

the child (mandatory). Caution: A woman's impulsive anger can override her fear. An irate woman's power must never be underestimated, and her power over a pussy-whipped husband must likewise never be underestimated. It got women the vote in 1920.

The emotional pressure for self-preservation during time of war and the self-serving attitude of the common herd that have an option to avoid the battlefield — if junior can be persuaded to go — is all of the pressure finally necessary to propel Johnny off to war. Their quiet blackmailing of him are the threats: "No sacrifice, no friends; no glory, no girlfriends."

And what about junior's sister? She is given all the good things of life by her father, and taught to expect the same from her future husband regardless of the price.

Those who will not use their brains are no better off than those who have no brains, and so this mindless school of jellyfish, father, mother, son, and daughter, become useful beasts of burden or trainers of the same.

BILL:

THE FOLLOWING MAY BE TOTALLY USELESS TO YOU BECAUSE IT IS NOT DOCUMENTED BEYOND WHAT IS GIVEN IN THE INTRO. PARAGRAPH.

IT IS FROM

SECRET AND SUPPRESSED

BANNED IDEAS AND HIDDEN

HISTORY

EDITED BY JIM KEITH

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STILL, IT IS A FASCINATING BIT OF HISTORY WITH VIEWS THAT DOUBTLESS NICELY WITH A LOT OF CURRENT RESEARCH AND MAY OPEN UP AVEENUES FOR FURTHER CASE INVESTIGATION -

ENJOY,

Dave Cherry

SECRETS FROM THE VATICAN LIBRARY

The following document was anonymously sent to me during this book's preparation. It purports to be a secret history of Western civilization gleaned from secret documents in the Vatican library by a member of the Franciscan order. The inked imprint of a Vatican library entrance chit affixed to the original document and duplicated at the end of the article is a strong indication that the author does have access to Vatican sources, although his conclusions are indicative of a highly right-wing slant that pegs the piece as possible disinformation — from what quarter, I cannot speculate. This document is included herein because of its unusual origin, and as an example of one very suspect sidepath in the tangle of competing conspiracy worldviews.

JMJ Ille nos benedicat qui sine fine vivit et regnat.

Dear Mr. Keith, I have been made aware that you seek information regarding what you suppose to be the takeover of the Vatican by Royal Arch Masons; would that such, a small thing, really, were the case. May it please you and inform you, somewhat, I shall endeavor to lay before you such facts as are known to me. I must first offer this disclaimer: while the facts of which I shall give report are in large part verifiable, there remains the possibility that, in certain instances where more than one possible interpretation thereof exists, I may well have chosen an incorrect one. Be that as it may, interpretation is not an issue, the facts do speak, most loquaciously, on their own behalf.

To begin; I believe that the establishment of my credentials would be in order. I cannot, and do not, claim to be of high rank in the Church of Rome; a common Lector am I, formerly a student of Heresiology attached for a time to the American School at the Vatican, and possessed as such of an entry-chit, permitting me access to those sub-basements and annexae of the Vatican Library Complex as were deemed fruitful to my ongoing research. It was in this capacity, and under these circumstances, that I first became aware, from various documents, of the general tone of the information I shall here present. After having ascertained that indeed something was awry, and after having been transferred back to the United States (where I was until not too long ago employed as secretary under a succession of priests, of various orders), I appointed unto myself the task of collecting such information as I might, with a mind to either confirm or deny that which I had learned; among other things, I discovered that I am hardly alone in this knowledge — I thank Almighty God that such pillars of determination and strength, such — yes, I shall say it — such saints, are still in evidence even in these most trying, most frightening of times.

We all of us owe to them a debt which can only be repaid by assimilating the information which they have bequeathed to me, and now I to you, and in using this information wisely. I reveal this information as my duty both to God and to my fellow-pilgrims on this Earth, in submission to His command; *Hoc est praeceptum meum ut diligatus invicem sicut dilexi vos.*

I value not position within the Church, nor status in the eyes of men; I seek only to oppose a most foul circumstance, a confederacy of tyrants, who pervert the use of the Ecclesiastical Authority to their own most ignoble ends; my most fervent desire is to once and for all time set straight the record, help to clear away the mountain of debris — I believe you term it disinformation — that all might clearly see the menace before us, naked and unadorned, revealed in the Light of Truth. With your kind permission, I begin.

It must first be understood that the present troubles are the fault, not of some bepaunched oligarchy seated by the fire at their Men's Club — though said troubles are most certainly perpetuated under much this very scenario — but are rather the result of protracted struggle between several "elite" factions, "cliques" if you will, who have battled under various guises for supremacy from the days following the fall of the Roman Empire to the present.

In order to fully understand the present times, one must rightly understand the past; hence I shall offer the sum total of my knowledge of the full course of this struggle, from the earlier years of the seventh century of the common era, as well as the identity and makeup of each of the factions thereby engaged. We live, truly, in the Dark Ages; since the collapse of the old Roman Empire and the subsequent rise of the Church as the real power in the West, various factions — the European tribal confederacies, for the most part — have fought among themselves for control of the territory of the Chair of St. Peter, and indeed for control of the Vatican itself. Realizing, as they did, that the Church could not be vanquished by fire or by the sword — a lesson learnt, and learnt right hard, by the decaying Empire, *Pretiosa in conspectu Domini mors sanctorum Eius* — the pagan tribes of Europe split into several factions, some accepting the Church as at least their titular head (that is, submitting to the disciplines of Christianity and incorporating the Faith into the Mythos of their tribes), some choosing to oppose the church under any means fair and foul, and some vacillating between the two poles, though even these did ultimately choose one tack or the other. To simplify, the southern tribes formed a generally pro-Church clique, which expanded to include the Franks (though this primarily due to rivalry with their fellow Germanics to the north, who led the opposing camp); and those who opposed, whether by outright force or subterfuge, the Church — and hoped to either destroy or

assimilate the power wielded by Rome. The tribes of modern England were of the third type, but their neighbors the Gaels and Celts of Eire were among the most steadfast supporters of the Church, even after the forcible dissolution of their own unique and beautiful Celtic Communion by the English, in AD 664, who imposed a more Roman variety, more in accordance with the Rite as practiced in England. The message of the Gospel — in its true rendition, one of love and tolerance — was well-suited to the tribes of Eire and of Southern Europe, their characters being marked by a practiced indolence bordering on Sloth, deep passions that flair quickly and are just as quickly quelled, and an underlying affection that finds expression in their every breath; it was these who took to the Church, whatever their reasons to begin, and held fast to the Church to the present day.

The northern tribes, however — the Teutons, the Norse, the Saxons, et. al. — these are typified by a seething cold, a hardness that is not in keeping with their physical beauty, an autocratic indifference to others. While each, north and south, are capable of horrible cruelty, the southern peoples could be as quick to forgive as to blame, and though emotional can be swayed by logic to withdraw their anger; the northerners seem to delight in atrocity, and their lack of apparent passion hides an outlook best typified by the old Arab adage, "Revenge is a dish best served cold." So long as the Church remained in southern hands, all continued reasonably close to the original plan of the Apostles — as late as AD 692, Sergius I, Bishop of Rome, joined in the proclamation of the Patriarch of Constantinople that their respective Patriarchates, their Episcopal Sees, were of equal rank before our Lord. It pains me to say that never again did the Bishop of Rome behave in so Apostolic a manner, besieged from that time on by worldly concerns which ultimately redirected the Church from Spiritual paths. Due to the apportionment of power in those times, the various northern tribes found it expedient to accept a veneer of Faith, and to nurture their plots under cover of obedience.

The first overt action taken by the northern clique was alignment with certain Muslims expelled from Omayyid Spain, in AD 826; these were settled at Crete, where they established a pirate base, from which they would hector the southern coastal countries. The Roman/Etruscan clique, in reaction to this, used their influence with the Church to establish the Venetian Order of St. Marc, which received full Papal recognition just five years after the establishment of the base at Crete. Skirmishes at sea would continue through the Crusades, to the early sixteenth century. Around the year 850, a new group of players entered the picture: Jews began settling in Germany, under the direction of a very secretive Zionist Elite, who forged ties with the Germanic clique, especially the Prussians

and Bavarians. While racially different, they had in common a form of religion; the Zionists and the north Germans both practiced ritual sacrifice of humans. It must be understood that the Jewish Elite never expressed the actual practices or beliefs of the Jewish commoners under them; they were an Elite, who considered their own people far beneath them, and fit only for use as fodder, which autocratic mode appealed to the north Germans, being but a minor variation of their own most ancient practices.

In league with the Zionists, with the odd band of Muslim adventurers to use as shock troops, and the rank-and-file masses of commoner Jews to use for sacrificial purposes, the northern cliques began to upscale their opposition, still mostly covert, to southern/Roman authority. Seeing these developments, it fell to the secular Roman aristocracy — the Old Nobles — to do something, and that quickly. Being as the Bishop of Rome — at that time, John VIII — was disinclined to secularize the Church to the extent proposed by the Roman Nobles, the clique had him murdered in AD 882, beginning the first takeover of the Vatican authority. Subsequent Popes were made well aware of their vicarious position, and only a rare few dared oppose the Roman clique, who now were pre-eminent among the southern tribal clique. Even at that, the complete secular takeover of the Papal authority was not complete until Otto I, as Holy Roman Emperor, forcibly replaced an unaccommodating John XII with a more compliant Leo VIII, in AD 963. From that time on, Papal elections and the College of Cardinals have been a pawn of the ruling faction of the southern clique.

The northern clique, of course, made certain to have their own people in place in Rome, attached in whatever fashion to the Papal retinue. It was by the efforts of one of these agents that the northern clique acquired knowledge of the continents to the west, the Americas, which had been known to the upper echelons of the Church hierarchy since the last quarter of the First Century of the common era, that knowledge delivered, to the best of my knowledge, to blessed St. John the Divine in a vision, and recorded in an Epistle to the Corinthian Church by his holiness Clement, by grace of God the Bishop of Rome, in AD 96. With this information in hand, the northern clique entreated one Leif Ericsson, son of Eric the Red (a trusted Norse associate of the north European clique), to sail westward along a northern route, to ascertain the feasibility of taking these lands for themselves and using their wealth in an outright battle against the southern hegemony. It is fortunate that the natives — called "Skraelings" by Leif and his crew — proved to be displeased by the presence of the Norsemen, and had expelled them, lock, stock, and barrel, by AD 1006. When news of this expedition had filtered back to the southern clique, it caused more than a little consternation. Since the move had been covert,

and the southerners desired to keep their own friends in place among the northern elite, plans were quietly laid to facilitate a successful southern effort in the event of overt action; stores were replenished, training of mercenaries upgraded, and to culminate, the Order of Knights Hospitallers of St. John — an order of warrior—monks/provisioners — was founded, in AD 1070.

The northern clique being engaged, since earlier in that same century, in one of their many in—fights for superiority, the southern clique had breath space to consolidate their own lines until about AD 1080, at which time the first full-scale small war took place between the two cliques, ending any possibility of willful merger between the two elites. That it was Gregory VII, in establishing (at the behest of the southern clique) the most sweeping of Papal temporal powers, that initiated this attack by the north, is immaterial; the southern clique had known for some time that the Muslim mercenaries who sacked their coasts were in the employ of the north, which by AD 1100 was being more and more dominated by the Prussian/Bavarian/Zionist clique. Nonetheless, a concordat of sorts was reached when Muslims not in European employ began taking advantage of the factional in—fighting, and it was to a relatively united Europe that Urban II promoted the First Crusade. It was at this time that the Order of Knights Templars was founded, much a duplication of the Order of Hospitallers, but less concerned with provisioning as with actual warfare.

That both orders served as bankers to much of the European elite, both northern and southern cliques, led to struggles between the two groups, which were to have dire consequences at a later date. There were, as yet, some factions of the southern clique still true at heart to the precepts of the Faith, rather than the power thereof, and these factions saw their opportunity in the power struggle between the Welf Family and the Hohenstauffens, also called the Guelphs and the Ghibellines, respectively, beginning in AD 1125. With the victory of the northern-sympathizing Hohenstauffen clan, the balance of power began a slow but inexorable shift to the northern clique, becoming ever more heavily dominated by the North German/Zionist faction. The shift, however, was not immediately apparent to the southern clique, who found themselves receiving a rather rude awakening in AD 1154, when a northern candidate, one Nicholas Breakspear, became Pope Adrian IV; almost immediately he gave Ireland as a gift to his mentor, Henry II of England, which has resulted in nearly a millennium of domination of the only northern ally of the southern clique.

The threat of a pincer movement set aside, the northern clique proceeded to inaugurate their original policy of covert whittling at the power of the south, now invested very heavily in the Roman and Frankish aristocratic factions. Regular sacrifice of Jewish commoners, under the direc-

tion of the Zionist elite, was instituted to propitiate the deities still covertly worshiped by the elite of the northern clique, now merged into the Zionist deity (which had never been the same God worshiped by the Jewish commoners, as examination of coins and other artifacts of the Third Temple Period will clearly show). These regular sacrifices date to approximately 1190, and following quick on the heels of this, comes the escalation of northern preparations for outright struggle against the south; the Order of Teutonic Knights and the Livonian Brothers of the Sword, precursors to the later Prussian Orders, date to the period AD 1190—1210. With the Hospitallers and Knights Templars engaged in a war of attrition that killed nearly as many of their number as their battles against the Muslims, and the Dominicans fully engaged, from AD 1208, in pitched battle with nonconformist southern sub-cliques and covert actions in England, the Teutonic Knights and their cohorts had a clear field to engage as they would; upon absorbing the Livonian Brothers of the Sword in 1237, they were nearly unstoppable. Their early success they attributed to a massive propitiative sacrifice of European children, in AD 1212. This affair, which began with the promotion of what was called the "Children's Crusade", drained an untold number of Europe's youngest into the clutches of the Teutons; a massive number were indeed slaughtered in ritual sacrifice, and perhaps twice that number were sold into slavery to the Muslims. Once again, the 'prayers' of the Teutonic/Zionist clique appeared to have been answered, as with their defeat at the hands of the Mongols in AD 1256, survivors of the Order of Assassins, the Ishmaelis, of Hasan I Sabah, began trickling into Europe, seeking sanctuary among the similarly-inclined Teutonic/Zionist clique. With the addition of these well-trained and fearless — nay, nearly suicidal — Assassins, the Teutonic/Zionist Clique achieved the force necessary to assume complete control of the northern clique, as well as a special force to supplement the actions of their still-active Muslim shocktroops.

Edward I of England, upon learning the full extent of the practices of the Teutons/Zionists, was so sickened that he expelled all Jews from England in 1290, rather than allow what he considered an abomination to occur on his soil. Indeed, as knowledge of the practice crept through the subcliques of the south, one by one they either expelled the Jews (as did France in AD 1306) or else forced their conversion to Christianity, in the mistaken belief that this made them unacceptable for the sacrificial rite. A word or two, I believe, regarding the sacrificial rite of the Zionists, as well as the similar rite of the Teutons, is in order: I must warn you that the rites as I know them are distasteful in the extreme, and that I would not recommend the following as good reading for the squeamish. It must be remembered, throughout this description, that modern Jewry is, for the most part,

ignorant of the rites of the Zionists, who posit that they alone (as proper Zionist Jews) are true Jewry, and all others who claim Judaism are wrong. Indeed, to investigate the history of this religion (done so admirably by Benjamin Freedman in his tome, "Facts Are Facts") is to discover that modern rank-and-file Jewry has no real connexion to historical Judaism, but are in fact pawns in a much larger and more vicious game than they realize. To begin, then: the rite of consecration of the Kohen (ritual/sacrificial priest) and that of normative ritual sacrifice are very nearly identical. The Kohen-elect is made to enter a pit beneath the grating that is beside the altar of sacrifice, also called the altar of holocaust (*shoah*, in the Hebrew), which is described at chapter 27 of Exodus, in the first part. The altar grating is placed over the pit (actually more an encircling trench), and the sacrificial victim is brought to the altar. The preferred victim is a young boy of Jewish blood; young girls are useable, especially when supply is high, but boys are the preferred victim. Most 'Jewish' parents during the Templar periods (the times during which a properly-consecrated temple stood at Jerusalem) were required to redeem their children with an offering (see chapter 12 of Leviticus); at these times, the children of the destitute (who could not offer the prescribed ransom) were used — in modern times, any so-called 'Jewish' child may be kidnapped & used for the sacrifice, or for the ordination, though for the sin offering a Gentile child may be used. The child, preferably an infant or toddler (but any child up to the age of thirteen being acceptable, if virginal), is stood upon the grating over the head of the Kohen—elect, nude, facing northward; the child's head is grasped firmly by the officiating priest (or by him and his assistant, should the child be older & put up a fight), and the child's throat is then slit to open the jugular vein. Some of the blood is made to splatter against the eastern face of the altar itself, while the rest spatters through the grating to bathe the Kohen-elect, who drinks a mouthful of the blood as it pours over him. The officiating Kohen then wets his fingers with the screaming innocent's blood and, walking counter-clockwise around the altar, traces certain arcane sigils upon the altar's horns with the blood; then, arriving back at the child's position, he takes a mouthful of the spurting blood. The Kohen-elect is helped out from under the grating & joins the assisting Kohens at the child's side, and all are liberally mouth-sprayed with the child's blood by the officiating Kohen, thus sealing the new Kohen as a member of the priesthood.

The child, weak from loss of blood but still very much alive, is butchered; the internal fatty tissue, the liver, and the kidneys are set aside to be burnt, and the Kohens feast on what they want of the rest, burning the unused portions before sunset, according to Levitical law. This is also the basic procedure for the regular ritual sacrifice, with the exceptions

being that in regular sacrifice, the blood spills uninterrupted through the grating, to renew the consecration of the sill on which the temple or killing-floor rests, and that the mouth-spraying of the child's blood is omitted. Similarities between the Jewish and Teutonic rituals are close. The parallels suggest, perhaps, a common origin for certain practices, perhaps deriving from central Asia via the Khazars. In the Teutonic rite, the altar is generally an unhewn dolmen, and the pit and its attendant grating are absent. The priest to be consecrated in this rite merely lies, nude, on the ground at the eastern face of the stone altar (the eastern face of the altar being sacred to both the Zionists and the Teutons), and the victim — a child of either gender between the ages of seven and twelve, virginal — is brought to him. The child is forced down upon the priest—elect in a kneeling position, straddling the elect's hips, at which time sexual penetration (notably absent in the Zionist rite) is achieved, anally for a young boy, vaginally for a young girl. The child's head is faced east, as in the Zionist rite, and the jugular is opened, showering the priest-elect with blood, some of which is ingested. The child is then penetrated sexually by the attending priests until such time as death occurs. In both rites, the bathing in and ingestion of the blood of the child is required for proper consecration, and in the Teutonic rite (as in the Zionist), the body of the child is eaten. In the everyday ritual of sacrifice in the Teutonic rite, no priest-elect lies before the dolmen; instead, the child is penetrated by each of the priests in turn, according to rank or seniority (depending on which of two rites is being followed; I am unclear as to the exact distinction between the two, other than this particular difference of practice).

The Order of Knights Templars — who operated extensively in the north — had been influenced heavily by the Teutonic/Zionist cult. The northern houses of the Templars had indeed adopted several practices from the northern clique, including the Zionist practice of consulting preserved oracular heads for augury. The southern houses of the Templars in combination with the Hospitallers, approached French king Philippe IV with a list of charges, substantiated by eyewitness testimony of a number of the southern Templars, and acting on this information Philippe issued an order of arrest in September of 1307. The order was finally suppressed through all Europe (except Scotland), and the Grand Master, Jacques DeMolay, was burned at the stake in 1314. Those Templars remaining in the south were absorbed into the order of Hospitallers, while those in hiding in Scotland became the nucleus of the Priory of Zion, turning their considerable talents and remaining wealth over to the service of the Teutonic/Zionist clique. The southern clique, now dominated by an uneasy alliance of the French and Roman aristocracies, began exhibiting signs of paranoia very early in this stage of the crisis. Boniface VIII, in an

attempt to bring the clique back in line with the original division of power (subservient to, rather than masters of, the Church), issued a Papal Bull, "Unam Sanctam," claiming Papal authority over temporal rulers, in 1302. He was poisoned in 1303, and succeeded by Benedict XI — who attempted to follow in Boniface's footsteps and was poisoned himself in 1304. Philippe IV of France, engaged in his war with the Templars as early as 1307, finally offered Pope Clement V sanctuary in France, and the Papal court moved in that year to Avignon, a coup for the French faction over the Romans. So paranoid did the Papal court become that, in 1316 (while the remnants of the Templars were strengthening the northern clique), John XXII sent a squad of heavily-armed Dominicans south to Ethiopia to chase down a reported Patriarch with valid Roman Apostolic succession, recorded in history as "Prester John."

In 1326, the Teutonic Knights made a foray into Poland; prisoners were taken by the Poles, and several talked, divulging not only the brief bits they knew of general policy, but also their knowledge of the sacrifices of Jewish commoners — these reports sickened the Poles, who, upon repelling the Teutons in 1333-34, extended a general sanctuary to all European Jewry. As news spread through the sub-elites of the southern clique, outrage was the order of the day. While the southern clique was capable of sustained violence, and the torture of captive enemies, the thought of a program of ritual human sacrifice appalled them, causing them to begin pulling somewhat closer together, at least to discuss this aspect of the northern threat. Though several of the aristocratic sub-cliques had learnt of this practice as long back as 1190, it had been regarded as something between a rumor and an aberration; now, however, with proof wrested from Teutonic Knights by the Poles, it took on an immediacy. The northern clique, of course, knew very quickly that their practices were known by the southerners, but were more upset by what they considered the southerners' pretensions. In order to break the south, now when all seemed going their way, the northern clique (with the special help of England's Edward III) caused the collapse of the Bardi Financier clique in Rome, who had been, after the Hospitallers, the bankers of Europe. Edward, of course, benefitted by not being required to pay any of the sizable loans he'd received from the Bardis; the northern clique could now attempt to wrest control of finance from the south. By this time, the midpoint of the fourteenth century, it was becoming something of a race; since the initial expedition to the North American continent, neither side of the conflict had been in a position to exploit the virgin lands. The north, while having the advantage of unity under autocratic rule, had not the requisite wealth to exploit the Americas; the southern clique, for whom wealth was no problem, had not the unity to mount a

proper expedition. Both cliques realized that control of the vast wealth of the western continents would ensure lasting victory. While the northern houses of the Templars had brought with them a cache of gold, it had been scant — Philippe IV had systematically confiscated the available wealth of the order during the seven years of his program against them, and most of this had been disbursed to the Templars-cum-Hospitallers thereafter, remaining under southern clique control.

The northern clique, growing desperate, authorized their Assassins to introduce into southern Europe the bubonic plague, known as the "Black Death," in 1348. Ultimately, the plague would kill perhaps one-quarter of the European & Asian population, as much as one-third of Europe alone, and scattered outbreaks would continue well into the present century, somewhat backfiring on the northern clique. Nonetheless, it had much the desired effect, in its own way, weakening the south sufficiently to allow the north to reinstate its program of large-scale sacrifice of Jewish commoners, forcing large numbers of Jews to seek the asylum of Poland, beginning one year after introduction of the plague, in 1349. The south learned of the north's complicity even as the plague ravaged the population, forever altering the balance of power and social structure of the continent. A force of Dominicans pushed south into deep Africa in an attempt to settle a safe base, free from the contagion of Europe; they had begun construction of stone fortifications at Great Zimbabwe when they were attacked and slaughtered by a force of Teutonic Knights, who took over the construction with the use of slave labor, culled from among the indigenous population; hopelessly outnumbered and operating far from any hope of relief, the Teutons were in turn slaughtered by an uprising of the native slaves, and the abandoned fortifications stand to this day. Thus, in AD 1375, any hopes of using the African continent to sway the balance of power were shelved, and the cliques began to concentrate as best they could on the race to exploit the Americas.

In addition to the aforementioned poverty of the north and disunity of the south, both cliques were now saddled with a massive upheaval of their socioeconomic norms caused by the plague, which led to a period of re-portionment and in-fighting in both camps. One of the major results of the plague was a loss of faith; the commoners (and more importantly, the elite) saw presbyter and prelate falling side-by-side with the peasant. It was likely this, more than anything else, that inspired the 'war of words' that was soon to follow. The northern clique, who never had actually accepted the Gospel, set about discrediting the Writ. In AD 1376, northern-backed theologian John Wycliff published a treatise, "Civil Dominion," attacking the Church (and therefore the power of the southern clique); seeing, somewhat, the coming storm, the southern clique quietly

began a shakeup in their power structure. The nature of the uneasy alliance between the various aristocracies was such that the pro forma obedience to the Church scarce provided the stability required to bring the clique, or actually the two major factions of the clique (the French and Roman-oriented factions) through a complete revitalization as was attempted at that time; hence relations between the two groups were strained to the point of near-dissolution; this is the root cause behind the "Great Schism" of 1378.

The Papacy & Papal courts having already been under French domination from 1309, the situation was ripe for schism; when Urban VI elected to return the Papal Court to Rome, more than a dozen Cardinals of the French faction elected Clement VII as Antipope, and reopened the Avignon Vatican. By 1409, three rival claimants were hailed as Pope, representing the French faction, the old Roman (west-central Italian) faction, and the upstart faction from Pisa (north-central Italian). This state of disunity only began to settle when the Medici family, financiers, began their bid to take over the Papacy in 1414, and the schism wasn't totally ended until three years after. The Pope elected as compromise to the three factions Martin V, who immediately set about to reaffirm the mastery of the south over the north, but the troops sent forth to do this were defeated by Bohemian Hussite forces in AD 1431.

The legendary rivalry of the various Italian families and factions, including the sad tale of the Borgia Popes, is well recounted elsewhere, hence I mention them only in passing, as these conflicts greatly hampered the southern clique's attempts to regain superiority over the north, and nearly single-handed guaranteed the north's ascendancy over the course of the next several centuries. Away from the main centers of action, the Teutonic Knights once again attempted to snatch back the sacrificial Jews living in asylum in Poland. The Poles, however, are nothing if not fearless fighters. This foray of the Teutons ended with the Poles gaining west Prussia, exacerbating already strained relations with the Germanics, who decried the Poles even then as *üntermenschen*. Northern infiltration of the southern power centers had been slow and unsteady; with the victory of the Poles in 1454, a drive was attempted to sieze Spain, which, while secondary in power to the Italian and French factions, was a rising star.

Informed of the attempt by vigilant sentinels in the ranks, but unable to do without the aid rendered by the northern agents, Isabella and Ferdinand expelled the Jews resident there, and quietly shuffled their staff until the most trusted few held the positions closest to their throne. A young adventurer, confidant of the esoteric scholars at Rome, one Cristoforo Colombo, had visited the Spanish monarchs in 1486 to request their assistance in an adventure to the western continents, and had been rejected. Returning to

them in 1492, bearing letters of introduction from the scholars even as the royals were expelling the Jews, it fell to Isabella — acting with Ferdinand's approval, but in secret, that the plans not leak out — to finance the explorer's quest. Due to the problems with the northern clique, and allowing for the possibility of the team being waylaid by northern-backed pirates, Cristoforo (known to the esoteric scholars as Xpo Ferens) was outfitted with three ships only, no escort, and a crew of convicted felons who were considered expendable. Even with these handicaps, the attempt succeeded.

So frightened were the northerners that in 1517, the Teutonic/Zionist faction goaded an emotionally-disturbed monk, one Martin Luther, to instigate a "Reformation" of the Church, in the hope that the resultant turmoil would destroy the now once-again-waxing power of the southern clique. The ongoing troubles between the English and French factions kept interference by other channels to a minimum, however, and the southern clique made serious advances in the southern continent of the Americas. Leo X, then holding the Papacy on behalf of his family, the Medici faction, granted special favors to English King Henry VIII, then excommunicated Martin Luther. The northerners, seeing the disruptive nature of these actions (discrediting them, and swaying England back toward the southern clique), had Leo assassinated, using their influence in one final push to have elected to the Papal office one Adrian Boeyens, of the Netherlands, who (as Adrian VI) would be the last northern choice (indeed, last non-Italian) Pope, for some years to come. Adrian held office only through parts of AD 1522-23, then was poisoned and replaced by Clement VII, another Medici. The southern clique, badly shaken by events and with a care about their as-yet long-distance control of the western continents, began forming more military/religious orders, such as the infamous Knights of Malta (formerly the Knights of St. John) in AD 1530, and the Jesuits in 1534 (though the date of their official recognition, AD 1540, is that found in most histories of the time). The Jesuits' primary function, that of rooting out infiltrators, they performed admirably well — so well, indeed, that by 1543, they were able to present sufficient evidence to Paul III to force him to inaugurate the Inquisition.

Due to the victory of the northern clique, most histories of the Inquisition are hopelessly distorted, but extant Vatican records report that the primary target of the ecclesiastical courts were northern-backed infiltrators, and that these, once found guilty, were handed over to the secular courts for punishment — which was all-too-often carried out in a most un-Christian manner. Admittedly, the power of the Inquisitor's office was rather horribly abused — most especially by rivals of the Italian faction in Spain — and so engrossed was the southern clique in the minutiae of

uncovering northern conspirators that it came as a near-total surprise when, in AD 1554, the north seized control of the apparatus of the Holy Roman Empire, then under the direction of H.R.E. Karl V, born a Spaniard but by now firmly in the pocket of the northern interests.

The founding of the Royal Exchange in AD 1566 instigated an attempted invasion of England by a force of undercover Dominicans in 1574; betrayed to the English nobility by supposed allies, they were killed within weeks of their arrival. Attempts at diplomacy by the southern clique failed, and in AD 1581 regular executions of Catholics were instituted in an attempt to destroy all internal opposition from hidden southern agents. Muslims, their numbers padded by a force of native blacks, massed in West Africa, by the river Niger, for an invasion of the southern countries, but were apprehended by a force of Spanish and Portuguese mercenaries and wiped out. In that same year, within scant months, a large Spanish fleet — attempting a secret invasion of England — lost the element of surprise when a lone ship captained by the pirate Sir Richard Grenville engaged them enroute, allowing a tender to return to port with the news. In retaliation, two Popes — Innocent IX and Gregory XIV — are poisoned within a two-month period. This coming directly on the heels of three previous deaths, Gregory XIII in AD 1585 under mysterious circumstances, then Sixtus V and Urban VII within two weeks of each other in AD 1590, prompted retaliation in kind by the southern clique.

Awakening one morning late in 1592 to find the heads of five of his bastard sons nestled against him in his bed (their bodies neatly laid out on the floor), French king Henri IV, who had facilitated the English schemes against the last several Popes, publicly renounced Protestantism and sent envoys to the Italian faction in an attempt to appease them. This had been a second warning to the French, as Henri III, because of disagreements with the Roman aristocracy, had been executed by a warrior-monk in AD 1589. A letter, left on the pillow of Elizabeth I of England, to the effect that continued opposition to Rome would result in the death of any child she might bear, is credited with having persuaded Elizabeth never to marry. Nonetheless, anti-Catholic laws remained in force in England, and northern infiltrators were beginning to make their presence felt even in the ranks of the elite Jesuits, having enough power to block a reunification of the Roman and Orthodox Communions in AD 1595. Fighting between the two cliques was rivaled, in this period, only by in-fighting between the various factions. England narrowly averted total invasion by the Spanish when an Armada, sent out to attack in tandem with a Spanish-supported uprising of the Irish, was decimated in a massive storm. The French and Spanish factions, engaged for some time in open hostilities, are persuaded to lay down arms by the Roman faction; in 1600. Lord Mountjoy begins

starving the rebel Irish into submission, even as Spanish reinforcements were reinforcing the defenses at Kinsale. Mountjoy would later — in AD 1602 — defeat the emaciated combined forces, quashing the rebellion.

In AD 1603, Elizabeth I dies and is succeeded by James I, who is unafraid of the southern clique. Even the release, by Portuguese mercenaries, of the plague in London does not sway him. The English had been sending covert teams to the Americas, mostly the East Coast of North America, since AD 1562, and established their first overt settlement, Jamestown, in 1607; English colonists and a force of slaves had held Virginia since 1619, marginally-patriotic religious zealots of unacceptable cults had been transported since 1620, and finally in AD 1630, an English force of 1000 was sent to reinforce covert bases in the Massachusetts territory, founding what would become Boston. With the infiltration of the Jesuits basically completed by AD 1640, the establishment of a southern clique-oriented colony, Maryland, in AD 1632, was at best a palliative measure; northern clique control of North America was essentially assured. Indeed, with the founding of Quaker-controlled Pennsylvania in AD 1682, only two of the original thirteen colonies permitted the practice of Catholicism or the Quaker faith. With the passage of formal laws making Catholicism a crime in AD 1691, and the beginning of the infamous Salem witch trials that same year, any members of religions other than those permitted by the North American branch of the northern clique — most notably Catholics and Quakers — were an endangered species.

Freemasonry was a growing fad among the second and third level echelon of the northern clique, and the Masons saw in the new land an opportunity to set themselves up as a faction in their own right. While French and Native American mercenaries carried on a war of attrition against the northern clique invaders between AD 1702-55, the Freemasons — or rather, jealous lower-echelon members of the northern clique united in Masonic Lodges — continued to accrue power in the new territories. By 1738, they posed such a threat that infiltration of southern aristocratic ranks was deemed imminent, and Clement XII issued the Papal Bull "In Eminenti" in that year, excommunicating any Catholic who was found to be a member of the Masonic Lodges. The French faction, having nominal control of the midsection of North America, were the only force with a real chance of driving the northern clique out. The French faction, however, were tired of the Roman yoke, and, fearing open north-south warfare on their soil, expelled the heavily-infiltrated Jesuits in 1762, then began covertly planning to remove the Roman-allied royalty, who had ceased to be of use to them. The French faction was, by this time, content with a behind-the-scenes stance, in the so-called lower nobility; the Royals —

intended as an human shield — were costing more and more to support in the style to which they'd become accustomed.

In AD 1773, the North American faction felt confident in their strength, and, provoking commoners to engage in the 'Boston Tea Party,' began overt hostilities against the North European clique. War followed two years later. As the colonists dumped English tea into Boston Harbor, Clement XIV dissolved the now northern-rife Jesuits in a belated attempt to halt the erosion of southern clique power. Come 1777, a leader emerged among the new North American clique; George Wessington (later Washington) agreed to figurehead the fledgling group, and his (Wessington) family coat-of-arms, a field of stars and alternating stripes, was adopted as the new clique's standard and the new nation's flag.

The now heavily northern-influenced faction controlling France, seeing the growing power and considerable natural wealth of the upstarts, aligned with the Wessington clique the following year. Along with the actual heads of the new North American faction, Jefferson, Franklin, and Adams, Washington (as he came to be called) led the commoners' forces to victory, and the European cliques of France, Spain, and England formally recognized the new faction in 1783. The upstarts entered into agreement with the now nearly-deified Prussian (Teutonic/Zionist) faction in 1785, and the Teutons began shifting the center of power to include their North American allies. The Constitution, written in such a way as to ensure that the Church-oriented southern clique could never seize power, was ratified, and seeing the changing tides of fortune, the French faction — totally dissatisfied with the southern clique — incited the French Revolution, toppling the southern-oriented royals and driving the Roman/Vatican faction representatives from the country. Deciding to take up the northern clique's practices, the French faction formally invites Jews to return in 1790; five years later, in order to win back some necessary financial backing, the French faction opens tenuous relations with certain elements of the Roman financial crowd. A problem becoming all-too-apparent to the northern clique was the growing numbers of commoners, who — with victories in North America and France leaving them very full of themselves — were beginning to realize their power.

The world's population reached 500 million around AD 1650, and was increasing dramatically. In AD 1798, Thomas Robert Malthus set down, in his book "Essay On The Principle Of Population," the fledgling ideology of the northern clique on the problem of "what to do about all those commoners." The North American clique split, by the early 1820's, into two factions, the northern and the southern. The southern faction was relatively liberal, preferring to use imported Africans as slaves and allowing the commoners a certain degree of liberty; the northern faction, heavily

influenced by the thinking of the Teutonic/Zionist clique, saw the growing masses as potential slaves, regardless of race. Standard histories claim that the southern clique ceded from the northern to protect their property rights, but in fact the northern clique sought to extend slavery to all commoners, not merely the negroes. Importation of Africans had ceased in 1808, beginning a captive breeding program in the south and an extension-of-slavery program in the north; indeed, as early as 1786, an attempt at self-government in New England, referred to as "Shay's Rebellion," had been put down with force, making lie of the illusion of liberty for which the commoners had fought and died. The two factions went to war, with the northerners emerging victorious in 1865. In 1866, the 14th amendment was added to the North American clique's constitution, allowing for enslavement of anyone, so long as the "due process of law" was followed; fearing the possibility of someone from outside their number actually achieving high office, in 1867 the "Tenure of Office" act was passed, limiting the scope of power allowed to elected figureheads. These were among the last acts of the "old-line" North American aristocracy; in 1870, with the founding of the Standard Oil Company, John D. Rockefeller, a member of the new breed of American Teuton/Zionist confederation, inaugurated the "new-line" American elite.

Occult societies, based along the lines established by the Teutons and Zionists, began taking root in North America; Helena Petrovna Blavatsky, owner of businesses in Philadelphia, established her Theosophical Society — allied with the Thule Society, the Vril Society, and Aleister Crowley's Golden Dawn — in New York City in 1875, the same year as Mary Baker Eddy founded her Christian Science movement in Massachusetts. In this, they followed the lead of Freemason Joseph Smith, who founded the Mormon Church (Latter-Day Saints) as a rival form of Freemasonry in 1830, and Charles Taze Russell, who established the Jehovah's Witnesses in 1871. The following decade saw the publication of Nietzsche's *Also Sprach Zarathustra* and James Frazer's *The Golden Bough*. After the ritual sacrifice of several prostitutes in Whitechapel, London (which in itself solved a sticky problem for the Royal Family there), the northern European clique, in a final putsch, seized control of the Italian government, thereby surrounding the heavily-infiltrated, but as yet not submissive, Vatican power structure. That the Vatican had lost much of its glamour was true; but the power of the Papacy still extended to a sizable population of Catholics worldwide, posing a very real threat to northern clique interests. In AD 1897, the Teutonic/Zionist clique held a full meeting at Basel, Switzerland, and laid the groundwork for their plans for domination of those territories not yet directly under their control. Included in these discussions were plans for an Holocaust, a massive

extermination-sacrifice of European Jewry and others. The US faction, powerful but not yet as powerful as they would become, opposed the plan, seeing no reason for such conquest — during this and the ensuing period, the US faction pursued a policy of relative isolationism, caring little for what happened outside their immediate sphere of influence. In 1906, back in Northern Germany, the Teutonic/Zionist clique began designing their new and revamped military machine. In order to effect the Holocaust, all of Europe would have to be brought under one totalitarian government, and in 1914, the T/Z clique began "The World War" in order to subjugate Europe, expecting an easy victory, with the US clique remaining isolated and uninvolved. 1917 was an eventful year; the US clique entered the war, ensuring victory for the factions fighting the T/Z clique, the British Fascists announced their support for a Jewish homeland in Palestine (in order to thwart the T/Z clique's plans for mass sacrifice), and a new band of upstarts, backing the Bolsheviks, overthrew the T/Z aligned Tsarist clique in Russia.

The following year saw the defeat of the T/Z clique and the end of the war. Resentment ran high; British Fascists were angered by US clique intervention in what they saw as an European situation; for the first time in many years, all the sub-factions of the T/Z clique — from the various societies (Thule, Vril, etc.) to the unaligned but thoroughly-Teutonic bourgeoisie — were united in their determination to enact "The Final Solution," the mass sacrifice of "useless" races to their deities, in order to ensure absolute world dominion. In 1919, the Thule society, pre-eminent among the Teutonic orders, founded the National Socialist (Nazi) party, in order to drum up popular support for another war; they also sought useful allies elsewhere. The British Fascists, tied closely to Thule via other related orders (Golden Dawn, Theosophical Society, and the British Israelite movement, among others) offered their support covertly: White Russian Fascists, enraged at their treatment at the hands of the Bolsheviks, vowed their support as well. In 1922, the northern clique, acting in a unity never before seen, backed an Italian Fascist, Benito Mussolini, in a takeover bid that brought Italy into line with the T/Z clique's designs. That same year, Josef Stalin, an emotionally unstable but seemingly sympathetic dictator, took power in Russia. By 1929, the Italian Fascists were able to say that the Fascist takeover of the Vatican hierarchy was complete, and the Lateran Treaty, making the Vatican a sovereign state, was signed. By careful manipulation, the T/Z clique was able to topple the US clique's national economy in 1929; the following year saw the Nazi party begin its meteoric rise to power in Germany, and by 1933, regular ritual sacrifice of Jews had been reinstated, growing steadily (albeit slowly) each year for the rest of that decade, to be stepped up dramatically after 1940.

The British Fascists, playing both sides of the coming conflict, retained good relations on both sides of the Atlantic; while the US clique was temporarily unable to strike back at the T/Z clique for destroying their economy, they could, and did, cause the Teutonic/Zionists to lose face, somewhat, by destroying the pride of Germany, the airship Hindenburg, on US soil. The Spanish Fascists, under Francisco Franco, quashed an attempted takeover by commoners and anarchists in 1939, rendering the majority of Europe Fascist-controlled.

The T/Z clique, feeling that the time was ripe, began the Second World War. Unbeknownst to the forces that prepared to oppose them, two T/Z physicists, Otto Hahn and Fritz Strassman, achieved nuclear fission, the first step toward modern nuclear weapons, that same year (1939). It appeared that the T/Z clique would emerge from the rubble victorious; they had not, however, considered the possibility of a "wild card" in their own ranks. The US clique had long been borderline Fascists themselves, and had maintained a network of infiltrators in the ranks of the various secret societies of the T/Z network. One of these, the highly-ranked Rudolph Hess — who had, indeed, been a most trusted member of Thule — gathered all the extant paperwork on Hahn and Strassman's work in nuclear fission, and flew to England in May of 1941, trading the clique's atomic secrets for immunity and a new identity. The Teutonic/Zionist clique suddenly found themselves betrayed in the worst way; not only was their hope of using the new technology dashed, but due to poor communications, the Japanese — acting on a plan arranged in 1933 — forced the US clique to enter the war directly in December of that year. Though messages were sent to call off the plan, they were never received — or, if received, ignored; Japan had been promised dominion over the western two-thirds of the North American landmass, from the Mississippi River to the Pacific Ocean. That this arrangement was known to the US clique is a possibility, and would explain the internment of Japanese in the US; I cannot say, though, as I have not found any proof, one way or the other.

With the loss of the secrecy surrounding their nuclear weapons research, and facing the possibility that the US clique would win the race to perfect the new technology, the Teutonic/Zionist clique stepped up their efforts at propitiating their gods. Sacrifices of Gypsies, Slavs, the ill and infirm, Jewish commoners, and Catholics was stepped up dramatically; the clique still believed, at this point, that victory could be assured if only the requisite amount of blood sacrifice were performed. Hess, however, was not the only sympathizer within the ranks of the Teutons to see the US clique's rising star. The list of highly-ranked members of the Nazi front to make deals with the more Fascist elements of the US clique — including Goring, Bormann, the aforementioned Hess, Himmler, Shaub,

Gehlen, and numerous others — agrees in great detail with a list of those who, after the war, held positions of trust in what came to be called the "Intelligence Community," the business-financial community, and the social elite, or "Cafe Society." The fact — as I myself have seen in the archives, as well as having seen in my travels — that contrary to the popular deception, the Teutonic/Zionist hierarchy, the real power of the old Prussian clique, was not defeated, but rather was absorbed by the worst elements of the US clique, with the help of the English clique and the subverted Vatican hierarchy. It had been this same action of the US clique that had initially inspired many of the practices of the more "scientifically-minded" Teutonic scientists; practices against the mentally ill and against the native American tribes in the latter part of the nineteenth and early part of the twentieth centuries had inspired the infamous "medical experiments" of the concentration camps. Indeed, one of the conditions of absorption into the US clique, binding upon both the Teutonic and Japanese factions (these three who went on to form the Trilateral Commission) was that the documentation of the results of their experiments be given, fully and freely, to their new masters.

While the Japanese experiments in sonic disruption of living tissue are not yet fully utilized, the biological and genetic findings of the Teutons have borne much fruit, as I shall relate. The Zionist faction, glad to share power but desiring their own base, were given Palestine. The Teutonic clique, with its intricate ties to the other old aristocracies, shifted the actual center of power to the United States. All would have gone their way, were it not for further wild cards in the deck. Indeed, the reshuffling left new cliques arising: the new Russian clique, distrustful of their neighbors to the west; the Muslim clique, resentful, and possessed of an important commodity beneath their shifting sands; and the Anarchists, present for nearly a century but now gaining in popular support; as well as minor factions — all told, while the greater part of the new order favored the heirs of the old aristocracy and the still-rising US clique, total control was not theirs. In 1949, the new Russian clique detonated their first nuclear weapon; the Vatican issues a Papal Bull decreeing excommunication for any Roman Catholic who either practices or preaches Communism, and Senator Joseph McCarthy inaugurates a new witch-hunt, aimed at Communist infiltrators in the lower ranks of the apparatus that served the US/Teutonic/Zionist elite. Recent events show that the Russian clique may well be seeking entry into the ranks of the elite, threatened as they are by the Anarchists, and nearly totally dependent on the West; however, it is too soon to tell. That the order worships vengeful deities, demanding the ritual sacrifice of innocent victims, may be among the most unbelievable of my assertions. It must be realized that the heirs of the clique's

power are as well the heirs of their practices and superstitions. If it seems odd to us, raised accepting Christianity (in one form or another) as the operative mode of understanding, that there would be those, seemingly as civilized as ourselves, who would practice such blasphemous rites, let it be understood that to these the worship and propitiation of other gods is the norm; whether by coincidence and circumstance, or by actual intervention of demonic influence, the majority of these sacrifices seem to them, to have worked.

The elite are an insular, clannish clique, given to raging idiosyncrasies and immense deposits of superstition. Their insulation from the rest of us, and from the world which we inhabit, has rendered them emotionally undeveloped, incapable of loving, of caring, of giving — to them, the sacrifice of an innocent is no more noteworthy than the swatting of an annoying fly, and eminently more useful. In the United States alone, more than thirty thousand people — including a growing number of young children, always a preferred victim — disappear each year, without a trace. This must be taken in context; there are of course a fair number of individuals who, for whatever reason, choose to disappear — but these would form, at the very most, perhaps a third (though likely much less) of the total number. What of the others? From documentation I have seen, and conversations with my ecclesiastical superiors, it is said that the majority of these disappearances can be traced directly to such functioning cults as that operated by [name deleted] who, when not operating his cult during off-hours, practices as warrior-priest for the Presidio military bases' own congregation, presiding, in the grottos beneath the base, over ritual sexual abuse of, and quite often ritual sacrifice of, children and young adults. While the names used to identify the one underlying cult change from locale to locale, and while a bewildering array of deities — seemingly representing every pre-Christian cult ever to exist — are invoked, it is ultimately the Teutonic/Zionist pantheon, the Zionist YHWH in conjunction with the Germanic gods, (though there are scattered references to the Zionist elite worshipping only their own god) that are the ultimate object of the clique's worship. Yet, for all their power, their empire stands on a less-than-firm foundation. Internal rifts are common; while united in theory, various factions pursue different policies. Intertribal antagonism is common. Even the agenda of the factions within the clique differ.

The identities of the Teutonic/Zionist clique are well-guarded; even their higher servants are protected by the anonymity of immense wealth and the power attendant upon it. We speak here of individuals of such status that their kith and kin are referred to as an 'house,' not a 'family.' Among these are the House of Windsor, absolute masters until very recently of the worlds trade in narcotics; the House of Rhodes and the

House of Rothschild, with their immense holdings in land and in gold; also included, albeit grudgingly, in the elite are the upstart Houses of Onassis and Ibn Saud, who vie for position alongside the established Houses — the Williamsons, the Lodges, the Cabots, and Bierces; the Carnegies, the relative newcomers Rockefeller, the Buchanans, Browns, and Raleighs; the capitalist "johnny-come-latelys" — a class that includes the aforementioned Rockefellers — is represented by Fords and Hearsts as well as the Bradfords, Bryans, and those underlings among the managerial elite who would marry among them. Due to the phenomenon of "dynastic marriage," it may be rightly said that there are not 100 families, not 25 families, but one family, a tribe unto themselves, who hold the reigns of power, control the destinies of multitudes, eat the wealth of nations, and drink the profane chalice of horror — for the hereditary priestcraft of the Teutonic/Zionist elite is the exclusive venue, in its purest form, of the elite-by-blood. Whether the demon being worshiped is Yahweh the Zionist Solar God, or Angra Mainyu Agni of the syncretic Teutonic cult, the primary requirement for correct worship is blood connexion, lineal descent if at all possible, in the priestly line.

"Secret societies" — such as the Freemasons, the Priory of Zion, and the post-Vatican Templars — serve as sub-sects to the main body of the T/Z clique's religion. For the Zionists, the lines of demarcation are much tighter; "Old Money" is the only money, and Kohens are still trained in proper ritual for sacrifice — admittedly in lieu of a consecrated temple — in a special *shul* for Kohens, located in Jerusalem. There can be no question that the Zionist state of Israel shall, one day, with Teutonic/US backing, drive the Moslems from the Temple Mount and destroy the (to them) blasphemous Dome of the Rock. In this respect, the Teutons are more fortunate, in that unholy slaughter of children can take place at the hand of an [name deleted], in the grotto beneath the Presidio, and carry full validity.

Current policies of the elite regarding the general estate of the commoners, as I myself have seen and read, is telling. While a policy of division, factionalism and antagonism is the order of the day (particularly in the United States, where what must be the most diversified population on Earth is kept in a state of turmoil by divisive legislation intended to provoke interracial strife and social stratification), there are two primary schools of thought regarding the actual use to which the subjects are to be put.

While there is general agreement across the board with the notion that the commoners must be downbred, in order to reduce their intelligence and make them less apt to rise up in rebellion, a large faction — who appear to be holding sway — counsel a massive slaughter of the majority

of the "useless eaters." I say that they seem to be holding sway, as documents I have seen tell of the introduction of an engineered virus, Acquired Immunodeficiency Syndrome (AIDS) into the population by the World Health Organization smallpox vaccination program in Africa, and simultaneously by medical experiments on promiscuous male homosexuals in New York City. Current thought seems to be that only "Third World" ethnicities were targeted, but in fact the plan appears to be to reduce the world population overall to more manageable numbers; these survivors may then be limited as to reproduction, numbers maintained at just the level necessary to insure a force of slaves.

The reason behind this reduction is among the most frightening revelations I feel I shall make: according to the best estimates of clique-employed climatologists, the world — contrary to the current "greenhouse effect" story — is drawing inexorably toward another glaciation. The "Ice Ages" are always spoken of in the past tense, always treated as occurrences in prehistory, never to be repeated; however, glaciation has been the norm for this world since roughly two million years ago; alternating cycles of glaciation and warm interstadial, following an approximate one-hundred-thousand year cycle (ninety thousand years of glaciation, followed by ten thousand of interstadial, plus or minus as much as two thousand years) are the normal climate of our Earth, since the end of the Pliocene era (or perhaps slightly earlier). When the icesheets once again advance, it is the plan of the elite to move the trappings of civilization south, a forced march of laden slaves to the southern hemisphere (the glaciers cover only the northern portion climes), and to this end, "house-cleaning" has already begun. AIDS ravages primarily (though not exclusively) third-world populations, hence the southern lands will be defenseless; massive tracts are already being cleared and prepared for construction in South America, and North America — expected to be covered, by the middle of the twenty-second century, with a two-mile-thick blanket of ice — is being treated as a garbage bin, industrial effluvia of the most noxious varieties being poured out all over the land; it will cease to be of use to the elite, ergo it must be rendered useless to anyone else. Even the most dangerous of the industrial wastes will break down and be reassimilated by the soil in ninety thousand years, hence, when the ice clears, a trek back to the North will be possible, if desired. In the interim, the commoners are kept palliated, entertained, too busy to investigate the world around them — and reduced, by slow attrition of incurable disease, to a desired size. I wish that I could say that there is some sustained, organized resistance within the lower ranks of the Church. Indeed, there is not. I wish I could say that some faction among the elite held more humane views; I cannot. Briefly, there was hope. John Fitzgerald Kennedy, a

drunkard and a boor, perhaps the best of a very bad lot (the Kennedy clan) had some pretensions to fulfilling his baptismal vows, if only in the breach. He had some desire to treat the slaves humanely. He was used to set an example to any others who might attempt to defy the higher-ups, to over-reach the boundaries set up by the various factions of the elite. So much for political help. John Paul I attempted to wrest control of the Vatican away from the Marcinkus clique; an example was made of him, also. Far from discouraging, however, is the fact that such occurrences could be at all — such is a sign of the internal disunity of the elite.

This, however, is all the hope that I can offer: that a concerted effort could well be all that is needed to topple these insular few from their lofty perch. To what end? Overthrow will not solve, in and of itself, the terrible troubles of our age, hunger, disenfranchisement, disease — but it will end the onslaught of troubles from higher echelons. Overpopulation is as much a problem to the slaves as to the masters, disease must and will run its course, hunger will be ended only in the way it has always ended, by reducing the population to levels which can be supported by the Earth; nonetheless, I for one would infinitely prefer to be culled by the natural forces empowered by the Almighty, *Divinum auxilium maneat semper nobiscum*, than by the designs of an elite who choose to play at being gods. *Sint lumbi vestri praecincti et lucernae ardentes in manibus vestris; ad societatem civium supernorum perducat nos Rex Angelorum*. I am hardly the first to speak of a conspiracy; I have read and enjoyed fictitious works which embodied various aspects of the stratification of power within their storylines, and know that theories regarding this or that "secret society" holding sway over the courser of events are a popular form of speculation. I realize that mine is but one more voice added to the cacaphony, perhaps to be lost in the tumult; indeed, the very documents that I have seen include ideas, plans, for the sort of "disinformation" lamented by many, produced for the purpose of misleading those rare few who spend not all of their time pacified by popular amusements. How are you to know that I speak the truth? You cannot. You can verify for yourself the historical facts which I have presented, which form the gist of my own notes, copied laboriously from the original papers at the Vatican archives and supplemented by information gleaned from other clerics and servants of God, but this, I understand, cannot be taken as a guarantee of veracity. I have divulged what I know; I must ask to remain forever anonymous. I am not a young man, strong-willed and inspired; nor yet an old man, who may plead his years: I am but a weak man, seemingly alone, and very much afraid, *mea maxima culpa*. Though I cannot offer verification beyond what the diligent scholar might find in a careful examination of historical texts, and must admit that this my recounting of the facts as

known to me is, of necessity, but a skeleton of the whole story, concentrating on only the most important (to my mind) aspects of the history of the struggle, I offer it in the hope that at least some might be moved to action. If my sharing of what I know saves, or even merely better, one life, then I have in some small way striven to fulfill my vow of service to my fellow-children of God. *Maiorem caritatem nemo habet ut animam suam ponat quis pro amicis suis*; would that I had such strength. Such is the gist of my knowledge of the situation; I hope that this casts some light on your interest in the takeover of the Vatican. I have endeavored to keep this recounting to manageable length; I could have told somewhat more, but it would only add detail to the overall picture presented here, and I believe that the total situation is best and most accurately depicted in broad, bold strokes. I offer you only those proofs of my sincerity as cannot be traced to me, for obvious reasons; *nunc dimittis servum tuum. Absterget Deus omnem lacrimam ab oculis sanctorum.* a servant of servants...

