huguenots; *le Dragonnades*.^[543]

The investigation was given to Nicolas-Gabriel de La Reynie, the Lieutenant-General of the Paris Police.^[cccxcvii] Some considered La Reynie an unusually scrupulous and fair lawman whilst others saw him as François-Michel le Tellier’s lacky.

In December of 1677, an Aristocrat named Louis Vanens was arrested for fraud involving alchemy. The sums of money involved were large enough to also arrest a small banker named Pierre Cadelan and Vanens’ servant Jean Barthominat, who had been going by the name “La Chaboissière”. The scam may have involved routing funds through Venice and Italy.

After his arrest, Barthominat / “La Chaboissière”, claimed he, too, had information critical to the preservation of the State. He claimed that their international dealings had put him in contact with a “big cheese” who had commissioned him to take poisoned letters to the King.

An anonymous letter left in a Parisian Catholic church echoed the concern that the King might be a target of poisoning.

Then, as today, Catholic France was happy to entertain the occult and “fortune-telling” or “divining” was a trade highly sought after.

It was with great shock, then, that such a trade was found to be connected to poisoning and assassination because it was ubiquitous in Paris — an underground in plain sight, impossible to fully root out.

The probe into Vanens’s activities, coupled with the mystery of the anonymous letter, had left Louvois and La Reynie full of trepidation. At the end of 1678 a new development occurred, which convinced them that they were right to be concerned. In December a lawyer named Maître Perrin attended a dinner party given by Marie Vigoreux, the wife of a ladies’ tailor.

Now aged forty, she had at one time been a wet-nurse to members of the Aristocracy, but had abandoned that trade to set herself up as a fortune-teller.

She had done very well at this and had acquired a sizeable clientele from every stratum of Paris society. Primi Visconti had come across la Vigoreux when the Marquise de Vassé had engaged her to tell fortunes at one of her parties and he had been very impressed by her powers. Describing her as “very knowledgeable about palmistry”, he insisted that when she read his hand, the most learned of men could not have given such a well-reasoned exposition on his future. [\[544\]](#)

In her helpful glossary of “Principle Characters”, Somerset states:

Primi Visconti, Giovanni-Battista *Italian visitor to court who arrived in France 1673. Acquired reputation for psychic powers. Wrote memoirs of his time in France.*

What she fails to state, there or anywhere else, about “John Baptist” Visconti Aicardi was that he was more than just a “visitor”; he was a diplomat on behalf of the Vatican and an ordained Priest who would go on to become Bishop of Novara in the Piedmont of Italy. No doubt his warm familiarity with the occult was not only known by his superiors but encouraged.

For his part, Visconti was as good a Catholic as they come and he wrote affectionately of the Sun King’s brutal tyranny. [\[545\]](#)

The other guest at Mme Vigoreux’s dinner party was a stout and powerfully built woman in her forties named Marie Bosse. The widow of a horse dealer, she had been briefly imprisoned for [counterfeit] coining three years earlier but had been thriving ever since her release. As the meal wore on she became somewhat drunk and astonished Maître Perrin when she suddenly declared that things were going so well for her that once she had poisoned three more people, she would be able to retire.

Maître Perrin reported this conversation to the police, with the result that orders were given for the two women’s arrest. On 4 January 1679 Mme Vigoreux and Mme Bosse (together with la Bosse’s two sons and

a daughter) were seized. They were taken to the Chateau de Vincennes, a royal fortress on the eastern edge of Paris. There they were confined in the fifteenth-century keep, which would be the place of custody for all suspected poisoners arrested in Paris over the next three years.

The arrest of la Vigoreux and la Bosse focused scrutiny on the numerous fortune-tellers and “divineresses” who were currently active in Paris and who for the most part had been carrying on their activities without any interference from the authorities. [\[546\]](#)

Catherine Monvoisin, known as “La Voisin”, was the archetypical example of a “divineress” completely at home with Catholicism, necromancy, clairvoyance or conjuring demons through “spells”.



LE PORTRAIT DE LA VOISIN.

Source de tant de maux maudite créature
Qui par mille poisons détruisait la Nature,
Si la Parque en sillant tes détectables jours
A fait regner la Mort, en prolongeant leur cours,
Va supplex effroyable et plein d'ignominie
Avec trancher le fil de ton énorme vie.

Chapuis, del.

Perhaps the clientele that most pushed fortune-tellers into the poisoning business were the large number of adulterers who came seeking assurance that their illicit love affairs would be allowed to blossom when their spouse was out of the picture.

“Ah, Paris!”

A significant number of clients despaired of ever finding happiness with their husbands. Discontented wives would often want to know whether their husbands would die in the near future and it did not require a gifted clairvoyant to know that they were hoping for an affirmative answer. ...

Sometimes a client would admit that she longed for her husband to die and the divineress was invariably sympathetic. A young woman called Mme Vertemart told the notorious divineress Mme Voisin that she wanted to be rid of her husband so that she could spend more time with her lover, and la Voisin assured her that this could be brought about by prayer. When Mme Vertemart said she found it difficult to believe that God would grant such a request, Mme Voisin told her that to achieve this it was “necessary to live like her and to have as much experience as she had in this kind of thing”. Mme Vertemart remained sceptical, pointing out that since her lover had a wife, she would not be able to marry him even if she were widowed, but Mme Voisin promised to take care of everything. “Don’t pry!” she chided her client, “I don’t like little women who are so penetrating; suffice to say that for me nothing is impossible ... I’ve made other women happy; just bring the money.”³⁴ Mme Vertemart accepted these assurances but other women who came to Mme Voisin with similar problems were not content to rely on prayer alone to resolve their difficulties.

Sometimes magic and spells were used to assist clients. Drawing on old superstitions, the divineress might perform a ritual such as “burning the faggot”, in which an incantation was chanted over a flaming log. The log was said to represent the body, blood, soul and mind of a named person, who would enjoy no peace till he had accomplished the celebrant’s desires. There were other forms of magic employed to incite love. When that doyenne of divineresses, Mme

Voisin, was requested by a M. de Prade to bring about a marriage between him and the wealthy widow, Mme Leféron, la Voisin fashioned a wax figurine of de Prade and buried it in Mme Leféron's garden.

With a woman called Mme Cottard, who wanted her lover Forne to marry her, la Voisin took a different approach. She supplied Mme Cottard with a powder to smear over her hand and said that when she next touched Cottard he would be unable to resist her.³⁵

Marie Bosse believed that burying used bed sheets or samples of menstrual blood was a good way of promoting love, while urine specimens were better suited to harmful spells. Mme Voisin apparently concurred with this: when a woman called Mme Brunet applied to her in hopes that she would rid her of her husband, la Voisin instructed her to supply her with some of his urine, as well as the discarded shells of eggs that he had eaten.³⁶ It was only when spells using these items failed to have any effect that la Voisin adopted more extreme measures.

Pigeons' or sheep's hearts could feature in spells and sometimes even parts of the human body were used as adjuncts to sorcery. The magician Lesage admitted employing a dead man's bone in one ritual, while the formidable la Trianon went further. Not content with having a human skeleton hanging in her consulting room (when questioned about this she would claim it enhanced her piety to have an image of death constantly before her) she asked Mme Voisin to obtain the fingertips of a hanged man from her neighbour, the public executioner. La Voisin declined to carry out the errand, whereupon la Trianon herself allegedly cut the hand from a felon who had been broken on the wheel and whose decomposing corpse had been exhibited on the highway. When her house was inspected following her arrest, its contents included not only poisons such as arsenic and cantharides but also "the finger of a dried hand".^[547]

As Police Lieutenant-General Reynie moved on with his investigation, one name continued to be set before him: La Voisin.

Catherine Deshayes, later Catherine Monvoisin, is one of the best examples of Roman Catholic syncretism.

Catholicism is, itself, a syncretistic mix of Babylonian, Sumerian, Egyptian and Greek paganism, draped with the nomenclature of Christianity.

It is a religion that naturally metamorphosizes into whatever is the most comfortable and pleasing to the native inhabitants and the Jesuit Order is the most adept at this process.

In fact, the Jesuits are so adept, they brought down the ire of their sister orders early on with the “Chinese Rites controversy” where Loyola’s Company was so thoroughly mixing Confucianism with their religion that the rest of their practitioners could no-longer recognize it.

In Haiti, Catholicism is mixed with voodoo and known as “Vodoun”.

In Mexico and Cuba, it is mixed with African spiritism and known as “Santería”.

In 17th century France, Catholicism was so seamlessly mixed with demonism that Catherine “la Voisin” Monvoisin felt completely at ease with Mass in the morning and a séance in the evening.

On 12 March 1679 Catherine Monvoisin, known as “la Voisin”, was arrested as she came out of her local parish church where, as was her custom, she had attended mass. Now forty-two years old, she had been honing her skills in astrology, palmistry and physiognomy from the age of nine. Having devoted herself ever since to “cultivating the knowledge God had given her”, she had pursued her calling with remarkable dedication and prided herself on providing an excellent service. ^[548]

As is typical with a Catholic apologist, Lady Somerset acts as if la Voisin is an aberration, not a culmination.

Further betraying her bias, she also equates (conflates) Catholicism with Christianity, despite writing about a time when the Inquisition openly persecuted, tortured and slaughtered Christian men, women and children, sometimes just for having memorized a single phrase of Scripture. ^[549]

La Voisin appears genuinely to have believed in the power of magic but she combined this with an outward profession of piety. As the circumstances of her arrest suggested, she was a regular churchgoer,

*and her answers to her interrogators would abound with devout sentiments and respectful invocations of the “Good Lord”. When she finally began to make significant revelations she would claim that she was doing so “for the glory of God”, who had commanded her to heed His will as she knelt in prayer. Earlier in her career her readiness to imply that she was in tune with the workings of providence had stood her in good stead, for clients were comforted by her apparent belief that her professional activities were compatible with **Christianity**. It may be that Mme Voisin herself was scarcely aware of any contradiction. Once, having assisted at an abortion, she was said to have wept tears of joy when the midwife in attendance baptised the foetus. Far from being troubled at having terminated the unborn child’s existence, she exulted in having been instrumental in securing its salvation.* ^[550] [emphasis added]

However, Somerset acknowledges la Voisin’s popularity in a city and country made homogenously Roman Catholic by the spilled blood of “heretics”.

La Voisin’s renown as a divineress had made her prosperous. One acquaintance claimed that “all the world came” to see her and Primi [Giovanni-Battista] Visconti likewise believed that “most of the ladies in Paris had visited her”. Marie Bosse suggested that Mme Voisin had earned a total of 100,000 livres “from her evil dealings”; another estimate put her income at 10,000 livres a year.

While it is impossible to know if these figures are accurate, she certainly lived in some style. Her house in the Rue Beauregard was in a suburb of Paris outside the city walls called the Villeneuve. When her clients came to visit, she saw them in a little pavilion in the garden. According to one account, she was never short of business. After noting that “la Voisin had as much money as she wanted”, an envious colleague described how “before she got up every morning, there were folk waiting to see her, and throughout the rest of the day she was with more people; after that, she kept open house in the evening, with violins playing, and was always making merry”. ^[551]

She did so well, in fact, that she was able to support her indolent husband in a time when wives paying for the household was unheard of.

One of the businesses that helped her in her success was getting rid of the evidence of incessant Parisian fornication and adultery.

La Voisin's husband, Antoine Montvoisin, had at different times been a silk merchant and a jeweller, but his businesses had all gone bankrupt.

Consequently la Voisin had to support him and all her children, and perhaps it was the pressure of having "ten mouths to fill" that spurred her into crime.

When a midwife she employed had expressed qualms about performing another abortion, Mme Voisin had retorted, "You're mad! Times are too hard! How do you expect me to feed my family and children?"^[552]

He, apparently, wasn't pleased with the arrangement but he clearly knew where his wife's earnings came from and took steps not to become one of her clients.

Her husband showed scant gratitude for the way she kept him, for she complained he became vicious when drunk and treated her badly. La Voisin had never made a secret of the fact that she longed to be rid of him. One of her admirers later recalled that upon encountering la Voisin, the standard form of polite greeting was to enquire whether her husband had yet died.¹⁴ La Voisin herself would later tell M. de La Reynie that numerous people had urged her to kill Montvoisin, while maintaining that she had rejected their advice. Abundant evidence would eventually suggest that she had, in fact, made several attempts on his life, though none had succeeded. Perhaps she had been constrained by the need for caution, for her husband was on good terms with Samson, the public executioner. He had told Montvoisin that in the event of his dying suddenly he would arrange for an autopsy to be carried out on him.^[553]

Perhaps Monsieur Monvoisin was annoyed that, with all of the illicit sex going around, his not-particularly ravishing witch wife was getting plenty on the side, herself.

Mme Voisin's marriage may have been unhappy, but an active love life afforded some solace. Despite the homely features portrayed in the only known engraving of her, she clearly exerted a powerful sexual allure. Her lovers included magicians and alchemists such as [Adam] Lesage [a key figure in the Affair of the Poisons], [alchemist Denis Poculot, Sieur de] Blessis and Latour,^[cccxcviii] as well as the tavern keeper M. Herault, who promised to marry her if her husband died. She even had a brief affair with a member of the Aristocracy, the Vicomte de Cousserans, to whom she had given lessons in palmistry.
^[554]

La Voisin's partnership with the abortionist Bosse would eventually provide Paris Police Lieutenant-General La Reynie with a wedge of accusation, enabled by greed, that cut both of them.

At one point Mme Voisin had operated in partnership with Marie Bosse and had sent clients to her when she judged it appropriate. However, no trace remained of their former friendship for, years before, they had quarrelled over money. As would ultimately become clear, la Voisin had suspected that Mme Bosse had denied her a full share of the proceeds deriving from the murder of M. Brunet, for which his widow had paid generously. The antagonism between the two women now proved helpful to M. de La Reynie, for each proved anxious to denigrate the other.^[555]

Bosse and Monvoisin (remember, born "Catherine Deshayes") implicated each other in both multiple abortions and murders by poisoning.

Police Lieutenant-General La Reynie was disturbed to find more Aristocrat clients besides Marie d'Aubray, Marquise of Brinvilliers such as Margu rite Lef ron, who also had her husband murdered.

She wasn't the last.

On 22 March Mme Voisin created another sensation when she named the lady who had wanted her to produce a poisoned posy. This turned out to be Mme Fran oise de Dreux, an extremely attractive thirty-year-old who lived in the Rue des Tournelles on the  le de la Cit . She was married to a Ma tre de Requ tes and numbered among her relations

numerous other office holders and members of the judiciary. Indeed, M. d'Ormesson, one of the commissioners of the **Chambre Ardente**, was a cousin.²⁶

The King's court was also swarming with her family and friends. [\[556\]](#)

Using a flower as a method of delivery for poison is resounding complex, especially for this era.

Now recall the derision Lady Somerset has (see Footnote ccxlvii / 247) for the accusation that Catherine de' Medici poisoned Jeanne d'Albret, the Protestant Queen of Navarre, with a glove.

However, the growing list of "landed nobility" that had availed themselves of witchcraft, abortion and murder through Catholic Paris' underground threatened to dramatically curtail the investigation.

*On 10 April 1679 the **Chambre d'Arsenal** sat for the first time. Its procedure mirrored that of normal courts of law. The judges considered the evidence presented to them by the **rapporteurs** [investigators] before themselves interrogating defendants on the **sellette** ["saddle": witness stand]. When reaching judgement, they took into account the opinion expressed by the Attorney-General on each case, but they were not obliged to abide by it.*

*The trials began on 4 May 1679. In the course of that one day Marie Bosse, Mme Vigoreux and their client Mme Ferry were examined on the **sellette**. Two days later all were sentenced to death and the Chamber ordered that la Bosse and la Vigoreux should be tortured prior to execution.*

*Under torture la Bosse clarified the methods used to kill M. Brunet. In addition she made some new allegations, the most important of which was a claim that the Maréchal [François-Henri de Montmorency, duc] de Luxembourg – one of France's foremost generals – and the Marquis de Feuquières had wanted to summon up the devil. La Vigoreux, in contrast, told her examiners little of substance. This was certainly not because they handled her gently. On the contrary, the agony of her legs being crushed in the **brodequins** proved too much for her and at 4 p.m.*

she died from what was officially described as “an abscess of the head”. [\[557\]](#)

The “Maréchal de Luxembourg” was another fine example of French Catholicism.

Luxembourg was considered immoral, even in those times, but ... he was attended by the famous Jesuit Priest [Louis] Bourdaloue. ~
Wikipedia [\[558\]](#)

What qualifies a Jesuit for fame? Bourdaloue was entrusted with overseeing the “conversions” of Huguenots at the hands of the “Sun King”.

The French Elite, however, were not particularly lenient towards the threat of assassination.

On 10 May [1679] the executions took place. Mme Ferry, who had confessed to poisoning her husband, had her wrist cut off outside Notre-Dame and was then taken to the Place de Grève to be hanged. Marie Bosse’s eldest son was also hanged for having by his own admission assisted his mother to prepare poisons. His mother’s crimes were deemed so heinous that she was burnt alive, a fate la Vigoreux would have shared had she not already died. By decree of the commission, Marie Bosse’s fourteen-year-old daughter was brought to see her mother perish in the flames in the hope that the spectacle would have a salutary effect on her character. [\[559\]](#)

But, even here, there was special consideration for the devout Catholic witch.

For the moment, at least, Mme Voisin was spared execution ... [\[560\]](#)

Unlike today, anywhere in the West, Catholic France had considerable repercussions for killing unborn children (which often entailed gruesome hooks and forceps being inserted into the womb and ripping the baby out).

At the time abortion was a capital offence, with both the mother of the aborted child and the midwife who performed the act being liable to the death penalty. [\[561\]](#)

Somerset wrongly concludes (as is Jesuitically consistent with Leftist rationalizing) that despite the harsh punishment, abortions continued,

therefore, they shouldn't be punished.

A report to Confessors seems to convey their continued prevalence (note again the mixing of Vatican, State and “historians”).

*Although cases of this kind usually escaped exposure, this did not mean there was a low incidence of abortion. Following the death of Mlle de Guerchi, senior churchmen warned **Parlement** that during the past year alone, 600 women in Paris had revealed in the confessional that they had rid themselves of unwanted babies.* ^[562]

It is also interesting to note that midwives in Paris were certified by oath for the sanctity of life, ^[563] just as abortion “doctors” are, today.

This apparently weighed upon la Voisin's personal abortionist, Marie Lepère.

On 27 May, by which time she had been in custody more than two months, Mme Lepère made much fuller admissions. She acknowledged for the first time that she had the knack of “voiding” pregnant women, though she still insisted that the technique she used was not at all invasive. She explained gravely that she performed the operation with water rather than a hooked instrument and that “everything depends on the manner of syringing”. ^[564]

To la Voisin and Lepère, they were doing a service to the Elite of Paris by allowing them to be immoral without evidence or consequences (the root of abortion today).

If the infant should have the misfortune of being born in the process, the child was duly baptized into “the Church” before dying.

According to Catholicism, the child's soul was guaranteed Heaven despite their grisly end and agonizingly brief existence.

By her [Lepère's] own account she had profited little from these skills, for la Voisin had always fixed the price with the client and had only given Mme Lepère a small percentage. Mme Lepère even tried to make out that for many years she had been performing a public service: by saving ladies of rank from embarrassing pregnancies, she had succeeded in conserving their honour. She took pride, too, in recalling

that when she performed abortions on women who were so far advanced in pregnancy that the infant showed brief signs of life she would baptise the little creature, securing its salvation. Having saved its soul, she would take the tiny corpse in a box to the local gravedigger who, for a paltry bribe, would be prepared to bury the pathetic bundle in a corner of the cemetery. It may be doubted, however, whether all the aborted infants came to rest in consecrated ground. [Catholic Witch and abortionist Marie] La Bosse had alleged that large numbers of them were buried in la Voisin's garden (there is no mention, oddly, of it being searched for human remains) and other sources claimed that la Voisin disposed of bones and waste material in a small stove in her consulting room. ^[565]

Disposing of tiny bodies on the premises is still common today.

More than 2,000 medically preserved fetal remains were found at a deceased abortion provider's Illinois home Thursday by his family as they sorted through his belongings, authorities said.

A lawyer for Ulrich "George" Klopfer's family called the Will County Coroner's Office that afternoon to report that the family had found what appeared to be fetal remains, the county sheriff said in a statement. Klopfer, who died Sept. 3, worked for decades at the Women's Pavilion clinic in South Bend, Indiana, and at clinics in Gary and Fort Wayne.

Investigators arrived at Klopfer's home and found 2,246 fetal remains, according to the sheriff's office. The coroner's office took possession of them. ...

Klopfer is considered Indiana's "most prolific" abortion doctor, with tens of thousands of procedures performed, the South Bend Tribune reported. The state suspended his medical license in 2016 for failing to exercise reasonable care and for violating notice and documentation requirements, the Tribune reported. The Women's Pavilion shut down the same year.

In Indiana, fetal remains must be buried or cremated. Rep. Jackie Walorski (R-Ind.) said in a statement that she would consider

proposing federal legislation related to the disposal of aborted fetus' remains. Walorski also called on state and federal authorities to conduct a full investigation into Klopfer. ~ The Washington Post^[566]

As is typical of the Pedocracy's butchers, neither "justice" nor "journalism" addressed him until after he died of natural causes.

Indiana's schizophrenia on "fetal remains" is typical of the so-called "abortion debate". The unborn child isn't given human dignity until after he or she is slaughtered brutally, then "the law" requires proper "disposal" just as in Catholic France 350 years prior!

Neither was this the case for Philadelphia abortionist Kermit Gosnell who ended up killing several women along with their babies before "law enforcement" was forced to address his outrages.

After a two-month trial and 10 days of deliberation, a jury on Monday decided that Baby A, Baby C and Baby D lived a few fleeting moments outside their mothers' wombs before their spinal cords were severed at Kermit Gosnell's abortion clinic in West Philadelphia.

The way those brief lives ended didn't amount to abortion but to three acts of first-degree murder, jurors concluded.

Gosnell, in a dark suit and a maroon shirt, furrowed his brow and shook his head slightly but remained stoic when the verdicts were read in a packed Philadelphia courtroom just before 3 p.m. One juror appeared to cry. Prosecutors smiled in relief and later hugged colleagues.

Jurors acquitted Gosnell of third-degree murder but found him guilty on a lesser charge of involuntary manslaughter in the 2009 death of 41-year-old Karnamaya Mongar of Virginia, who died from a drug overdose while undergoing an abortion at his clinic.

The jury also acquitted him of murder in the death of another infant, known as Baby E, whom prosecutors had struggled to prove was alive after delivery. Judge Jeffrey P. Minehart previously dismissed three additional first-degree murder charges against Gosnell, each involving other infants. ...

The case, which has unfolded since early March [2013] inside Courtroom 304 here, has garnered national attention and inflamed passions on all sides of the abortion divide.

Antiabortion activists have seized on the macabre details — from Gosnell’s practice of “snipping” the spinal cords of fetuses to the dismembered remains that investigators discovered in milk jugs and glass jars inside his Women’s Medical Society clinic — as a wake-up call about the potential for wider abuse in abortion facilities and the need for stricter oversight.

Antiabortion groups and politicians said Monday that the case underscored what they see as the brutality inherent in abortion procedures.

“Some abortionists may have cleaner sheets than Gosnell, and better sterilized equipment and better trained accomplices, but what they do — what Gosnell did — kill babies and hurt women — is the same,” Rep. Christopher H. Smith (R-N.J.) said in a statement.

House Speaker John A. Boehner (R-Ohio) said he was “praying for the lives taken by Kermit Gosnell,” and Republican National Committee Chairman Reince Priebus tweeted that “the Gosnell ordeal shouldn’t slip quietly from our conscience.” ~ The Washington Post^[567]

Then House Speaker John Boehner is typical of Jesuit-trained (Xavier University, 1977) Catholic “Conservatives” emplaced in key positions of power: they only talk the talk, then “pray for the dead”.

The Washington Post was sure to get more than one Catholic making bold, empty statements against abortion as New Jersey’s Christopher Smith is, as well. Smith has been “re-elected” *twenty times* and held his seat for Rome for nearly *forty years* and counting.^[568]

Then Republican National Committee Chairman Reinhold Richard “Reince” Priebus (now “Protestant” President Donald Trump’s Chief of Staff) is also Catholic.^[569]

Judge Jeffrey P. Minehart, who had done his best to give Gosnell as much time as possible by dismissing charges against him until too many adult

women were being killed as well, is doing so admirably as a Catholic in a key position that he taught other Catholics how to follow in his footsteps at Holy Family College in Philadelphia, from 1984-1988. ^[570]

The Washington Post did, however, neglect some information that would've added more specifics to Gosnell's operation. For instance, he and his assistants essentially birthed live, fully-formed babies, held them in their hands, and then viciously stabbed them in the back of the neck like butchered livestock, with a pair of scissors.

He was given two life sentences Tuesday in a deal with prosecutors that spared him a potential death sentence, and the third sentence was handed down Wednesday. ...

Prosecutors argued that Gosnell savagely killed late-term babies born alive by severing their spines, and taught several staff members the technique. Nine former clinic workers were convicted in the case, and four others pleaded guilty to murder. ~ The Guardian^[571]

Although Gosnell was still alive for his trial, the then-72-year-old had been murdering babies for several decades previously.

Also typical, Gosnell operated his human abattoir in the heart of Philadelphia's inner city, slaughtering as many minority babies as possible. The black "doctor" claimed he saw this as a "service" to his people; but the only people serviced were the Roman-emplaced Elite.

Despite the notoriety of the case, Gosnell has seemed oddly serene in court during the two-month trial, and apparently sees himself as a medical pioneer and tireless advocate for inner-city patients.

"I wanted to be an effective, positive force in the minority community," Gosnell told The Philadelphia Daily News in a 2010 interview ...

But prosecutors said he grew increasingly reckless as he accumulated millions of dollars from his rogue clinic, which was described as a "pill mill" for addicts by day and an "abortion mill" by night. ~ The Guardian^[572]

One Jewish journalist^[cccxcix] has given a disturbing example from the State of Georgia.

The inconvenient truth of “black genocide” [has] significantly decreased the potential black population of Georgia over the past fifty years. According to recent Centers for Disease Control (CDC) statistics, while African-Americans constitute 32.2 percent of Georgia’s population, 62.4 percent of abortions in Georgia are performed on African-American women. By contrast, whites constitute 60.8 percent of the Georgia population, but only 24.7 percent of abortions were performed on white women. Even pro-abortion groups like the Guttmacher Institute admit that “black women are more than 5 times as likely as white women to have an abortion.” ~ Goldberg^[573]

Gosnell’s “multiple life sentences” were not commensurate with his crimes and he was charged with only one of the adult murders though prosecutors could have added several more. The monster’s “advanced age” was used as an excuse.

The jury spent 10 days deliberating before finding that Gosnell had killed babies or had them killed. And the jury found him complicit in the death of the 41-year-old patient, a Virginia woman who was repeatedly sedated by his untrained medical assistants. He was also sentenced Wednesday to 2 ½ to five years in her death.

Gosnell was also convicted of hundreds of abortion law violations for performing illegal, third-term abortions or failing to counsel women and teens. Gosnell was acquitted in the deaths of four other infants.

Prosecutors have declined to comment on the verdict, citing a gag order ...

Prosecutors had planned to seek the death penalty because Gosnell killed more than one person and his victims were especially vulnerable given their age. But Gosnell’s own advanced age had made it unlikely he would ever be executed before his appeals ran out. ~ The Guardian^[574]

Perhaps it was just good “plea-bargaining” by Gosnell’s devout Catholic lawyer, Jack McMahon. McMahon has been well-trained in his trade by Rome, having gone to two separate Catholic (but public-sounding) colleges; the University of San Diego and Gannon.^[575]

At every turn, people in important positions have ties to the Vatican. It gives new understanding to the “Mark of the Beast” in Revelation 13. One could easily make the case that such a mark on the forehead or right hand is nothing more than the desire to please Rome in thought, followed by action (Biblically, the right hand is often a metaphor for acting out the heart’s desires).

Women who seek abortions are at a higher risk than they could imagine.

A Kansas City abortionist is out of business after investigators discovered a grisly house of horrors at his clinic – with fetuses kept in Styrofoam cups in his refrigerator and one employee accusing him of microwaving one and stirring it into his lunch.

The unsanitary conditions in Krishna Rajanna’s clinic prompted legislative approval of new abortion regulations in Kansas, a bill that was vetoed by the governor. Rajanna’s activities have reportedly been the subject of law-enforcement investigations for nearly two years. ~ World Net Daily^[576]

“The Governor” of Kansas in 2005 was a far-Left Democrat female named Kathleen Sebelius.

It’s unusual that “World Net Daily” would choose to give her an anonymous non-mention when WND’s forté is to stir the anger of America’s impotent minority Right. Was there a reason?

World Net Daily was founded by “Evangelical” Joseph Farah. Farah’s family emigrated from Lebanon, a country so controlled by the Company of Loyola that the 29th Superior General, Peter Hans Kolvenbach, ^[cd] made it his home ^[577] (and base of operations for birthing the so-called “War on Terror”).

For Sebelius and Kansas, Rajanna was just one monster of many that found safe harbor and encouragement to slaughter the unborn through all stages of development, right up to birth.

Perhaps the most infamous example was “late-term abortionist” George Tiller.

Few details are given as to Tiller's dealing in death to the most innocent of human life but occasionally an independent investigative journalist will show up on Killer Tiller, such as Jack Cashill.

Cashill is regularly published on World Net Daily and, you guessed it, he's Roman Catholic, educated by the Franciscans at Sienna. He has taught advertising, copyrighting and feature writing at Jesuit Rockhurst in Kansas City. [\[578\]](#)

In March of 2009, Cashill did an exposé on a Catholic teen, "Michelle Armesto-Berge" whose mother "forced" to get an abortion at 26 weeks. The teen birthed the dead baby over a toilet, however her little body fell to the floor, instead. Armesto-Berge remains traumatized to this day. [\[579\]](#)

This was only one of a series of articles Cashill wrote brining to the surface the dark dealings of George Tiller. Less than two months after the facts of this crime were published, Tiller was murdered.

The superficial details of the murder suited Rome suspiciously well.

Tiller was shot through the eye at "Reformation Lutheran Church" in Wichita where he was an usher.

However, the murderer, Scott Philip Roeder, was not known for being a "Reformation Lutheran". He was known for suffering from mental illness, possibly schizophrenia or bipolar disorder. [\[cdi\]](#)

Roeder's "trick shot" into Tiller's eye helped circumvent the body armor Tiller had been wearing for 10 years, courtesy of the FBI's concern for his health. [\[580\]](#)

This also betrays the crime having been well-researched and completely premeditated by an intelligent assassin(s), not the "crime of passion" of a bipolar schizophrenic.

Although Tiller was a "Reformation Lutheran", his facility worked in conjunction with representatives of the Catholic Church who counselled teens like Armesto-Berge that, despite all of the "Pro-Life" bluster, it was really okay for a Catholic to murder her unborn child. [\[581\]](#)

Kathleen Sebelius had a special relationship with Tiller who sent sizable donations of his blood money to her and other Democrats. Sebelius showed

her support by hosting “secret parties” at the Governor’s Mansion, honoring Tiller.^[582]

Sebelius is another far-Left Roman Catholic, educated at Trinity Washington University; a private, Elite Catholic college for women. Despite her ultra-radical stance on abortion up to brutal infanticide, Sebelius continues to remain in good standing with “the Church”.

Sebelius is also another example of Leftist, generational Catholic^[583] control of feudal “democracy” in America. She has the distinction of becoming the female Governor of Kansas whilst her Leftist Catholic father, John “Jack” Gilligan, was the Leftist (Democrat) Governor of Ohio.

Gilligan learned his values from the Jesuits at Saint Xavier High School in Catholic-dominated Cincinnati, Ohio and he went on to learn more at Notre Dame; a school so far-Left that it has earned the ire of former college professor Eugene Michael Jones,^[584] a hyper-devout “Latin-Mass Catholic” and vicious Anti-Semite.

Sebelius’ despicable extreme on abortion was exactly what the Jesuit-programmed^[585] teleprompter^{[586],[587]} of Jesuit-mentored^{[588],[589]} President Barack Obama told him he needed in a “Health and Human Services Secretary”. Truly, Rome enjoys mocking her victims.

Mercy For The Merciless

The failure or refusal to bring heartless monsters to justice remains consistent across history because the power of Rome remains consistent.

One of Catherine (Deshayes) “la Voisin” Monvoisin’s abortionists, Catherine Lepère, was *not* tortured as was customary^[cdii] and “advanced age” was the excuse then as it was for Kermit Gosnell in our time!

This had the effect of shielding her associates, whom she did not divulge thanks to her quick death.

*The abortionist Mme Lepère was tried on 11 August. She was convicted of “having abused her skill as a sworn midwife” by having “brought to bed before their term several girls and women ... causing the deaths of the children they were carrying”.⁴⁷ The next day she was placed in the **brodequins** although, in a rare instance of mercy, the*

torture was not actually applied on account of her advanced age. The grisly charade achieved nothing and she went to the gallows without revealing anything of substance. ^[590]

As Paris police pressed their interrogation of la Voisin, she gave up two more names: a “magician” and a Priest.

*La Voisin’s allegations ensured that attention focused more closely on [Adam] Lesage who had been arrested on 17 March [1679] after Marie Bosse had described him as a dangerous man who put “wholly pernicious” ideas in women’s minds.*⁴

Initially he had been regarded as a figure of secondary importance but now this extraordinary individual assumed a much more prominent role in the inquiry. At times, indeed, he came close to dominating it.

The real name of the self-styled Lesage (“the wise one”) was Adam du Coeuret and he came from Normandy. Now aged nearly fifty, he was physically a far from imposing figure. He habitually wore grey, with a reddish wig providing the only touch of colour,⁵ but his drab appearance did not detract from his charisma. He described himself as a wool merchant, but though he had occasionally invested money in speculative ventures in the cloth trade, his primary means of making a living had never been commerce.

Lesage had already had an eventful career. He had first come to Paris in the late 1660s, though at that time he called himself Dubuisson. Before long he had met up with la Voisin and become her lover, forming such a close attachment to her that he had even attempted to send her husband into a fatal decline by burying a sheep’s heart in her garden. In 1667 la Voisin had introduced him to François Mariette, a twenty-seven-year-old priest who proved a willing collaborator. For a time the trio had worked in partnership, with la Voisin providing the two men with a steady flow of customers. After a bit, however, Mariette and Lesage had decided they could make more money by operating independently. To la Voisin’s chagrin, her business began to suffer as they enticed clients away from her. Furious at this betrayal, la Voisin engaged in angry recriminations, but this merely attracted unwelcome

attention to the activities of Mariette and Lesage, and in March 1668 the pair were arrested. ^[591]

Lady Somerset puts all her focus on Lesage and almost none upon Mariette.

How was a Priest involved with a witch assassin?

Other sources are more specific.

François Mariette, a young Priest of the Church of Saint-Séverin ... was also a sorcerer. ~ Wilkinson ^[592]

In fact, there was more than one.

Another Priest who practiced witchcraft was in their company.

...a Parisian of the Parish of Saint-Eustache, named Etienne Guibourg, was then about fifty-six; he described himself as the natural son of that M. de Montmorency who had been executed at Toulouse. ~ Lair ^[593]

That would be Henri de Montmorency II. A general for Louis XIV, de Montmorency attacked the Huguenots with the zealousness of a true Crusader.

Unfortunately for him, he decided that the King's clergyman, Cardinal Armand Jean du Plessis, Duke of Richelieu, was encroaching too much upon the Aristocracy. Montmorency sought to oust Richelieu by force with a contingent of several thousand soldiers but the gambit failed and he was taken prisoner.

Montmorency was beheaded in the Toulouse town hall on 30 October 1632, by a "guillotine-like device". ^[594]

Many a Christian has been executed in such a fashion by Rome all the way back to Nero. The inventor of a device to specifically carry out that task, Joseph-Ignace ^[cdiij] Guillotin (1738 – 1814), was both a Freemason ^[595] and a Jesuit ^[596] ^[cdiv].

When He opened the Fifth Seal, I saw under the Altar the souls of those who had been slain for the Word of God and for the Testimony which they held.

And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the

Earth?”

Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed. ...

And I saw thrones, and they sat on them, and judgment was committed to them.

Then I saw the souls of those who had been beheaded for their Witness to Jesus and for the Word of God, who had not worshiped the Beast or his Image, and had not received his Mark on their foreheads or on their hands.

And they lived and reigned with Christ for a thousand years.

But the rest of the dead did not live again until the thousand years were finished.

This is the First Resurrection.

Blessed and holy is he who has part in the First Resurrection. Over such the second death has no power, but they shall be Priests of God and of Christ, and shall reign with Him a thousand years. ~ Revelation 6:9-11, 20:4-6

Father Etienne Guibourg was an accomplished Priest who had seen several “promotions” to land himself in the Court of Louis, himself.

First a Priest at Paris, then at Saint-Spire de Corbeil, then Almoner to the Comte de Montgomery in the Castle of Villebousin, we find him now at Versailles, where he officiated in the Chapel of Buisson and at Saint-Denis, as a priest belonging to the Church of Saint-Marcel. ...

Sorcerer and artistic poisoner as he was, clever at all kinds of witchcraft, having known La Boissière, one of Sainte-Croix’s pupils, and even Sainte-Croix himself (the operator of La Brinvilliers) — Guibourg, friend and accomplice of la Voisin and [Françoise] la Filastre, had fallen twenty years before under the spell of another female poisoner, and had had several children by her, nearly all of whom he had made away with. ^{[[cdv]]}

His appearance was worthy of his trade. He had a very ruddy complexion, and the most appalling squint.

He was called the Prior, either because he had obtained the Priory of Bois-Courtilz, near Mont Saint-Michel, or, more probably, because any one, with the offer of a bribe, could start him off at once upon the most execrable prayers. ~ Lair^[597]

Father Mariette also broke his vows and kept a mistress. Not only was he a sorcerer, he was an abortionist as well.

A little younger than Guibourg, and of very good family on his mother's side, was the second of la Voisin's collaborators, Francois Mariette, Priest of Saint-Severin.

He also had a mistress, la Leroux, a professional poisoner.

His sister, named Chapelle, was not much better than he was.

Mariette undertook to dispose of all inconvenient children.^{[[cdvi]]} ...

The trio was completed by one Lesage, called du Buisson, though his real name was Coeuret, a man of about thirty-eight, belonging to Venoix, near Caen.¹ ~ Lair^[598]

Louis XIV, himself, kept many mistresses. This actually fueled the fires of sorcery and assassination when one of his most influential "concubines", Françoise-Athénaïs de Rochechouart, the Marquise de Montespan, started to lose her status to another; Louise de La Vallière.

Françoise-Athénaïs hired the Catholic clergy cabal, led by la Voisin and a clerical incantation ensued!

From la Voisin's hands Mme de Montespan quickly passed to those of her accomplices. From chiromancy [fortune-telling] she fled to magic, and from magic to sorcery.

La Voisin looked a little at the hand and much into the eyes, quickly caught up the slightest hint, and then gave love-powders. These powders were passed under the chalice by the Priest Mariette, and the magician Lesage uttered most magic words over them.

That was very impressive, but it was nothing compared to a certain Mass which only Guibourg could say. ^[599]

Even Lady Anne Somerset acknowledges that Father Etienne Guibourg murdered his own unwanted infant children.

By this time a new set of horrors was under investigation. On 29 July [1680, sorceress Françoise] la Filastre had alleged that Guibourg had sacrificed several of the children he had had by Jeanne Chanfrain, a forty-eight-year-old woman who had been his mistress for the past twenty years. Jeanne Chanfrain was accordingly taken to Vincennes and when questioned on 9 August her answers suggested that there might be some truth in this. Of the seven children she had borne Guibourg, four could be accounted for, but the whereabouts of three were a mystery.

Jeanne Chanfrain admitted that soon after she had given birth to her third child fathered by Guibourg, the Priest had taken it away and she suspected he had murdered it. She claimed that at the time she had been so upset that she had attacked her lover, screaming, “You wicked man, you’ve killed my child.”

Guibourg had merely retorted that “it was no business of hers and she would not be burdened with the sin of it.” Despite this callous rejoinder, Jeanne had not broken off her relationship with Guibourg. The twins she bore him next had also disappeared after being entrusted to his care. ^[600]

Françoise-Athénaïs de Rochechouart, being the “high-born Aristocrat” mistress for the Sun King rated a most zealous “Black Mass”.

Normally, a “fetus”^[cdvii] from an unwanted pregnancy was delivered and sacrificed. But there were no guarantees that the child would be either fully-formed or living and making an innocent, vulnerable baby suffer is the crux of enticing demonic aid.

For “Madame de Montespan”, a living infant was procured.

The Castle, a fourteenth-century building, was very well chosen for these dark incantations. Situated about half a mile from Paris on the

road to Orleans, it was easy to get at. Surrounded by deep moats filled with running water, it was easy to hide in also. So Villebousin was selected as the scene of a diabolical ceremony which was finally to tear Louise de La Valliere from the heart of a king already unfaithful enough. [\[cdviii\]](#)

Le Roy, strange Governor of Pages ! was sent to Saint-Denis to make terms with Guibourg, whom he had been soliciting for more than a year.

He promised him fifty **pistoles**, and a premium of 2,000 **livres**. The despicable creature would have done his part for ten **écus**.

On the day fixed, he was to go to Villebousin from his side; Mme de Montespan and “a tall creature” were to go from theirs, accompanied by Le Roy and another person whose name was not mentioned, but who was to pass as one of the gentlemen of the Archbishop of Sens. [\[cdix\]](#)

There was a chapel in the Castle, well known to Guibourg.

On a day arranged by them, a young woman was laid upon the altar. According to the sacrilegious rite, she ought to have been entirely naked; but, in a last spasm of decency, she uncovered only certain parts of her body.

A turned-down hood hid her face and breasts.

When the altar was thus prepared, and the candles lighted, Guibourg entered.

He put a white napkin upon the naked body, and placed the chalice thereon.

The Mass began, and was carried out in all its ceremonies, even to the kiss given usually by the celebrant to the altar-steps, but pressed this time upon the woman’s shuddering flesh by the loathsome Guibourg.

At the consecration, obscenity was replaced by horror.

Usually, they were content to offer some abortion as a sacrifice; but this time they did everything in the grand style, and it was a little living

child that the “tall creature,” the Marquise’s assistant, offered to the sorcerer.

He had bought the little one for an *écu*,^[600] saying to the mother — reduced to such necessity ! — that it was to be taken to another woman who was in need of an infant at the breast.

The officiating Priest then delivered this incantation: “Astaroth and Asmodeus, Princes of friendship and love, I conjure you to accept this child in sacrifice for those things I would ask of you.”

“I conjure you, O Spirits ! whose names are in these written papers, to attend to the wishes and plans of the person for whom this Mass is celebrated.”

Then the woman lying upon the altar stated her desire: “I ask for the love of the King, and that I may obtain from him all that I want for myself and my relations, that all my dependants may be pleasing to him, that he may forsake La Valliere and never see her again.”¹

The incantation over, Guibourg cut the child’s throat with a penknife, and poured the blood into the chalice. ~ Lair^[601]

Somerset adds the detail that the chalice filled with the blood of a dying baby was then lifted in facsimile to the “Blood of Christ” in a mundane Catholic Mass.^[602]

*The innocent victim was carried away, but soon his heart and entrails were brought back to be offered as a second oblation, **and then to be calcined and reduced to powder for the use of Louis de Bourbon.***³ ~ Lair^[603] [emphasis added]

Somerset also states that Guibourg, himself, tore out “the butchered infant’s entrails”^[604] but she makes no mention of them ending up in the hands of the Sun King after la Voisin had them “distilled”.

Unfortunately, the footnote of Jules–Auguste Lair (1836 – 1907) does not further clarify his astounding assertion: that Louis XIV regularly made use of powdered baby entrails (to ingest them?).

That has been erased from the history of Roman Catholic France.

It is worth noting the year; one thousand six hundred sixty-six.

All this happened in the year 1666,⁴ at the time when, in the daytime, Mme de Montespan amused the King at La Valliere's house, while in the evenings she went to tell the Queen that she had spent the morning at Holy Mass. ~ Lair^[605]

Monsieur Lair considered the Black Mass effective against the bastard children of King Louis and Louise de La Vallière, although it was already a challenge for a child to live to middle age in the Middle Ages.

- * Charles died at two years old in 1665 (before the ceremony).
- * Philippe died at one in 1666.
- * Louis was born and died also in 1666.
- * Marie Anne survived and was "legitimized" with property by her father, the King.
- * A second Louis was born the year after the Black Mass, 1667, and lived to 16 when he died trying to make a name for himself in war.

Françoise-Athénaïs de Rochechouart did triumph over Louise de La Vallière, because the Court Jesuit, Louis Bourdaloue, convinced her to become a Carmelite nun.

Not surprisingly, when it came time for the judge's gavel to fall, it barely touched the Priest, François Mariette, at all. Lady Somerset felt this was clearly due to a distant cousin in government.

At the time it is true that no one seems to have shown any interest in this statement, for no steps were taken against those named as customers by Mariette and Lesage.

The two men were both found guilty, but there was a wide disparity in their punishments.

Mariette was a cousin of the magistrate who had first investigated the case⁷ and this family connection ensured that when sentence was passed he was condemned only to nine years' banishment.

Even this was not properly enforced, for after a short spell in a corrective institute for wayward Priests he left without permission and then withdrew to the country.

Lesage fared much worse. Lacking Mariette's influence with the judges, he was sentenced to the galleys in perpetuity.^[606]

Although Catherine (Deshayes) "la Voisin" Monvoisin was condemned to be tortured and burned at the stake, she seems to have avoided most of her punishment.

*On 17 February Mme Voisin was interrogated on the **sellette** by the assembled commissioners.⁹⁴ After she had been led out they unanimously pronounced her guilty and on 19 February [1680] she was informed that she had been sentenced to being burnt alive. However, before going to the stake she was subjected to another intensive examination, which stretched over three days, the final stages of which were conducted under torture.*

The outcome was not entirely satisfactory.

La Reynie later claimed that this was because the torture had not been applied with the usual rigour and thus "produced no result". This is seemingly corroborated by the fact that Mme de Sévigné^[cdxi] heard that even on the evening of 21 February la Voisin was in remarkably robust form, despite having emerged from the torture chamber only a few hours earlier. Having eaten a hearty supper and drunk a great deal of wine, she began singing rude songs, ignoring suggestions from her guards that since her execution was scheduled to take place the following day it would be more appropriate to immerse herself in prayer.⁹⁵ ~ Somerset^[607]

This had the effect of leaving "la Voisin" tight as a clam as to her methods and comrades; many of them being clergy, this was fortuitous for Rome and her hand-picked confessor confirmed it.

Despite the trouble taken to pick a reliable confessor for la Voisin, things did not go as planned... ~ Somerset^[608]

This was none other than a secret representative of Pietro Vito Ottoboni, Pope Alexander VIII.^[609]

The only result of her "confession" was to recant her implication of another Aristocrat woman who had used her skill to murder her husband;

Marguerite Leféron. Thanks to this connection in Rome, Leféron escaped execution and was simply banished.

In the end, Catherine (Deshayes) “la Voisin” Monvoisin abandoned all pretense of religion and completely embraced the source of her power as she violently clung to life like a demon threatened with exorcism from her host.

At five in the afternoon la Voisin was placed in the cart that was to transport her through the crowded streets to the execution site. Agog to see for herself the celebrated poisoner, Mme de Sévigné [Marie de Rabutin-Chantal] had stationed herself in the Rue Saint-Antoine. As a result she caught a brief glimpse of la Voisin as she passed, dressed in a white smock and looking startlingly red in the face.

In former days la Voisin had been glib in her use of Christian terminology,^{[[cdxii]]} invoking the Good Lord while simultaneously engaging in impious practices.

Now, however, as her horrific death loomed, she spurned the consolations of religion and when her confessor stretched out his crucifix towards her, she angrily pushed it away. On arriving at the Place de Grève she refused to disembark from the tumbril and had to be dragged out by force, swearing dreadful oaths. Even after she had been chained to the stake she continued to resist her fate, for when straw was heaped upon her to ensure that she was speedily incinerated she kicked it away in desperation.^{[[cdxiii]]} These last grim struggles impressed themselves on the memory of the watching crowd but “at last the flames got up and she was lost from sight”. Sprightly as ever,^{[[cdxiv]]} Mme de Sévigné commented that la Voisin had now passed from the midst of one fire to another.⁹⁹ ~ Somerset^{[[610]]}

In the end, sorcery and assassination remained safe and secret thanks to the power of the Vatican which superseded even that of the Sun King of France.

Of 442 suspects only 218 were arrested. Of those, only 36 were executed.

The only reason *l’Affaire des Poisons* caused a stir was the revelation that so many of Catholic France’s Elite were killing each other rather than the peasantry (which would never have raised an eyebrow).

The tumult was allowed to dissipate and soon...very soon after that, Rome began killing again.

About the Author

Giovanni Augustino “Johnny” Cirucci is a veteran of the Army and Marine Corps. He has served overseas as part of the “Global War on Terror.”

His derivation is 100% Italian, 4th generation immigrants. His family settled in the Philadelphia metropolitan area, on the New Jersey side. He was raised “Conservative” and Catholic; an upbringing that encouraged him to “give back” with service in the United States military.

Johnny’s home life was difficult. His abusive father left when he was 20 and it gave him a rebellious nature that was quick to question authority.

Johnny went off to college as a non-practicing Catholic. There he began blogging and wrote columns for his University newspaper.

A conversion experience at a local Evangelical church brought him back home as a Born Again Christian.

Frustrated with the hard-Left slant of “mainstream” media, he gravitated towards “Conservative” outlets.

However, the advent of Barack Obama in general and Obama’s “killing” of Osama bin Laden, in specific, showed Johnny that “Conservative” media was just another side of the same Machine coin. Those on the “Right” refused to adequately investigate Barack Obama’s shady background. When they maintained the official story regarding the “death” of Osama bin Laden, it was the end of Johnny’s dependence upon them. He had insider information from his military connections that confirmed bin Laden’s “death” was a Psychological Operation by the United States government against American citizens.

This pushed Johnny into the realm of “alternative media” where he stayed for about 2 years.

However, Johnny eventually learned that so-called “alternative media” was just as controlled as “mainstream media”. It was completely owned by

Machine agents who gave the same information day after day.

The operatives in “alternative media” presented varying levels of truth at a greater rate than “mainstream media” but were always careful not to expose “the grand scheme”.

Sometimes, however, Machine agents of disinformation got caught in their own game. One such agent helped Johnny put together the pieces of the puzzle that pointed towards Rome as the top of the “New World Order” pyramid.

An ardent researcher, Johnny quickly verified some astounding facts and found that, historically, Christians considered Rome the great Whore of Babylon and the Pope as Anti-Christ.

When one of his web site columns on the subject did very well, he knew he needed to turn the information into a book.

That was [*Illuminati Unmasked*](#), published in 2015.

The following year, Johnny published [*Secret History*](#), divulging the detailed background to [*Illuminati*](#).

Then on September 11th, 2017, on the eve of the 500th anniversary of Luther’s Protest, Johnny disclosed the horrors of power no other author has with [*Eaters of Children*](#). Though child sacrifice and sex slave trafficking have, in rarest circumstance, been broached, only Johnny has dared give the full scope.

As a passionate Born Again Christian, Johnny has doggedly searched for and disclosed the Truth. It was this obsession that helped him uncover what he calls “the Pedocracy” and his faith in Jesus Christ that gave him the courage and determination to disclose it.

Romans of Mass Destruction is meant to be the first of several volumes which show the historical precedents for Rome’s shocking crimes, all committed on (literally) a Biblical scale.

ENDNOTES

[i] Lucius Domitius, who later became “Nero”, was the offspring of Agrippina and Consul Gnaeus Domitius Ahenobarbus.

[ii] Tiberius Claudius Caesar Britannicus *should* have risen to the throne to replace his father, Tiberius Claudius, but questions were raised as to whether his mother, Valeria Messalina, had sired him from an illicit affair — possibly to Senator Gaius Silius whom she married in 48 A.D. while she was still married to Claudius. Her lust for coitus was only surpassed by her lust for power and she was executed for unfaithfulness to both her husband and the Empire.

[iii] “Nero fiddled whilest Rome burned” is the fanciful, inaccurate adaptation.

[iv] The “Devil’s Simulation” is the system of power that I ultimately ascribe to Lucifer. It is what he tempted Christ with; the kingdoms of the world (Matthew 4:8-9) — a Satanic “Sims” game in which the abuse of the innocent is the key to power, the “Pedocracy”. For the full story, read my book [*Eaters of Children*](#).

[v] A British victory on French soil in the so-called “Hundred Years’ War”: a completely needless conflagration whose sole purpose was to net the Elite of either England or France even more wealth and property than they already had.

[vi] It’s always heartening to see someone marry for love. Carey was a vehement foe of Protestant Britain.

[vii] The peasants who bled and died in these wars had no stake in them what-so-ever; as is the case with all war, past and present.

Because of the maturation of the common citizen, today’s needless wars require much more disinformation and propaganda to present what Catholic doctrine labels “Just War”, [*Catechism of the Catholic Church*, paragraphs 2302-2317].

[viii] Such was undoubtedly the agenda behind Catholic Wall Street lawyer and Knight of Malta William Donovan using the OSS he founded to murder General George S. Patton at the end of World War II. Although, 12 years earlier, Lieutenant Patton had earned access to power as a gate-keeper who willingly rolled his tanks against unarmed WWI veterans protesting the U.S. government’s reneging of their promised bonuses for his Freemason commander, then-Major Douglas MacArthur, Patton later lost sight of his position and repeatedly tried to win the war as quickly as possible — an outcome not allowed by his masters. For more, read [*Illuminati Unmasked*](#).

[ix] Jeanne was obviously not a bumbling farm-girl. Her vow never to take a man’s life in combat was brilliantly shrewd, allowing her to participate in the “men’s game” of war without incurring the emotional reactions of men on either side. It reminds one of Martin Luther King, Jr.’s dedication to peaceful protest; a cunning tactic to ameliorate enemies in an endeavor fraught with controversy.

[x] The fabrication of a tragedy by Elites in power to entice the citizenry towards harmful ends they would not normally allow; such as a fascist police state.

[xi] Permitting homosexuals to adopt children is a heinous criminal activity that guarantees abuse of the innocent, even if just in their mental and emotional development.

[xii] Technically, it wasn't direct succession. Half-black, half-Japanese politician Bruce Harrell took over for Murray who was replaced by politician and media personality Tim Burgess. Burgess was raised "fundamentalist Protestant"; values he now says were a "really distorted view of Christianity." Burgess remains "proudly loyal" to his friend, the homosexual who adopts little boys to rape them, former Mayor Ed Murray.

All governed from the Left and "Jenny" Durkan continues the trend.

[xiii] For more, read [Eaters of Children](#) or peruse JohnnyCirucci.com

[xiv] No entity has tortured and slaughtered more Christians nor burned more Bibles than the military-turned-religious "City on Seven Hills" [Revelation 17:9].

[xv] **Roman Catholics** have elevated the "ever-virgin" Mary to Divine worship templated upon pagan goddesses, not Christians. "Atheist" homosexual Arthur Evans is either a very useful dupe or an agent of Vatican disinformation.

[xvi] One hundred years old: as the Jew raised Catholic, Billy Joel, has sung, "Only the good die young".

[xvii] This important fact has been omitted by "user-edited" Wikipedia who has Murray simply appearing in Malta, apparently, because of all the locations around the world that seemed the best place for her to advance her agenda.

[xviii] Roman Catholicism is a syncretistic mix of paganism with the outward trappings of Christianity and much of that paganism is Roman, although other traditions and myths can be traced back to the earliest civilizations that all rebelled against YHWH.

[xix] This is deceptive manipulation as it may be considered *technically* accurate but the connotations of the word in modern usage are decidedly *inaccurate*.

[xx] In quotes because the greed of English and French Catholic Aristocrats was the only cause for shedding commoner blood.

[xxi] In other words, there were no gambling resorts for the Elite, such as Monte Carlo, in the time of de Rais. Crux Anasta was published in 1953.

[xxii] Self-proclaimed pedophile survivor David Shurter is one such accuser. Although Dave has shunned me and my information (I believe out of cowardice) I do find his story and accusations plausible, if not probable.

[xxiii] "Privileged" to add the gnostic symbol of lust and sex adopted by Catholicism.

[xxiv] In his *The History of Witchcraft and Demonology*, devout Roman Catholic witch expert Montague Summers calls de Sillé "a Priest of the diocese of S. [Saint] Halo," (p. 148).

[xxv] For more, read [Eaters of Children](#).

[xxvi] Notice how David McGowan mentions that de Sille was related to de Rais but gives no mention that he was an ordained Roman Catholic Priest.

[xxvii] I have never before had the displeasure to read anything that was so base and depraved yet still qualified as “researched”. I wrestled with its inclusion but felt it necessary to give the shocking details as they ultimately can be blamed upon the Great Harlot who sits upon many waters (controls many people): Rome.

[xxviii] I have edited out that Slater — overtly disrespectful of all things Christian — described Prelati as a “heretic”. Really?

Florence was the city-state home of the Medici.

[xxix] Three important points can be gleaned: it is common practice of sexual sadists to violate the innocent, then feel it necessary to murder them in order to cover up the crime. Secondly (and Slater — obviously a reprobate addicted to porn, mockingly mentions this) sexual deviancy feeds itself and naturally spirals out of control when fed. This is why so-called “Adult Bookstores” are epicenters of crime both related and unrelated to sexual deviancy.

Perhaps most important of all is the source of these crimes was a graphic depiction of the behavior of Roman leaders; the Pedocracy of the Devil’s Simulation.

[xxx] “Urchin”? Here Slater devolves from his feigned scholarship and shows his true colors. One wonders if he is cheering on de Rais as he mutilates and violates children.

[xxxi] Slater concludes by saying that de Rais confessed because of “extreme torture” yet that was not the case. Read on!

[xxxii] Murray goes on about “lace” equals “garter” and “garter” signifies rank amongst witches. Although I fully agree with her connecting this to Britain’s “Order of the Garter” I feel Rome had far more sway with de Rais.

[xxxiii] For more, read [*Eaters of Children*](#).

[xxxiv] Although the “Wickedest Man” seemed not to believe the de Rais’ confession was given freely, all sources state that the Marshal was spared from torture and it was excommunication that pressured him.

[xxxv] The concept of a power using corruption and treason to create a danger or fear in order to herd an unaware populace into willing slavery or tyranny wasn’t the idea of German philosopher Georg Wilhelm Friedrich Hegel but the concept bears his name. It is more commonly known as “Thesis, Antithesis, Synthesis” or simply “Problem, Reaction, Solution”.

[xxxvi] Many more serve quietly as “advisors” and ambassadors, for instance, the Priest who oversaw child sex trafficking of orphans at Boys Town in Omaha, Nebraska (Monsignor Robert Hupp) was a Presidential Special Ambassador to the United Nations for “Children’s Affairs”. Notre Dame President, Father Theodore Hesburgh, “advised” multiple Presidents from his positions on the National Science Board and the U.S. Civil Rights Commission. The godfather of both Nazism and Communism, Jesuit Priest Edmund Walsh, “advised” Freemason General Douglas MacArthur on how best to punish the Japanese after WWII.

[xxxvii] Apparently having an Irish Roman Catholic mother checked the box for Varadkar to be slipped into power. Being homosexual and having loose connections to the Irish populace he harms with his rule fits a host of Roman agendas. It’s no surprise that such an individual would be a charging champion for the heinous slaughter of the unborn.

[xxxviii] After all, those pesky Hollywood Jews do need oversight.

[xxxix] The Masonic insurgency gives Rome plausible deniability, especially with the farcical “war” between the two.

[xl] “Approximately”. Far be it for me to use a Latin convention and not explain it.

[xli] Daniel 2 is the dream of Babylon’s king Nebuchadnezzar; a massive statue of a man with a head of gold (Babylon), arms and chest of silver (Medo/ Persia), torso of bronze (Greece) and legs and feet of iron (Rome into Catholicism and Orthodoxy).

[xlii] We common folk use criteria like, physical attraction, vibrant personality, shared life experiences, warm, loving, giving, etc. The Elite, however, are much more cold (“Reptilian”?) in their marital choices and often make them fully intending to carry on affairs with whatever actually attracts them.

[xliii] Don’t worry, if you read “of 1 Marine Crescent” and thought, “Cool ... is that supposed to mean something to me?” — I did, too.

If you were one of “them” you’d immediately recognize the location as one where the Elite close their gates and you look on from the outside. [[Crescent Houses with Fully Rounded History](#), unattributed, The Irish Times, 8 November 2007]

And, no offense to Mrs. ‘Bram but her status had everything to do with why you “celebrated” her “beauty”.

[xliv] Both Scotland and England thoroughly embraced Luther’s Protest.

[xlv] NOT EXHAUSTIVE: In no way did I seek these names, they just popped up in other research, so we can assume this is a basic cross-section of a much vaster web of deceit and insurgency.

[xlvi] The assassination of President Abraham Lincoln was a **massive** Vatican conspiracy buried by “historians”. For more, read [Illuminati Unmasked](#).

[xlvii] Scalise is an open Roman Catholic who was a member of the Acacia Fraternity at Louisiana State. Acacia was founded and is controlled by Freemasons and, until recently, only Freemasons could join.

[xlviii] Kutcher was born and raised Catholic and proudly sported his “Oxford Freemasons” cap at his front-row seat to Game Two of the 2016 NBA Finals.

[xlix] Being a good Freemasonic Catholic, influenced by the Johannite worship of John the Baptist as the “true Messiah” and Mary as “co-redemptrix”, Doyle has Doctor **John** Watson eventually marry **Mary** Morstan.

[l] I do have to give English film-maker Guy Ritchie a mention for seeing to the casting of Robert Downey, Jr. as Holmes and Jude Law as Watson. Viserally, actor Mark Strong (the evil “Lord Henry Blackwood”) would’ve been a far more appropriate Holmes but the “fraternity brother” chemistry and relationship between Downey Jr. and Law was worth the stretch. Ritchie, of course, can claim the dubious honor of being one of the former husbands of “Madonna”.

[li] For more, read [Secret History](#).

[lii] Apparently, no one is allowed to know what the discarded “D” stands for as a thorough search was unavailing.

Abbreviating a first name is often akin to perhaps using a middle name as a compound surname; a

gimmick of manipulation to impress you. It's okay to not like your parents' choice of first name (there should be laws against some of what parents do to their children), just drop the initial and forget it!

Author G. Augustino Cirucci (no letters) has been quoted as saying, "This annoys the sh*t out of me."

[lii] If you have no idea what "(Gelder 13, Halberstam 248)" mean, don't worry, neither do I. I guess that along with end-notes without page numbers is how Doctors are trained to give citations. Well as long as they're learning Latin to maintain as their secret trade language to confuse you with...

[liv] Ah, I think we should look into exactly how Stoker's Protestantism was "confirmed".

[lv] This is no joking matter as tomorrow's Crusaders are being conditioned with this kind of twisted mythology to dehumanize their victims. You can do almost anything to a vampire and they just won't die.

[lvi] "Stratford-upon-Avon" is roughly the center of England in the land-locked county of Warwickshire, about an hour north of Oxford.

[lvii] Not to mock Dr. Gordon (who, in her paper, lists her name as "Heightsmen [no hyphen] Gordon") but if the man is centuries-ago dead and of questionable identity it'll be pretty darn tough to get the "authorized biography".

[lviii] This is actually a double-negative implying that it's the truth!

[lix] Certainly, when "academics" have "consensus" we are to immediately shut down all critical thought and defer our existence to them!

[lx] Rightly does Arnold Matthew draw attention to this. Being ordained by legendary Jesuit Cardinal Robert Bellarmine is a sure sign that Tobie Matthew was meant to be used powerfully by the Company as an agent of insurgency in Protestant England and he was!

[lxi] —heir to the Throne.

[lxii] For more, read [Secret History](#).

[lxiii] All seats of power are called "capitols" after one of the "seven hills of Rome", Capitoline Hill. [Revelation 17:9] When this became too obvious, it was slightly obfuscated with the alternate spelling "capital".

[lxiv] Calvert should've pulled a Tony Blair and waited until the expiration of his office to publically declare of his "joining the Catholic communion." Perhaps he knew Charles wouldn't think too harshly of it.

[lxv] From the vestments to the liturgy, from the "Saints" to the "Virgin Mary", there is little between the "Church of England" and the Church of Rome save nuance and nomenclature.

[lxvi] Note how [Wikipedia explains](#) a "Protestant Anglican Chapter": *According to both Anglican and Catholic canon law, a cathedral chapter is a college of clerics (chapter) formed to advise a bishop and, in the case of a vacancy of the episcopal see in some countries, to govern the diocese during the vacancy.*

[lxvii] Baron Hugh de Camoys died childless in 1426 and the title was shared by sisters Margaret and Alianora afterward. It is held today by The Right Honourable Lord Camoys, Ralph Thomas Campion George Sherman Stonor, GCVO PC DL.

I think we can call the Catholic insurgency of England a complete and total success.

The name of the current Baron of Camoys not only honors an English Jesuit insurgent but an American one as well; William Tecumseh Sherman who was adopted by a family of devout Catholics. He would go on to marry his foster sister, Ellen and sire a boy who would become a Jesuit Priest; Thomas.

Sherman's slash-and-burn treatment of Southerners during his march through Georgia and the Carolinas should've earned him the gallows but, instead, then Commanding General and later President Ulysses S. Grant made him his "Secretary of War" in 1869 followed by "Commanding General of the United States Army" — a position he held until 1883.

[lxviii] A separate religion?

[lxix] Elbows, shoulders, hips and knees are all slowly dislocated and if the strain eventually rips tendons, ligaments and muscles the appendages are rendered permanently useless.

[lxx] The kindling is specifically moistened so that the victim burns as long as possible without dying: the lovely "science" of torture by the Catholic Church.

[lxxi] —a powerful and brilliantly Biblical critique of the Catholic Mass which claims that Jesus Christ is repeatedly sacrificed when Scripture clearly states otherwise. [Romans 6:10, Hebrews 10:1-18]

[lxxii] As the saying goes, "Rome neither forgives nor forgets" and she exercises the "mercy" of her master, the Devil.

[lxxiii] How much were the previous nine also edited?

As Jesuit manipulations go, this one was rather clumsy. Campion's propaganda was titled "*Decem Rationes*", not "*Novem Rationes*".

Then again, when you hide behind the language of Rome (as lawyers, doctors and politicians do), it's not that hard to fool people.

[lxxiv] The actual quote in Act III, Scene ii, is from "Queen Gertrude" regarding the insincere over-acting in a play (yes, a play within a play) written by Hamlet to indict his uncle in the death of his father, the King of Denmark; "The lady doth protest too much, methinks."

This is the same Act where Hamlet accuses Ophelia of being too forward for a woman and cries out, "Get thee to a nunnery!"

How is his father's ghost able to speak with him? — He's in Purgatory, murdered by his brother before he is able to confess his sins!

*I am thy father's spirit,
Doom'd for a certain term to walk the night,
And for the day confin'd to fast in fires,
Till the foul crimes done in my days of nature
Are burnt and purg'd away. ...
Thus was I, sleeping, by a brother's hand
Of life, of crown, of queen, at once dispatch'd,
Cut off even in the blossoms of my sin,
Unhous'led, disappointed, unanel'd,*

*No reck'ning made, but sent to my account
With all my imperfections on my head.* ~ [Hamlet, Act I, Scene v]

[lxxv] At every turn, the Catholics with *real* power lean Left — sometimes *radically* so. Those who pretend to have Right-minded values never put them into action. Conservative Catholics best take this to heart; especially those for whom abortion is dearly important. Your Church will *never* let you win...*anything*.

[lxxvi] Of course far-Left Kennedy corrupt-o-crat Teddy preferred being “advised” by other Leftist Catholics. Litmus tests like these shed important light upon the “Mark of the Beast” in Revelation 13:7.

[lxxvii] Even forty years ago the Jewish Sulzbergers who run the Times knew this obscure Romanian needed coverage? Perhaps we should say “Who run the Times for their Roman overlords...”

[lxxviii] To know anything about what this monster did to thousands of innocent men, women and children and write that is offensive beyond description.

[lxxix] A family of Catholics well-placed in “secular” or “Protestant” politics? How unusual.

[lxxx] Unless Papa Radu pissed off his Prime Minister, I’m thinking this was either unnecessary or being played up by the Times for propaganda as Nazism is as Catholic as Communism (which means “*very*”). There’s plenty in all three of my previous books on that; [*Illuminati Unmasked*](#), [*Secret History*](#) and [*Eaters of Children*](#).

[lxxxi] Did he take any classes from sexual pervert, deviant and criminal Alfred Kinsey? He was there at the right time. For more read [*Eaters of Children*](#).

[lxxxii] If Alexandra married into Judaism it helped her family that much more.

[lxxxiii] With two billion Catholics world-wide and the most powerful infrastructure anywhere — dwarfing any Western government, including the United States — one would think a supposed foundational agenda like preserving unborn life would be as scarce as smallpox yet the most Catholic nations allow full and unfettered slaughter of the unborn through all three trimesters. Foolish Conservative Catholics are kept on the reservation by substance-less media outlets like LifeSite that chronicle their endless string of losses for them.

[lxxxiv] This unusual title convention is meant to remind you that Cardinals are equal to Lords (Alfred Lord Tennyson, etc.) and Popes are equal to Kings. Both Popes and Kings rename themselves upon succession to their “thrones” to impress upon you that they have the same “right” to rule over you as their numbered predecessor.

[lxxxv] Porn is a \$100 **billion** industry of poison pouring into the populace. “Adult” theaters and “bookstores” are epicenters of crime. The depravity on screen encourages those addicted to emulate it.

On the rare occasions that government intervenes, a higher authority stops it. The State of Ohio shut down an “adult theater” because the film shown was grossely obscene. The porn industry sued and the Supreme Court sided with them in the 1964 *Jacobellis v. Ohio*. Asking, “If the French Roman Catholic Louis Malle film ‘Les Amants’ wasn’t obscene, what was?”, Supreme Court Justice Potter Seward answered, “I know it when I see it.”

Given that Seward got naked in a coffin and likely committed a lewd act with a corpse as part of his Skull and Bones initiation one doubts he would.

Exempli gratia: Peter Acworth. Acworth is the founder and CEO of “Kink.com”; a porn hub for the depraved.

Specializing in sado / masochistic themes, Acworth has 60,000 subscribers who pay his 70 employees \$30/month for access to material guaranteed to create the next Jeffrey Dahmer.

Acworth started his endeavor while working his PhD at Columbia. He dropped out and moved to the “fetish capital”, San Francisco where he was able to purchase the 200,000 square foot State Armory and Arsenal for \$14.5 million.

What instilled the perversion in Acworth to this Satanically - successful end?

— His father was a Jesuit Priest.

The *New York Times*’ Jon Mooallem explained, “*Even as child, Acworth told me, he liked seeing people bound. ‘I would get an erection while watching a cowboy-and-Indian movie where somebody was getting tied up,’ he said, ‘which I didn’t really understand.’*”

[[lxxxvi](#)] The fact that such an individual is eligible for “Taoiseach” is a testimony to the corruption of Irish politics.

[[lxxxvii](#)] As a Sovereign City-State, thanks to the 1929 Lateran Treaty of the Vatican’s agent, Benito Mussolini, Rome has her own police, jails, currency, stamps and internet domain address: *vatican.va*.

[[lxxxviii](#)] Jesuits are now spinning parish Priests as “pastors”.

[[lxxxix](#)] Overt dedication to Satan has never been good for recruiting.

[[xc](#)] I’m not hawking my books, I’m just finding a cut-off point to tell you I’ve written about this before! In this case, again, it’s my book [Secret History](#).

[[xci](#)] You guessed it: for more, read [Eaters of Children](#).

[[xcii](#)] In the language of Rome (Latin) that’s 1,000 years, half of which being 500.

[[xciii](#)] This estimate of mine is low. Ottoman casualties are listed at around 47,000 casualties with Arab casualties being largely “unknown”. It is a foregone conclusion that rag-tag Bedouins suffered greatly under British leadership and Ottoman machine guns.

[[xciv](#)] Simply, an area ruled by a Byzantine despot. Yeah, it has a specific name but if you were as smart as a Jesuit college professor you’d know that.

[[xcv](#)] In the very next chapter we will learn of the irony behind this statement: to defend the Papacy of Rodrigo “Alexander VI” de Borgia but abandon Giovanni “Leo X” de’Medici as indefensible.

[[xcvi](#)] Only the head of the Catholic Church could personally offer a ritual “Mass” to honor Jesus Christ as a prelude to the terrifying slaughter of animals as “sport”. As today, many of these animals were wounded and escaped only to suffer a lingering, agonizing death.

[[xcvii](#)] From 1309 to 1377, a weak Vatican was under the control of France and relocated to Avignon. You guessed it: for more, read [Secret History](#).

[xcviii] Catholic “historians”, “authors” and “journalists” have cunningly thrown the onus of Rome’s crimes upon all Christendom so that “Crusades” and “Crusaders” are invariably called “Christian” and not **Catholic**. Given how Christians suffered as terribly if not worse than any of the Vatican’s victims, this is a shocking success of inverse-reality “gaslighting”.

[xcix] Did the highly-erudite professors misspeak? “Tyrannicide” is the *death* of tyrants.

[c] Good thing that was only a short “age” in Italian or even human history ... not.

[ci] King Solomon and his Temple play a critical role in the mythology of Freemasonry. Freemasons concede that the Templars are their forebearers while ignoring the Templar role as Vatican shock troops. The web of Freemasonic power serves the Pope as surely as the Templars or Jesuits and gives the added deniability screen of being “at war” with “non-Catholic” and even “Protestant” Masonry.

[cii] Again we see “user-edited” Wikipedia conflate “Christian” with Catholic.

[ciii] “Pilgrimages” are **not** “Christian”!

[civ] An unconscionable under-statement! The Papacy influenced **all** major “temporal” (military/political) power and *controlled most* of it.

[cv] As I mentioned previously, using lower-case for “church” is deceptive manipulation, as it is for any Catholic title whether “pope” or “Priest”. The Catholic **Church** is a centralized organization with a distinct, global network that is even more political (and tyrannical) as it is “religious”.

[cvi] If the agenda is to force an entire religion to become subject to the authority of Rome, “healing the schism” is the language an Inquisitor uses just before he pops your arms out of their sockets.

[cvii] Exactly how does Tommaso “Nicholas V” Parentucelli forcing all rivals to concede reassert “the authority of Saint Peter”? Only a Jesuit Professor can tell you.

[cviii] Bias anyone...?

[cix] Not to be confused with “Hitler’s Pope”, Eugenio Pacelli, Pius XII. As it became more obvious that the Vatican had completely manipulated and enabled the rise of the Third Reich (to punish Luther’s homeland), Pius XII was re-written as the pawn of Hitler when, clearly, the reverse was true. Pacelli was perfectly placed as Papal Nuncio (Vatican Ambassador) to Prussia from (1926-29) and to Germany (1917-30) to see it done. I cover him in all three of my previous books, particularly [Secret History](#).

[cx] “Christians” who elevate the Shakespearean confusion of the “Authorized King James Version” need take this to heart, as well as the fact that, despite it’s basis on the superior *Textus Receptus*. It does today’s common citizen no good to read the Bible free of the modern confusion and contradiction (usually inserted by agents of the Papacy) if it’s written in a language half a millennium old and fabricated by Freemason Francis Bacon (who also edited the KJV), especially when Bacon’s handler was Jesuit Tobie Matthew.

And, you guessed it, for more on Luther, read [Secret History](#).

[cxi] Voivode: warlord — the tyrant who had enough brutes wielding swords for him to force his will upon his neighbors

[cxii] Stephen I (*István Király*) of Hungary was given Roman Catholic sainthood because he required that one out of every ten towns build a church and pay for the clergy.

[cxiii] At least that is honestly clarified!

[cxiv] A tyrant is never “great” unless the Elite tell you so, for instance Catherine “the Great” was a Prussian usurper who murdered her husband so that she could rule Russia. When the Jesuits were suppressed, she gave them safe harbor which led to the manufacturing of the bloody “October Revolution”.

[cxv] —Her idea, surely...unless it was a powerful Catholic who ransomed a 10 year old girl’s innocence to gain a region by the conversion of its tyrant.

[cxvi] Because Cathars were wiped out by the Catholic Church, modern explanations of their beliefs are suspect (the winners write the history). According to controlled sources like Britannica and Wikipedia, Cathars were “dualist heretics” who divided YHWH into “good” and “bad”.

[cxvii] In the case of the Albigenses and Waldenses, trace accounts still remain that depict these valley dwellers (*Vaudois*) as sincere, Bible-believing Christians, persecuted and nearly erased from existence by Rome only for that reason. For more, read [Secret History](#).

[cxviii] Is this a hypothetical? The Papist puppets in the United States government routinely commit crime by collaborating with “organized crime”, from so-called “Operation: Underworld” (supposedly using the Mafia to fight the Nazis) to Operation: Fast and Furious where machine guns, .50 caliber sniper rifles and explosives were simply given to the Sinaloa drug cartel ostensibly to “trace” them until they were all “lost”.

As usual with these clandestine criminal operations, no single government official was tried, fired, censured, yelled at nor frowned upon. In fact, good Catholic agents of espionage like the ATF’s Deputy Director, William McMahon, was granted paid leave courtesy of the American taxpayer, to wait out the flap while simultaneously making 6-figures at JP Morgan.

[cxix] Johannism strikes again.

[cxx] Just like “the ends justify the means,” “kill ‘em all and let God sort ‘em out,” was coined in the process of Roman Catholics doing what they do best.

[cxxi] — Praetorians: the brutes granted exclusive access to weaponry who enforced feudal tyranny for the Elite.

[cxxii] Perhaps “voivode” was “less frequently used” because it was the most honest: “**warlord**”.

[cxxiii] Remember who bestows the title of “the Great” upon tyrants.

[cxxiv] —A long, meandering journey. If you were a Jesuit college professor you would’ve known that.

[cxxv] This “heresy” was Biblical Christianity; our Professors betray the bias that gets them published tenure.

[cxxvi] By “rebel” is meant “Christians who dared to respond to the fires of the Inquisition with armed resistance.”

[cxxvii] Such societies, then or now, use secrecy to screen their heinous practices from the common citizenry (who would be outraged if they knew) and to provide the initiates with access to power no one else has. Today, such societies claim the ludicrous excuse that they need secrecy to conduct philanthropy which is, itself, just a cover for their crimes against humanity.

[cxxviii] Though it may seem impossible to judge whether his father was a true Christian or a cagy pagan, he was not one for ostentatious displays of pride.

[cxxix] “Julius Cæsar: the story of the frightened fisherman being encouraged by the assurance that he was carrying ‘Cæsar and his fortunes’ is universally known.”

[cxxx] “Claudius, who devoted himself in the Gothic war.”

[cxxxi] “Galerius Maximianus, who reconnoitred in person the camp of the king of Persia.”

[cxxxii] This is the New American Standard Bible, to which I have added some capitalization. For instance, there is only one “Earth” but there is lots of “earth” under your feet. Studied, loyal Adventists usually have a good understanding of passages such as these. The Smiths Falls (Ontario, Canada) Adventist Church [blog states](#) the three horns are the Heruli, the Vandals and the Ostrogoths.

[cxxxiii] Strategic port city, critical to trade goods, import and export, etc.

[cxxxiv] By recycling the names of previous tyrants for their brood, current tyrants give the fruit of their loins “legitimacy” to take up where they left off. I did a quick search and found nothing on why Warlord Alexandru of Moldavia was “Good”; probably because he felt he was and required everyone to call him that.

[cxxxv] A failed siege by Catholic (I edited out “Christian”) Crusaders, hampered by the arrogance and division of their forces. As a result of their ineptitude, Bulgaria was lost to the Ottomans.

[cxxxvi] Why did countries need Latin to discuss how they interacted? —For the same reason that still exists today: because Rome has ultimate oversight.

[cxxxvii] Usually defined as “in the national interest” but actually manipulative double-speak for “in the interest of the Ruling Elite”. For some reason, the Boston College Professors chose to neither translate nor explain.

[cxxxviii] The sequestered quarters of a Sultan’s harem.

[cxxxix] You probably have no idea why the word “minions” is used but we will cover this further when we learn of the homosexual Medici King of France, Henry III. A “minion” was the king’s sexual play-thing and, therefore, just as attracted to young boys, themselves.

[cxl] Such sensitive, Liberal, Boston College scholars!

Quran 4:16 “If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone.”

Although Florescu and McNally imply that this was just an aberration of Mehmed II’s, it was standard in *any* “Royal Court” that the Elite can indulge in any sexual deviancy that pleases them (even the Commissioner of the “Authorized Bible”, King James, himself).

[cxli] If they kept the boy with the harem, it’s obvious what he was meant for.

[cxlii] “Lover”? “Succumbed to sensual pleasures”? Seriously? A young captive boy was lusted after for sodomy by his Turkish captors. He had no choice but to allow himself to be violated. I sure hope you didn’t send your kids to a Jesuit school thinking, “Well, at least they’ll get a great education.”

Again we see the mention of “minions” without explanation; I will explain it for your shortly and then you’ll see why the Jesuit Professors didn’t bother.

[\[cxliii\]](#) SPOILER ALERT: they both ended up the same way.

[\[cxliv\]](#) However our two Jesuit college Professors make the untenable claim that the fall of Constantinople shocked poor Nicholas V into finally taking the Muslim hordes seriously.

[\[cxlv\]](#) The only way a 25-year-old could become dictator over a nation (and, soon, a monster of literally historic proportions) is if the citizenry were mentally enslaved to his “Divine Right” of blood succession to rule over them.

[\[cxlvi\]](#) Although Professors Florescu and McNally recount Dracula’s “Salvation-by-works” theology and how it contributed to his brutality, they erroneously ascribed it only to Orthodoxy.

[\[cxlvii\]](#) Now look again upon how many Supreme Court Justices are Opus Dei and know for certain that Rome thoroughly controls and dominates United States government. If ever there were a critical choke-point of tyranny without the slightest responsibility for or fear of the American people it is the United States Supreme Court which erroneously dictates “law” happily free of citizen accountability.

[\[cxlviii\]](#) Clasen was seduced into Opus Dei as a vulnerable freshman while attending Jesuit Boston College.

[\[cxlix\]](#) “Saint Louis” was Louis Capet Number IX (1214 – 1270). His “sainthood” was bestowed upon him by the Catholic Church because he “reformed” French “justice”. Not surprisingly (but unknown to almost all “educated” Americans), “Saint Louis, Missouri” was founded by French Roman Catholics in 1764 and has remained a Catholic city every since.

[\[cl\]](#) I must tell you that abuse of the innocent in this fashion is nothing short of Satanic; right in line with the heinous procedures of abortion.

[\[cli\]](#) This was the Impaler’s way of bragging to his Crusader brethren that he was no-longer a Muslim vassal; assuring them that he would not sell his loyalty to the Ottomans as he and many other Eastern European kings had done previously, including his father.

[\[clii\]](#) It offends me to see the word “Americans” applied to this outrage. At *best* they were unwitting mercenaries (as I was in my military service).

[\[cliii\]](#) Eisenhower was so devoted to his “Mamie” that when the war was over, he left his “mistress” Kay Summersby in Europe.

[\[cliv\]](#) If you know anything about combat in *any* era, you know that being wounded in the back has nothing to do with bravery or lack thereof.

[\[clv\]](#) The Sultan admired the man’s courage and fear but had him slaughtered anyway.

[\[clvi\]](#) “ — the good news”?

[\[clvii\]](#) Less than a century ago, this was the case.

[\[clviii\]](#) The reason why Google has “secret off-shore” barges likely stems from the same reason the CIA and U.S. military “detain” prisoners in a foreign country said to be America’s enemy, Communist Cuba; or why pedophile providers like Jeffrey Epstein have their own island: to avoid the unheard-of event that “law enforcement” enforces domestic laws.

[clix] Both the Jesuits and the CIA have the nickname of “The Company” and both are vicious, criminal insurgencies that manipulate for Rome.

[clx] Apparently, there were no qualified native Princetonians for the job.

[clxi] Unfortunately for Leftist Catholic Barbara Boggs-Sigmund, she lost the 1990 Gubernatorial race to Leftist Catholic Jim Florio, who had already spent twenty years as a State and National Legislator. Florio did finally leave politics but maintains a very lucrative private life, to include being on the Board of Directors of Trump Entertainment Resorts, founded by “Conservative Republican” Donald Trump. Today, Trump is the “Protestant Christian” President who spent two years under the Jesuits at Fordham before adroitly transferring to the “public” University of Pennsylvania for his degree.

[clxii] The Begich family religion is not well covered but I did find a source on Mark Begich’s Catholicism: [*Did Hale Boggs Drop From The Sky?*](#) Johnny Cirucci, Johnny Cirucci.com, 8 May 2018

[clxiii] Blavatsky can’t be called a “Luciferian” because she claimed the Devil didn’t exist. Hope that worked out for her.

[clxiv] However, I absolutely agree with the assertion of Saussy in his critically-important work *Rulers of Evil* that the Jesuits, themselves, engineered their suppression. No sovereign, especially of a Catholic nation, would willingly expel the Order that served Rome *perinde ac cadaver*, as obedient as a corpse.

[clxv] Incest is forgiven in order to maintain the bloodlines of the Ruling Elite.

[clxvi] Whether Roderigo de Borgia’s father was Jofré Llançol or Alfonso de Borgia, he was still the product of incest.

[clxvii] “Sumptuous”?

[clxviii] “Priest”, “Bishop”, “Cardinal” and “Pope” are titles in the Roman Catholic hierarchy that denote both political and religious power. Using lower case for those titles is a subtle form of manipulation to down-play that power.

[clxix] Remember, these are all “humble disciples of Jesus Christ”.

[clxx] Again, subtle manipulation. Only Rome claims that the dialogue between Christ and His disciples, in which Peter courageously calls Him the Son of God, and Christ replies by stating that “upon this rock shall I build My *ekklésia*” (fellowship, following), establishes a monstrous new religion. This is especially dubious when Peter never held an official title and only Catholic tradition has him going to Rome and helping Paul establish a “church” there.

[clxxi] Irony abounds! It was actually Julius Caesar who first claimed divinity belonged to the Emperor and de Borgia was supposedly becoming the ultimate “humble” representative of Jesus Christ.

[clxxii] In other words, as a result of living without any restraint to his lusts, he was overweight to the point that it directly affected his health.

[clxxiii] **The** most powerful. Kings and Queens of old, Presidents and Prime Ministers of new all bow before the Pontifex Maximus [Revelation 17:2] and often don’t consider serious decisions without Papal approval.

[clxxiv] Rome was and is the undisputed **suppressor** of Christianity and the Word of God. [Revelation 6:9-10, 17:6]

[clxxv] The use of Vatican influence for political, “temporal” exploitation has **always** been Rome’s agenda.

[clxxvi] **Every** Western colonial power answered to the Papacy until Clement VII denied Henry VIII his divorce from Catherine of Aragon forcing Henry to create his own miniature version of Catholicism in England and putting Great Britain ever-so-briefly at odds with Rome.

[clxxvii] “investiture of the Kingdom of Naples”? **Every** appointment in **every** nation is approved by the “Vicar of Christ”.

[clxxviii] Corrupt advancement that extreme for only a “nephew”?

[clxxix] — “furious” at the lawless corruption and criminal behavior of yet another Borgia Pope. Yet Rodrigo de Borgia “survived”.

[clxxx] So lived the “successor of Peter”.

[clxxxi] Charles II was the Catholic son of “Anglican” Charles I, whose outrages against the citizenry and warm relations with Rome caused the English Civil War. The result was the briefest reign in history of a Protestant ruler, Puritan Oliver Cromwell. Upon Cromwell’s death, his successor (his son Richard) was forced to resign and Charles was quickly restored from exile in Catholic France.

[clxxxii] Again, we immediately discern the bias with the use of “amazing” whilst more accurate adjectives would be “perverse”, “murderous” or “ruthless”.

[clxxxiii] —had sex with his sister and sister-in-law and then murdered her husband, his own brother. Many more human beings died by poison or poignard from this Cardinal and General. “Dazzling”? “Meteoric”?

[clxxxiv] “Saints of the Church”. The very phrase admits deep influence from Rome.

[clxxxv] None but an agent of Rome calls becoming a Pope “ascending the throne of St. Peter”.

[clxxxvi] If his father was truly Jofré Llançol, then he should’ve called himself “Pedro Luis de Llançol y Borja”, as is the Spanish fashion. Notice that is the name Sabatini uses but neither Pedro nor his brother carried the Llançol name.

[clxxxvii] What is important to note about this list is that it spans “opposing” forces such as both Democrats and Republicans. Also, note that famous Knights are often famous *because* they were Roman Catholic Knights of Columbus. Yes, “Babe” Ruth was an accomplished hitter but his affiliations gave him the home run of approval for propaganda. Yes, Floyd Patterson was an accomplished boxer but his Catholicism helped elevate him to prominence as a successful black athlete in the 1960’s (Rome *reveals* in racial division).

[clxxxviii] Again Sabatini reinforces the story of Roderigio Borgia being related to Jofré Llançol.

[clxxxix] It’s past “over-done” and into obvious disinformation, now.

[cxc] Although all of the “educated Elite” play this game with references — “if you don’t know what I’m talking about you’re not as smart as me”, I don’t: *The House of Medici: Its Rise and Fall*, Christopher Hibbert, William Morrow Paperbacks (May 19, 1999).

[cxcij] That's "Anti-Pope John XXIII" who competed with Angelo "Gregory XII" Corraro for pre-eminence, not to be confused with Angelo Giuseppe "John XXIII" Roncalli, (1881 – 1963) who was Pope from 1953 until his death.

[cxcij] When it comes to "tithing", Christians take their queue from Abram giving 10% to the Priest / King Melchizedek. [Genesis 14:20] Melchizedek is well known as a "type" or presaging of Jesus Christ. [Hebrews 7] Truly, *all* Popes are the "boastful small horn" who brags blasphemously. [Daniel 7:8]

[cxciii] —the thermal springs resort in Tuscany. This adds irony as Piccolomini enjoyed the "perks" of his Papacy, he shot off a letter to Borgia to "reign it in a little".

[cxciv] Completely accurate! On the surface, this is a pious elder attempting to scold an unruly underling. In reality, it's a mob boss to a lieutenant telling him he's letting the "cat out of the bag"!

[cxcv] This gives credence to the accusations that Roderigo de Borgia had sex with his own daughter and that he sired sons like Cesare who did the same.

[cxcvi] —as opposed to today where clergy incessantly and repeatedly rape your children and their superiors carefully move them to a new diocese where they can rape even more.

[cxcvii] "Unnamed spinster" means the "cardinal" (lower-case to distract from the official position or power) wasn't particularly picky and a woman of that status had little to gain by resisting the Borgia's lust.

[cxcviii] The *maîtresse-en-titre* was the chief mistress of the Roman Catholic King of France, not to be confused with his wife, the Queen. It was an open secret and even entitled the lucky wench to special status.

[cxcix] Again, if you have no idea who "Infessura" was you must be a dolt! Stefano Infessura (approximately 1435 – 1500) was a forgettable lawyer who kept a diary about the goings on in Rome at his time.

[cc] "similar treatment of", in other words, "an eye for an eye".

[ccj] Of course! "The ends justified the means"!

[ccii] Achieved by the corruption of nepotism.

[cciii] Do you think these meticulous historians were really just too lazy to convert the specie of ancient Italy into something their audiences could understand or were they counting on the lack of conversion to shield their subjects from outrage?

[cciv] I'm pretty good at sleuthing Aristocratic obscurity. When one of their scribes like Sabatini simply writes "Volterra" you're supposed to show how educated and erudite you are by knowing who that is. Don't worry, he actually stumped *me* with that. Volterra is an ancient, fortified mountaintop town in the Tuscany region of Italy, not a person. The closest I can come is the artist Daniele Ricciarelli who was born in Volterra and was later known as "Volterra" but he lived just before the time in question (circa 1509 – 1566) and he wasn't a writer *per se* so I guess I'm not as informed as Sabatini assumed.

[ccv] Again we see the outrage of the Luciferian Elite spending their ill-gotten riches to immortalize their wives, daughters and whores as "Christian" (Catholic) icons.

It was Alessandro Farnese, Pope Paul III, who saw the usefulness of gnostic mystic Ignatius Loyola's Knights of the Virgin Mary and consecrated them "the Society of Jesus" on September 27th, 1540 — a date memorialized with the birth of the dominate search engine "Google" whose algorithms so conveniently marginalize information on all things Roman.

[ccvi] Those who have named themselves ideals like "Pius" and "Innocent" have produced some of the worst examples of hellish debauchery and vicious Christian persecution. If it weren't so offensive it would be Hilarious.

Sorry. He was Pope (and "Saint") from 461 to 468.

[ccvii] The tactic of rulers not having ties to their subjects is critical to how the Elite control by tyranny and treachery.

[ccviii] It was an easy-enough undertaking as Cesare had spilled blood many times before this.

[ccix] As anyone familiar with human anatomy knows, this was posturing no less blatantly deceitful than Pope Sixtus IV granting Cesare "dispensation" from proving the legitimacy of his bastard birth by nothing less than a Papal Bull.

Some sources claim that the "rumors" of Lucrezia being seduced by her brother and father came from Giovanni Sforza. If true, it means that she was violated by incest at 13 or younger by her Roman Catholic clergy family.

[ccx] Pedro Luis de Borgia, bastard son of Pope Alexander VI (born of an "unnamed spinster") is known by his title, the Duke of Gandia. A good Pope never lets a little thing like celibacy or illegitimacy get in the way of property and power for his progeny.

[ccxi] The Aragons are Spaniards.

[ccxii] Apparently, a previous child was lost but details are not given and anything, unfortunately, is possible.

[ccxiii] This should be a stark warning to all who seek to be empowered by drinking of the Cup of Her Fornications; a Roman bargain is never worth the price paid.

[ccxiv] Not only was the Cardinal an Orsini, but he was named after John the Baptist which indicates that his family were Johannites like the Templars; worshipping the Baptist as the "true" Messiah and despising Jesus Christ as a pretender.

[ccxv] After the Borgia Pope and his murderous bastard son Cesare had Lucrezia's second husband, the young Alfonso d'Aragon, brutally stabbed on the steps of St. Peter's Basilica (then later even more brutally strangled in his recovery), Pope Alexander VI arranged for his bastard daughter to marry Alfonso d'Este, the Duke of Girolamo Savonarola's home town, Ferrara

[ccxvi] Interesting to note that Martin Luther would become an Augustinian monk just a few years later, in 1507.

[ccxvii] Allow me to remind you that usury banking is a *Roman* enterprise where key Jews were later installed to take the blame for the industry's crimes.

[ccxviii] Many innocents perished in the ensuing bloodlust.

[ccxix] After the murder of Giuliano, Lorenzo adopted his nephew, Giulio, who utilized the power of his household to become Pope Clement VII.

[ccxx] More on the Medici / Florentine “Carnival” shortly.

[ccxxi] Savonarola foolishly reveled in this which only made him a bigger target, much as Joseph reveled in his visions: *Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors. But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him. Now Joseph had a dream, and he told it to his brothers; and they hated him even more. So he said to them, “Please hear this dream which I have dreamed: There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf.”*

And his brothers said to him, “Shall you indeed reign over us? Or shall you indeed have dominion over us?” So they hated him even more for his dreams and for his words. ~ Genesis 37:3-8

[ccxxii] Jehan Cauvin was forced by Catholic intolerance for Christians from his native France to seek refuge in Geneva in 1541.

[ccxxiii] It is quite pragmatic to require a minimum age for life-experience and maturity and a stark contrast to the Popes who made their sons and relatives Cardinals before reaching puberty.

[ccxxiv] By now, and for some time previous, Girolamo Savonarola had developed one fatal, critical flaw: he was “believing his own press”. He was relying too heavily on the assurance that his visions were both clear and directly from Almighty God and he was too vocal in capitalizing off them from the religious but fickle citizenry.

[ccxxv] The convention of taking the names of a pervious “ruler” and applying a new Roman numeral to it for the next “ruler” is to instill upon the enslaved their “Divine Right” to rule over you. Most noteworthy is how this is used in identical fashion by Roman Catholic clergy, no different from “royalty” with Cardinals as “lords” and Popes being above “kings” as kings require Papal approval of all major decisions, including the ability to divorce their queen (which was the reason why Henry number VIII created his own mini-Catholic religion in England; see [Secret History](#)).

[ccxxvi] For more, read [Secret History](#).

[ccxxvii] There are no well-publicized examples of this having positive results. Nearly all accounts are biased, thanks to negative propaganda against Girolamo Savonarola, to instantly consider this a cult-like practice.

However, I can find no reports of the Friar abusing this authority. In fact, his army of children was unstoppable with him at the helm, as long as any who would question them had reverence for the Christian righteousness he represented.

Unfortunately for Savonarola, we shall see a more determined opposition soon rise.

[ccxxviii] One would think that such a story was a scandalous coup that would be re-broadcast throughout “mainstream media” but the Post got the story because it’s female “journalists” were attendees and no other outlet carried the “festivities”.

You can bet that Maher and Paltrow were carefully selected as the “expendible” notables to mention with the more delicate names being carefully redacted.

[ccxxix] A mixed parentage of Jew and Catholic will **skyrocket** you in “entertainment”.

[ccxxx] Given Maher’s features it is understandable that he would gravitate towards Satanic orgies that require a mask.

[ccxxxi] This very work may have been in Savonarola's thoughts as he encouraged the collection of such "art" for destruction. M'Hardy notes from a sermon just before, the Prior lamenting the "*tricking out the Mother of God in the frippery of a courtesan*." The "Christ child" is equally imbued with gnostic sexuality.

[ccxxxii] "Bonfires"; there were more than one.

[ccxxxiii] Items used as enticements towards raucous and deviant sex.

[ccxxxiv] The influence of a Jesuit education is astounding. When you take the time to check upon the education of prominent people, you will find a disproportionate amount of them have been Catholic or Jesuit-educated.

The number grows even larger when you factor in those who begin with the Jesuits but transfer to get a "public" diploma like Donald Trump, or simply fail to graduate like Donald Rumsfeld from Georgetown Law in 1956.

However, when you add the number of Jesuit-educated educators who instruct or run "non-Catholic" universities you can accurately say most *everyone* is "Jesuit-educated"!

[ccxxxv] The only time "Christian" is appropriate in a *Catholic* context!

[ccxxxvi] Can you say, "Ironic projection"??

[ccxxxvii] Also known as "Trial by Ordeal" or "Trial by Fire" in which the accused is subjected to some terrifying event or even torture whereupon "the truth will out". In this case, fire was likely involved, perhaps walking across hot coals which was a common "Trial".

[ccxxxviii] It is not unduly biased to state that few men were ever greater patriots. The statement is even more emphatic in light of the activities of the previous "rulers" of Florence, the Medici.

[ccxxxix] If "Humanist exuberance" ever existed over the Canonization of Ignatius Loyola it is a testimony to how thoroughly the Jesuits infiltrated and assimilated their enemies. Given the far-Left ideology of "Humanism" today, it is a foregone conclusion.

[ccxl] Johann Adam Weishaupt, the converted Jew and founder of the "Illuminati" was also a Jesuit Professor at Ingolstadt.

The "Illuminati" were a temporary secret society used to fill the void of overt influence during the suppression of the Jesuits beginning in 1773. Once the Jesuits were reinstated in 1814, the group melted away.

Today, "Illuminati" is a buzzword and smokescreen used to hide the hand of Rome when she was the one who founded the society in the first place!

[ccxli] I have sources that prove U of PA is covertly controlled by Jesuits.

[ccxlii] For an in-depth report that includes Anthony Bourdain's "suicide", see my article [When Laughing Pedophiles Lead You To Corrupt Cops](#) at JohnnyCirucci.com

[ccxliii] The rabbit-holes on these two could fill a completely separate work. Kutcher's first wife, Demi Moore, was almost 20 years his senior and was filmed soul-kissing a 12 year-old soap opera co-star during a party. Kutcher has loaded his resumé with all he could, from Catholicism to Judaism to Freemasonry. When the FBI can't track pedophiles (because they're calling the shots at the Bureau), Kutcher is their man to go before Congress. Kunis dated child star Macaulay Culkin who was almost certainly abused but laughs about it via his satirical band "Pizza Underground".

[ccxliv] Explanation on some dating it the day before to follow!

[ccxlv] Whether or not Cesare was a Cardinal at the time had no change upon his lusts. If anything, it enflamed them.

[ccxlv] The highest secretary / administrator in the “Curia” who oversaw official documents.

[ccxlvii] A similar 24-hour supplanting is the insistence that Luther nailed his 95 Theses to the doors of All Saints Cathedral on the 31st when, in fact, it was on All Saints’ Day; November 1st. Even “Anti-Catholic” “Baptist theologians” like James White promote this slight. White’s sister, Patty Bonds, is a devout Roman Catholic. In 2009, Bonds told Marcus Grodi for EWTN’s “The Journey Home” that their father (also a “Baptist minister”) sexually abused his children.

[ccxlviii] Just as the CIA ignores restrictions against conducting crimes *inside* the borders of the United States, the FBI regularly does the reverse.

[ccxlix] If I should be blessed to continue this series, we’ll cover a lot more on both these monsters of Magisterial mayhem.

[ccl] Another “John Baptist”.

[ccli] “Thus always to tyrants” — the motto of the State of the Virgin (“land of the Virgin”, found next to her sister State, “Mary-land”) and the phrase supposedly uttered by John Wilkes Booth as he murdered Abraham Lincoln. For the secret history behind the Lincoln assassination such as who the conspirators were and how they survived prosecution, read [Illuminati Unmasked](#).

[cclii] The very words of the Jesuit “Fourth Vow of Extreme Unction” or “Blood Oath”!

[ccliii] This is validated by who could’ve been the greatest Protestant King to ever reign had he not been murdered by Rome before-hand; Edward VI. With good reason did Edward pass over his half-sister Elizabeth to bequeath the Crown to his cousin, Jane Grey.

[ccliv] I am not including this information to validate Rome’s purposefully-flawed von Tischendorf “Codex Sinaiticus” Bibles (of which all modern translations derive their error-filled text). I do so to counter-balance the Freemasons and Papists who seek to skew reverence for the Baconian-language KJV to “Divinely inerrant” status along with its Commissioner.

[cclv] This was the inspired work of William Tyndale who translated ἐκκλησία (ekklésia) as “assembly” or “congregation” instead of “church” or “Church”, in order to undo the centralized bureaucracy of Catholicism that Christ had already put to the Cross, but was resurrected by Rome as a weapon of control and slavery. Christians have but one Mediator, Jesus Christ (I Timothy 2:5) but the religion of the Dragon insinuates her clergy to intercept and enslave souls.

“‘Therefore thus says the Lord God: “Behold, I am against your magic charms by which you hunt souls there like birds. I will tear them from your arms, and let the souls go, the souls you hunt like birds. I will also tear off your veils and deliver My people out of your hand, and they shall no longer be as prey in your hand. Then you shall know that I am the Lord!”’”

“““Because with lies you have made the heart of the righteous sad, whom I have not made sad; and you have strengthened the hands of the wicked, so that he does not turn from his wicked way to save his life. Therefore you shall no longer envision futility nor practice divination; for I will deliver My people out of your hand, and you shall know that I am the Lord.”’” ~ Ezekiel 13:20-23

[cclvi] Taking into account, of course, that the events and persons discussed are half a millennium old.

[cclvii] — a special court established for the trial of anyone who rebelled against Catholicism (“heretics”) in France during the reign of Francis I.

[cclviii] “Let it be” or “hands off”; usually in regards to business or commerce.

[cclix] Imagine the heads that would roll all around the world were we able to convict and sentence the insurgents of Rome today!

[cclx] How ironic that Cranmer the Protestant saved Wolsey from the gallows despite Wolsey having used every means possible to kill both Protestants and the Bible. Yet no Catholics would give Cranmer such consideration when Bloody Mary went on her rampage.

Also note that none of William Tyndale’s enemies were killed by any Protestant sovereigns. There are several Biblical precedents such as the Egyptian Pharaoh (thought to be Ahmose, 1550-1525 B.C.) who ordered Moses and all Hebrew boys be drowned in the nearest river and the very baby who was spared grew to be the instrument through which a subsequent Pharaoh (Ramses II, 1279 – 1213 B.C.) was drowned with his army in the Red Sea.

When the Agagite (Amalekite) Haman sought to have Persian King Ahasuerus’ favored Jew, Mordecai, framed and executed, he was discovered and judged for treason. He and his entire family were killed on the platform meant for Mordecai.

King Saul in his jealousy sought to kill young David as the youth played music for him but David escaped. Later, in battle with the Philistines, Saul was cornered and chose to fall on his own sword rather than be taken alive.

[cclxi] A “false flag” is a tragedy or significant event engineered by those in power in secrecy and then blamed upon their enemies of convenience.

Today, in America, false flags (usually “mass shootings”) are occurring at least once a month, sometimes once a week.

[cclxii] Christianity flourishes at its lowest levels. In the time of Christ and immediately thereafter, the best gatherings were of friends and family in their homes. The centralization of “Christianity” made it easy to conquer and corrupt.

[cclxiii] Brilliantly put! Such is the case almost *always* of Rome verses her enemies!

[cclxiv] More on Bonner shortly.

[cclxv] Imagine the strength of will to be burned alive rather than to confirm just one tenet of Catechism.

[cclxvi] Woodroffe, a vicious Inquisitor, served as Sheriff for only one term and was forced from office by a stroke which paralyzed his body. However, he remained an Alderman until 1560 (Rome preferred to hold the position with a lifeless Papist rather than a live Protestant).

[cclxvii] The 39 Articles of Religion were commissioned by Thomas Cranmer to define England’s break with Rome and her customs. They were added to the Anglican Book of Common Prayer.

[cclxviii] I’m recalling a scene from *Thor: Ragnarok* and laughing sardonically.

[cclxix] *The Book of Bertram the Priest: Concerning the Body and Blood of Christ in the Sacrament, Written in Latin by the Command of the Emperour Charles the Great Above Nine Hundred Years*

Ago, and First Translated Into English, in 1549, Ratramnus (monk of Corbie), B. Griffin, 1687

[cclxx] There are a couple here that I'm unable to track down for you; "Dr. Stafford" is one and "Dr. West" I didn't have a prayer for! I always find it greatly annoying whenever an author assumes you already know who they're talking about; even the great John Foxe who has had his work re-written by many an incognito Roman Catholic.

[cclxxi] Could be John Aylmer, of which the Encyclopaedia Britannica states:

*John Aylmer, (born 1521, Tivetshall St. Mary, Norfolk, Eng. — died June 3, 1594, London), Anglican bishop of London in the reign of Elizabeth I, known for his vigorous enforcement of the Act of Uniformity (1559) within his Church of England diocese. His harsh treatment of all ... who differed with him on ecclesiastical questions caused him to be attacked in the anti-episcopal **Marprelate Tracts** (1588–89) and to be characterized as "Morrell," the bad shepherd, in Edmund Spenser's **The Shepheardes Calender** (1579).*

[cclxxii] At this time, Humanism was a discipline that looked to higher authority than flawed humans, either Popes or Kings. To give you an idea, Erasmus and Calvin were true Humanists. It has been completely subverted so that today, "Humanism" is synonymous with "Secular Humanism" which is so far-Left it's not hyperbole to consider it Communist and Luciferian. For more, read [Secret History](#).

[cclxxiii] Again we see a devout agent of the Papal insurgency sent from a foreign nation to "serve" where he would have little compassion for the natives.

[cclxxiv] Like stormtroopers from a foreign army of invasion; which they were and are!

[cclxxv] All that remains of the Huguenots are distant relations.

[cclxxvi] *Catherine de Medici et Ses Astroloques et Magiciens*, Eugène Defrance (1911)

[cclxxvii] I'm not trying to be vulgar, just sardonic. Look up the Medici family crest.

[cclxxviii] "Futurism" is Jesuit eschatology now taught in **all** "Protestant" sects of Christendom (save strict, orthodox Adventism) which cunningly erases the Pope as Antichrist and Rome as the Great Harlot, the Fourth and Final Beast of Daniel and Revelation.

[cclxxix] — one of the many, harsh epithets Catherine inspired in her own day by her life and actions.

[cclxxx] Here again, we see the covetous and often incestuous intermingling of the "black nobility". To this day these elites band together to maintain their feudal control over a humanity largely oblivious to their very existence.

[cclxxxi] In light of the abuse and perversion that goes on in convents (especially towards children and teenagers), this is an odd, disturbing thing to note.

[cclxxxii] Again, the import of this is glossed over. The Medici Pope conducted a military alliance in which he agreed to give his authority as the "Vicar of Christ" to Charles V as "Holy Roman Emperor". In return, Charles pointed his army back at Florence and by siege, hunger and pestilence, forcibly placed the Medici back in tyrannical control.

[cclxxxiii] "from her beloved convent"? Is there any doubt just who is doing the "editing" at "user-edited" Wikipedia? It gets better.

[cclxxxiv] A tremendous amount of information has just been glossed over here! The Medici Pope proceeded to arrange a marriage for his niece to another wealthy, ruling elite, in order to augment his power, and that of his banker family, like any other king of his day.
“Vicar of Christ”, indeed.

[cclxxxv] This was true of *any* Medici as they banked and bought their way into power but, again, “user-edited” Wikipedia is manipulating empathy for the Serpent Queen (another epithet that I didn’t come up with, her subjects did!).

[cclxxxvi] Understand that this perversion and deviancy is standard for any Luciferian Elite that has or is ruling over you: whether Popes, Princes, Prime Ministers or Presidents. As I explained in [Eaters of Children](#), it is the gateway to power.

[cclxxxvii] You are supposed to be so vested in this future mass-murderess that this is as important to you as the “user-editor”.

[cclxxxviii] One black nobility family was replaced by another; a Medici by a Farnese — Alessandro Farnese, the Pope who consecrated Loyola’s Jesuits in 1540.

[cclxxxix] “It’s good ta’ be da’ king!”

[ccxc] Pierre de Bourdeille. “Seigneur de Brantôme” is his aristocratic title that you are supposed to be awed by. He helped France slaughter Protestants in the “Wars of Religion” but was haunted by the truth of their Biblical doctrines.

[ccxci] Again we see the Roman relic machine in action! Have you ever seen a “unicorn’s horn”? Ask a Priest to make you one.

[ccxcii] Francis III was only 18 and this was the first case ever of death by tennis.

[ccxciii] Only a Roman Catholic Elite could have such intolerant arrogance!

[ccxciv] As many as one thousand, five hundred Heugenots were slaughtered and hung about the *Château d’Amboise* in Blois for attempting to overthrow the *duc de Guise* and his brother the Cardinal of Lorraine. They all received viciously harsh treatment. The assumed leader, Godefroy de Barry, was “drawn and quartered” (ripped apart by horses) and what was left of him was hung on the city gates.

[ccxcv] How perfectly accurate!

[ccxcvi] *Let no one deceive you by any means; for that Day will not come unless the Falling Away comes first, and the Man of Sin is revealed, the Son of Perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the Temple of God, showing himself that he is God.* ~ II Thessalonians 2:3-4

[ccxcvii] Given the notorious ruthlessness of any king, not least of which a man who readily gave his very sons to his enemies that he might maintain his power, I find this story less than believable yet all “historians” claim its veracity. Even apparent critics like the less-than-professional Anne Thériault (whom I’ve been citing above) claim that this display put the King, himself, into tears.
Pah-lease.

[ccxcviii] The experience of “war” was radically different for Princes, either France’s Henri then to England’s Harry now, than for the common soldier of any time.

[ccxcix] How telling! Here these “doctors” avoid the very issue of “unicorn” reality in the same way they skirt other vital issues of common sense either because they are knowingly fostering disinformation upon their audience or because they, themselves, are incapable of true critical thinking.

Unbelievably, this inherent brain-washing is the norm amongst “experts” and should shock you into *never* believing anyone simply because they’re in a lab coat; from medical doctors to car mechanics.

[ccc] Reminder: “Dauphin” is the French bloodline heir to the “Divine Right throne” and the “Dauphine” is his wife.

[ccci] Causation of possession, demon summoning, etc. and it’s relationship to sickness.

[ccci] Notice, even in the Middle Ages, the propensity for “doctors” to hide their trade from the masses via the language of Rome! This is true of other high-profile, lucrative and often corrupt “professions” such as “law”.

[ccci] Was it wrong to do so? An excellent circumstantial case can be made for an interdimensional realm we might define as “spiritual” being inhabited by positive (“angels”) and negative (“demons”) beings.

[ccci] I cover this relocation with detail in [Secret History](#).

[ccci] Make sure you follow that and pick up on the sarcasm: a mental invalid was found in the abandoned village. The soldiers demanded a ransom. The ransom was paid and the handicapped man was murdered anyway.

[ccci] Remember, these are “Christian”, **Catholic** Crusaders to their *true* Christian victims; “ — deny Christ or die!”

[ccci] The Crusaders were more vicious to their Christian victims than any Muslim enemy was.

[ccci] Just as a refresher: Catholic clergy and Royal Aristocracy take the names of previous clergy and Aristocracy who have ruled over you as a sign that they can continue to rule over you.

[ccci] “Affairs of State”, in this sense, literal.

[ccci] “Calvinism” is nothing more than French Christianity. Agents of the Papacy ceaselessly feed the myth that Jehan Cauvin (“John Calvin”) was a progenitor of “heresy” even to Bible-believing Christians. He is deeply hated for having come from such a devoutly-Catholic country.

[ccci] — a Dominican assassin who was able to use his order’s privielages to get in close to the King and murder him because it was feared Henri III would give freedoms to the Huguenots.

[ccci] “The delicate innermost membrane enveloping the brain and spinal cord.”

[ccci] You guessed it: read [Eaters of Children](#).

[ccci] If ever a threat to Catherine de’Medici could cut her to the quick, that was it and rest assured, the Superior General of the Jesuits knew it.

[ccci] Giovanni di Pietro di Bernardone (“Francis of Assisi”) and Domingo Félix de Guzmán; founders of their respective orders.

[cccxvi] “ — in this tower.” Luther had been kidnapped by his benefactor, Frederick the Wise, Elector of Saxony because his life was at risk to Vatican assassins. For more, read [Secret History](#).

[cccxvii] One such web site misspells Loyola’s name as “*Lie-ola*” in a fashion that not even a teenager would find amusing.

[cccxviii] The “Spiritual Exercises” are the culmination of Loyola’s extremes to “destroy self” in favor of a “higher calling”. However, bodily deprivations easily disrupt cognitive thinking and allow *any* “spirit” to do the “calling”.

[cccxi] Ignatius of Loyola; Francis Xavier; Peter Faber; Alfonso Salmeron; Diego Laínez; Nicholas Bobadilla; Simão Rodrigues.

[cccxi] This is an important part of Gnosticism and any esoteric secret society. The Freemasons, in particular, make great use of the inversion from black to white and vice-versa. The ultimate agenda of all such groups is malignant (“evil”); hence the secrecy as no-one needs secrecy to do good.

This can be a dampner upon membership even if the “prize” is an inside track to promotion, fame, fortune, etc. Therefore, initiates are immediately hit with the indoctrination that the society’s goals are actually good but they must still swear fealty unto death.

By the time they realize their organization is evil, they have been compromised to commit evil and believe they can never break free.

However, should any member truly wish to have their soul back at all cost, it can be returned to them! A contract agreed to in dishonesty of offer is not a valid contract (especially before Jesus Christ).

[cccxi] In the Latin, “*perende ac cadaver*”, the phrase quoted from the legendary “Jesuit Fourth Vow”, “Blood Oath”, “Oath of Extreme Unction or Induction”, etc.

[cccxi] This sheds new light on the origins of “Muslim honor-killing”! For more on how thoroughly the Catholic Church has manipulated and controlled Islam, see [Secret History](#), Chapter 3: “***The Scimitar Forged From The Crucifix***”.

Also, more than one source attests to a Jesuit “theologian” named “L’Amy” who also went by the pen-name “Amicus” proclaiming murder to save the honor of the Society was entirely lawful. [A *History of the Jesuits, Volume 1*, John Poynder, Baldwin, Cradock, and Joy, Paternoster Row, London (1816), pp. 235-239]

[cccxi] The convention of insurgency where agents of the Vatican don’t originate from their host nation (insulating them from empathy towards their victims) also works in the reverse!

[cccxi] “Why are these Catholic shock troops in the most Catholic nation of Europe? —Obviously to subvert French rule in favor of the Papacy!”

[cccxi] The 2016 film *Silence*, by Italian Roman Catholic Writer and Director Martin Scorsese, is focused on the “persecution” of Jesuits in Japan around the year 1637. But what the film neglects to show is how the Jesuits had been found to have undermined Japanese authority and been guilty of insurgency and espionage. As a result, they were banished from the Land of the Rising Sun which they ignored, went underground and continued on with their efforts of undermining the Emperor and his vassals.

In perfect gas-lighting fashion does Scorsese call his Japanese villain who tortures the poor “Christian” insurgents, “the Inquisitor”!

[cccxxvi] The Habsburg thaler of 1486 was 31.93 grams of silver. Based upon that, the modern equivalent in U.S. dollars would be \$755,200.

The next question is, how did the Bishop of Clermont have three quarters of a million dollars in “ready money” to seed the Jesuit insurgency of France?

[cccxxvii] This aptly-named Jesuit was already evidencing what the Society puts all its effort into; infiltration. A great many key figures in all walks of life are ordained Priests unbeknownst to all around them; often taking wives and starting families, utterly immersing themselves in their “cover”.

[cccxxviii] —because, certainly if there was a family that held themselves in check, it was the Medici, especially when elevated to Pope or Queen.

[cccxxix] Elisabeth was a Habsburg but she was also the daughter of Holy Roman Emperor Maximilian II of Spain. All that mattered was that the incestuous and inbred “Divine Right of Kings” was maintained over the rabble peasantry, which, today is you!

[cccxxx] Good luck trying to find a single objective “historian” who calls the Serpent Queen anything less cozy than “Catherine”.

[cccxxxi] “Rebellion”...?

[cccxxxii] *I furthermore promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate and exterminate them from the face of the whole earth; and that I will spare neither age, sex or condition; and that I will hang, waste, boil, flay, strangle and bury alive these infamous heretics, rip up the stomachs and wombs of their women and crush their infants’ heads against the walls, in order to annihilate forever their execrable race. That when the same cannot be done openly, I will secretly use the poisoned cup, the strangulating cord, the steel of the poniard or the leaden bullet, regardless of the honor, rank, dignity, or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or Superior of the Brotherhood of the Holy Faith, of the Society of Jesus. ~ From the Jesuit “Fourth Vow of Extreme Unction” or “Blood Oath”*

[cccxxxiii] Another bastard Papal offspring gifted with a Cardinalcy. In typical fashion of “Royal intrigue” he was charged with a mission only he could be trusted with: co-ordinating the massacre of French Protestants. Remember, Popes consider themselves, not just kings, but *above* kings.

[cccxxxiv] Recall that Niccolò Machiavelli was Medici Florence’s Ambassador to the Vatican and well-known to the Medici.

[cccxxxv] There was a gold “scudo” and a silver “scudo” and they are tricky to get exchange information on but this could be close to \$1,000,000 in current U.S. [A University of Tulsa “cheat sheet”](#) helps me put it at \$982,500.

[cccxxxvi] Carefully read that again and perhaps more fully understand how the Roman Catholic “religion” is nothing less than a military insurgency.

[cccxxxvii] For this subterfuge, simply read “pro-Protestant policies” of being allowed freedom of worship!

[cccxxxviii] Actually this is *still* the standard for Rome through all her treasonous proxies with the United States government at the top of the list!

[cccxxxix] “You belong to your father, the devil, and you want to carry out your father’s desires. He was a murderer from the beginning, not holding to the Truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the Father of Lies.” ~ John 8:44

I actually like the Nearly-Inspired Version here. Capitalization added.

[cccxli] “We ruling Elite do need to stick together. There’s so darn few of us as it is!”

[cccxlii] “We will keep them alive but convince the heretics to return to the Mother Church.” By the way, this tactic worked.

[cccxliii] Neither for the first nor the last time did Papal agents in “law enforcement” pretend to do their jobs whilst actually giving cover to Catholic criminals.

[cccxliiii] Note the use of Swiss Guard mercenaries here in France. This is the same elite “Swiss Guard” that protects the Pope (unless the Superior General says otherwise) and are almost certainly reconstituted Templars as they escaped to Switzerland after their suppression.

[cccxliv] “*La Sainte Ligue Catholique*”: “The Holy Catholic League” formed to counter the “dangers” of the Reformation in France.

[cccxlv] When Catholics pray at sunset. There can be no doubt to whom they are praying, here.

[cccxlvi] *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!* ~ Isaiah 5:20 King James Version (KJV)

[cccxlvii] Notice again the reverential “Catherine” used to describe the Serpent Queen.

[cccxlviii] “Historian” Robert Jean Knecht (1926 —) is the Vatican’s kind of “Protestant”. His Master’s thesis at “public” King’s College, London was on devout Papist Archbishop of Canterbury, Cardinal John Morton (1420 – 1500). He’s an arch Francophile; a British citizen with two French parents. To him, Huguenot attempts not to be slaughtered should be called “rebellion”.

[cccxlix] The convention of calling an Elite by their title or lands and not their name is telling. It also keeps things confusing as this title appears to be held by Valois / Medici offspring Henry III but would later fall to Hercule François.

[cccl] Edited out of the account is “Do not trust the Queen!”

[cccli] She, apparently, should not have worn white to her marriage with Henri of Navarre.

[ccclii] This was Henri’s name in Poland.

[cccliii] The Ruling Elite of Rome are no different today! Rudolph “Rudy” Giuliani was the Federal prosecutor who saw to it that the pedophiles who raped the children of soldiers at West Point during the 1980’s went unpursued. This proved he was a reliably corrupt gate-keeper and he was gifted with Mayor of New York City for the false flag outrage of 9/11. During his reign of Mayor, alone, the Christian Brothers-trained Catholic dressed in women’s clothing publicly no fewer than four times and one of those times in 2000 was with then-property magnate Donald Trump who thrust his face into Giuliani’s fake breasts on camera for the Mayor’s “press roast”. At this writing, Giuliani has been retained by Trump as one of his personal lawyers.

[cccliv] All Catholic cathedrals and basilicas house the dead bodies of those highly revered by the Vatican. It is a practice that is in no-way “Christian” any more than gathereing every Sunday morning

for “liturgy” is. It is resoundingly pagan and Luciferian. For more, read [Secret History](#).

[ccclv] Aldobrandini: another important name of “Black Nobility” erased from our knowledge.

[ccclvi] Cracknel: a biscuit shaped like a bagel but thin with a larger hole in the middle.

Pray? Prayer is used in worship but “magic” is used in summoning.

[ccclvii] Nádasdy’s death covered shortly.

[ccclviii] Rest absolutely assured that Jesuit-controlled Rome has kept meticulous records on torture and its effects as well as general demographics on any human being of note; friend or foe. The *real* driving force behind the modern “Big Brother” “Surveillance State” is Rome.

[ccclix] “*Transcribed in Latin*” — doubtless for the same reason the Bible was: to keep it out of the hands of the uninitiated.

[ccclx] —in quotes because of the tremendous amount of disinformation involved in “physics” and “nuclear reactors”.

[ccclxi] —because when the police and the most powerful “law enforcement” office in the world (FBI) are stymied on how to stop child trafficking, you need a comedian to explain it to Congress.

[ccclxii] This association is no coincidence. Mozart sought out Süßmayr because he was a devout Catholic, raised in a Benedictine monastery.

[ccclxiii] Italian for “charcoal makers”: a supposed “secret society” of “revolutionaries”...in Italy.

[ccclxiv] If you know anything about Freemasonry, you know this is patently absurd.

[ccclxv] Supposedly the world’s oldest music publishing house founded in 1719 by Bernhard Christoph Breitkopf. Gottfried Christoph Härtel took over the company in 1795.

[ccclxvi] Alcohol, like any other commodity greatly desired by the masses, seems just as controlled by Rome and her minions; Freemasons, select “Papal Court” Jews, sexual deviants or all of the above.

[ccclxvii] Tomás de Torquemada was a Dominican but he had other ideas of what to do with Christians.

[ccclxviii] Remember this the next time the frauds in “journalism” froth you up about Muslim “child brides”; the inbred Ruling Elite, especially Italian Roman Catholic Elite, *own* this perversion.

[ccclxix] “Shady” is Dash’s descriptor and unnecessary to an honest narrative. It is part of the Jesuit “Blood Oath” or “Fourth Vow” to ingratiate one’s self into the confidence of the powerful and this was obviously an agenda of any “Father Confessor” Priest.

[ccclxx] “*The Priest, in turn, passed it on to a trusted female servant ...*” Were there other assassinations seemingly carried out by the Tofana / Spara gang that were initiated by a “shady” Priest but conducted by a female go-between?

[ccclxxi] “According to the custom of the time...”?! Let’s do what the likely-Catholic author wouldn’t and credit this culture of torture to the Vatican and her Inquisition.

[ccclxxii] Not necessarily the Christian thing to do but definitely the Catholic one.

[ccclxxiii] Feminine of “Marquis/Marquess”: just another title conferred upon “nobility” for the extreme amount of wealth and land they have appropriated. “User-edited” Wikipedia proclaims it is

“of high hereditary rank”.

[ccclxxiv] Somerset states that Gobelin had an annual income of 30,000 livres, d’ Aubray brought a dowry of 150,000 livres and an inheritance of 50,000 livres from her grandmother. I attempted to convert that by weight of a pure gold livre which is probably inaccurate but gives a ballpark. The couple was worth over \$500,000,000. It is not unusual for Catholic Aristocracy in France or anywhere, then or now, to live so well.

[ccclxxv] *Some folks are born made to wave the flag
Ooh they’re red, white and blue
And when the band plays Hail to the Chief
Ooh, they point the cannon at you It ain’t me, it ain’t me
I ain’t no senator’s son, son
It ain’t me, it ain’t me
I ain’t no fortunate one Some folks are born silver spoon in hand
Lord, don’t they help themselves
But when the taxman comes to the door
Lord, the house looks like a rummage sale It ain’t me, it ain’t me
I ain’t no millionaire’s son,
It ain’t me, it ain’t me
I ain’t no fortunate one **Fortunate Son**, Creedence Clearwater Revival (1969)*

[ccclxxvi] What I’ve edited out is Somerset’s criticism of what she calls “wild exaggerations” regarding the capabilities of Italian poisoners. She directly mocks the accusation that victims could be killed by topical poison left in gloves — the very method thought to be used by Catherine de’Medici to murder Jeanne d’ Albret, the Protestant Queen of Navarre.

An objective author would not make a value judgment and state, instead, “These accusations seem exaggerated by ignorance and superstition but they are still plausible given the unknowns of advanced Medieval poisoning.”

Another reason I believe Lady Anne Somerset is biased in Rome’s favor.

[ccclxxvii] Remember, this convention of name-cloning, whether Kings or Popes, is meant to instill for you to “Meet the new boss...same as the old boss.”

[ccclxxviii] Putting “Cardinal” after the first name is another convention of the Ruling Elite like “Alfred Lord Tennyson”, a.k.a. “Alfred, owner of Aldworth (and all its inhabitants), Barony of Tennyson in the County of Sussex”.

[ccclxxix] Prior: Priest in charge of a chapel or cathedral, usually of religious significance.

[ccclxxx] As usual, that means clergy insinuating themselves in the lives of rulers, Elites and key people of power and, therefore, dictating even the lives of common citizens as well.
What the Confessor whispered to the King is immediately felt by the subjects.

[ccclxxxi] Translation: the “Golden Age” of France is so-defined because a single tyrant held his power for over 7 decades and immersed himself in record-setting, sickening opulence.

[ccclxxxii] The elaborate process of dressing the copious and effeminate hair of a Royal Elite. In contrast, English Puritans found such manes were useless and even dangerous when conducting daily chores and kept their hair cut short and tidy resulting in the nickname of “Roundheads”.

[[ccclxxxiii](#)] Notice how these powerful Cardinals like Richelieu and Mazarin not only co-ruled France but were completely at ease with the extreme sexual deviancy that was part-and-parcel “at Court” as they often partook in it, themselves.

[[ccclxxxiv](#)] Each year more letters get added to this protected group but they are pawns in a much larger game ruled by the ultimate deviants in Rome.

[[ccclxxxv](#)] Leave it to a devout Catholic Habsburg.

[[ccclxxxvi](#)] Nomenclature steeped in the religion of Rome!

[[ccclxxxvii](#)] The Vatican is the most aggressive, malignant foreign Sovereign in existence and her agents of insurgency are the most insidious. They come in all shapes and sizes. They attain fanatical dedication in the subversion of their host nation as they believe their very souls depend upon their treason being accomplished.

[[ccclxxxviii](#)] Passed by Parliament in 1701, it stated that only Protestant Sovereigns could rule in either England or Ireland.

[[ccclxxxix](#)] “User-edited” Wikipedia claims there was friction between James II and Benedetto Odescalchi (“Pope Innocent XI”) as James pushed for Odescalchi to make Petre a Bishop but the Pope “obstinantly refused”.

As we’ll soon read, Robert Montagu, however, showed Petre rising to a Cardinalcy.

[[cccxc](#)] Charles Stewart Parnell (1846 – 1891): touted as an “Irish nationalist” politician. He was Leader of the Home Rule League from 1880 to 1882, Leader of the Irish Parliamentary Party from 1882 to 1891 and a Member of Parliament (“MP”) from 1875 to 1891. “User-edited” Wikipedia notes that “his party held the balance of power in the House of Commons during the Home Rule debates of 1885–1890.” How advantageous.

[[cccxc](#)] *History of the Counter-Revolution in England, for the Re-Establishment of Popery, under Charles II. and James II.*

[[cccxcii](#)] Somerset does present a thorough recounting of an erased period of history but she wouldn’t have been published without her pro-Vatican bias.

[[cccxciii](#)] Somerset is unclear as “incest” is sex with a family member, usually immediate family. One can only assume this means that de Brinvilliers was regularly abusing her own children.

[[cccxciv](#)] More precisely, it is the willingness of someone to commit any heinous act to aggrandize themselves. The abuse (particularly taking pleasure in making the victim suffer) of the innocent and vulnerable — child, animal, etc. — is usually some of the worst. If you dare, it’s all in [Eaters of Children](#).

[[cccxcv](#)] Somerset gives “the investigator’s” first initial as “M.”

[[cccxcvi](#)] Jean-Baptiste Colbert, the Controller-General of Finance.

[[cccxcvii](#)] Note the militarization of “law enforcement” in Catholic Medieval France is identical to the same aberration all over the world today. Modern Police are ancient Praetorians whose true job is protecting the criminal Elite and enforcing feudalism.

[cccxcviii] According to Somerset, a “stone mason”. In this company we wonder if this is a trade or code for Freemasonry or both as often the guilds of masons provided access to the secret society of the same name.

[cccxcix] Even those who promulgate the Truth are only allowed to do so if they fulfill a requirement set by the Great Whore of Babylon.

[cd] Kolvenbach was Dutch, showing just how far the Netherlands has come since whole-heartedly embracing Luther’s Protest five centuries ago.

It is standard policy for Priests (especially Jesuits) to be sent where they have no affinity for the existing population. It is easier to commit crimes against them by insurgency.

Kolvenbach went to his judgment the day after Thanksgiving, November 26th, 2016.

Whether he was truly thankful, I can’t say just yet.

[cdi] Did this make Roeder susceptible to suggestion?

Was he on prescription medication?

Was the medication tampered with?

[cdii] It is still customary in *modern* Catholic-controlled governments. “Waterboarding” is only one example though it’s genesis through centuries of the Inquisition is obvious.

[cdiii] Named after the founder of the Jesuits.

[cdiv] He apparently didn’t know he was supposed to be at war with himself.

[cdv] Infants that the Priest murdered, probably in sacrifice to Satan as this was his specialty.

[cdvi] He, too, was a Priest who slaughtered his unwanted infant children to Satan.

You might have empathy for someone who kept a “mistress” because he couldn’t maintain a vow whose purpose is to overwhelm the participant with lust but it takes a monster to murder his own infants.

[cdvii] Speaking of “language used as a weapon” (see the Preface), this word is designed to dehumanize the unborn child, which is why I have it in quotations.

[cdviii] Villebousin castle was where the Priest Guibourg had lived as Almoner to Montgomery.

[cdix] This is likely Jean de Montpezat de Carbon, of whom I can find little. Is one of his “gentlemen” a euphemism for homosexual companion?

[cdx] Possibly as little as \$30 U.S. dollars.

[cdxi] Marie de Rabutin-Chantal, the Marquise de Sévigné, French Aristocrat and chronicler.

[cdxii] “Christian”?

[cdxiii] Compare this to the suffering of Nicholas Ridley whose Catholic executioners saw burned slowly and agonizingly with green wood as fuel.

[cdxiv] Does watching someone be burned alive make you “sprightly”?

The only thing worse than an Aristocrat is an Aristocrat sycophant.

I’ll remind you again that the woman’s name is “Marie de Rabutin-Chantal”, her *title* is “Marquise

(Madame) de Sévigné”. Calling an effete Elite by their title instead of their name manipulates the audience into automatic deference and respect though it is almost *never* warranted.

[1] [Walter Veith](#), Wikipedia, accessed 10 December 2019

[2] [About Professor Walter Veith](#), Amazing Discoveries.org

[3] [Child Catchers - The Devil is in the Detail](#), ZOD 44, YouTube, 15 October 2017

[4] [Eaters of Children: The Pedocracy Exposed: How access to power is granted through the rape, torture and ritualistic slaughter of the innocent](#). Giovanni Augustino Cirucci, CreateSpace, (September 11th, 2017)

[5] *The Complete Works of Tacitus*, Random House (1942), pp. 282-283

[6] *The Twelve Caesars*, Suetonius, 121 A.D., 2010 translation by A. S. Kline, pp. 198-199 [digital]

[7] *Programmed to Kill*, David McGowan, iUniverse (2004), pp. 343-344

[8] *My Life Among the Serial Killers*, Helen Morrison, Harold Goldberg HarperCollins (2004), p. 54

[9] *Bluebeard: An Account of Comorre the Cursed and Gilles de Rais, with Summaries of Various Tales and Traditions*, Ernest Alfred Vizetelly, Chatto & Windus, London (1902), pp. 345-346

[10] *A History of the Inquisition, Vol. III*, Henry Charles Lea, Harper & Brothers, New York (1888), p. 470

I must warn you, there are several portions where Lea appears to have great sympathy for Gilles de Rais that I have left out. They make me suspicious of his motives.

[11] *My Life Among the Serial Killers*, Helen Morrison, Harold Goldberg HarperCollins (2004), p. 55

[12] [Secret History: The erased clues that prove who rules the world from behind the curtain](#). Giovanni Augustino “Johnny” Cirucci, CreateSpace (November 24, 2016), pp. 115-116

[13] *ibid* (abbreviation for the Latin “*ibidem*”, meaning “in the same place”), p. 123

[14] *Witchcraft and the Gay Counterculture: A Radical View of Western Civilization and Some of the People it Has Tried to Destroy*, Arthur Scott Evans, FAG RAG Books, Boston (1978), pp. 19, 20 Really? “FAG RAG books”?? Only in Catholic-dominated far-Left Boston.

[15] [The Rise and Fall of Seattle Mayor Ed Murray’s Political Career](#), Bob Young, The Seattle Times, 9 May 2017

The Seattle Times acknowledges that Murray was “*briefly*” at an *un-named* seminar.

[16] [Leadership Tips From Ed Murray](#), Lola Peters, Leadership Tomorrow, 20 February 2015 This bio states that Murray was Jesuit-mentored when there are no Jesuit schools on his resumé. —and I can’t think of a better “leader” to learn from.

[17] *Witchcraft and the Gay Counterculture*, Evans, p. 20

[18] *ibid*, pp. 20-21

[19] *ibid*, p. 21

- [20] *Catholic Church Missal, Not Bible, Used by Johnson for Oath at Dallas: Book of Mass Prayers Vanished*, Andrew J. Glass, Washington Post, 26 February 1967
- [21] *Witchcraft and the Gay Counterculture*, Evans, pp. 21-22
- [22] *The God of the Witches*, Margaret Alice Murray, Sampson Low, Marston & Co., London (1908), pp. 177, 177-178
- [23] *Witchcraft and the Gay Counterculture*, Evans, p. 23
- [24] *My Life Among the Serial Killers*, Helen Morrison, Harold Goldberg, HarperCollins (2004), pp. 53-54
- [25] *Famous Serial Killers*, Borg Schroeder, Zem Books (2007), p. 9
- [26] *Crux Ansata*, Herbert George Wells, Freethought Press (1953), pp. 51-53
- [27] *ibid*, p. 53-54
- [28] *A History of the Inquisition, Vol. III*, Henry Charles Lea, Harper & Brothers, New York (1888), p. 468
- [29] *ibid*, pp. 468-469
- [30] *ibid*, pp. 470-471
- [31] *Bluebeard: An Account of Comorre the Cursed and Gilles de Rais with Summaries of Various Tales and Traditions*, Ernest Alfred Vizetelly, Chatto & Windus, London (1902), pp. 199-200
- [32] *A History of the Inquisition*, Lea, p. 471
- [33] *ibid*, p. 471
- [34] *Serial Killers*, Michael Newton, John L. French, Chelsea House (2008), p. 24
- [35] *A History of the Inquisition*, Lea, pp. 473, 474
- [36] *ibid*, p. 474
- [37] *Secret Societies and Subversive Movements*, Nesta Webster, Book Tree (2000), p. 47
- [38] *Programmed to Kill*, David McGowan, iUniverse (2004), pp. 344-345
- [39] *ibid*, pp. 345
- [40] *My Life Among the Serial Killers*, Helen Morrison, Harold Goldberg, HarperCollins (2004), p. 55
- [41] *ibid*, pp. 55-56
- [42] *The Sons of Gules di Rais: head-hunters, splanchnophiles & sorcerers*, David Slater, Headpress, Issue 12 (1996), p. 32
A fitting location regarding the page numbers.
- [43] *ibid*, p. 32
- [44] *ibid*, p. 32

[45] *ibid*, p. 33

[46] *ibid*, p. 33

[47] *ibid*, pp. 34-35

[48] *A History of the Inquisition, Vol. III*, Henry Charles Lea, Harper & Brothers, New York (1888), pp. 471-472, 472-473

[49] *ibid*, pp. 477, 477-478

[50] *ibid*, pp. 478-479

[51] *ibid*, p. 483

[52] *ibid*, p. 483

[53] *My Life Among the Serial Killers*, Helen Morrison, Harold Goldberg, HarperCollins (2004), p. 54

[54] *A History of the Inquisition*, Lea, p. 482

I took this slightly out of chronological order but the end result was the same.

[55] *ibid*, p. 484

[56] *ibid*, pp. 484-485

[57] *Crux Ansata*, Herbert George Wells, Freethought Press (1953), p. 54

[58] [*Historians claim Gilles de Rais, whose beastly reputation later inspired the French fictional Bluebeard character, was wrongfully executed in 1440*](#), Paul Webster, The Guardian, 17 June 2013

[59] **“The Banned Lecture”**: Gilles de Rais, University Poetry Society, Oxford, Aleister Crowley on the evening of Monday, February 3rd, 1930.

I have two sources on this and both say “to have been delivered” so I assume “The Banned Lecture” means “The Beast” wasn’t allowed to give it.

What a shame.

[60] *My Life Among the Serial Killers*, Morrison, Goldberg, p. 57

[61] *Dracula, Prince of Many Faces: His Life and His Times*, Radu R. Florescu, Raymond T. McNally, Little, Brown and Company (31 October 1989), p. 13

[62] *An Account of the Principalities of Wallachia and Moldavia*, William Wilkinson, Longman, Hurst, Rees, Orme, and Brown, London (1820), p. 19

[63] [*Zbigniew Brzezinski Obituary*](#), Godfrey Hodgson, The Guardian, 28 May 2017

[64] [*Zbigniew Brzezinski, National Security Adviser to Jimmy Carter, Dies at 89*](#), Daniel Lewis, The New York Times, May 26, 2017

[65] [*Story of Bin Laden killing part of 9/11 set of lies: Analyst*](#), Press TV, 12 May 2015
Acknowledges bin Laden a CIA asset known as “Colonel Tim Osman”.

[66] [*Osama bin Laden; Militant and political career; Mujahideen in Afghanistan*](#), Wikipedia
Acknowledges bin Laden went to Pakistan in 1979.

^[67] [Zbigniew Brzezinski, *National Security Adviser to Jimmy Carter, Dies at 89*](#), Daniel Lewis, The New York Times, May 26, 2017

Actually has this meeting with different camera angles showing the soldier's rank and a name plate *in English* of "Ayaz" something-or-other — mocking you with the truth in plain sight as is so often the case of the "New York Times".

^[68] [Army Rank \(Pakistan\)](#), GlobalSecurity.org

Soldier in the photograph wears the rank of "Major", one "pay-grade" below Lieutenant Colonel (close enough!).

^[69] [Osama bin Laden; *Building Al-Qaeda*](#), Encyclopædia Britannica

The "database" that was the foundation for "al Qaeda" ("the Base") supposedly came from bin Laden in 1988; several half-truths that still help prove my point.

^[70] ["Zbig" Holds His Fire at Khyber Pass](#), Stuart Auerbach, The Washington Post, February 4, 1980

The Washington Com-Post acknowledges Brzezinski's Pakistan tour in (as you can see) February of 1980. Of course here, there are no photographs and the soldier who fires a single round from his Russian-made RPK machine gun before it jams is left anonymous.

The Com-Post leads the charge of the Vatican / CIA yellow rags of "journalism" along with the New York Slimes. Both are maintained for Rome by their puppet Jews like ole Marty Baron of Boston Globe "Spotlight" fame or the Sulzberger family.

^[71] [Osama bin Laden](#), Biography.com

Osama bin Laden's jihadi training funded and organized via the Catholic Intelligence Agency's "Operation: Cyclone".

^[72] [Did Hale Boggs Drop From The Sky?](#) Johnny Cirucci, Johnny Cirucci.com, 8 May 2018

^[73] [Irish abortion vote is remarkable political victory for Leo Varadkar](#), Emma Graham-Harrison, The Guardian, 29 May 2018

^[74] [Secret History: The erased clues that prove who rules the world from behind the curtain.](#)

Giovanni Augustino "Johnny" Cirucci, CreateSpace (November 24, 2016), pp. 27-51

^[75] *ibid*, pp. 34-35

^[76] *ibid*, p. 48

^[77] [Lyceum Theatre; *Bram Stoker*](#), Wikipedia

^[78] [Arthur Conan Doyle: Spiritualist and Freemason](#), Index Masonic Papers, "W. Bro." Yasha

Beresiner, Pietre-Stones Review Of Freemasonry, December 18, 2007

I don't know what the fuck a "W. Bro." is (White Bro?) but these Luciferian clowns have this page **locked** down so much so that I couldn't even copy and paste the information necessary to give the boy-buggering fucks credit — as if someone was going to steal White Bro Yasha's **brilliant** writing and make **millions** off of it!

^[79] [Name; Arthur Conan Doyle](#), Wikipedia

^[80] [Adaptations in other media; Adaptations and derived works; *Sherlock Holmes*](#), Wikipedia

^[81] [Protestant and Catholic, the Association for Promoting Christian Knowledge, *The Church of Ireland*](#), unattributed, 1996

“Christian Knowledge” ...

[82] [Vambéry, Arminius \(1832-1913\)](#), Encyclopedia of Occultism and Parapsychology, Encyclopedia.com, 2001

[83] [Arminius Vambéry](#), “nicholsvictoria2”, The Coldfall Sanction, January 07, 2017

[84] [D. Bruno Starrs](#), Sid Harta Publishers

This is cute but also a little disconcerting: *D. Bruno Starrs was born in Adelaide, Australia and has lived all over the country. He is unmarried and quite unattractive although he has managed to win a few bodybuilding titles. He is also quite unintelligent although he has managed to graduate from several universities.*

Dr. D. Bruno is an unmarried body-builder and obviously a very dedicated Catholic. What else he is we can leave up to your imagination, as he obviously wanted you to.

[85] [Keeping the Faith: Catholicism in “Dracula” and its Adaptations](#), D. Bruno Starrs, Journal of Dracula Studies, Queensland University of Technology, 2004
There’s a fucking “Journal of Dracula Studies” ... **really?!**

[86] *ibid*

[87] *ibid*

[88] *ibid*

[89] *Is William Shakespeare a pen name? What we can learn from Roland Emmerich’s “Anonymous”* movie. Helen Heightsman Gordon, Academia.edu, 2013

[90] [Baconian theory of Shakespeare authorship](#), Wikipedia

[91] [Summary of Baconian Evidence for Shakespeare Authorship](#), Lawrence Gerald, undated, Sir Bacon.org

[92] *The Life of Sir Tobie Matthew: Bacon’s Alter Ego, by his Kinsman, Arnold Harris Mathew, (De jure Earl of Landaff, of Thomastown, County Tipperary) and Annette Calthrop, “Profectio domini Tobiae Matthaei, qui mihi est tanquam alter ego, ut dominatio tua illustrissima optime novit in illas partes, memoriam mihi renovat eximii tut erga me favoris”* [Descendent Master Tobias Matthew, who is like an alter ego that he knows very well the most of your government in that direction, but renews my outstanding memory of thee for my favorites — an interesting translation of Latin I retrieved from the internet.], (*Extract from a letter to the Conde Gondomar by Sir Francis Bacon.*) Elkin Mathews, Vigo Street, W. London (1907), pp. ix-xi

[93] *ibid*, p. 290

[94] *ibid*, p. 6

[95] [Campion’s “Reasons” Go On Display In Oxford](#), unattributed, 15 July 2015, Jesuits in Britain

[96] [The Stonors Reclaim Stonor Park Page](#), Sandra Salmans, 7 June 1979, The New York Times

[97] This comes from no less a [source than the “Jesuit Institute”](#).

[98] *Fox’s Book of Martyrs*, John Foxe, The Project Gutenberg EBook, released 25 August 2007, pp. 91-92

As I examine and compare the “Project Gutenberg EBook” to another copy I have of Foxe’s Book of Martyrs I’m finding glaring discrepancies that make me suspect “Project Gutenberg” is as Papist as today’s Lutherans.

[99] [Elizabeth I’s Religious Settlement](#), unattributed, undated, the National Maritime Museum, Royal Observatory Greenwich

[100] [The Life of Sir Tobie Matthew: Bacon’s Alter Ego](#), Arnold Harris Mathew, Elkin Mathews, Vigo Street, W. London (1907), p. 6

[101] [Radu Florescu, Scholar Who Linked Dracula and Vlad the Impaler, Dies at 88](#), Margalit Fox, The New York Times, 27 May 2014
... “Margalit” ... ?

[102] *ibid*

[103] [Seattle U Jesuit Deems Photo Offensive, Pulls Copies From Stands](#), Tess Riski, The Spectator [Seattle University student newspaper], 18 April 2018
Is that a real name...?

[104] [LGBT Group at New York City Catholic Parish Participates in, Promotes Gay “Pride”](#), Lisa Bourne, LifeSiteNews, 6 October 2015

[105] [Blessed by Dolan homos march in St. Patrick’s Day](#), unattributed, Tradition In Action, 21 March 2015

I guess when you lose as much as Latin Mass Catholics do, you start to get a little offensive with your blog posts.

[106] [Card. Dolan Welcomes Homosexuals](#), Margaret Galitzin, Tradition In Action, 17 April 2013

[107] [De Blasio, Inspired by Francis, Describes an Evolving Relationship With Faith](#), Michael M. Grynbaum, The New York Times, 22 July 2015

Oh look: another Jew in “journalism” writing glowing things about the Catholic Church and spinning to make it seem like being a far-Left Communist is adverse to Catholic “values”.

[108] [Church Leaders Supporting Same-Gender Couples: Catholic Pastor Explains Why He Marched in Pride Parade](#), Francis DeBernardo, New Ways Ministry: Building Bridges Between the LGBT Community and the Catholic Church, 12 July 2013

[109] [Theology Professor At Catholic College Claims Jesus Was A ‘Drag King’](#), Bradford Richardson, The Washington Times, 29 March 2018

Interesting that Holy Cross is headlined as a “Catholic College” and the word “Jesuit” appears only once, later in the body of the article.

[110] [Jesuit Priest Speaks Out for Canadian Transgender Equality Bill](#), Francis DeBernardo, New Ways Ministry: Building bridges between the LGBT community and the Catholic Church since 1977, 31 January 2017

[111] [Vatican cops bust drug-fueled gay orgy at home of cardinal’s aide](#), Tamar Lapin, The New York Post, 5 July 2017

[112] [NY Parish Hosting Celebration at Notorious Gay Club](#), Anita Carey, ChurchMilitant.com, 27 April 2017

- [113] [Fr. James Martin, SJ, Facebook post, 17 April 2015](#)
- [114] [This I Believe: Created in God's Image](#), Damian Torres-Botello, America magazine, 17 April 2015
- [115] [Fr. James Martin Criticizes "Homophobic" Pastors at WMOF](#), Christine Rousselle, The National Catholic Register, 23 August 2018
- [116] *Dracula, Prince of Many Faces: His Life and His Times*, Radu R. Florescu, Raymond T. McNally, Little, Brown and Company (31 October 1989), p. 13
Really...? Published on "Halloween". Cute.
- [117] *ibid*, p. 14
- [118] [Manuscript reveals dark side of Lawrence of Arabia's sex life](#), Matthew Beard, The Independent, 31 January 2004
- [119] *Dracula, Prince of Many Faces*, Florescu, McNally, p. 20
- [120] [Secret History: The erased clues that prove who rules the world from behind the curtain](#). Giovanni Augustino "Johnny" Cirucci, CreateSpace (November 24, 2016), pp. 158, 160-164
- [121] *Dracula, Prince of Many Faces*, Florescu, McNally, p. 21
- [122] *ibid*, pp. 22-23
- [123] [Secret History](#), Cirucci, pp. 57-60
- [124] *Dracula, Prince of Many Faces*, Florescu, McNally, p. 23
- [125] *ibid*, pp. 23-24
- [126] *ibid*, pp. 24-25
- [127] *ibid*, pp. 25-26
- [128] *ibid*, p. 26
- [129] [Illuminati Unmasked: Everything you need to know about the "New World Order" and how we will beat it](#). Giovanni Augustino "Johnny" Cirucci, CreateSpace (27 January 2015), pp. 148-149
- [130] *Dracula, Prince of Many Faces*, Florescu, McNally, p. 27
- [131] [Christian Heresy: Persecution of Cathars, Albigenses and Waldenses](#), Dr. Michael David Magee, Academia.edu, 12 December 2002, pp. 8-10
- [132] [Jesuit Extreme Oath of Induction](#), Reformation.org
- [133] *Dracula, Prince of Many Faces*, Florescu, McNally, pp. 27-28
- [134] *ibid*, p. 28
- [135] *ibid*, pp. 28, 29
- [136] *ibid*, pp. 30, 31
- [137] *ibid*, pp. 31-32

- [138] *ibid*, p. 34
- [139] *ibid*, p. 36
- [140] *ibid*, p. 36
- [141] *ibid*, pp. 39-40
- [142] *The Roman History of Ammianus Marcellinus*, Ammianus Marcellinus (~380 AD), Book XVI, Chapter X, paragraphs 1-7, translated ~1880 by historian Charles Duke Yonge for Bohn's Classical Library and re-released by Gutenberg on 22 April 2009
- [143] *ibid*, Book XV, Chapter V, paragraph 16
- [144] [*Illuminati Unmasked: Everything you need to know about the "New World Order" and how we will beat it*](#), Giovanni Augustino "Johnny" Cirucci, CreateSpace (27 January 2015), pp. 180-182
- [145] *Dracula, Prince of Many Faces*, Florescu, McNally, p. 41
- [146] *ibid*, pp. 41-42
- [147] *ibid*, p. 44
- [148] *ibid*, pp. 44-45
- [149] *ibid*, pp. 48-49
- [150] *ibid*, pp. 52-53
- [151] *ibid*, p. 56
- [152] *ibid*, pp. 58-59
- [153] *ibid*, pp. 59-60
- [154] *The Histories*, Volumes 1-2, Laonikos Chalkokondyles (2014), pp. 367-368, 368
- [155] *Dracula, Prince of Many Faces*, Florescu, McNally, p. 59
- [156] *ibid*, pp. 59-60
- [157] [*Vlad the Crusader*](#), Patrick Joiner, Medium.com, 18 February 2015
- [158] [*Vlad the Impaler: The Real Dracula Was Absolutely Vicious*](#), Marc Lallanilla, NBC News, 31 October 2013
More "Halloween" cuteness.
- [159] [*Vlad III the Impaler*](#), unattributed, New World Encyclopedia, 23 January 2016
- [160] [*Vlad the Impaler*](#), Lallanilla
- [161] *Dracula, Prince of Many Faces*, Florescu, McNally, p. 75
- [162] [*Secret History*](#), Cirucci, pp. 29, 30, 31-32, 46, 47, 48, 50
- [163] *Dracula, Prince of Many Faces*, Florescu, McNally, p. 75

[164] *ibid*, p. 83

[165] *ibid*, p. 97

[166] [*Eaters of Children: The Pedocracy Exposed: How access to power is granted through the rape, torture and ritualistic slaughter of the innocent*](#). Giovanni Augustino Cirucci, CreateSpace, (September 11th, 2017), pp. 355-357, 588-591, all of Chapter 30

[167] [*Catholics Scrutinize Enigmatic Opus Dei*](#), Ron Grossman, The Chicago Tribune, 07 December 2003

Now why would such a dedicated journalist Jew like Ron Grossman put so much effort into writing about how Catholics are “scrutinizing” Opus Dei? — On Pearl Harbor, no less! Just a coincidence, I’m sure.

In case my sarcasm is throwing you off, I’ll make it plain: “journalism”, like Helliwood, is just one more place where *Romans* hide behind *Jews* (and the Jews are happy to let them do so).

[168] *Dracula, Prince of Many Faces*, Florescu, McNally, p. 97

[169] *ibid*, p. 100

[170] *The Serial Killer Files*, Harold Schechter, Random House (2003), pp. 141-142

[171] *Dracula, Prince of Many Faces*, Florescu, McNally, pp. 100-101

[172] *ibid*, p. 101

[173] [*Vlad The Impaler: Brief History*](#), Dr. Elizabeth Miller, Memorial University of Newfoundland, 2005

[174] *Dracula, Prince of Many Faces*, Florescu, McNally, p. 122

[175] *ibid*, p. 129

[176] *ibid*, p. 133

[177] [*Vlad III Dracula of Wallachia: Evil Villain or Hero?*](#) Phyllis Doyle Burns, Owlcation.com, 21 December 2017

[178] *Dracula, Prince of Many Faces*, Florescu, McNally, pp. 134-135

[179] [*They Liked Ike at St. Mary’s in 1916*](#), Roy Bragg, San Antonio Express-News, 27 December 2016

These clowns demand a subscription to read their tiny rag that nobody outside of San Antonio has even heard of.

Good luck with that.

[180] [*The American Mission: Maryland Jesuits from Andrew White to John Carroll*](#), Howard W. Gunlocke, Georgetown University Library, 31 January 1976

[181] *Terror Over Yugoslavia: The Threat to Europe*, Avro Manhattan, Watts & Co., London (1953), p. 12

[182] [*USA and Foreign Decorations of Dwight D. Eisenhower*](#), the Eisenhower Presidential Library

- [183] [Edmund A. Walsh, S.J., founder of the School of Foreign Service at Georgetown University](#), Georgetown University News Service
- [184] *Eisenhower's Death Camps: The Last Dirty Secret of World War Two*, James Bacque, Saturday Night magazine, September 1989 issue, pp. 31-33
- [185] *Dracula, Prince of Many Faces*, Florescu, McNally, p. 137
- [186] *The Histories*, Volumes 1-2, Laonikos Chalkokondyles (2014), pp. 389-390
- [187] *ibid*, pp. 391-392
- [188] [Nicolaus Copernicus; Early Life](#), New Advent Catholic Encyclopedia
Despite a massive amount number of articles, all front-loaded by Google, claiming Copernicus **was not a Priest** (including a 2017 article by Forbes!), the Catholic Encyclopedia notes that the Vatican mathematician never married and was even nominated for a clerical post by Sigismund I, the King of Poland.
- [189] [Collegio Romano](#), Al Van Helden, The Galileo Project, Rice University, 1995
- [190] [Eaters of Children](#), Cirucci, pp. 685-687
- [191] *Dracula, Prince of Many Faces*, Florescu, McNally, p. 167
- [192] *ibid*, p. 174 [paragraph breaks added]
- [193] *Lucrezia Borgia: Act 1; Scene 1* taken from *Lucrezia Borgia, Mary Tudor, Angelo, Tyrant of Padua*, Victor Hugo, translated by I. G. Burnham, George Barrie & Son, Philadelphia (1895), p. 15
- [194] [Society of Jesus](#), Wikipedia
- [195] [When Is Google's Birthday — And Why Are People Confused?](#) unattributed, *The Telegraph*, 27 September 2017
— They're "confused" because people like me started to notice the "coincidence" and then Google suddenly sprang as many new birthdays as "ISIS" have alternative names; "ISIL", "IS".
- [196] [Google's \\$35 million mystery barge made of recycled shipping containers floats to its new home in Stockton](#), Sara Malm, *The Daily Mail*, 6 March 2014
- [197] *Fourteen Years a Jesuit; A Record of Personal Experience and a Criticism, Volume II*, Paul Kajus Graf von Hoensbroech, Cassell & Co., London (1911), p. 16
- [198] *The Jesuits: A Complete History*, Theodor Griesinger, W. H. Allen & Co., 13 Waterloo Place, London (1885), p. 66
- [199] [Secret History](#), Cirucci, pp. 345-346, 347, 348, 349, 350, 351
- [200] *ibid*, p. 383
- [201] *Isis Unveiled, Volume II*, Helena Petrovna Blavatsky, Theosophy Trust, p. 326
- [202] [Calixtus III, Pope](#), "written by: The Editors of Encyclopaedia Britannica", Encyclopædia Britannica, Inc. 2018

[203] *The Devil in the Church: His Secret Works Exposed and His Snares Laid to Destroy Our Public Schools*, Norman Morand Roumane (1902), pp. 134, 146-147

[204] *Lucrezia Borgia: Life, Love, and Death in Renaissance Italy*, Sarah Bradford, Penguin Books (2005), pp. 21-23

[205] *The Last of the Great Swashbucklers*, The Life and Work of Rafael Sabatini, Jesse F. Knight, August 1999

[206] *The Life of Cesare Borgia*, Rafael Sabatini, Stanley Paul & Co., 31 Essex Street, Strand, W.G. London (1912), p. 8

[207] *ibid*, pp. 7, 8

[208] *ibid*, p. 15

[209] *ibid*, pp. 27-28

[210] *ibid*, p. 29, 30

[211] *ibid*, pp. 29-30

[212] *Illuminati Unmasked*, Cirucci, pp. 407-408

[213] *Pepe Orsini ... The Grey Pope*, Frank M. Webb, undated, Frank-Webb.com

Okay, if you go to this blog “Frank M. Webb” looks a little squirrely and his greatest claim to fame is creating the “Reverse Logic System” for real estate but I’ve seen what his article states before in other sources that I was unable to locate, for some reason.
Go figure.

[214] *EXCLUSIVE: Tom Cruise Started Religious Journey with Catholic Church — until he was Booted from Seminary for Swiping Booze, says Old Friend*, Chris White, The New York Daily News, 4 March 2013

[215] *Secret History*, Cirucci, p. 140

[216] *Christopher Columbus Was A Colonna*, Colonna Crime Family, Ahuwah Zeus, 27 May 2017.
That’s a doozie of a pen name. As I already told you, don’t bother trying the link. I’m writing a little over a year later and it’s already gone. Good thing I archived it!

[217] *Romanism: A Menace to the Nation*, Jeremiah J. Crowley, Crowley, Wheaton, Illinois (1912), p. 157

Crowley mitigates those important paragraphs by first saying that it’s all due to the ambition of the Knights, and not the over-all agenda of Rome ... **not**.

[218] *Sword and Shield*, Volume 5 Number 2, August 2016

By coincidence, the magazine of renowned “Protestant” and “anti-Catholic”, Charles Haddon Spurgeon, was the “Sword and Trowel” which should harken no Freemasonic iconography what-so-ever...really!

[219] *In The Pillory: The Tale Of The Borgia Pope In Nine Crowded Chapters, 38 Splendid Illustrations*, John Bond, The Fellowship Forum, Washington D.C. (1929), digital pages will not match the original; this was taken from the introduction.

[220] *The Life of Cesare Borgia*, Sabatini, p. 30

[221] *ibid*, pp. 30-31

[222] *In The Pillory*, Bond; this was taken from **Chapter I: The Invincible Alexander**.

[223] *Secret History*, Cirucci, pp. 152-154

[224] *The Medici and the Catholic Church*, Justine Grace Abrugena, a paper for the Ateneo de Manila University, European Studies Program (undated)

[225] *The Life of Cesare Borgia*, Sabatini, p. 31-32, 35

[226] *In The Pillory*, Bond; this was taken from **Chapter IV: The Papal Libertine**.

[227] *The Life of Cesare Borgia*, Sabatini, pp. 36, 37, 38

[228] *ibid*, pp. 37-38

[229] *ibid*, pp. 39, 43-44

[230] *ibid*, pp. 44-45

[231] *ibid*, pp. 45-46

This Papist putz then goes on to explain that such a scandal could not possibly be the case as Borgia preferred his outrages to be more open.

Not.

[232] *Eaters of Children: How access to power is granted through the rape, torture and ritualistic slaughter of the innocent*. Giovanni Augustino Cirucci, CreateSpace, (September 11th, 2017)

[233] *The Life of Cesare Borgia*, Sabatini, p. 45

[234] *ibid*, p. 46

[235] *ibid*, pp. 40, 41, 42, 43

[236] *ibid*, pp. 49-50

[237] *ibid*, p. 53

[238] *ibid*, p. 54

[239] *ibid*, pp. 54-55

[240] *ibid*, pp. 55-56

[241] *Palazzo Farnese of Caprarola*, Summer in Italy, unattributed, undated

[242] *Famous Freemasons of the 20th Century*, Keller Masonic Lodge #1084, Keller, Texas

[243] *Sacrifice at Pearl Harbor*, part of the “Our Century” series produced by the British Broadcasting Corporation and cablecast in December, 1989, on the Arts & Entertainment Network. Written and produced by Roy Davies.

[244] [*Illuminati Unmasked*](#), Cirucci, pp. 111, 511

Don't ask me how those pages ended up with those numbers.

[245] [*Secret History*](#), Cirucci, pp. 43-45

[246] [*John McShain*](#), Wikipedia

[247] *The Life of Cesare Borgia*, Sabatini, p. 59

[248] *ibid*, pp. 59-60

[249] [*Eaters of Children: How access to power is granted through the rape, torture and ritualistic slaughter of the innocent*](#). Giovanni Augustino Cirucci, CreateSpace, (September 11th, 2017)

[250] *The Life of Cesare Borgia*, Sabatini, pp. 63, 64

[251] *One Link in the Chain of Apostolic Succession; or, The Crimes Alexander Borgia*, anonymous, E. W. Hinks & Co., Boston (1854), p. 13

[252] [*Lucrezia Borgia, Predator or Pawn?*](#) Josep Palau I Orta, National Geographic History magazine, January/February 2017 issue

Of course "Josep Palau I Orta" claims in his article that the accusation Lucrezia was seduced by her brother and father was a "false accusation" but is there a chance that the official magazine founded by "33 members" of the "National Geographic Society" consisting of "cartographers" who told us what our "globe" looked like in the late 1800's might have an alternative motive?

National Geographic was owned by 21st Century Fox and managed by Fox CEO James Murdoch, son of Knight of Malta Rupert Murdoch (500 years later Romans are still installing their progeny to rule over us) until it was purchased by the Disney Corporation, also managed and run by Irish Catholics like Christine McCarthy and Papal Court Jews like Bob Iger.

[253] *Quite Interesting / QI* hosted by homosexual comedian Stephen Fry, Season 08 (a.k.a. Season "H") [*Episode 05 "H Animals"*](#), aired 15 October 2010

[254] [*Lucrezia Borgia, Predator or Pawn?*](#) Palau I Orta, National Geographic

[255] [*Cesare Borgia, the Merciless Prince*](#), Ciaran Conliffe, HeadStuff.org, 6 May 2015

This Irishman is yet another Papist who deflects scrutiny from the "Vicar of Christ" (in this case, Alexander VI) to blame his son Cesare just as Sabatini did. His article is blatantly skewed towards that end, ludicrously ascribing alliance agendas that were clearly his father's to him.

[256] [*Cesare Borgia, the Merciless Prince*](#), Conliffe

[257] [*The Death of Juan Borgia*](#), Samantha Morris, The Borgia Bull, 14 June 2012

[258] [*Cesare Borgia, the Merciless Prince*](#), Conliffe

[259] *ibid*

[260] *ibid*

[261] [*Lucrezia Borgia, Predator or Pawn?*](#) Palau I Orta, National Geographic

[262] *Savonarola*, Rev. George M'Hardy, Morrison and Gibb Limited, for T. & T. Clark, Edinburgh (1911), p. 18

[263] *Lorenzo de' Medici and Florence in the Fifteenth Century*, Edward Armstrong, George Palmer Putnam's Sons, New York and London (1914), pp. 127-128

[264] *ibid*, p. 135

[265] *Savonarola*, M'Hardy, pp. 33, 34

[266] *ibid*, pp. 37-38, 38-39

[267] *ibid*, p. 46

[268] *ibid*, pp. 98-99

[269] *The Makers of Florence: Dante, Giotto, Savonarola and Their City*, Margaret Oliphant, Macmillan and Co., London (1876), pp. 277-279

[270] *Savonarola*, M'Hardy, pp. 104-105

[271] The amount of propaganda and disinformation surrounding this fact of history is staggering. It is impossible to find any current sources on the internet as Jesuit-run search engines like "Google" populate page after page with Leftists claiming the slogan had no place in the American Revolution. Knox and Calvin made this a central tenet of the Reformed, Presbyterian movement and I found just such a reference in the treatise *History of the United Presbyterian Church* by Reverend Professor John Eadie compiled in *The Religious Denominations in the United States* by Israel Daniel Rupp, published by Charles DeSilver, Philadelphia (1859). The digital format rendered it as page 808 of the entire compendium but it was page 130 of the section titled *History of Religious Denominations of England and Scotland; Containing Authentic Accounts of the Different Creeds and Systems of the Various Evangelical Denominations*.

For this reason, alone, it is absolutely intuitive that Revolutionaries — especially Presbyterians — would indeed resurrect this slogan and reuse it against George III.

I still acknowledge Saussy's assertion that the Revolution was a Papist plot but it was clearly accomplished unwittingly by American Protestants believing that they were rebelling as their Scot, Irish and English forebears had done in the 16th century.

[272] *Savonarola*, M'Hardy, pp. 109-110

[273] *ibid*, p. 132

I'm relying heavily on M'Hardy for the basic outline of Savonarola's life because of all the biographies I've seen, M'Hardy is insightful, fair and yet sympathetic to the Dominican. Of those traits I find his insight the most praise-worthy as it entails the combination of intelligence and solid values together.

[274] [*Savonarola*](#), Dr. David M. Reis, *Empire and Apocalypse* course at the University of Oregon (Winter 2015)

Now Dr. Reis teaches at the *public* University of Oregon but you'll never guess where he got *his* education; [good 'ole Santa Clara](#). I wrote the good Doctor a long, courteous, complimentary e-mail regarding his course materials ... wanna guess whether he responded?

[275] [It's Carnival!](#) Ela Vasilescu, Florence is You! 2 February 2017

[276] [Venice Carnival 2019: An Ultimate Guide For Witnessing The Lavish Extravaganza](#), Bhavna Bura, TravelTriangle.com, (undated)

- [277] [‘A night of erotic freedom’ at NYC’s most exclusive sex party](#), Heather Hauswirth, Jane Ridley, The New York Post, 5 April 2017
- [278] Savonarola, M’Hardy, pp. 155-157
- [279] [A Fanatical Monk Inspired 15th-Century Italians to Burn Their Clothes, Makeup and Art](#), Kat Eschner, Smithsonian.com, 7 February 2017
Really? “Kat Eschner”?? Can we deduce a Leftist modernist Jewish female “expert” in “art”, “history” and “journalism” fronting for the Catholic Church ... yet again? Look “Kat” up for me, I’m busy with important shit.
- [280] [Savonarola](#), Reis, University of Oregon
- [281] Savonarola, M’Hardy, pp. 159-160
- [282] *ibid*, p. 160
- [283] *ibid*, p. 167
- [284] *ibid*, p. 172
- [285] *Coming Down From Above: Prophecy, Resistance, and Renewal in Native American Religions*, Lee Irwin, University of Oklahoma Press (2014), pp. 57-58
How about *this* crazy victim-culture clown as a source?!
- [286] [Behind The Borgia Myths](#), Catherine Fletcher, The University of Sheffield, 10 December 2012
- [287] *Savonarola: Prophecy and Theology*, Luigi Lazzerini, RSA Congress, New York (2014), p. 4
- [288] *The Family*, Mario Puzo, Carol Gino, HarperCollins (2001), pp. 183-184
- [289] [Girolamo Savonarola, Italian Preacher; Trial And Execution](#), Roberto Ridolfi, Encyclopædia Britannica, 20 July 1998
- [290] [Professing Faith: How a Dominican Priest inspired the “bonfire of the vanities”](#). Gregory Elder, Redlands Daily Facts, 31 January 2019
Father Elder is Professor of History and Humanities at Moreno Valley College. Can we add openly-ordained Priests teaching in “secular” facilities as proof that *everyone* is “Jesuit-educated”...?
- [291] [Girolamo Savonarola: the Friar Who Played with Fire](#), Freya Middleton, Freya’s Florence Tours, (undated)
Unfortunately, [it looks like](#) Freya is not a native Florentine but she is passionate about her new home and, often, they make enthusiastic sources. Also looks like a pretty legit business.
- [292] [Comment: A day in an Iraqi torture prison](#), Elle Hardy, SBS News, 12 January 2015
- [293] *De Principatibus* (Of Principalities), (1513) retitled after his death *The Prince*, (1532), Niccolò Machiavelli, Translated by William K. Marriott, re-published by the Constitution Society, pp. 25-26
- [294] *Life and Times of Girolamo Savonarola, Vol. II*, Pasquale Villari, T. Fisher Unwin, London (1888), pp. 387-389
- [295] *In The Pillory*, Bond; this was taken from **Chapter IV: The Papal Libertine**.

- [296] *Rulers of Evil: Useful Knowledge About Governing Bodies*, Frederick Tupper Saussy, Ospray Bookmakers, Reno, Nevada (1999), pp. 69-71
- [297] [*Was The Banquet of Chestnuts a Pinnacle of Religious Hypocrisy or Just One Hell Of a Party?*](#) Jenn Jeffers, The Raven Report, 27 February 2017
- [298] *ibid*
- [299] *In The Pillory*, Bond; this was taken from **Chapter IV: The Papal Libertine**
- [300] [*Was The Banquet of Chestnuts a Pinnacle of Religious Hypocrisy or Just One Hell Of a Party?*](#) Jenn Jeffers, The Raven Report, 27 February 2017
- [301] *In The Pillory*, Bond; this was taken from **Chapter II: The Pope's Shadow.**
- [302] [*7 Quite Unholy Pope Scandals*](#), Remy Melina, LiveScience, 17 September 2010
- [303] [*Pope Hosts Scandalous Ballet of Chestnuts*](#), unattributed, The History Channel, 30 October 1501
- [304] *In The Pillory*, Bond; this was taken from **Chapter V: Tasting the Cup of the Borgia.**
- [305] *In The Pillory*, Bond; this was taken from the Preface.
- [306] *Foxe's Book of Martyrs*, John Foxe, The Project Gutenberg EBook, released 25 August 2007, pp. 299-302
- [307] [*Secret History*](#), Cirucci, p. 414
- [308] [*An Introduction to the Geneva Bible*](#), Sam Hughey, The Reformed Reader Home Page, undated
- [309] [*Secret History*](#), Cirucci , pp. 409-413
- [310] *ibid*, p. 450
- [311] *ibid*, pp. 219-224
- [312] *ibid*, p. 144 [footnote]
- [313] *ibid*, p. 474
- [314] *Light From Old Times: or Protestant Facts and Men*, John Charles Ryle, Charles J. Thynne, Wycliffe House, 6, Great Queen Street, Lincoln's Inn, London (1902), pp. 22-23
- [315] *Foxe's Book of Martyrs*, Foxe, p. 304
- [316] *Light From Old Times*, Ryle, p. 23
- [317] *ibid*, p. 24
- [318] *Foxe's Book of Martyrs*, Foxe, p. 309
- [319] *Light From Old Times*, Ryle, pp. 24-25
- [320] *Foxe's Book of Martyrs*, Foxe, p. 310
- [321] *Light From Old Times*, Ryle, pp. 25-26

[322] *Foxe's Book of Martyrs*, Foxe, p. 311

[323] *ibid*, p. 335

[324] *Foxe's Book of Martyrs; Being a History of the Persecution of Christians in all Ages, from the Original Work by John Foxe, Newly Revised and Illustrated, Containing also a Brief History of the Bible; Telling How the Bible has been Preserved to us, and Explaining its Principal Revisions and Translations. Published by the Charles Foster Publishing Co., Philadelphia (1895)*, pp. 586-587

[325] *Foxe's Book of Martyrs*, Gutenberg EBook, pp. 335-336

[326] *Foxe's Book of Martyrs*, Charles Foster Publishing, p. 587

[327] *Foxe's Book of Martyrs*, Gutenberg EBook, p. 336

[328] *ibid*, pp. 336-338

[329] *Act of the Six Articles (1539)*, Jorge H. Castelli, Tudor.com, undated

[330] *Foxe's Book of Martyrs*, Gutenberg EBook, pp. 338-339

[331] *Secret History*, Cirucci, p. 410

[332] *Foxe's Book of Martyrs*, Charles Foster Publishing, pp. 499-508

[333] *Rowland Taylor*, Dr. Stephen Nichols, 5 Minutes in Church History, 01 May 2019

[334] *The Most Evil Men and Women in History: Bloody Mary*, Directed by Mike Bluett, Rob Carey, The Discovery Channel, aired 2001

[335] *ibid*

That's not me using hyperbole, that's this documentary. On the other hand, they played up how Catholics were supposedly horrified by Mary's Inquisition (haven't seen any evidence of that anywhere) and accented Thomas Cranmer's recantation but not his reversal nor the courageous way he burned off his own hand for writing the denial of his faith.

[336] *Catherine de Medici, Her Obsession With Astrologers And The Occult*, Cherry Chapman, Cherry Chapman.com, 31 July 2018

[337] *Catherine de' Medici and the French Reformation*, Edith Helen Sichel, E. P. Dutton and Company, New York (1905), pp. 7-8

[338] *About Catherine de' Medici, and Other Stories*, Honoré de Balzac, The Gebbie Publishing Co., Ltd., Philadelphia (1898), p. 3

This is part of de Ball-sack's "The Human Comedy" series of French history but the only ones laughing are Papists. " — *and Other Stories*" indeed.

[339] *ibid*, p. 4

[340] *The Secret Doctrine, Vol. 2*, Helen Blavatsky, Theosophical University Press, Pasadena, CA (1886), p. 70 [digital]

[341] *About Catherine de' Medici*, de Balzac, p. 5

[342] *Rulers Of Evil*, Saussy, p. 23

- [343] [Nicolaus Copernicus](#), edited by Kevin Knight, New Advent Catholic Encyclopedia, undated
- [344] [Nicolaus Copernicus](#), unattributed, Stanford Encyclopedia of Philosophy, 30 November 2004
- [345] [Renaissance](#), CosmicQuest, The Children's Museum of Indianapolis, 2010
- [346] [Nicolaus Copernicus](#), Dr. Laura A. Whitlock, The StarChild Team, NASA.gov, undated
No idea what all this "Star Child" bullshit is but you can bet it's worse than you think.
- [347] [Copernicus, Nicolas](#), Al Van Helden, The Galileo Project, Rice University, 1995
- [348] [Copernicus Vindicated](#), Austen Ivereigh, The National Catholic Review, 22 May 2010
- [349] [The Crazy Life and Crazier Death of Tycho Brahe, History's Strangest Astronomer](#), Alasdair Wilkins, Gizmodo Media Group, 22 November 2010
- [350] [Life and Times of Tycho Brahe](#), Niall Kilkenny, Reformation.org, 2007
- [351] *The Great Controversy*, Ellen Gould White, James White, 1858, p. 234
- [352] *Galileo and the Jesuits*, Richard S. Westfall, *Metaphysics and Philosophy of Science in the Seventeenth and Eighteenth Centuries*, 1988, pp. 45-72
- [353] [Collegio Romano](#), Al Van Helden, The Galileo Project, Rice University, 1995
- [354] [Nicolaus Copernicus](#), Knight, Catholic Encyclopedia
- [355] [A Brief Note on Religious Objections to Copernicus](#), Astronomy 161: An Introduction to Solar System Astronomy, Prof. Richard Pogge, Ohio State University, 2 January 2005
This quote is hard to nail down. On the rare occasion that it is cited, it is claimed to come from *Tischreden* (The Table Talk of Martin Luther) but neither my copy nor several I have searched online have this.
I have to say, however, that Luther's characteristic acerbic wit seems at play where he purposefully calls "astronomer" Copernicus (who else would he be talking about) an astrologer.
This may have been fabricated as further proof of how "backwards" Bible-believing Christians are but, in fact, it is excellent proof of the reverse so I'll take it!
- [356] *Sermon on I Corinthians 10:19-24*, John Calvin, *Calvini Opera Selecta, Corpus Refomatorum*, Vol 49, 677, trans. by Robert White in "Calvin and Copernicus: the Problem Reconsidered", *Calvin Theological Journal* 1980, p. 233-243
- [357] [The Piltdown Conspiracy: Hen's Teeth and Horses' Toes](#), Dr. Stephen Jay Gould, Clark University, 1983
- [358] [How Einstein's General Theory Of Relativity Killed Off Common-Sense Physics](#), Professor David Lyth, Lancaster University, 24 November 2015
- [359] [The Pope Would Like You to Accept Evolution and the Big Bang](#), Colin Schultz, Smithsonian.com, 28 October 2014
- [360] [Catherine de' Medici](#), Wikipedia
- [361] [Queens of Infamy: The Rise of Catherine de' Medici](#), Anne Thériault, Longreads.com, September 2018

One of the rare historical articles I could find that was somewhat honest about the characters involved and it's written like a fucking comicbook.

[362] *ibid*

[363] *ibid*

[364] *ibid*

[365] *ibid*

[366] *ibid*

[367] *The Mysteries of the Vatican, Vol. II*, Theodor Griesinger, Wm. H. Allen & Co., 13 Waterloo Place, S.W., London (1864), p. 112

[368] [Columbia Encyclopedia > People > History > French History: Biographies > Guise > Guise: The Second Duke of Guise and the Cardinal of Lorraine](#), *The Columbia Electronic Encyclopedia*, 6th ed. 2012, Columbia University Press

[369] *ibid*

[370] *Catherine de' Medici and the French Reformation*, Edith Helen Sichel, E. P. Dutton and Company, New York (1905), pp. 189-191

[371] *The Mysteries of the Vatican: or, Crimes of the Papacy, Vol. I*, Dr. Theodor Griesinger, Wm. H. Allen & Co., 13 Waterloo Place, SW, London (1864), p. 66, 68, 69

[372] [Corrupt Cardinals Raid Peter's Pence](#), Christine Niles, ChurchMilitant.com, 17 October 2019

[373] [42 Scandalous Facts About Catherine de Medici, The Deadly Queen Mother Of France](#), Christine Tran, Factinate.com, undated

[374] *Catherine de Medici: a Biography*, Leonie Frieda, Weidenfeld & Nicolson, London (2003), pp. 16-17

How telling that this Papist pap comes from "Protestant" England.

[375] [The Reign of Catherine de' Medici](#), Thériault, Longreads

[376] *The "Infertility" of Catherine de Medici and its Influence on 16th century France*, Jennifer Gordetsky, MD, Ronald Rabinowitz, MD, Jeanne O'Brien, MD, Department of Urology, University of Rochester Medical Center, Rochester, New York, *The Canadian Journal of Urology*; April 2009
Are you **kidding** me with this?

I gotta joke to tell and it starts; "Two Jews and a Catholic walk into a urology examination ... "

[377] *The Clock and the Mirror: Girolamo Cardano and Renaissance Medicine*, Nancy G. Siraisi, Princeton University Press (1997), p. 12

[378] *ibid*, p. 32

[379] *The Endeavour of Jean Fernel*, Charles Sherrington, Cambridge University Press (2014) , p. 53

[380] *The Clock and the Mirror*, Siraisi, p. 152

[381] *ibid*, pp. 159, 160

[382] [The Reign of Catherine de' Medici](#), Thériault, Longreads

[383] *ibid*

[384] [Secret History](#), Cirucci, pp. 273-279

[385] *ibid*, pp. 101-105

[386] [Massacre in Merindol Provence's Dark History](#), unattributed, Ginger and Nutmeg (travel blog), November 2015

[387] [Massacre of Mérindol](#), Academic Dictionaries and Encyclopedias

[388] *Martyrologia; Records of Religious Persecution: A New and Comprehensive Book of Martyrs, of Ancient and Modern Times. Compiled Partly From The Acts and Monuments of John Foxe, and Partly From Other Genuine and Authentic Documents, Printed and in Manuscript. Vol. III.*, Published by John Mason, 14, City-Road; 66, Paternoster-Row, London, (1851), pp. 401, 401-402, 402, 402-403

[389] [Rigoletto](#), unattributed, San Diego Opera, undated

It must've really hurt this Papist clown to inject some honesty into this gushing account. Who else would be blowing smoke and bullshit about a fucking *opera*?

[390] *Catherine de' Medici*, R. J. Knecht, Routledge (1997), p. 140

[391] *ibid*, pp. 50, 51, 52

[392] [The Reign of Catherine de' Medici](#), Thériault, Longreads

[393] *Oracles of Nostradamus*, Charles A. Ward, Simpkin, Marshall, Hamilton, Kent & Co., Ltd., London (1891), pp. 91-93

[394] *ibid*, pp. 95-96

[395] [The Reign of Catherine de' Medici](#), Thériault, Longreads

[396] *ibid*

[397] [Francis Brings Back "Bent Cross" Crozier](#), unattributed, Novus Ordo Watch, 7 April 2013

[398] [The Reign of Catherine de' Medici](#), Thériault, Longreads

[399] [Would Shakespeare's poisons and drugs work in reality?](#) Claudia Hammond, BBC, 16 April 2014

These sick fucks talk about some monster at Johns Hopkins experimenting on dogs like it's nothing, to include poisoning the urethra.

Some day very soon we will have the power to administer the "experiment" on the fucking "experimentor".

[400] [Poissy Conference Couldn't Cure France](#), Dan Graves, Christianity.com, July 2007

[401] *Summa Theologiae*, Thomas Aquinas, circa 1270 A.D., Second Part of the Second Part, Question: 64

- [402] *The Jesuits, as They Were and Are*, Eduard Duller, Seeley, Burnside, and Seeley, Fleet Street, London (1845), p. 82
- [403] *Power and Secret of the Jesuits*, Rene Fulop-Miller, Viking Press, New York (1930), [digital] p. 353
- [404] [*The Reign of Catherine de' Medici*](#), Thériault, Longreads
- [405] *A History of the Inquisition, Vol. I*, Henry Charles Lea, Harper & Brothers, Franklin Square, New York (1887), pp. 267-268
- [406] *Here I Stand: A Life of Martin Luther*, Roland C. Bainton, Peabody (1950); p. 26
- [407] *Luther's Works*, Jaroslav Pelikan (editor), Concordia, St. Louis (1955), 5:157, 27:13, 54:339, 54:340
- [408] *ibid*, 54:193–94
- [409] [*Illuminati Unmasked*](#), Cirucci, pp. 158-159
- [410] [*The Jesuits: The Secret Army of the Papacy*](#), Shaun Willcock, The Other Side, undated
- [411] *The Birth of Bioethics*, Albert R. Jonsen, Oxford University Press (2003), pp. 52, 290-291
- [412] [*The Jesuits*](#), Willcock, The Other Side
- [413] *The Jesuits; A Complete History of Their Open and Secret Proceedings from the Foundation of the order to the Present Time*. Told to the German People by Theodor Griesinger, Translated by A. J. Scott, M.D. Second Edition. London: W. H. Allen & Co., 13 Waterloo Place, Publishers to the India Office. 1885., pp. 196-197
- [414] *ibid*, pp. 197-198
- [415] *ibid*, p. 198
- [416] *ibid*, pp. 198-199
- [417] *ibid*, pp. 199-200
- [418] *ibid*, pp. 200
- [419] *ibid*, pp. 201
- [420] *ibid*, pp. 201-202
- [421] *ibid*, pp. 202-203
- [422] *ibid*, pp. 311-312
- [423] *Catherine de' Medici*, Knecht, pp. 235-236
- [424] [*The Reign of Catherine de' Medici*](#), Thériault, Longreads
- [425] *ibid*
- [426] *Catherine de' Medici*, Knecht, pp. 126, 128-130

- [427] [The Reign of Catherine de' Medici](#), Thériault, Longreads
- [428] *The Mysteries of the Vatican, Vol. II*, Theodor Griesinger, Wm. H. Allen & Co., 13 Waterloo Place, S.W., London (1864), pp. 129-130
- [429] *The Story of Civilization Volume VII: The Age of Reason Begins*, Will and Ariel Durant, Simon & Schuster, New York (1961), p. 245 [digital]
- [430] *The Mysteries of the Vatican*, Griesinger, pp. 130-131
- [431] [Henri I de Lorraine, 3e duc de Guise](#), "The Editors of Encyclopaedia Britannica", Encyclopædia Britannica, 20 July 1998
- [432] [Assassination, Francis, Duke of Guise](#), Wikipedia, accessed 13 September 2019
- [433] [Jean de Poltrot](#), Wikipedia, accessed 10 December 2019
- [434] *The Mysteries of the Vatican*, Griesinger, pp. 131-132
- [435] *ibid*, p. 133
- [436] *ibid*, pp. 133-134
- [437] *ibid*, pp. 135-137
- [438] [Charles IX of France](#), "Joan", Mad Monarchs, 4 February 2012
- [439] *The Mysteries of the Vatican*, Griesinger, pp. 137-138
- [440] *ibid*, p. 139
- [441] *ibid*, p. 140
- [442] *ibid*, pp. 141-142
- [443] *ibid*, p. 143
- [444] [Massacre of St. Bartholomew's Day](#), The Editors, Encyclopaedia Britannica, 17 August 2019
- [445] *The Story of Civilization Volume VII: The Age of Reason Begins*, Will and Ariel Durant, Simon & Schuster, New York (1961), pp. 292-293 [digital]
- [446] [The Reign of Catherine de' Medici](#), Thériault, Longreads
- [447] *The Story of Civilization Volume VII*, Durant and Durant, p. 362 [digital]
- [448] *Catherine de' Medici*, Knecht, pp. 163-164
- [449] *Dogma et Rituel*, Part II, Eliphas Levi (Alphonse Louis Constant), translated by A. E. Waite, Rider & Company, England (1896), pp. 91-92
- [450] *Catherine de' Medici*, Knecht, pp. 162-163
- [451] *ibid*, p. 274
- [452] *Curiosities of Literature*, Isaac D'Israeli, [Chapter 139: The Death of Charles IX.](#), Adelaide University online e-book, originally published 1791

- [453] *The Story of Civilization Volume VII*, Durant and Durant, pp. 345-346 [digital]
- [454] *ibid*, pp. 362-363 [digital]
- [455] [Cosimo Ruggeri](#), Wikipedia [accessed 16 September 2019]
- [456] [Joseph Boniface de La Môle](#), Wikipedia [accessed 16 September 2019]
- [457] [The Reign of Catherine de' Medici](#), Thériault, Longreads
- [458] [Henri III of France](#), "Terry", Gay Influence, 8 April 2015
- [459] [Catherine De Medici – Queen Of France Supported Nostradamus, Was Suspected Of Poisoning And Blamed For Horrible Massacre](#), Ellen Lloyd, AncientPages.com, 17 December 2018
- [460] *Women of Power: the Life and Times of Catherine de Medici*, Mark Strange, Harcourt Brace and Jovanovich (1976), p. 273
Surprise! Another fawning biography of vomit.
- [461] *The Encyclopedia of Serial Killers*, Michael Newton, Facts On File, Inc. (2000), p. 14
- [462] *Criminal Investigations: Serial Killers*, Michael Newton, John L. French, Infobase Publishing (2008), p. 46
- [463] *Female Serial Killers: How And Why Women Become Monsters*, Peter Vronsky, Berkley Publishing (2007), pp. 73-75
- [464] *Criminal Investigations*, Newton, p. 47
- [465] *Female Serial Killers*, Vronsky, pp. 76-77
- [466] *The Jew and Human Sacrifice: Human Blood and Jewish Ritual, an Historical and Sociological Inquiry*, Hermann Leberecht Strack, Cope & Fenwick (1909), pp. 89-91
- [467] [Elizabeth Báthory](#), Wikipedia, accessed 20 September 2019
- [468] *Female Serial Killers*, Vronsky, p. 80
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Somerset says only that la Voison was “closeted” with “the *Grand Pénitencier*”. The [Conference of Bishops of France defines this](#) as—

Grand Penitentiary: Prelate dealing with particularly difficult cases of conscience for which the Pope is solicited.

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