

## 🌀 The French Revolution 🌀

– Mystery of Numbers **13**, **33** and **666** –

**“It is high time History avowed.”**

(Victor Hugo)

After undertaking a long overview of the nineteenth and twentieth centuries, we revive here a point of view that does not lapse into the conventional history on this period too often masqueraded by a great number of historians and politicians.

The French Revolution... how many republican and Freemasonic historians, like Michelet or Lavissee, deliberately smartened it up in a skillful way in order to make the still nascent Republic glamorous and prestigious? How many brilliant historians, like Mathiez or Soboul, or like Jaurès, let themselves be blinded by the temptation of class conflict and by the inevitable overthrow of an age full of contradictions?

It is startling to note that few historians viewed the Revolution as the work and the outcome of a fierce intellectual struggle led by brilliant and audacious minds who, gathered in secret societies, the most virulent of which was Freemasonry, engendered a beast, which History would later name the *Revolutionary Motherland*, in the heart of the Kingdom of France. This point will be developed first before studying the impact of the seal of numbers on the dates of History. Dates do not lie! Once again, they will expose what the reader, or the researcher, refuses to admit!

Being trained as mathematical physicist and not as historian, confronted with the numerous conventional works, loyal to the academic and Masonry-run vulgate, I had to unearth authors anxious to produce a sincere work, as free as possible of bias. My choices mainly fell on the tremendous work of Bernard Fay<sup>1</sup>, a renowned Christian historian who devoted more than 40 years of research to this period of the History of France. He wrote many books which are no longer published today (would you believe it! Consult our Appendix for more details...). We have followed the outcomes of this 18th century specialist's research very, very closely.

We have also relied on the tremendous work of the literary critic and historian Henri Guillemin, a Christian as well, who was greatly influenced by historians Soboul and Mathiez. The work of Xavier Martin, Professor Emeritus of Law School and historian of political ideas<sup>2</sup> has been used as well. In 1994, he too pointed out in his book that, “*la lecture des sources **les moins inconnues** incline à différer du discours officiel, disons académique*”. **That is:** “the reading of **the least unknown**

<sup>1</sup> *La franc-maçonnerie et la Révolution intellectuelle du XVIIIe siècle (Freemasonry and the Intellectual Revolution of the 18th century)* and his conferences...

<sup>2</sup> *Nature humaine et Révolution française ; Du siècle des Lumières au Code Napoléon. (Human Nature and the French Revolution; From the Age of Enlightenment to the Napoleonic Code.)*

**sources** leads us to disagree with the official, let's say academic, line", let's say Masonic line...

The *Livre Noir de la Révolution Française* (*Black Book of the French Revolution*), co-authored by some forty historians has also enriched our thoughts. Finally, we mention the contribution of one of the great specialists of this period, the Christian historian Jean de Viguerie, whose book *Les Deux Patries* (*The Two Motherlands*) was at the origin of this work on the French Revolution and of an original interpretation of the *Book of Revelation of Saint John* developed in our next article.

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The role Freemasonry played during this period of the History of France is a fact that many historians underestimate, and I dare to write it, knowingly!

First of all because this society is all-powerful, still to this day, and it can call the shots in many careers, even in academic ones. Secondly, because historians, even the Christian ones, refuse to connect the Christian supernatural with historical events. It does not sound serious in academic conferences!

Fine! But, as we were trying to describe the geopolitical part played by the Virgin Mary and the Christ in order to better explain what had led the clergy to substitute the Mass of Vatican II for the Holy Mass, and disgusted by the conventional views on History denounced by many eminent historians, we decided to study dates of events closely. Dates do not lie! We were surprised, just as you are, by the recurrence of certain numbers, such as **13** or **33** or **666** (the number of the Beast in the *Revelation*), which suggests a fine structure that the arithmetical relations between the main dates of the History of France unveil. In order to unravel the primary mysteries, one has to dare excavate, investigate, like a detective, the arcana of the History of France. Because in the tracks of the hourglass, Time has left decisive hints that the passionate investigator will strive to expose to the eyes of men. These hints are precious; they show mankind the fierce fight between the forces of Darkness and the Christic Light and it is this fight, at the heart of the History of France, that you are going to enjoy. But first, reader, you have to get a correct idea of what the French Revolution is and gain the culture we do not have!

So, let us refresh our memory with a quick look at the great periods that left their marks on the History of France before the 18th century.

## I Summary of some periods before the 18th century

Above all, Christianity is a Revelation! Many were murdered to pass on to us this Revelation. Passing on this Revelation from generation to generation is, above all, a fight. In the Roman Empire many martyrs like St. Peter and St. Paul were murdered to hand their testimony over to us: God had become Man, He became incarnated in the womb of a Virgin, had suffered the terrible martyrdom of the Cross to come and pluck our souls from their prison of flesh, had died and on the third day, in accordance with the Scriptures affirmed with force by the Jewish prophets like Isaiah and Jeremiah, had defeated Death, which no man ever, before Him nor after

Him, Mahomet included, had been able to do. This resurrection was the spearhead of Christianity and the shroud<sup>3</sup> displayed in Turin, was to slap the wits of the most sceptical people and of the craftiest scientists.

He had defeated Death! This breath of hope would fill the hearts of many in the Roman Empire and their martyrs, full of dignity and supernatural strength, would convert many a man. This Revelation, misunderstood by the Romans who worshipped pagan gods and the emperor, was the cause of the persecution they suffered until the victorious battle of the Milvian Bridge near Rome on October 28th, 312, during which the Emperor Constantine the Great had a vision of the Chi Rho symbol<sup>4</sup> and heard, *“In this sign you will conquer!”* :



Once again, the Christian supernatural cropped up in the History of the world. After the victory of Constantine the Great, an edict of toleration was issued on June 13th, 313, the so-called Edict of Milan. Tolerated, the Christians were to gradually gain ground with the Council of Nicaea from May 20th to July 25th, 325. However, they met huge pagan resistances. The intellectual struggle was raging. These pagans felt like being sucked in by occult forces generated and maintained by the worship of their deities, their rites and their cults. They had faith in their power and in their sovereignty. Their traditions, shaped by time, had branded their beliefs and spirituality. Christianity, often imposed by force, clashed with their incomprehension. These spiritual jousts, at which our twenty-first century puffed up with materialism would look with a knowing smile were, for our ancestors, real stakes of which many grasped the profound meaning: what are we on Earth for? what happens after the disembodiment of the soul from the body of flesh that everyone calls death? what are the formidable stakes that the mind, numbed by so much confusion, subtly distilled by materialistic and philosophical propaganda, has completely forgotten, so intoxicated was it in a flesh greedy for enjoyment, as a willing slave of a tainted happiness?

So many questions... But these questions have always fascinated mankind. How to find answers? How not to be worried? How to foresee the future? How to make relevant decisions, especially if one is in charge of a nation?

Ask Christ for help? Yet, being answered by Christ, King of Heaven, requires humility and a pure-heart. Therefore, in refusing to be humble, to open the heart and to serve Christ, without any ulterior motives, the mighty people resorted to other means.

Since the dawn of time, the Courts of emperors, kings and popes were frequented by people called astrologers, alchemists, soothsayers... able to foresee the future and

<sup>3</sup> On [www.jesus-christ-philippedelyon.com](http://www.jesus-christ-philippedelyon.com), the reader will find a noteworthy text on this subject...

<sup>4</sup> In Greek, Christ is written *Χριστος*... The second image represents the Chi Rho symbol on a gold

reassure. Sometimes, their influence was considerable, and so were their skills.

It is well known that the Holy Roman Emperor Rudolf II of Habsburg (1552 - 1612) was surrounded by ten or so astrologers, or that Queen Marie de' Medici (1575 - 1642), wife of Henry IV, had a witch as lady-in-waiting, Leonora Dori. From 1555 onwards, Marie de' Medici was notably advised by the famous Jew Nostradamus (1503 - 1566). The most famous of Nostradamus' incantations was made with the help of a mirror in which the successors, whom her son Louis **XIII** would have after **33** years of reign, passed one after the other. He showed the Queen a very glorious king, who turned out to be Louis XIV, then a very elegant one who was Louis XV, but the next one seized the Court with an ineffable fright: he was headless... and he was Louis XVI<sup>5</sup>. This prophecy, heralding the French Revolution, had such an impact on the Court that it was told over and over again.

The story is not over yet! Such an incantation happened again later with the Count of Saint-Germain (1690 - 1784), a renowned alchemist<sup>6</sup>, famous to be immortal<sup>7</sup>, who showed Louis XV his headless grandson in a steel mirror. The writer Gérard de Nerval<sup>8</sup> reported the event, "*Saint Germain appartient à une époque antérieure, mais il est venu là. C'est lui qui avait fait voir à Louis XV dans un miroir d'acier son petit-fils sans tête, comme Nostradamus avait fait voir à Marie de Médicis les rois de sa race, dont le quatrième était également décapité*". **That is:** "Saint Germain belongs to an earlier era, but he came here. He is the man who showed Louis XV his headless grandson in a steel mirror, just as Nostradamus had shown Marie de' Medici the kings of her race, the fourth of whom too was beheaded".

How is that possible? You reader of the 21st century steeped in science and materialism, how can you explain such a revelation? And yet, Louis XVI was indeed beheaded!

The President of the Republic François Mitterand was also known to consult a fortune-teller. Of course these things are not shouted from the rooftops, but which leader does not do so in the background? Didn't we mention once in our articles, President Macron displaying, via a work of art of course, pentacles of protection at the Elysée Palace?

Only populations are kindly requested to remain in the dark. But who is to blame...? Don't the people stupidly sneer when they are told that the occult, magic, the su-

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coin of Arcadius (395-408) minted in Constantinople (Source Wikipedia).

<sup>5</sup> Philippe I (1640-1701) was one of the sons of Louis **XIII** who later became Duke of Orléans. His lineage were mainly responsible for the fall of the monarchy.

<sup>6</sup> The alchemical tradition considers him to be the authorship of the esoteric work *The Most Holy Trinosophia*.

<sup>7</sup> On February 17th, 1902, Master Philippe de Lyon, in *Les Réponses de Maître Philippe* (Answers from Master Philippe; available in English on [www.jesus-christ-philippedelyon.com](http://www.jesus-christ-philippedelyon.com)), page 77, warned us, "*there are people claiming not to die. In truth, all men obey this Law of Nature and if they extend their life on Earth by tricking, they will pay off sooner or later.*

*They do as follows: before leaving their tired body, they choose a young healthy man in which they cast everything alive in them. Then, when the time they have chosen comes, they substitute themselves for the young man. This act is a crime. Those that give themselves over to this practice will go into the depth of darkness. Count de Saint Germain who is dead now and Francis Schlatter (1855-1896, known as the Saint of Denver) did this several times*".

<sup>8</sup> *Oeuvres* - n°65, Letter 11.

pernatural exist? Therefore, those who know fall silent and act in the background...

Nostradamus had got an esoteric knowledge of stars. Since the dawn of time, stars have fascinated mankind and since the Antiquity, they had profoundly challenged their wits.

Astrologers, mediums but also alchemists frequented the Courts of the mighty people. Around the 6th century, the Church hunted them down, yet during the Renaissance, they were in every Court. Burned in the Middle Ages, wooed in the Renaissance, the alchemists promised gold to anyone who lended them an ear via the philosopher's stone. They also promised the creation of human beings via sacrifices and blood, and encounters with the Devil to lordships.

Such a bait was one of the reasons for the corruption of the House of Orléans during the Regency of Louis XV and especially that of his lineage, the Duke of Orléans, Grand Master of the French Freemasonry who was one of the main brains behind the French Revolution of 1789-93!

During the Renaissance, many were mown down by these dark and materialistic forces. Men were no longer looking for solutions towards the spiritual and Heaven as in the Middle Ages, but towards Earth and matter to penetrate the mysteries of life: human blood for the alchemists, stars for the astrologers, the worship of Nature for the Epicureans and anti-ecclesiastics like Rabelais. This tireless quest of pagan mystics prevailed in the Renaissance (1300 - 1600). This period was marked by the Western Schism; geopolitical and strategic quarrels between Avignon and Rome during which up to three popes fought over the Holy See<sup>9</sup>, but also by the miraculous envoy of a young girl of 17 years old, who would nowadays be a student in her final year of A levels, became famous as Joan of Arc, who made Orléans liberate, Charles VII crown in Reims and was burned by the fearsome Theological University of Paris<sup>10</sup>. This involved period was also that of the rise of philosophers who fought against the obscurantism of many clergymen who sought only power and honor by brandishing the Gospel to impose fear and obedience. The Renaissance was also the formidable swindle of the business of indulgences, already implemented under the antipope John XXIII and then under Popes Julius II and Leo X<sup>11</sup> who, willing to finance the construction of St. Peter palace, a certainly laudable point, supported many theological and financial embezzlements. The Dominican priest Johann Tetzel, who was in charge of preaching about the business, asserted, *“as soon as the money clinks into the money chest, the soul flies out of Purgatory”*, forgetting that God's graces cannot be bought, not even his forgiveness as it is related in this text from the *Acts of the Apostles* in which Simon Magus wanted to buy from Peter the gifts of the Holy Spirit. St. Peter's answer was unequivocal, *“Peter answered: ‘May your money perish with you, because you thought you could buy the gift of God with money! You have no part or share in this ministry, because your heart is not right*

<sup>9</sup> Note that nowadays, there are also two popes...

<sup>10</sup> Watch Henri Guillemin's fascinating investigation of Joan of Arc available on Youtube.

<sup>11</sup> Jan Hus was burned for denouncing such practices.

before God...”<sup>12</sup>.

We know it, this formidable swindle was at the origin of the *95 theses*<sup>13</sup> of Luther nailed on the doors of the All Saints’ Church in Wittenberg on October 31st, 1517 and at the origin of Protestantism. We will go further on this point in our text displaying an original interpretation of the *Book of Revelation of Saint John*. This intellectual and moral earthquake that took place during the Renaissance has shaped a materialistic and pagan world that is still cracking us apart now.

## II The guild of Freemason

Among the dark forces that took advantage of the moral and intellectual disorder which the business of indulgences and the Luther’s schism had permitted, there was an underrated one: the guild of Freemasons.

Where do they come from? Who are they? If we study the architecture of Greek and Roman temples, Bernard Faÿ tells us, we do not see any vaults, even under Charlemagne. In fact, the vaults of stone that shaped Romanesque art (from the 10th to the 12th century) were erected thanks to knowledge coming from Asia, as it was pointed out by the Marquis Melchior de Vogüé (1848 - 1910) in 1904. An example is the palace of the Persian Kings, the Taq-e Kisra, in Ctesiphon (Iraq, near Baghdad), built under the Sasanian Empire. This city and its huge libraries containing all the knowledge of the Sasanian Empire were razed to the ground by a fire committed by the Muslim troops of the Umayyad dynasty.



Other examples of vaults of stone are provided by churches in Syria. The Masons of the Early Middle Ages collected these techniques to build churches and cathedrals such as Notre-Dame de Paris, of which the complexity, the beauty and the majesty touched the hearts of the whole world during the (criminal?) fire of April 15th, 2019. The Arab and Turkish invasions drove skilled workers out of the regions of Asia and led them mainly to Ravenna (south of Venice) or to Spain, then to the Rhone region. It was in this region of France that Romanesque art and the first Western guilds were born. They had received their science, knowledge and techniques from Masons coming from Italy, Syria, Palestine or Persia. The whole Masonry is imbued with oriental influences, with this appeal for the East<sup>14</sup>.

<sup>12</sup> *Acts*, 8 : 20-21.

<sup>13</sup> *Disputation on the Power and Efficacy of Indulgences* (in Latin: *Disputatio pro declaratione virtutis indulgentiarum*).

<sup>14</sup> For example, Masonry will claim to be connected with the Knights Templar. Exchanges with an

Who could not be gripped when seeing these small Cluniac churches, these Romanesque or Gothic cathedrals? These builders, these stone or wood sculptors, these artists, enjoyed a tremendous prestige and grouped together as guild to pass on their secrets and increase their reputation. This was the operative origin of Freemasonry.

These guilds had great privileges. They were organized hierarchically as Master Mason, Journeyman and Apprentice<sup>15</sup>. They also had their own finances, their own specific rights and jurisdiction. The Church allowed them to have a patron saint, a specific Mass and specific services. They chose saints about whom almost nothing is known, such as those of the Basilica of Santi-Quattro-Coronati in Rome. These four saints were actually five, and were stonecutters in Sirmium. The pagan Roman governor, Diocletian (284-305), wanted them to carve a statue of Asclepius, a pagan deity of medicine<sup>16</sup>. Their refusal led them to be beheaded.

The guilds of Masons pertained to such saints and to the patriarchs of the Church. They enjoyed an august prestige among every class of society who willingly lent them all sorts of mysterious sciences and legends from the East. They claimed, for example, that Noah and Tubal-Cain were very good Masons; one for the ark and the other for the art of working iron and bronze.<sup>17</sup>

### III Emergence of speculative Freemasonry

Alongside the so-called operative Masonry dating back to the 12th century, a so-called speculative Masonry, of which we have few signs, was dawning. From the 14th-15th centuries, some lords wanted to enter into Masonry, such as the nobles of the Scottish family Sinclair (St Clair) of Rosslyn. The Rosslyn Chapel, built in 1440-1486 to the south of Edinburgh, full of cabalistic signs, is a striking example<sup>18</sup>. The chapel is held up by 13 pillars, three of them are the pillar of the Apprentice, of the Master Mason and of the Journeyman. Few biblical scenes are depicted and there are no Stations of the Cross. Other styles of sculpture inspired by Celtic, Nordic, and even pagan or Islamic cultures are displayed and no less than a hundred Green Men are present<sup>19</sup>.

What were those nobles doing? They were certainly not practising trowels handling; getting their hands dirty was not decent. In those places full of occultism, a syncretism of alchemy, politics and philosophy, they learned to become Masons, not

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Arab chief called the Old Man of the Mountain, grandmaster of the Assassins sect, an esoteric branch of Islam even took place...

<sup>15</sup> This will become the 3 degrees of the so-called speculative Masonry in 1717.

<sup>16</sup> Its main attribute is the staff of Asclepius, around which a serpent, symbol of medicine, is entwined. Yet another serpent...!

<sup>17</sup> Genesis 4-22: *“Zillah also gave birth to Tubal-cain, a forger of every implement of bronze and iron. And the sister of Tubal-cain was Naamah.”*

<sup>18</sup> William Sinclair was promoted first Grand Master of Masons (hereditary title) by James II in 1441. One of his descendants, William Sinclair of Rosslyn, will be awarded the title of first Grand Master of the Grand Lodge of Scotland in 1736-1737!

<sup>19</sup> A Green Man can also be found in the Saint-John Cathedral in Lyon...

builders of cathedrals, but plotters of intrigue and conspiracy. In so doing, noble families infiltrated Masonry and patronized it to serve their interests in exchange for their prestige and financial support.

The Romanesque period in France came to an end in the middle of the **XIII**th century; as for the great Gothic period, it was at the beginning of the 15th century. The Hundred Years' War (1337 - 1453) had stopped constructions, which drove French Masons out to places propitious for their talents. However, England, torn apart by the fierce War of the Roses (1455 - 1485) between the Lancasters and the Yorks, was reluctant to welcome them. They thus emigrated to Scotland. The Scottish nobility was the first to patronize Masonry in a very effective way, which soon became a secret society. Their rites were concealed; the Old Testament was reread by the light of knowledge tinged with occultism in the hope of grasping new sources of power.

However, Masonry was not the only secret society. Others flourished in the 16th century. They originated out of Bohemia, a region of Central Europe which was one of the cores of the anti-papist propaganda.

Facing attacks against Catholicism, the Jesuits led by Ignatius of Loyola (1491-1556) defended the faith. The famous Council of Trent, convened by Pope Paul III on May 22th, 1542 in response to the demands of Martin Luther, began on December **13**th, 1545 and ended on December 4th, 1563. This council saved the Church: dogmas were maintained and the discipline of the clergy was strengthened. The Protestant countries, hostile to the papacy, such as England and Scotland, did not accept the conclusions of the Council of Trent. Even in the Kingdom of France, in which Catholicism was perking up again and in which the rulers were in favour of the Council, the French bishops (who often had an ambiguous role) opposed it. The King's police and the censorship were thus reluctant to censor the materialistic propaganda of secret societies and philosophers. Italy was much better protected. Thereby, England and the United Provinces (Holland) became attractive to atheists and Protestants. Sides were gradually taking shape.

In the 17th century, in France, there was an intense intellectual activity aligned with the 16th century's trends. By and large, everything that was Christian enjoyed a great prestige. As for the 18th, it was an ungodly and anarchic century, dominated by philosophy, science and secret societies, no matter what people say. What is more, the rock of the so-called speculative Masonry, the Grand Lodge of England, was erected in 1717 under the major impetus of Protestants like Desaguliers and Anderson. This colossus was the battering ram of Protestantism to break through the Catholic regions and destabilize the Kingdom of France. Masonry was at the origin of the most spectacular volte-face of History, which was to engender the American Revolution, then the French Revolution, behead the august Bourbon dynasty and give birth, by the Terror and blood, to the Revolutionary Motherland, the beast Napoleon was to make roar throughout Europe, overthrowing thrones and muzzling churches on his way.

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<sup>20</sup> *La franc-maçonnerie et la Révolution Intellectuelle du XVIIIe siècle (Freemasonry and the Intellectual Revolution of the 18th century).*

## IV The abrupt Volte-Face is underway

Historian Bernard Faÿ, whom we still follow very closely, begins his book<sup>20</sup> by affirming that the eighteenth century saw “*la plus brusque volte-face de l’esprit humain que l’on eût contemplée depuis l’établissement du Christianisme ; et, bien que tout le monde alors et depuis ait pris l’habitude de tout comprendre, personne n’y comprend rien*”. **That is:** “the 18th century saw the most abrupt volte-face of the human mind that has been contemplated since Christianity; and, although everyone has been accustomed to have a grasp of everything, no one was able to explain it.”

No one was able to explain it, because few dare see this volte-face from the point of view of the supernatural: Louis XIV’s refusal to consecrate France to the Sacred Heart of Jesus as Saint Marguerite Marie Alacoque had asked him to do!

The Sun King had not envisaged in his political moves the formidable intellectual and philosophical groundswell that took shape in the ungodly salons and secret societies to break out between 1789 and 1793, laying waste to everything on its way, producing so violent a cataclysm that even today’s generations have been suffering the consequences.

By refusing the helping hand and the offered heart of the King of Heaven for more than a century, Louis XIV, Louis XV and especially Louis XVI and the Kingdom of France had to fight without any supernatural help against the dumb audacity of philosophy.

What seemed unthinkable in the eyes of Louis the Great, despite the warnings of Nostradamus’ prophecy, turned out to be ineluctable in a very short time.

At the end of the 17th century, as Bernard Faÿ reminds us, the Kingdom of France dominated Europe by its stature, art and literature. At the end of the 18th century, the Revolutionary Motherland was challenging and towering over the entire universe by brandishing its power and philosophy.

In 1699, Louis XIV was reigning and portraying the oldest, most traditionalist and most Catholic monarchy in Europe. The dazzle of his glory came from the splendour of the religion and the radiance of the Church.

As early as 1799, an unknown name was to shake Europe. He was called Bonaparte and was about to subdue it. This general, soon-to-be-emperor, was a philosopher and a Freemason. His will was to impose the Masonic motto *Liberté, Égalité, Fraternité* (*Liberty, Equality, Fraternity*)<sup>21</sup> upon Europe. Wherever his army was passing through, kings stepped down and churches bowed.

In 1699 as in 1799, France was the spearhead of mankind and brought order and

<sup>21</sup> This motto seems to have been formulated by the Freemason Robespierre, probably inspired by the ideas of Franklin and by the Lodge of *Les Neuf Sœurs*, in his *Discours sur l’organisation des gardes nationales* (*Discourse on the organisation of the National Guards*), printed around December 1790. The Grand Orient (Freemasonry) and then the Paris Commune officially adopted this motto. The mayor, Jean-Nicolas Pache, on June 21st, 1793, ordered to have the motto painted on the walls of the town hall: “*La République une et indivisible - Liberté, Égalité, Fraternité ou la mort* (*The Republic is one and indivisible - Liberty, Equality, Fraternity or Death*)”.

enlightenment. But the Enlightenment of 1799 were (and still are) the Darkness of 1699. Out of the Kingdom of France there came a beast thirsty for blood. Men worshipped it under the name of the *Revolutionary Motherland*. It promised them *Liberty* by chaining them to materiality.

In 1699, the Kingdom of France was ruled by Louis XIV. He was admired for being the greatest of the Kings of France, the pinnacle of Hugues Capet's lineage. Through him, the Kingdom of France venerated an absolute power, coming directly from God, passed on by his ancestors, and strengthened by the coronation. His power and brilliance had no equivalent in Europe; more than a man, he was a principle: the Sun King. The mighty people of Europe were dazzled by the splendour of Versailles. The Court of France was spied on, and all the cities of Europe drew their inspiration from Paris' fashions. Writers such as Boileau, Racine and Molière were admired, French was the language and the brilliance of well-educated people in Europe. So much glory and majesty were established on a rock that was thought to be indestructible, that of the Bourbon race and of the reputation of the Kingdom of France, the Eldest Daughter of the Church, that echoed with the centuries.

In 1799, the future, the way to regenerate mankind unbeknown to man and increase profits were on everyone's lips. The improvement of mankind and the evolution of man were Condorcet's ideas shared by many. The French, once keen on arts and literature, were becoming philosophers and scientists. Bonaparte no longer surrounded himself with writers, but with generals, scientists and bankers. They were endeavouring to erase the past so as to write down a future, unbeknown to the crowds, they yearned to be glorious.

In 1715, the Sun King passed away. In 1793, the bloodcurdling whistle of a sharp steel blade beheaded Louis XVI, slashing the Kingdom of France with rage. Like a savage caesarean, the kingdom after a long gestation period was giving birth to a beast that was called the *Revolutionary Motherland*.

Was it not a steel mirror in which a headless king was reflected before a petrified Queen of France about two centuries earlier? What! So things would be written beforehand? They are! Everything was foreseen. Therefore, we have to let the dates of History do the talking!

The prophecy of Nostradamus, reproduced by the Count of Saint-Germain before Louis XV, was slapping hard the wits of men filled with science and certitudes. How was such a volte-face possible? Three quarters of a century had been enough to turn men's aspirations upside down and overthrow the established order. Where did such a strength, such a fury, such an intelligence come from?

Considering this puzzle, historians endeavoured to grasp something, Bernard Faÿ clarifies. As there were not any explanations, they put up with unsatisfactory intellectual reasons. The French had changed, they hammered home, because the great writers had changed: "That's Rousseau's fault, that's Voltaire's fault", people said from Chateaubriand to historian Taine. Historians forcefully brandished demographic and economic statistics, weather, class struggles, political abuses, the

despotic character of the monarchy and its archaic methods, and the materialistic and social forces to explain why peasants, workers and other underprivileged people rose in revolt<sup>22</sup>. Yet, almost everyone disregarded the intellectual battle of the 18th century, almost everyone overlooked the thorny question of the Sacred Heart: why did Christ show Himself to Marguerite Marie Alacoque in 1689? why did He want the King to consecrate the Kingdom of France to His Sacred Heart? why the Sun King, “*seconde personne après la divine (second person below God)*” according to Richelieu, had turned down God’s demand whereas his father, King Louis **XIII**, had consecrated France to the Heart of Mary in his time? why had Louis the Great turned down all graces promised by Christ? why?

This helping hand of Heaven would have allowed the monarchy to last, sparing us from more than two hundred years of spiritual dryness and the extermination of millions of dead in the concentration camps or at war<sup>23</sup>.

Christian historian Bernard Faÿ did not answer these last questions. His work focused on the delicate question of the intellectual struggle that shook the 18th century. In his book<sup>24</sup>, he summarized an interview he had with the great historian Mathiez, “*Je l’interrogeais en vain sur les choses de l’esprit, il me répondait toujours par les choses de la matière et m’incitait avec la violence mêlée de bonté, qui lui était coutumière, à ne point tant me préoccuper de toutes les démarches de l’intelligence humaine, mais à suivre de près les mouvements sociaux.*” **That is:** “I asked him questions in vain about the things of mind, he always answered me with the things of matter and urged me, with his usual fierceness mixed with kindness, not to worry much over the various intellectual processes of man, but to stick to social movements.”

But aren’t social movements always driven by the things of mind? As early as the middle of the 17th century, atheism and materialism were already swarming in France, as historian and academician P. Hazard pointed out<sup>25</sup>. What kind of men and women was they who produced so formidable a groundswell to the point of beheading the King, and along with him the whole Old World?

## V The Masonic Counter-Crusade

### V.1 Regency of the Duke of Orléans and decadence of morals

Louis the Great, the Sun King, died at Versailles on Sunday, September 1st, 1715. Saint-Simon (1675-1755) reported in his Memoirs that the little people present for

<sup>22</sup> Some very interesting texts can be found in the *Livre Noir de la Révolution Française (Black Book of the French Revolution)*.

<sup>23</sup> I am aware that the Monarchy was flawed, but isn’t the Republic more corrupt than the Monarchy was? For Christ, this monarchy had the great advantage of bringing Revelation to the people. Today, how many students know what *Genesis* is or what Jesus really did? As a teacher, I can say it... not enough!

<sup>24</sup> *La franc-maçonnerie et la Révolution Intellectuelle du XVIIIe siècle (Freemasonry and the Intellectual Revolution of the 18th century)*.

<sup>25</sup> *La Crise de la conscience européenne, 1680-1715 (The Crisis of European Consciousness, 1680-*

his funeral rushed, laughing off as if for a show. Such a scandalous joy could not come out if the example had not been set from the upper-crust. The Duke of Orléans, the Regent of Louis XV, had decided to add as little luster as possible to the funeral and the Court had refrained from showing themselves in public.

During his reign, the nobility had known but disgust and humiliation. The absolute monarchy of the Sun King had humbled the feudalism that had become a threat between 1530 and 1600, fostered by the wars of religion. The King kept the princes du sang and the lords under his thumb. Richelieu had quashed their revolts and strengthened the cult of the King, as the *“living image of God”*, of which he also said that *“his Majesty the King was the second person below God”*.

Surrounded by competent, energetic and hard-working bourgeois, the King made them his ministers, rather keeping the lords for battle and for his court. His provinces were kept under control by intendants with larger powers far outshining those of the nobles.

Waiting for auspicious days, both nobles and peasants bowed their heads. Then came the year 1715 and the sound of the death knell. As the Sun King was on the wane, the nobility girded their loins and raised their heads. Kept out of political decisions, esteemed by the people who did not cross with them, the nobility had set up a substantial international cohesion, keeping clear of the Courts since the end of the 17th century. The high society, including that of England, were infatuated with the French fashion, chatted in French, and corresponded one with the other<sup>26</sup>, got a craze for traveling, and did business. As the press was under government supervision, it was in the numerous salons, all run by women, that the nobles, bourgeois, writers and artists gathered. The presence of women inclined them to disclose and dazzle. Indiscretions, news, audacity and frivolity would rival each one more so than the other. This high society exercised the power that the media nowadays would have over opinion. They were the crucible of the French Revolution!

But while French-style society life had been enrapturing the upper crust, a country was attracting the bold minds: England!

England! the one country where the nobility had subdued the sovereign during the Glorious Revolution of 1688.

England! The Catholics had been driven out, the monasteries closed, their immense goods raided.

England! the Stuarts had been dethroned in favour of the Hanoverians allowing the English nobility to regain more power, but above all to earn much more money since trade had been liberalised.

England! This English parliament and English-style politics were stirring up the bold minds of the continent, especially the French one, who had been living bowed down since the Fronde.

On the death of Louis XIV in 1715, at the instigation of the Duke of Orléans, Re-

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1715).

<sup>26</sup> Some sovereigns, like Frederick II, corresponded with the great well-read persons like Voltaire. Philosophers and bearers of new ideologies, such as the astrologer Boulainvilliers, livened up the salons.

gent of Louis XV who rubbed shoulders with the English financial and aristocratic circles, this upper crust became emancipated, heated, and demanded to hold important positions that were allegedly their by right.

## V.2 The enormous impact of Newton and Boulainvilliers

The socialites, such as Voltaire and Montesquieu, had made England on-trend and crowned its vogue. The vicious, frivolous and flashy London of Charles II cheered up many French people in search of adventure, moral laxity, and unbridled freedom. Hamilton had spread the scent of it in all the society life by his book *Memoirs of Count Grammont* over which people were drooling.

The Revocation of the Edict of Nantes on October 18th, 1685 by Louis XIV<sup>27</sup>, the fall and exile to France of James II, on December 11th, 1688, during the Glorious Revolution, the call to power of William of Orange, on February 13th, 1689, brought Protestants, pastors, merchants and Huguenot nobles, fleeing from France to England.

At that time, historian Bernard Faÿ reminds us, England had become the beacon of science. A beacon whose unprecedented glitter was due to the *Royal Society*<sup>28</sup> and to the unparalleled prestige of its president Isaac Newton elected in 1703. Newton was a Protestant and had been initiated into alchemy<sup>29</sup>. He had also studied the *Revelation of Saint John* and the prophecies of Daniel<sup>30</sup>. As a mathematical genius, his calculations and his way of looking the world influenced by alchemy, brilliantly showed, following the work of the Protestant Kepler, that the equilibrium between stars directly issued from the divinity. Gravitational forces, perceived as issued from the divine force, could be put into equations and thus became open to comprehension and handling. This scientific breakthrough, now free from all esoteric influence, while limiting certain astrological aberrations, brought stars to the forefront, so was it believed, of an unprecedented understanding of the Creator.

At that time, another penetrating mind named Henri de Boulainvilliers (1658 - 1722) used stars to calculate the future. What made him famous, Saint Simon said, was that he foresaw, rather precisely, the death of Monseigneur (Louis de France, the Grand Dauphin), of Monseigneur's three sons and of Louis XIV, but also that of his own son Étienne Henri de Boulainvilliers killed at the Battle of Malplaquet in 1709 and his own death. His knowledge of stars made him got the position of astrological adviser of the Regent, the Duke of Orléans, very fond of esotericism and magic. The thought of Boulainvilliers, his prestige, made him a very influential man in the intellectual battle of the 18th century. In trying to decipher the mysteries of stars, Boulainvilliers convinced himself that, more than symbols, they were the cause of

<sup>27</sup> The Edict of Nantes under Henry IV is dated April 30th, 1598.

<sup>28</sup> Founded on November 28th, 1660.

<sup>29</sup> This is too often overlooked...

<sup>30</sup> Newton, in his study on prophecies, announced the disappearance of the temporal authority of the pope around 2060.

everything. Stars did not reveal the future; they made it.

Let us pause for a moment to tell the 21st century reader that astrology had every reason to be valued. In *Life and Words of Master Philippe* a book by Alfred Haelh, Master Philippe de Lyon points out (page 193-194) this: “*In the time of old, before Christ came, the seven planets used to have a more active part. They used to visit the Earth more often; men could then cast horoscopes, and from interpretation of dreams draw truths, and thereby know their future fate. Now, things are no longer the same as they used to be because Christ threw Light into darkness and He made what used to work in one way work in the opposite way. Before Christ, clairvoyants and those whose mind had probed about the invisible world had perceived shapes. By fixing these shapes, they had also attached some of the powers, of the forces from the other side to them (pentacles). But, when Jesus-Christ came, He changed all things, not that in particular, but the whole was changed and those signs have lost their strength from then on. (The same goes for astrology)*”. This is what astrologers didn’t know...

Therefore, according to Boulainvilliers, empires grew, thrived or declined depending on the way the sun illuminated their position. The movement of stars, he affirmed, thus transmitted a material force and a mysterious impulse to the people occupying this or that territory. His astrology was based on Newton’s theory of attraction. In order to predict the near future, Boulainvilliers owned an immense library of books, historical and astronomical alike, to help him uncover the relationship between the conjunction of stars and historical events. His postulate affirmed that similar conjunctions of stars must inevitably lead to close historical events. He thus drew from his calculations the political, religious and racial principles that guided the Regent and the nobility.

He claimed, for example, that the Franks were begot in such a conjunction of stars that they were inevitably a master race. This race having invaded Gaul, Gaul thus belonged to them, not to its rulers, but to the whole race. The nobles, descendants of the Franks, were therefore logically the sole owners of the French soil, notwithstanding the Christian supernatural fact of the battle of Tolbiac (near Cologne) miraculously won over the Alemanni in 496 by Clovis after he had invoked Christ. Clovis, through his baptism, brought the Franks into Christianity.

But for Boulainvilliers, that did not matter much. Kings were impostors, and worse was the clergy who owned a quarter of the soil. The echo among the nobles, who had been humbled by Cardinal de Richelieu for the benefit of the monarchy and the Church, was immense. Boulainvilliers yearned for a time when the vengeful nobility would take back their lands from the clergy and their rights over the kings. The decree of November 2nd, 1789 nationalizing the clergy’s goods, subsequent to a proposal by Talleyrand on October 10th, 1789, made this wish come true.

So Boulainvilliers paved the way. He influenced the great thinkers of the 18th century, notably Montesquieu and Voltaire, author of the book *Le souper de M. Boulainvilliers (Dinner with Count Boulainvilliers)*, portraying Boulainvilliers as an ungodly man, which he was not *a priori*, in order to make feelings run high. His thought closely matched the bitterness of the aristocratic class, eclipsed by the

splendour of the monarchy, harshly treated by the rise of the bourgeoisie, plagued by the Church ascendancy. This class yearned for an English-style regime at the court of the next King, propitious for a definite rise and an enhanced prestige.

### V.3 The intellectual warfare in Britain

An English-style government, how to set about it? The French aristocrats rushed to get intoxicated with the London's scent in order to penetrate its mysteries and set about a Glorious Revolution à la française in Paris. As early as 1715, historian Bernard Faÿ recalls, many published, many grew excited. Lesage wrote *Remarques sur l'Angleterre (Remarks on England)* in 1715, Deslandes published *Nouveau Voyage d'Angleterre (A New Journey in England)* in 1717, Murlat composed *Lettres sur les Anglais et les Français (Letters about the English and the French)* in 1725, abbé Desfontaines submitted *Apologie du caractère des Anglais et des Français (Apology of the character of the English and the French)* in 1727 and finally these ideas definitely settled in minds with the *Philosophical Letters* by Voltaire in 1734 and yet more with the publication of *The Spirit of the Laws* by Montesquieu, an admirer of John Locke, in 1748.

However, at the beginning of the 18th century, this so idealised England was the scene of quite a lot of temptations. The English exalted the moral laxity as the *Weekly Journal* at that time witnessed. The little people, strangled under the yoke of misery, were regularly driven to extremes. Order seemed to be maintained around the palaces and squares by the police, who were paid by the rich, but the rest of the country, deconstructed by dissolute morals, was in the grip of anarchy. Under James II, religious struggles between Anglicans and Catholics forced the latter to flee and hide. Sects swarmed and prospered. Anabaptists, Quakers, Shakers, and all dissidents of the official cult flourished. This was the rise of the Anabaptists, Quakers, Shakers, and all the dissidents of the official cult. People were ripping one another to shreds. The unbelievers took advantage of it and Christianity in England came under terrible onslaughts. Until then, the fief of libertinism had been Holland with its unrestrained tolerance in a territory where many religions and philosophies rubbed shoulders with one another. A good deal of anti-Christian and even anti-Deist books from Amsterdam, Leiden, Harlem or The Hague virulently spread. Boulainvilliers was made famous in this way, by Dutch printers who found English backers and subscribers. The same goes for the philosopher Spinoza or for the Bayle's dictionary. The sovereign, William of Orange, had allowed its dissemination in the English cultivated circles thanks to the anti-Catholic and anti-ecclesiastic nobility. This enabled Holland and Great Britain at that time, fighting together against Louis XIV, to destabilize the French monarchy. The intellectual warfare was raging.

These Protestants continued the struggle initiated by the Reformation, abhorred the depraved papism, and claimed to return to the historical origins of the Church while having an aggravating dysgeusia for Christianity. In a world where science was strengthening, men were boasting and wielding reason against the incomprehensible

mysteries of the Catholic faith that priests were at a loss to explain. They flogged Christianity with their perfidious remarks and turned against the Light that had guided the steps of their ancestors until then.

Facing the inexplicable faith, these men were trying to set up a tradition coming out of the depths of time, aroused by these books mainly coming from the East overflowing in any Dutch libraries. In the profane sources from the East, people endeavoured to get twisted mystics and doctrines, in the hope of confounding Christianity. Bernard Faÿ reminds us that from 1690 to 1750, books from very different spiritual origins abounded, may they be socinian, arminian, deistic, materialistic, impious, magical, mystical, druidic, Egyptian or Babylonian, with very influent authors such as Toland, Woolston or Dodwell. Voltaire mentioned that between 1727 and 1730, more than thirty thousand copies of *Discourse on Miracles* by Woolston were sold. People would snigger at the Catholic dogmas, without questioning the ridiculousness of the arguments they used. They forcefully boasted that the Scriptures were illogical, contradictory, absurd, that miracles were but lies, that the clergy were no more capable of demonstrating the legitimacy of their ministry than the irreproachability of their moral standards<sup>31</sup>. People became intoxicated with polemics, invectives and slanders and claimed to hold the mystical keys which would explain the Creation and make man happy. The Irish writer Toland, author of *Christianity not Mysteriorous* (1696) a book promoting pantheism, and founder of the *Druid Order* in 1717 used to strike up with “*The philosophy be forever*” to which the audience replied “*And with the other arts.*”

And you have not heard the last of it. Bernard Mandeville, a Dutch doctor settled in London, published scabrous books. His *Fable of the Bees : or Private vices, Publick benefits* published in 1705, 1714 and 1723 made such a buzz that it outshone the other deist publications.

Mandeville did not believe in immortality, neither in human liberty, nor in God nor in morals. According to him, every man was driven by his desires, whose goal was the pursuit of pleasure. Man was invincibly obedient to this instinct, and all pleasure attracted him fatally. The world was like a gigantic hive where each living being fatally followed the path that its instinct imposed upon it. Man surpassed animal only by having a greater number of pleasures at disposal. According to him, man’s dignity lay in work and fecundity. The most fecund ones were those who were most devoured by desires. It was therefore necessary, according to him, to give free rein to passions, desires, and vices because they generated the greatest progress on Earth: “*thus every Part was full of Vice, Yet the whole Mass a Paradise*”, he would claim.

In London, the Prime Minister under George II ruled thanks to the greed of his government, the venality of the journalists and the inertia of the people. From 1731 to 1741, he spent £1.5 million on secret funds when his predecessors had spent no more than £350,000 from 1707 to 1717. The administrations were looking for lucre, and between 1770 and 1783, this was one of the causes of America’s loss. One of the greatest Freemasons, Benjamin Franklin, openly proclaimed it, “*Had I been given*

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<sup>31</sup> This is a point; but a priest is a man subject to the original sin...

*the quarter of the money we spent for war, we would have got our independance without a blood drop. I would have bought the whole parliament and all the British government. (Personal translation from the French)”*

But London was not just venal. It also exerted a great fascination thanks to the *Royal Society*. The president, Isaac Newton, had made the society a beacon of scientific thought. For Descartes, God alone was active; space and the material world were nothing but passivity and mechanism. For Newton, gravity was a sovereign force that filled space and animated objects. This driving force of all things was tangible, measurable through our human senses and science! Newton’s ideas had stirred up the deists and ungodly men who saw therein a scientific justification for the astrology prized by Boulainvilliers and paganism. Universal gravitation justified stars, stars justified astrology and its predictions; there was no need for Christianity since the tangible materiality explained what was inexplicable until then. Newton’s theory gave scientists a way to go back to the origin of the world and explain the marvelous ordering of the universe.

The Reformation was eager to revitalize the Church and revive the desire to return to the sources of Christianity; it had failed. At the end of the 17th and the beginning of the 18th centuries, the Church of England was decomposed and fragmented by its internal divisions.

At the same time, London was home to all sorts of clubs, most of which were secret societies claiming to be medieval guilds, and so was Masonry.

So great had been the admiration for the construction of cathedrals and monasteries, especially in Scotland and England, that Masons in Great Britain enjoyed an unparalleled prestige. Their knowledge from France, Italy and especially the East was jealously guarded and passed on from master to apprentice. It had a sacred nature, a magical and mystical value.

Despite this, many Masonic lodges were more or less deserted, and yet their mystical and intellectual potential aroused the lust of young incandescent spirits attracted by new perspectives. They spoke of God as the *Great Architect of the Universe*, and invoked all sorts of mystical, fantastic or real characters, such as the assassin Cain, whose Masonic ceremonies were highly valued. For flame and prestige to be rekindled, it was enough to skillfully blow the embers. But how?

## V.4 Desaguliers and Speculative Freemasonry

How? On June 24th, 1717, in the English Julian calendar (July 5th, 1717 in the French Gregorian calendar)<sup>32</sup> four English lodges, hitherto little active, decided to merge and constitute the *Grand Lodge of England*, whose first Grand Master was Sayer in 1717, then the Frenchman Desaguliers in 1719.

An inferno had just been ignited; it was going to set the ungodly minds of Europe ablaze in the greatest secular and ungodly counter-crusade of all time. The operative Masonry, that of the cathedral builders, ceased to exist and became the

<sup>32</sup> England adopted the Gregorian calendar in 1752!

so-called speculative Masonry, that is to say, a philosophical and political Masonry. Over, the building of cathedrals; time had come to make room for the philosophical and political buildings which would serve the mighty people against monarchies!

This new Freemasonry was the work of a few enthusiasts, the most influential of whom was the Huguenot and French Reverend Desaguliers born on March 13th, 1683, in La Rochelle whose family had emigrated to England after the revocation of the Edict of Nantes on October 18th, 1685.

After his brilliant studies of law at Oxford, Desaguliers was ordained deacon (Anglican) in 1710 and then introduced to the Masonic lodge *Antiquity* in 1712. In 1714, he became a friend of Newton. In August 1721, during a trip to Scotland, he became a member of the *Loge of Edinburgh*.

He was the first to perceive the scope of the Newtonian revolution both in physics and in the representation of the world. He developed these ideas and made them known to the general public in his experimental philosophy course. His publications were abundant and in very varied fields: electricity, philosophy, fortifications, displacement of water and other fluids, mechanics, mathematics, automata, telescopes, optics and even ventilation<sup>33</sup>. Desaguliers occupied a prominent place in early 18th-century Hanoverian England and influenced the key Freemason Benjamin Franklin. Members of the Masonic authority maintain that Desaguliers did not belong to the group of Masons who worked on the merger of the four London lodges that set up the *Grand Lodge of England* while other members argue the opposite. However, all agree that around 1719, Desaguliers was one of those who saved the fledgling Masonry from collapse.

No sooner was he introduced to a lodge than he was elected Grand Master in 1719. He gathered around his name audacious and eminent people as well as a number of lords who brought the prestige and glamour necessary for Masonry to rise. By his aura, by the prestige of his relationship with Newton, by his talents as an orator, by his intellectual ability, Desaguliers gave a lively and lasting impetus to Masonic life, to the comradeship between Mason brothers, to the intellectual activity of Masonry. And the success was... a dazzling one!

As an intimate member of the royal family, Desaguliers ensured Masonry the authorities' benevolence. So well did he manoeuvre that, on November 5th, 1737 in the *Grand Lodge of England*, he conferred the first two Masonic degrees to the Prince of Wales Frederick, eldest son of King George II with whom he had an argument. As Masonry grew powerful, the power sought its influence so as to counter the Jacobist lodges<sup>34</sup> whose members had rallied around the Stuarts driven out by the Hanoverians during the Glorious Revolution in 1688. The English Hanoverian nobility, exhilarated by power and triumph, would use English Masonry to destabilize the forces that had challenged them, namely the Church and the Stuarts, by protecting the deists and fueling the confusion they were spreading.

The Protestant pastor Desaguliers hated Catholicism, which had persecuted his fam-

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<sup>33</sup> Source Wikipedia.

<sup>34</sup> In Latin, James is Jacobus. His followers therefore were called Jacobists.

ily. Therefore, he endeavoured to continue the work of the Reformation. Now that he had become a sort of Newtonian Christian, his god was now this Great Architect of the Universe and organizer of the world that the eminent works of the genius Newton had supposedly brought to light, that the contemplation of the gravitational forces imposed upon the mind, which manifested themselves to man as a fact and not as a revelation: “*All the knowledge we have of Nature depends upon facts; for without observations and experiments, our natural Philosophy would only be a science of terms and unintelligible jargon*”<sup>35</sup>.

Desaguliers taught that the Creation displayed before our eyes should be regarded as a divine fact without calling for the Revelation of the Gospel, for a personal god. Under his influence, Freemasonry claimed to be the light that pierced the thick fog of obscurantism, which confounded the superstitions of the century and the blind obstinacy of atheists.

He also supervised the Reverend James Anderson during the famous composition of the Masonic doctrine and *The Constitutions of the Freemasons* in 1738. In this Anderson’s Constitution, translated at the time into several languages, we find a curious allegedly historical paragraph which enlightens us on the belief of the Freemasons<sup>36</sup> :

*“Adam, our first Parent, created after the Image of God, the great Architect of the Universe, must have had the Liberal Sciences, particularly Geometry, written on his Heart; for even since the Fall, we find the Principles of it in the Hearts of his Offspring, and which, in process of time, have been drawn forth into a convenient Method of Propositions, by observing the Laws of Proportion taken from Mechanism: So that as the Mechanical Arts gave occasion to the Learned to reduce the Elements of Geometry into Method, this noble Science thus reduced, is the Foundation of all those Arts, (particularly of Masonry and Architecture) and the Rule by which they are conducted and performed.”*

We are told that Cain, the assassin of Abel, was an eminent Mason because *Genesis* tells us that he built cities. We also learn that the Israelite people and King Solomon were great Masons since they built the Temple of Jerusalem, then that Masonry infiltrated the Roman Empire to reach England where the Saxons, in their nature to have predispositions to philosophy and freedom, welcomed it and made great progress. Finally, we learn that modern times and the Hanoverian dynasty restored it to its former glory. For the Masons, Christ is just the *great architect of the Church* and the criminal Cain stood in for the forsaken Abel...

The hate of papism and Catholicism was the fertile ground that enabled this kind of doctrine to capture the ungodly minds, eager for novelty, seeking for a mysticism with adulterated incense fragrances, intoxicated with the mystery exalted by a devious liturgy.

In order to give the reader a clearer picture, below is a 1730 text from *Masonry Dissected* by Prichard (the full text is in Appendix) showing how the Master questions

<sup>35</sup> A course of Experimental Philosophy. Vol. I, London, 1734, Preface.

<sup>36</sup> London, 1723, pp. 7-46.

the Apprentice:

- *When you came into the middle, what did you see?*
- *The Resemblance of the Letter G.*
- *Who doth that G denote?*
- *One that's greater than you.*
- *Who's greater than I, that am a Free and Accepted Mason, the Master of a Lodge.*
- *The Grand Architect and Contriver of the Universe, or He that was taken up to the top of the Pinnacle of the Holy Temple.*
- *Can you repeat the Letter G?*
- *I'll do my Endeavor.*

### The Repeating of the Letter

*In the midst of Solomon's Temple there stands a G,  
A Letter fair for all to read and see,  
But few there be that understand...*

This passage gives the novice reader a glimpse of the Masonic liturgy because, no matter what is told, Masonry has indeed become a powerful and very influential religion (sect).

## V.5 Meteoric rise of Masonry

In fifteen years, the *Grand Lodge of England* became the centre of English Freemasonry and in thirty years, the centre of every Masonry in the world. From 1717 to 1750, the *Grande Loge of England* stood alone and became the battering ram which was to overthrow the established orders. The success even went beyond the most daring expectations. In 1721, there were 12 Masonic lodges, in April 1723, thirty! In 1725 the *Grand Lodge of Ireland* was set up; in 1736 there came the *Grand Lodge of Scotland*. In 1751, the *Antient Grand Lodge of England* which was more vehemently anti-clerical, anti-Christian and rival to the first Lodge of England was also set up. With the help of the English colonies and trading posts, Masonry was spreading out in Europe, in India, in America and even in Russia. Wherever the English went, there were lodges. Mons in Belgium had one in 1721, Ghent in 1722, Paris in 1726, Florence in 1733, Russia in 1731, Poland in 1735, Hamburg in 1737, Mannheim in 1737, Geneva in 1737, Lisbon in 1735, America in 1731...

As for the Kingdom of France, a swarm of Masonic lodges was foraging its fleurs-de-lys; all of them claimed to be autonomous: in Lyon, in Bordeaux (*Loge de perfection (Perfection Lodge)*), in Reims, in Toulouse, in Marseille (the *Loge Saint Jean d'Ecosse (Saint John Lodge of Scotland)* was the mother scottish lodge of Marseille in 1750), in Paris (the *Loge Souverain-Conseil* was the sublime mère-loge des excellents du grand-globe français (the sublime mother-lodge of the excellent people of the French Grand Globe...)), in Orléans (*L'Union-Parfaite (The Perfect Union)*) in 1752)...

Their rivalries were many. They were seeking to become free from the Grand Lodge of England. But on the whole, two trends stood out: the rationalistic and materialistic trend on one hand, and the mystical trend, the Rose Cross on the other hand. For our readers numb in the materialism of the 21th century, let us specify that at the beginning of the seventeenth century, there appeared in Germany the Rosicrucian manifestos, a secret brotherhood founded two centuries ago by a mythical figure, Christian Rosenkreutz. The Rosicrucian manifestos, the *Fama Fraternitatis*, the *Confessio Fraternitatis* and the *Chymical Wedding*, were published in Germany around 1615. Hegel, Leibniz, Comenius were one of them, and most probably Descartes...

The lodges were mainly run by the Protestant and liberal English Hanoverian nobility. They spread out political and economic ideas different from those of the continent, new ways of thinking, and advocated a new future.

A new future! The opulent French bourgeoisie, lawyers, doctors, merchants, and architects who benefited from the economic development of the 18th century wanted it. They all flocked to the Masonic lodges. The lodges also enabled them to approach aristocracy and expand their business contacts. Their political ambitions abounded as its opulence and credit grew. This class became emboldened, stimulated by a burgeoning bourgeoisie that was more greedy and more concerned, composed of the sons of daring peasants, of watchmakers like Beaumarchais, of printers like Franklin, of music teachers like Rousseau, of educationalists like Ramsay, or of dance teachers like Lacorne who was Master of the Lodge *Trinity*<sup>37</sup>. The luxury of the 18th century required expert hands and skillful minds prized by the nobility and the wealthy.

Bringing together talented people from diverse social backgrounds was one of the great strengths of this secret society. The society life obliged the bourgeois, its mystery tickled him, its frivolity excited him. Surrounded by people dressed up with strange costumes into an unusual set, charmed by an enigmatic phraseology, syncretism of Kabbalah, of Talmud, of Neoplatonic, of Arabic and Oriental philosophies, the apprentice, caught up in the fantasy, was quick to shed his Catholic substratum. A hierarchy was imposed upon every member and the mystery had to be kept under penalty of retaliation that could go as far as death. Masonry was working to regenerate the human society, unbeknown to man, into a Masonic one. It professed humanism and philanthropy; it encouraged the members in Masonic solidarity. In so doing, there will come these words inscribed on the pediments of the monuments of the French Republic: **Liberty, Equality, Fraternity**. This motto is Masonic, as indeed were all the Republics, even that in which we are living now.

**Liberty**... meant *“the levers of power must be given to Masons”* to apply the Masonic policy, unbeknown to man, in order to regenerate mankind.

**Egality**... hinted *“that the Masonic force should match the nobles’ ”* and nothing more because Masons were very hierarchised and divided into... **33** degrees!

**Fraternity**... meant *“mutual assistance between Masons to assign the key positions to themselves”*, particularly in ministries to watch over political ideas, in banks to protect wealth, in universities to brainwash minds, in justice to help each other, in

<sup>37</sup> Ramsay and Lacorne played key roles in French Masonry.

the press to keep people's mind numb. This notion of *Fraternity* has nothing to do with the notion of Christian charity as the fight to set up the *Restos du Coeur* with Coluche or abbé Pierre's efforts to house the underprivileged had showed...

Facts speak for themselves; Freemasonry, thanks to the *Revolutionary Motherland* and to Napoleon, knew how to stand out and is still today the one that, on a global scale, pulls the strings in the background... unbeknown to mankind.

### V.5.1 The Chevalier Ramsay

The Chevalier de Ramsay, born in 1686 in Scotland into a Protestant family, played a great role in French Masonry. In his youth, he practiced Anglicanism, then Socinianism, then Deism, rejected for a while any practice and then flirted with Pyrrhonism. He went to Holland, a country where the many heresies sowed confusion in people's minds, then to Germany in Rheinsberg where he was converted to Christianity by pastor Poiret.

He became a mystic, and later on a Catholic. From his acquaintance with Fénélon, he received the title of knight of the Order of Saint Lazarus from the Regent and was called the Chevalier (Knight) Ramsay. He was convinced that the true religion and the true Masonry came from the days of old. His sources, according to him, dated back to the East and had been buried at the Crusades' time, only to be revived by the Templars. Secretly, they had brought back the most abstruse mysteries in France, England and Scotland. Ramsay therefore wanted to establish a chivalrous Masonry under the aegis of the Kings of France and the Catholic Church. Like Newton and Boulainvilliers, he believed that a universal fluid, source of all life, should exist, that the soul was just the intelligence of man, that metempsychosis should exist as well as the existence of pre-adamic men, and that it was necessary to build a super-religion which would include Christianity and which would enable, through the evolution of human knowledge, to suppress wars and bring the Golden Age back. On March 20th, 1737, he presented his work to the Cardinal de Fleury, Prime Minister of Louis XV, in order to obtain that the French Masonry be under the protection of the King. Ramsay's proposals were not taken into consideration but French Masonry could enjoy a relative royal tolerance thanks to him.

In Protestant countries, Masonry, headed by the nobility, was valued. The Crown sought its support, the bourgeoisie rushed into it, and its imposing processions ensured a certain prestige with the little people.

In the Catholic countries, except France, the Crown and the clergy proscribed it, the bourgeoisie and the little people regarded it as the work of the devil. Freemasonry had become so disturbing that on May 4th, 1738, Pope Clement XII forbade priests and the faithful to enter into Masonry under pain of excommunication. In 1751, Pope Benedict XV reiterated the ban. This seriously hindered the spread of this secret society in Catholic countries.

France, however, did not follow the example of Spain or Portugal. At that time, the Catholic Church in France was torn apart by the interminable quarrel between the Jesuits and the Jansenists into which the *Lettres provinciales* by Pascal give

an insight. In 1713, the Pope condemned Port-Royal, but the incessant animosity between the Jansenists and the Jesuits poisoned the minds. Convicted of illicit financial manoeuvres, the Jesuits were disbanded in 1763 by the Paris Parliament composed of Jansenists. Seeking every opportunity to show their disapproval of the papacy, the parliament, mostly Jansenist, did not register the papal bull condemning Masonry, which allowed priests and the faithful to enter into Masonry without being troubled.

Indeed, the French higher clergy which was very cultured and not very religious, regarded Masonry as a source of prestige and of intellectual stimulation too rarely met in their positions. As for the lower clergy, more docile to Rome's orders, they were wary of it.

But when the first English lodges settled in Paris, the King's Council became suspicious and, on September 4th, 1736, ordered, with quite a stir, to ban sessions in lodges. The lodges were feared to be places conducive to vices and debauchery. Such a measure provoked much buzz, but had a little impact and Masonry was let free to spread out. Gradually, it clandestinely strengthened because of the negligence of King Louis XV.

Ramsay died in 1743 and had succeeded in floating the idea of a chivalric Masonry. As the nobleman suffocated from too much promiscuity with the bourgeois, it was necessary to make the concepts of brotherhood and equality something more elastic. Thanks to the Chevalier Ramsay, as early as 1737, the degrees multiplied. The Masonic *higher degrees* emerged from the need to sublimate Masonry and offered possible evolutions to every Mason's pride. In France, lodges were spreading out. All Mason wore a sword, all were equal, all called one other brother, all were knights. Some claimed to be *Knights of the East*, the other *Knights of the West*, *Knights of the Temple*, or *Mystical Master*. The latter claimed they could discover the covenant made with God and his people before the Flood, and the science of which the prophet Enoch was the repository. To initiate a *Knight of the West*, they would use a Masonic liturgy inspired by the *Book of Revelation*. The multiplication of titles and liturgies excited the greedy and ambitious minds. The clientele flocked. English Freemasonry, which had begun with 3 degrees, was very quickly seduced by the explosion of the number of degrees (which amounts to **33** nowadays). In a notorious Masonic book of that time *Les plus secrets Mystères des Hauts Grades de la maçonnerie dévoilés, ou la Vraie Rose-Croix, 1774* (*The Most Secret Mysteries of the High Degrees of Masonry Unveiled, or the True Rose-Croix, 1774*), the degrees of *Perfect Elect Mason*, *Elect of the Fifteen*, *Little Architect*, *Great Architect*, *Knight of the Sword and the Rose Croix*, *Noachite or Prussian Knight* are mentioned.

Cooped up in his pride, swollen with Masonic titles, charmed by these tainted mystics, the Mason hoped to put the name of God on his address book and thanks to magic, robbed the philosopher's stone, this enigmatic coquecigrue that haunted many minds greedy for power and gold. Waiting for nuggets, people would drape their social life in Masonic glory, and plot.

## V.5.2 The French Freemasonry

In the middle of the eighteenth century, Masons were everywhere, lodges abounded, people would whisper, scheme, hatch plot over plot, fight over initiations and illuminations, glorify themselves with pompous Masonic titles to dazzle. They hoped for the philosopher's stone, yearned for gold and power, for the regeneration of mankind unbeknown to man and to overthrow the established order for themselves.

The world was thus opening up to a more ambitious, more vindictive, more daring Masonry. The most skillful rulers took advantage of it, sometimes headed it. In Prussia, Frederick the Great protected it, sometimes commanded it. In Sweden, King Gustav III showered it with favours. Russia, whose doors were long closed to Masonry, saw an English lodge opening in 1771 into which all the Moscow nobility, eager for mystery and philosophy, rushed.

In France, after sordid internal struggles, the *Grand Lodge of Paris* agreed to collaborate again with that of England in 1768. The Masonic order was restored in France and from 1771 to 1773 Anne Charles Sigismond de Montmorency-Luxembourg<sup>38</sup>, Duke of Piney-Luxembourg, peer and first Christian Baron of France, Maréchal de camp of king's armies, set up the Grand Orient, on May 24th, 1773, which became the headquarters of French Masonic activity.

The cousin of Louis XVI and the richest of the lords, Philippe d'Orléans<sup>39</sup>, at that time Duke of Chartres, was appointed Grand Master on October 22nd, 1773 and became Duke of Orléans on Friday, November 18th, 1785 when his father passed away. He therefore inherited the full paternal financial power and alongside him, the French Masonry gained an unprecedented prestige.

## V.5.3 The Duke of Orléans, the soon-to-be Philippe Égalité (Equality)

The Duke was an intelligent, ungodly and dissolute man, greatly admired, living in a sumptuous splendour. While the Bourbons were living in Versailles, the Orléans were occupying Paris. In a way, they were the sovereigns of the capital, spent lavishly, provided a living for many people, merchants... who were very devoted to them. All the Masonic and liberal nobility was devoted to the Orléans.

He chose a certain Choderlos de Laclos as his secretary, known for his book *Les Liaisons dangereuses, 1782 (Dangerous Liaisons)*. The character was very intelligent, ambitious, a Freemason of the Lodge *L'Union*, in Strasbourg from 1765 to 1769, in Grenoble from 1769 to 1775, then in Besançon from 1775 to 1776. That very year, he also became the Worshipful Master of the Parisian lodge *Henri IV*. Having

<sup>38</sup> Descendant of Hugues Capet, born in 1737, died on October 13th, 1803. He was naturally affiliated with the lodge of *Saint-Jean de Montmorency-Luxembourg* from 1762 to 1789 and, from 1773 onwards, with that of *Saint-Jean de Chartres*. Finally, from 1773 to 1789, he was general administrator of the Grand Orient de France and opponent of the Duke of Orléans (Philippe Égalité) who became the Grand Master.

<sup>39</sup> He was to inherit more than 4 million of annual income. He had also married Marie-Adélaïde de Bourbon-Penthièvre, born on March 13th, 1753, second fortune of France at the death of her brother in 1768, Prince de Lamballe and heir to the fortune of the illegitimate offspring of Louis XIV.

reached the high degrees of Freemasonry, he created his own chapitre, *la Candeur*, and was in the Duke of Orléans' service in 1788.

The Duke of Orléans' court consisted of people who whetted his appetite for becoming king. He was as superstitious as he was ungodly, and had solicited the company of the famous magician and occultist Etteilla, known with the occultist Freemason Court de Gébelin<sup>40</sup> for cartomancy via tarot cards.

The occultist Etteilla had given him a demonic amulet that the Duke wore on his chest. They both tried to communicate with the Devil.

D'Orléans was very powerful and very debauched. He organized Masonic festivals in Parc Monceau where people were naked.

The Duke rounded up all the dissident lodges. So as to keep them under control, he became the Grand Master of each of them. He made many trips to France and England and gave a decisive impetus to Masonry. When he took charge of it in 1773, a hundred and four lodges covered the Kingdom of France, including twenty-three in Paris and ten military lodges that had been infiltrating the army. Forty-five lodges were underway.

In 1789, more than 600 active lodges of the *Grand Orient* were swarming, including 65 in Paris, 442 in the provinces, 39 in the colonies and 69 in the regiments. The army was infiltrated; the main regiments had lodges over which the Masonic discipline reigned. Many subalterns had a higher rank in Masonry than their Army superiors. D'Orléans spent lavishly to maintain French Masonry and its public relations. He had requested a loan of 500,000 pounds from Beaumarchais, Voltaire's publisher. As he was turned away, the Duke turned to English banks and obtained 1 million pounds.

It is known that, under pressure from the British government eager to foment unrest in the Kingdom, he had large speculative purchases of wheat made, which, with the 1789 food shortages, served as a battering ram to prime the first riots in Paris, notably those of October 5th and 6th, 1789<sup>41</sup>.

In parallel with the work of D'Orléans, very virulent Masons were spreading among well-off people. Among the most influential ones, the Masons Cagliostro (1743 - 1795) and Mesmer (1734 - 1815) stood out. Cagliostro was an occult magician who claimed to be a disciple of the famous Count of St. Germain. He introduced the Rite of High Egyptian Masonry (Misraïm<sup>42</sup>) in French Freemasonry circa 1780. As for Mesmer, he thought he had discovered a fluid he called animal and human electricity, a kind of magnetism. He would also hypnotize. La Fayette bought the Mesmer's secret for one hundred and twenty thousand gold francs<sup>43</sup>. Mesmerism

<sup>40</sup> The entry into Freemasonry of Court de Gébelin is not precisely known by historians; his Masonic career is divided between the Scottish Rite, the Philalèthes and the Lodge of *Les Neuf Sœurs*. He is recognized by Masonologists as having greatly contributed to Masonic symbolism and philosophy, Daniel Ligou reports in his *Dictionnaire de la franc-maçonnerie (Dictionary of Freemasonry)*.

<sup>41</sup> In this affair, the Pitt government played a key role, since it was the British bank Turnbull and Forbes which, on behalf of the British government, settled the purchases of wheat destined for England with the Municipality of Paris (source: French Wikipedia).

<sup>42</sup> Means *Egypt* in Hebrew.

<sup>43</sup> Mozart used *Così fan tutte* to ridicule Mesmer's practices: Despina dressed up as a doctor pretends to save Guglielmo and Ferrando who, disguised as soldiers, are simulating arsenic poisoning...

was far from being a marginal and anecdotal phenomenon. Mesmer was one of the most famous men of his time. When he settled in Paris in 1778, his success was overwhelming<sup>44</sup>.

#### V.5.4 Lodges of adoption

The more prestigious Masonry grew, the more Intellectuals, artists, clergymen and noblemen flocked to it. The ladies, jealous of their husbands or lovers, forced their way in. From 1774 onwards, ladies were accepted. In 1775, it was the Duchess of Bourbon, sister of the Duke of Orléans, who was the grand mistress of the lodges open to women, known as lodges of adoption. The Princess de Lamballe, member of the Lodge *La Candeur* on February 12th, 1777, the Queen's closest friend<sup>45</sup>, will become Grand Mistress of the *Scottish Mother Lodge* on January 10th, 1781<sup>46</sup>.

The lodges of adoption, via the salons run by women, achieved resounding success. The gentlemen, jealous in their turn, tried to make their way in, appealed by the feminine charm, by conferences, by concerts and balls. They became infatuated with the work of the Masons and Encyclopédistes Diderot and d'Alembert, they prided themselves on philosophy, they wanted to change the world and regenerate mankind unbeknown to man.

#### V.5.5 The Role of the Encyclopédistes

The English Masonry had edited the *Chambers's Encyclopaedia*. To broadcast it in the Kingdom of France, the bookseller Le Breton, a Mason, went in search of a translator and chose Diderot. But Diderot was disappointed by the platitude of this essay. He therefore decided to produce another encyclopedia which was the *Dictionnaire raisonné des sciences, des arts et des métiers (Systematic Dictionary of the Sciences, Arts, and Crafts)* (1751 -1772). Note the adjective *systematic, raisonné* in French, symptomatic of the century which would boast about facts of mind. In the 18th century, historian Bernard Faÿ says, *Science* held the first position; a century earlier *Arts* would have been brought to the fore in the title.

The Encyclopédistes wanted to change the common way of thinking: to turn Catholic idealism into materialism. The book was written in a cautious and astute way. Concerning religion, the definitions were flat. The trick consisted of cross-references. Let us give three examples. Regarding the *Divinity of Christ*, there was a very bland text with a cross-reference to the word *Religions*. The informed reader could thus have a look at all the ancient and contemporary non-Christian religions displayed in a very caustic way so as to point out their contradictions and ridicule all religions. Similarly, the word *Miracle* referred to the article on mysteries... on pagan mysteries. The miracles performed by the ancient gods and by the thaumaturge Apollonius of Tyana<sup>47</sup> were mentioned. A second cross-reference to the word *Criticism* was then suggested. It was advocated that a man of common sense could not believe in such

<sup>44</sup> Darnton, *Mesmerism and the End of the Enlightenment in France*.

<sup>45</sup> As was the Duchess de Polignac. *Women's Freemasonry in the Age of Enlightenment* by Janet Burke and Margaret C. Jacob.

<sup>46</sup> She died dismembered in sordid conditions on September 3rd, 1792.

<sup>47</sup> Born in 16 AD in Tyana in Cappadocia and died in Ephesus in 97 or 98. During his lifetime he

things.

The word *Eucharist* also had a cross-reference to the word *Ancient Sacrifices* where one could read quotes from Plato mentioning Atlantis, a bygone island, and its religion in which cults consisted in sacrificing a divine ox allowing people to enter into a trance. By an artifice of language, pagan sacrifices were outrageously compared to Holy Communion.

To counter the people of *Encyclopédie*, some courageous souls, like Elie Fréron, got into an argument with them. He described a burlesque lodge session in a very funny book against Masonry. Orator of the *Grande Loge de France*, Fréron knew what he was talking about. In 1754, he set up *l'Année littéraire (the Literary Year)* until his death in 1776. Therein, he strongly criticized the literature of his time and fought the philosophers of the Enlightenment in the name of religion and monarchy. As a penetrating critic, he frightened the writers of the time. Voltaire hated him. But the administration, especially the head of the royal censorship, Monsieur de Malesherbes, was in favour of the Encyclopédistes. They were protected by many. In February 1752, the Jesuits put pressure on the Council of State to condemn and stop the publication of the Encyclopédistes. The Council of State therefore prohibited selling, purchasing or holding the first two published volumes. Because of the support of Malesherbes, the publication resumed in November 1753. Remind that he was beheaded in 1794...

Joly de Fleury, enemy of Malesherbes, also stepped in. Taking advantage of Damiens' attack on King Louis XV in 1757, Joly de Fleury showed how ungodly the *Encyclopédie* was. Diderot suffered the consequences of it; d'Alembert cleared off. However, Diderot found a baffling argument: morality!

As he had pledged to provide Encyclopédies that had been already paid, he obtained a verbal tolerance and was able to publish the last volumes.

But de Malesherbes was not the only one protecting them. Another powerful protector was Madame de Pompadour, the mistress of Louis XV until 1764. She would provide the King with young women and entertain him by surrounding him with artists and intellectuals. She even made Voltaire, a chamberlain of Louis XV...

All the potentates of Europe, such as Empress Catherine II, also protected the Encyclopédistes. Thirty thousand copies were sold because French was a language spoken by many princes and rich merchants. King Frederick II of Prussia, who was as ungodly and immoral as he was intelligent, thought that, in protecting the *Encyclopédie*, he was belittling the King of France's power. Despite a certain opposition, the ideas of the *Encyclopédie* was spreading throughout Europe.

Their worst enemy was Rousseau. He affirmed his faith in God. In his writings, *La*

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was compared to Jesus of Nazareth. Emperor Nero is said to have banished him from Rome as a magician for resurrecting a young girl, and Emperor Domitian had him forcibly cut off his beard and hair. At Ephesus on September 18th, 96, he would have gone into a trance in front of his disciples, and would have cried out, "Take heart, gentlemen, for the tyrant has been slain this day" at the very moment when Emperor Domitian was assassinated in Rome. He would also have been capable of ubiquity. (Source Wikipedia)

*nouvelle Héloïse* and *l'Émile*, the philosophers were portrayed as wicked people who could not but deny: “*le philosophe est une de ces âmes généreuses qui prêche inlassablement aux hommes de s’entendre entre eux et d’envoyer des secours en Chine afin de n’avoir pas à donner d’argent aux pauvres de la paroisse ni aux mendiants de la rue.*” **That is:** “the philosopher is one of these generous souls who tirelessly preaches to men to get along with one another and to send help to China so that they do not have to give money to the poor of the parish nor to the beggars in the street.”

He had a broad audience among the public and, above all, an influence on women’s souls. The *Encyclopédie* hated him and raged against him<sup>48</sup>, leading him on the brink of madness. Voltaire was the most treacherous person!

Secretly, Masonry was weaving a sprawling web over the Kingdom of France gangrened by the wealthy classes hunched over on their privileges and eager to establish a new order. After the hopes of the *Glorious Revolution* in 1688, another revolution was about to stir up people even more: the American Revolutionary War by the **13** Colonies of America.

### V.5.6 The Masonic hope of the **13** Colonies in America (1776)

The England of 1770 had barely eight million souls compared to three millions in the **13** Colonies. With an ocean and more than 5,500 kilometres between them, subjecting America any longer was impossible, historians tell us. The **13** Colonies were bound to become independent. Fine...

Fine! Yet, how to explain that England, present in India since 1600, subjected<sup>49</sup> this country until 1947, which is far more distant, immense and overpopulated than their **13** Colonies were, and moreover had different cultures and religions, whereas America, which shared the same language, which was attached to the Hanoverian dynasty, which was almost devoid of army and navy, which was unable to defend itself all on its own against the French, Spanish or Indians, achieved independence in 1783?

What is more, historian Bernard Faÿ reminds us that the **13** Colonies had neither the same governments, nor the same religions, nor the same ways of life, and there were many antagonisms between colonies. This hybrid America looked more like a patchwork of colourful and dissonant elements than an ordered and hegemonic unit capable of defeating the English. So how could these **13** Colonies agreed among themselves to drive the formidable British army out of the American soil?

Such a thing was possible thanks to a formidable groundwork prepared by Ameri-

<sup>48</sup> In France, the ideas of the *Encyclopédie* really penetrated the bourgeois masses between 1810 and 1840, Henri Guillemin tells us. The editions of Voltaire, d’Alembert, Diderot, Helvétius, d’Holbach... sold thousands of copies; whereas in Paris at the beginning of the 19th century, only two-thirds of the men in the parish went to Mass on Sundays, in 1830 only women and less than one hundredth of the men went to Mass on Sundays. Dechristianization attacked the bourgeois classes and the liberal professions in a virulent way.

<sup>49</sup> India was subjugated to England around 1757 and not until 1947 did it gain independence.

can Freemasonry. It imposed the cohesion and coherence without which there would have been neither American hegemony nor independence. In 1760, Masonry had infiltrated into America and everywhere, it preached fraternity and unity<sup>50</sup>.

Among the most active Freemasons, there was the printer Benjamin Franklin<sup>51</sup> whose effigy is still depicted on the \$100 bill today. According to all informed historians, Franklin was the most devout apostle of Masonry. Revered today by every Mason, he exerted an unparalleled influence over the Freemasonry of America and later on, over that of the Kingdom of France. Alongside Desaguliers, the scope of their Masonic deeds were colossal.

Franklin was initiated in 1730 and became Grand Master of Pennsylvania in June 1734. He published an American edition of *The Constitutions of the Free-Masons* and became Deputy Grand Master in 1750. He also attended English lodges. Later on, during his stay in the Kingdom of France, he was also elected in various French lodges and was proclaimed *venerable* in the Lodge of *Les Neuf Sœurs*, the most prestigious lodge in the Kingdom that brought together illustrious figures such as Voltaire or Diderot.

Nowadays, it is widely known that Franklin was an ungodly man, closely associated with the Quaker Religious Society, a dissident of the Anglican Church. At Miracles, Franklin laughed: “*I once wanted to prove to an incredulous English farmer that you can calm a rough sea with oil. By throwing oil on a pond on which wind was raising waves, I made them disappear completely. On seeing this, the farmer remained as if struck by lightning, and only broke his silence and stupefaction to throw himself at my feet and say: - Well, what do you expect me to believe? - What you see, I replied, and nothing more.*

*This man, for having witnessed something extraordinary, was ready to believe the most absurd; such is the logic of most men.*”<sup>52</sup>. This Franklin’s avowal suggests that he enjoyed occult powers<sup>53</sup>...

As Desaguliers and Newton, Franklin also studied electricity in the hope of discovering the universal fluid that drives all things. He remains famous for his experiments on electricity and his explanation of lightning. He was also the most relentless and skillful propagandist of the Masons of America and the first to propose a plan for confederation.

From 1750 to 1770, all the Masonic newspapers and all the American lodges united against the encroachment of the Government of England and all the eminent Masons

<sup>50</sup> J.H. Thatsch, *Free-Masonry in the 13 colonies*, New-York, 1929.

<sup>51</sup> Bernard Faÿ, *Benjamin Franklin, bourgeois d’Amérique* in three volumes.

<sup>52</sup> (Personal translation from French) B. Faÿ, *Franklin*, vol. III, p. 260.

<sup>53</sup> In 1998 (=3\*666), on February 11th, a worker restoring the London home of the Father of the American Constitution (Franklin) found the remains of six children and four adults hidden under his house. The news was even reported in the British press, like *The Sunday Times*. The corpses date from the time Benjamin Franklin was in from 1757 to 1762 and from 1764 to 1775...

In a book published in 1989, *The Occult Conspiracy, Secret Societies, Their Influence and Power in World History*, the English writer Michael Howard recounts Benjamin Franklin’s satanic past (The Hell Fire Club)...

like Franklin, Washington, Hancock, Otis... brandished the doctrines that brought the Hanoverian dynasty on the throne, including the right of the people to be represented. Unity lurking beneath the dissonant patchwork was dawning.

On Thursday, December 16th, 1773 in Boston, the Freemasons of the impressive *Saint Andrew Lodge* met at the Green Dragon Tavern. Dressed up as Indians, the men stormed three English ships mooring in the harbour and threw 342 crates of tea overboard. England raged against Boston, thinking it would intimidate them. Quite different was the expected effect; the English ire had brought the other colonies together. Unity was on the march.

### V.5.7 Role of the Lodge of Les Neuf Sœurs and French Masonry

Unity was on the march, but to free themselves from the clutches of George III, a powerful ally was necessary. They were in want of many things like supplies and funds. Substantial maritime, military and diplomatic assistance had to be found quickly.

The prestige of the Kingdom of France, the revenge for the Seven Years' War, the impressive navy desired by Louis XVI, and the powerful French Freemasonry convinced Franklin. Reorganized by the Duke of Orléans, French Masonry had the formidable Lodge of *Les Neuf Sœurs* as calling card. Set up in 1776 by the astronomer Lalande and the philosopher Helvétius, the Lodge of Les Neuf Sœurs and its salon *Le Cercle d'Auteuil* run by Mrs Helvétius gathered together all the great names of the time who fomented the French Revolution such as Voltaire, d'Alembert, Diderot, Fontenelle, Baron d'Holbach, Destutt de Tracy, abbé Raynal, abbé Morellet, Condillac, Cabanis, Turgot, abbé Sieyès, Volney, abbé Talleyrand, Mirabeau, Condorcet, Manon Roland and her husband Roland de la Platière. All of them were Freemasons...

The name of *Les Neufs Sœurs* stood for the nine daughters of Zeus. These nine Muses, Plato asserted, were the mediators between Zeus and every poet or thinker.

The resonance of this Masonic lodge was unparalleled. It attracted any artist or intellectual of considerable stature and was used as general headquarters for the Masonic intellectual genius. However, a man of greater stature to channel and deploy these bold and sharp intelligences was missing. Such intelligence came to the fore when Franklin settled and devise the required plans for his venture. He was twice elected as venerable (1779 - 1781) and steered the works, as the *Archives of the American Philosophical Society*<sup>54</sup> account for. In reigning over the titanic Lodge of *Les Neuf Sœurs*, Franklin, such as a Zeus unleashing his Masonic lightning bolts, was able to maneuver in a bold and powerful way to prime the American Revolution. As conductor, he set the tone and the whole French Masonry hero-worshipped him.

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<sup>54</sup> Archives of the American Philosophical Society ; Franklin's file, Vol. VIII, fol. 90 ; Vol. XXVI, fol. 79 ; Vol XXXIV, fol. 58 ; File Temple Franklin, Vol. LXXIII, fol. 69-130, etc...

They glorified the patriarch of the new Masonic religion, the hero Benjamin Franklin, who, people would chant,

Eripuit coelo, fulmen sceptrumque tyrannis  
(was snatching lightning from heaven and sceptre from tyrants)<sup>55</sup>.

Even Franklin’s insolence in the tokens of the Lodge of *Les Neuf Sœurs*, featuring him in 1783, were echoing away:

“de leurs travaux naîtra leur gloire (From their works shall spring their glory)”<sup>56</sup>



Franklin achieved the tour de force of stirring up the French public for the American cause. Seeing the enthusiasm aroused around, tempted by the opportunity to outwit England, the mortal enemy of the Kingdom of France, King Louis XVI was emboldened to declare war. Franklin’s propaganda was meticulously polished. In Franklin’s opinion, the revolution was no longer viewed as a series of crimes but as the most sacred of duties from which the noblest aspirations and social developments would emerge. Launching the concept of the virtuous revolution as well as the packaging was his masterstroke. And to praise his genius, Masonic chants were sung with fervor:

*“Il rend ses droits à l’humaine nature ;  
Pour l’affranchir il voulut l’éclairer.  
Et la vertu pour se faire adorer,  
De Benjamin emprunta la figure.”*

*“He’s giving men their rights back;  
To free them, he enlightened them.  
And the Virtue so as to be worshipped,  
Took the face of Benjamin on.”*

<sup>55</sup> Franklin medals were made by the Engraver General of Currency Augustin Dupré in 1784 and in 1786. The legend on the reverse side was composed by the Mason Turgot “*Eripuit coelo, fulmen sceptrumque tyrannis*”. A copy is kept in the Carnavalet Museum. (Paris).

<sup>56</sup> Source Wikipedia.

Freemasonry had pulled it off. The unanimous Declaration of the **13** United States of America, dated July 4th, 1776, was the crowning achievement<sup>57</sup>. In 1783, the Treaty of Paris, signed on September 3rd, between representatives of the thirteen American colonies and the British ones, completed the epic of American independence that began with the Boston Tea Party. But another epic had yet to be written: that of the French Revolution...

### V.5.8 The Masonic Revolution of 1789 is brewing up

From 1775 to 1783, the Kingdom of France enjoyed an intellectual, literary and artistic influence and Louis XVI was very popular.

Born in Rome, a new artistic movement was to spread throughout Europe and the United States. Called Neo-Classicism<sup>58</sup>, this style was strongly inspired by Greek, Etruscan and Roman art. The White House, built between 1792 and 1800, is a famous example. The foundation stone was laid on... October **13**th, 1792. Observe that most of the official American monuments are neo-classical (federal style). Napoleon I will even choose it as the Empire style. Some would think that Jupiter, the god of ancient Rome, was rising from the ashes on another continent...

From 1775 to 1790, French Masonry infiltrated into every environment propitious for its prestige: parliaments, armies, academies and especially the Court and the King's regiments. Its deployment was most staggering.

Recall that around 1773, the *Grand Orient* had 45 nascent lodges and 104 effective lodges, including 23 in Paris, 71 in the provinces and 10 military lodges when the Duke of Chartres and future Duke of Orléans, was elected to run it. In 1789, there had 632 lodges operating in the Kingdom including 65 lodges in Paris, 442 in the provinces, 39 in the colonies, 17 abroad and what is the most disturbing, 69 in the regiments, Gaston Martin<sup>59</sup>, a regular Mason subject to the authority of the *Grand Orient*, points out...

The most disheartening thing was that the clergy ran 27 Masonic lodges. We know that 48 lords were appointed venerable, including the Duke of Orléans, the Duke of La Rochefoucauld-Liancourt, the Duke of La Rochefoucauld-d'Einville, the Rohans, the Noailles, the Polignacs, the Montmorencys, the Bouillons, the Ségurs, and almost all the diplomatic corps of the Court of France, Bernard Faÿ reminds us.

The Masonic zeal was given pride of place. These lords added lustre and prestige to Masonry. They gave funds, cohesion and unity. In 1787, French Masonry was one and powerful. *La Grande Loge de France*, an organization created by dissidents of the former Grand Lodge who clung on to their privileges they once had, was the only dissonant voice.

Stirred up by the American Masonic success, by philosophy and by Masonic doctrines developed at the general headquarters of *Les Neuf Sœurs*, the Orléanist no-

<sup>57</sup> Recall that Freemasonry was created in London on July 5th, 1717 (Gregorian calendar)...

<sup>58</sup> This style dominated the 1780s until 1800. Competing with Romanticism, its influence waned at the beginning of the 19th century.

<sup>59</sup> Gaston Martin, *Manuel d'histoire de la franc-maçonnerie française (Manual of French Freemasonry History)*, quoted by Bernard Faÿ.

bility and the wealthy bourgeois joined forces to bring down the French monarchy in order to implement a new order... an order working for finance and secularism unbeknown to man brainwashed into believing in the history taught in school!

### V.5.9 The Masonic Suicide of the Nobility

Many historians consider the French Revolution as the inevitable result of the abuses of the old regime, focusing their rhetoric on populations, workers, misery, brandishing economic, social or political arguments, knowingly ignoring the role of the Masonic nobility, (for instance, Mirabeau, La Fayette, Noailles, La Rochefoucauld, Bouillon, Lameth and so on) who rallied the Third Estate, which was widely constituted of Freemasons.

We insist! Without their rallying and financial support, especially that of the extremely rich Duke of Orléans, the Revolution could not have set off. The few revolts, like those before 1789, would have been defused because the people were royalist and in favour of the monarchy!

It was not the plebs who made the French Revolution, contrary to what republican (and therefore Masonic) historians instilled, and still instill today, into generations of pupils and students. It was not the people, but the wealthy class that did use the little people as a battering ram to rake in the State's levers of command in order to grow richer. The 19th century cries out to us; the struggle of unbelievers like Zola, Hugo or believers like Bloy, the emergence of socialism with Lamartine, Hugo and especially Jaurès, or communism with Marx, denouncing the crushing yoke of the Third Estate's possessing classes that made the Revolution and placed Napoleon in power, never cease to cry out to us. Today's reader should therefore look at this volte-face in History with more discernment.

What is less known, historian Bernard Faÿ relates, is that the French Revolution could have stopped on July 14th, 1789 if the cowardly Duke of Orléans, whom the Masonic conspiracy was striving to put on the Bourbons' throne, had not recoiled in terror, hiding himself at the Princess of Lamballe's place.

King Louis XVI was much more pugnacious and skillful than Masonry had planned, and the Revolution, interspersed with many a feat to destabilize the King, took hold over time. The people, all historians tell us, were weary of revolution... weary of revolution! (This takes the biscuit when we are eloquently told that this very people yearned for it).

During the French Revolution (we should say *Masonic*), a large number of aristocrats lost their fortunes and their lives, and Freemasonry had to step aside in favour of its main children, the Clubs!

Historian Bernard Faÿ reminds us that the *Club des Jacobins*, outshone by the spiritual influence of Robespierre, was affiliated with the *Grande Loge de France* and that the *Club des Cordeliers* was connected to the *Grand Orient*. These Clubs tore each other apart during this period of the French History called the *Terror* which, above all, the public should regard as a massive offloading of impressive personalities whose acrid smell of some gave heartburns to others.

Madame de Lamballe, the Queen's closest friend, Great Mistress of the *Scottish*

*Mother Lodge* in 1781, was dismembered in a squalid way on September 3rd, 1792. The Duke of Orléans, once keen on occultism, intrigued by the Devil, felt crushed after voting for the death of his cousin Louis XVI. Historians had this precision from the memoirs of his son Louis-Philippe I, King of the French from 1830 to 1848. In his memoirs, Louis Philippe I, specified that he and his brother Antoine, the Duke of Montpensier<sup>60</sup>, asked their father, the Duke of Orléans, not to vote for the death of the King, his cousin. Their father gave them his word of honor. But the next morning two Masons, Merlin and Treilhard (one of the major protagonists of the French Revolution) came to fetch him and accompany him to the vote. The Duke came back home, crushed, disgraced and consumed. Indeed, historians remind us that the vote was rigged. And even rigged, the required majority of 361 votes was hardly obtained. The vote of the Grand Master of Freemasonry, the Duke of Orléans, had fatally condemned his cousin to the scaffold...

Denys Cochin in the *Revue des Deux Mondes (the Journal of the Two Worlds)*, volume 42 (1917), wrote in *La jeunesse de Louis-Philippe d'après des documents nouveaux (Louis-Philippe's youth according to new documents)* (the English translation is right below) :

*Montpensier, atterré dès le matin à la nouvelle du départ du Duc d'Orléans avec ses deux collègues, et prévoyant un désastre, avait été s'enfermer dans sa chambre où il resta tout le jour.*

*“Mon père (je cite ici la revue) l'envoya chercher. Il (Montpensier) le trouva fondant en larmes, assis devant son bureau, et les deux mains sur ses yeux.*

*- Montpensier, lui dit-il en sanglotant, je n'ai pas le courage de te regarder.*

*Mon frère m'a dit qu'ayant lui-même perdu la parole, il avait voulu l'embrasser et que mon père s'y était refusé, en disant :*

*- Non, je suis trop malheureux. Je ne conçois plus comment j'ai pu être entraîné à faire ce que j'ai fait.*

*Et ils restèrent longtemps dans cette position sans proférer une parole de plus !”*

#### **That is :**

*Early in the morning, Montpensier was aghast on hearing that the Duke of Orléans had gone with his two colleagues, and foreseeing a disaster, he had locked himself in his room and stayed all day long.*

*“My father (I am quoting here from the journal) sent for him. He (Montpensier) found him weeping, sitting in front of his desk with both hands over his eyes.*

*- Montpensier, he said sobbing, courage failed me to look at you.*

*My brother told me that, speechless, he wanted to kiss him but my father had refused, saying:*

*- No, I'm too miserable. I can't understand how I could have been dragged into doing what I did.*

*And they stood, unmoving, for a long time without uttering a word!”*

The Duke of Orléans, called Philippe Égalité after 1792, publicly denied Masonry in 1793, which, after his Masonic downgrading in a lodge on May 13th, 1793 where

<sup>60</sup> Antoine-Philippe d'Orléans (1775 - 1807) was the youngest son of the Duke of Orléans.

his sword was broken, caused his death by guillotine on November 6th, 1793. On the scaffold, he said: “ma condamnation vient de plus haut et de plus loin (my condemnation comes from above and beyond)”...

This nobility, who so much yearned for the overthrow of the monarchy, was ousted from power by the Third Estate, the golden Commonalty of the bourgeoisie. The Fourth Estate, that is to say the plebs, which some hastened to incorporate into the Third Estate to make it respectable, was used as a battering ram according to plan. The Masonic acrobatic feats had exceeded the most unhopd-for expectations. Rewriting history by skillfully disguising the reasons for the possessing classes' uprising as a Popular Revolution in order to present a proper facade to the public and to the younger generations to come, with all the authority and weight of the university, became child's play for renowned Masonic historians such as Michelet or Lavisse.

From 1793 to 1796, Freemasonry, the soul of this beast called the Revolutionary Motherland whose fangs and horns had torn off the powerful head of the Kingdom of France with a single blow, this beast, infused by tainted philosophy and drunk with the blood of the poor, had to go into hibernation. The Republican fury had struck the main figures of the Revolution, and before the incandescence of the Clubs, before the frantic use of the guillotine and the Masonic fratricides during the Terror, Freemasonry had to slip away and the numb and amputated lodges had to close doors. In 1796, however, thanks to a group of zealous Masons and to Napoleon, Masonry came out of its lair. Its hibernation was over.

In coming out of the havoc it had wreaked, Freemasonry was eager to stand alone and reign over the universe as the one universal religion to ensure the unity of mankind, unbeknown to man. Until the Revolution, Freemasonry tolerated other religions as opinions<sup>61</sup>. The Masons of the 1790s hoped to take over the Church and disband the clergy, but faced with the vitality of Catholicism rising from the ashes, praised notably by the great success of Chateaubriand, *The Genius of Christianity*, faced with the plebs' refusal to abandon their dogmas and hierarchy (remember, the people did not make the Revolution!), the Masons of the 1800s accepted the idea that the Church could no longer be changed. Therefore, they had to wipe it out...

## VI The French Revolution; the main events

Having reported on Masonic intellectual fermentation until 1789, we are now ready to understand the main events of the French Revolution. From now on, we stick to the work of Henri Guillemin, his lectures and his book *1789-1792, 1792-1794, les deux révolutions françaises (the two French Revolutions)*.

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<sup>61</sup> We mention Josphe de Maistre, in 1782, who zealously tried to save Christianity through Masonry, considered by many to be a superior form of Christianity.

## VI.1 Act I

In the last thirty years of the eighteenth century, as we have said, a new powerful social class emerged due to a different distribution of wealth connected with a constant rise in prices and an expanding demography<sup>62</sup>. Popular revolts took place, Henri Guillemin reminds us, in 1780 in London, in 1781 and in 1787 in the Netherlands, in 1782 in Geneva. In 1776, the Americans, supported by the armies of Louis XVI commanded by La Fayette and Rochambeau, both Freemasons, made their revolution to the sound of “all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness”. This harangue was inscribed in the United States Declaration of Independence on July 4th, 1776, which was the work of Freemasons Washington, Franklin and others.

Watch out! For this American golden Commonalty, democracy had to be, above all, mercantile and elegantly wrapped up in a worldwide humane disguise, because etiquette always requires covering dirty hands with white gloves...

These words thundered like lightning in Masonic lodges and among the booming French upper middle class. As it grew denser, this class became aware of its power, especially through Masonic lodges and philosophical circles intoxicated with the Enlightenment. Factories was booming: the Van Robais had 1200 workers, Cambon had 4000, nearly 5000 miners were in Anzin, soap makers, blacksmiths in Le Creusot... Banks, like Necker’s, and insurance companies, law firms were booming. Their discontent was surging; they yearned for a redistribution of the reins of powers that was in their favour. Indeed since Louis XV, the levers of power were the exclusive domaine of the aristocracy and the clergy. Despite Louis XVI’s attempts to convince them to contribute to taxes, these guys did not pay any, remained clung on to their privileges, and opposed to change while bankruptcy was threatening.

As they have not the mighty people’s ear, the golden Commonalty bared its teeth. The Freemason Barnave, one of the lawyers of the Périer group, said: “*une nouvelle distribution de la richesse entraîne une nouvelle distribution du pouvoir*”, **that is:** “a new distribution of wealth involves a new distribution of political power.”

Historians estimate that 5 to 6% of the French population had more than three-quarters of the French fortune. As for the caryatid, to use Hugo’s word, it was composed of 95% of the population of which 85% were peasants living in difficult conditions. Of course, there were many ploughmen who owned large areas of land, but the rest were peasants who had a small piece of land to live on, and the day labourers who were not sedentary owned nothing at all and moved wherever the work called them. The peasantry was crushed by all sorts of feudal duties and taxes which the nobles refused to pay and by the tithe, amounted to a tenth of their harvest, a yoke that the Church imposed upon them.

Although the Kingdom of France was on the verge of bankruptcy, many people were becoming considerably richer. Edgar Faure in *La disgrâce de Turgot (Turgot’s disgrace)* wrote: “*l’accroissement de la richesse nationale s’est, en fait, traduit par un appauvrissement des pauvres*”, **that is:** “the increase in national wealth has, in fact,

<sup>62</sup> From 1739 to 1789, France saw a 60% increase in population, compared to 100% in England.

resulted in the impoverishment of the poor.”

But the golden Commonalty, mostly composed of Masons, feared that bankruptcy would obliterate their incomes, which increased both their anguish and their heartburns. The writer and journalist Rivarol (1753 - 1801) hammered home: “*ce sont les rentiers qui ont fait la révolution*”, **that is**: “the rich did make the Revolution possible”. More precisely, the rich grouped together in Masonic lodges...

Therefore, when the Masonic writer Michelet<sup>63</sup> wrote these two sentences: “*dans mon premier volume (1847), j’avais indiqué à quel point les idées d’intérêt, de bien-être, qui ne peuvent manquer en nulle Révolution, en la nôtre pourtant sont restées secondaire. Sur ce point, le beau livre de Quinet confirme le mien. Oui, la Révolution fut désintéressée. C’est son côté sublime et son signe divin*”, **that is**: “In my first volume (1847), I had indicated to what extent the ideas of interest, of well-being, which always creep in any Revolution, in ours however, were of secondary importance. On this point, Quinet’s beautiful book confirms mine. Yes indeed, the Revolution was altruistic. That is its sublime facet and its divine sign.”

That is something to be choked with... Michelet, like many Republican historians, is knowingly lying to mankind!

In 1771, at the end of his reign, Louis XV achieved a coup de force against parliaments thanks to Maupéou. Edgar Faure wrote “*au prix de la haine de toute une classe, la sienne, Maupéou était arrivé à briser la fronde parlementaire*”, **that is**: “at the cost of being hated by an entire class, his own, Maupéou had managed to break the parliamentary rebellion”.

Becoming King in 1774, Louis XVI, being manipulated, called back these very parliamentarians to, so did he believe, get closer of his people and called the Freemason Turgot to power. Turgot had the support of the *Encyclopédie*. The result, probably planned, of Turgot’s policy was the Flour War that broke out in 1775 in reaction to the September 13th, 1774 Edict establishing the liberalization of grain trade. After some intrigue, his disgrace was pronounced. He retired on May 13th, 1776. It is well known that the Duke of Orléans, Grand Master of French Freemasonry, supported by England, also speculated on grain, as did the Swiss banker Necker, another Freemason. They were certainly not the only ones.

Necker’s wife ran an important salon and the imposing Voltaire was welcome. In August 1776, Freemason Necker pulled off a coup. The Swiss commoner, who was highly considered by the wealthy, became the head of French finance. He was a Protestant like Turgot. In order not to offend the great fortunes, and avoid bankruptcy, he systematically resorted to borrowing, which led to numerous financial embezzlements. Bankers lent at disproportionate rates. The bank of Necker, historian Henri Guillemin reports, offered interest rates going up to 14%!!

The ever greedy clergy gave nothing to prevent bankruptcy. When Necker was dismissed in 1781, half of the budget was spent on debt arrears<sup>64</sup> ! and bank accounts

<sup>63</sup> Historian liberal and anticlerical Jules Michelet closely related to Edgar Quinet, also a Freemason, long considered one of the great historians of the nineteenth century, author of *Histoire de la Révolution française (History of the French Revolution)*, is now very controversial.

<sup>64</sup> The Seven Years’ War and the American campaign had put a strain on the state budget. Debts

were fiddled!

Then came Calonne, then Loménie de Brienne, one of the many atheist archbishops. Hated by the King, he was in the Queen's good books...

Changing leading figure to halt bankruptcy was useless. Its spectre was hovering lower and lower.

On June 7th, 1788 in Grenoble, the *Day of the Tiles* took place. This name was given to a riot in which the insurgents faced the troop with tiles following the parliamentary insurrection opposed to Brienne's measures. Mercier, the author of *Tableau de Paris*, pointed out: "*de nos jours, le petit peuple est sorti de sa subordination, à un point que je puis prédire qu'avant peu, on verra les plus mauvais effets de cet oubli de toute discipline*", **that is:** "nowadays, the little people have come out of their subordination, so much so that I can predict that before long we will see the worst effects of this oblivion of discipline."

The battering ram was already there... in kit form. All they had to do was assemble it and then skillfully position it to overturn the established order. On July 21st, 1788, the Périer<sup>65</sup>, some very wealthy industrialists, summoned the Assembly of Vizille...

## VI.2 Act II

It was at the Vizille castel, which foreshadowed the Estates General, that the wealthy bourgeoisie, aristocrats and opportunistic clergymen joined forces. On August 25th, 1788, Freemason Necker was recalled to power. Protests were rising throughout the Kingdom. The economic situation of the people became untenable during the years 88 - 89 because of the rise in prices due to the agiotage and the fomenting of unrest paid by Masonry in particular.

Between 1730 and 1789, there was a 60% increase in prices versus a 20% increase in wages. The loaf of bread at 8 sous (shilling) in 1750 was priced at 14 sous in 1789 for an average wage of 20 sous a working day<sup>66</sup>. What was left for lodging, for dressing? In 1786, a commercial treaty signed with England offered free competition between French and English products, which led, from 1787 on, to a growth of the unemployment rate in the weaving mills, especially in Lyon, in the silk factories. In 1776, wine prices collapsed due to overproduction. On July 13th, 1788, a hurricane of unprecedented violence pelted down on France, from Dunkirk to Bourges and from Le Havre to Metz, down on the major wheat-producing regions. Gusts of wind were estimated at over 150 km/h, with lightning and torrents of hail up to 8 cm in diameter. Many crops and vegetation were decimated, as well as animals.

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due for payment amounted to 390 million pounds, 220 million of which were just for war debts. Today, the debt of the French Republic is expected to approach 100% of the GDP in 2019, with a debt of more than 2,000 billion euros...

<sup>65</sup> The Periers have left a trace in history of France. One of them was at the Banque de France after the Coup of 18 Brumaire, another was a banker and prime minister of Louis-Philippe, and a certain Casimir Périer was President of the Republic...

<sup>66</sup> Public holidays were not paid.

In addition to this, there was the 3.50-metre high Wall of the Ferme générale around Paris for the payment of a toll on goods entering the city, with 54 doorways and guarded by customs officers. Half of what they collected was paid back as taxes. At the beginning of 89, there happened real famine riots in Brittany, Nantes, the North and Provence. The possessing class set up private militias. In April 1789, the Réveillon affair took place in Paris. Because of the English competition, Jacques Godechot says in *La prise de la Bastille (Storming of the Bastille)*, Réveillon was forced to dismiss some of his workers and declared that the average wage should be 15 sous a day. The Faubourgs (suburbs) Saint-Antoine, Saint-Marceau and Saint-Marcel rose up. The troop charged, hundreds of people were killed. The Estates General, which began in January 1789, ended in May against the backdrop of a violent economic crisis. They did not want to let the non possessing class vote, which excluded 4 millions of people. To vote, people had to pay the equivalent of three days' work, an amount left to the discretion of the municipalities. In Paris, the price to pay amounted to six days' work. But something more vicious happened! Only voters paying the equivalent of 10 days' work could elect the deputies. The spectre of the plebs bogged down in poverty haunted the wealthy classes. Those who had a bit of money, helped by country parish priests, close to peasants since they shared their conditions, wrote social demands on parish registers. Were they of any use? The grievances presented to the King were written by high society's lawyers, that is to say, by the possessing class. The little people lost temper, demanded a Fourth Order which could properly represent them, like this Dufourny who titled his pamphlet: *Cahiers du quatrième ordre, celui des pauvres, des indigents... pour suppléer au droit de députer directement aux États, qui appartient à tout Français, mais dont cet ordre ne jouit pas encore*, **that is:** "Registers of the Fourth Order, that of the poor, the destitute... to compensate for the right, which this Order has not yet, to deputize straight to the Estates, a right which must belong to any French citizen". Some wondered:

*"Pourquoi une classe immense, celle des salariés, est-elle rejetée du sein de la nation ?"*, **that is:** "Why is a huge class, that of wage-earners, rejected from the bosom of the nation?"

A man named La Haie reported in the brochure *Ce que personne n'a dit (What no one said)*: *"en faveur de la classe abandonnée, quel est le district de Paris qui a fait la moindre motion pour elle ?"*, **that is:** "which district of Paris has made the slightest motion in favor of the forsaken class?"

A motion, what motion? *"ces gens-là n'ont pas voix au chapitre (these guys don't have their say in the matter)"* was clamoured. Finally, the book of Daniel Mornet *Les origines intellectuelles de la Révolution française (The intellectual origins of the French Revolution)* reports that the Chevalier (Knight) de Morellet specified in a 1789's brochure: *"on a tort de considérer le Tiers comme une seule classe, il se compose en réalité de deux classes, dont les intérêts sont si différents qu'on peut même les déclarer opposés"*, **that is:** 'It is wrong to consider the Third Estate as a single class; it is in fact composed of two classes, of which the interests are so different that they could even be declared as opposite'.

That proves my point! On the one hand the wealthy classes yearning for a redistribution of powers, on the other hand the forsaken class, who never have their say in

the matter. Therein lay the necessity to disguise the French Revolution to display a proper facade to children and students so that they could slavishly become docile republicans and glorify the Republic...

The Estates General met on May 5th, 1789 in Versailles. The clergy (291 votes) and the nobility (270 votes) got 561 votes to 578 for the Third Estate, mainly composed of Freemasons. If the vote were per head and not per order, the Third Estate would have prevailed. What is more, many nobles, who had entered into Masonry, joined the Third Estate, followed by a very large number of parish priests, 208 votes out of 291. Remember that the people of the Third Estate were rather wealthy Voltairean bourgeois, and Masons for the most part, while the priests who defended the peasants were rather Rousseauian, favorable to the ideas of Rousseau's Social Contract. The Mason Necker presented a rigged balance sheet, minimized the deficit, concealed the pensions paid under his responsibility to the future Louis XVIII, that is 15 million and to the future Charles X, that is 14 million pounds. The Mason Mirabeau summarized the situation: "*le déficit, c'est notre trésor national (the nation's deficit is the treasure of ours)*". On June 17th, 1789, the Third Estate proclaimed themselves *National Assembly*. When abbé Sieyès treacherously declared that the Third Estate was everything and asked to become something, he was not talking about the 25 million French people but about that caste called the golden Commonalty by Henri Guillemin!

### VI.3 Act III

Tameness is the word! There was a tameness of the schoolchildren of the Third Republic in which textbooks and history teachers portrayed a proper image of the Revolution in order to position these brainwashed minds to glorify the French Republic, the Revolutionary Motherland. Things are still quite the same today... In order to outshine the prestige of the Kings of France crowned by Christ, of so brilliant a Kingdom in history, the Eldest Daughter of the Church, it was necessary to rewrite history, smarten up the French Revolution, impose it as a new starting point, make it a Masonic light able to bring people together without dwelling much upon its wan and misleading side. Crafty and unscrupulous historians, such as Michelet and Lavissee, would see to it with the government's blessing, and time, gradually erasing memories, was to do the job. Erase... then rewrite... until this treacherous lie becomes our truth, our reality!

On June 17th, 1789, a century to the day after Christ asked Marguerite Marie Alacoque, on June 17th, 1689, to have the Kingdom of France consecrated by Louis XIV to his Sacred Heart, the golden Commonalty, the Third Estate, proclaimed themselves National Assembly and dictated their demands to King Louis XVI.

On Saturday, June 20th, 1789, deputies were denied access, by order of the King, to the meeting room of the Estate General. They used the room of the *Jeu de Paume (Tennis Court)* and made their famous Tennis Court Oath at the instigation of Mounier, a Mason, who with Barnave, also a Mason, were henchmen of the Périers. They swore an oath never to part until the constitution was established. On June 24th, the clergy, pushed by the parish priests (208 out of 291) joined the

Third Estate and so did 48 nobles led by the Duke of Orléans, Grand Master of Freemasonry, of whom the Marquis de La Fayette and the Lameth brothers, all of them Freemasons, two big fortunes having business in the West Indies, were part. On June 26th, the King ordered his troops to surround Versailles. Three regiments of infantry and three of cavalry, including the Régiment Royal-Allemand, were summoned from North and East. They were made up of foreign mercenaries, mainly Germans, Hungarians and Austrians. On July 1st, the Swiss regiment from Metz was also summoned. On the 4th of July, the command of these troops was given to Marshal de Broglie, grandfather of the Lameth brothers, Masons as well. The order was to encircle Versailles and Paris by July 13th. But on July 11th, the King, convinced by Breteuil, decided to dismiss Necker. On July 12th, the news spread throughout Masonic lodges and clubs. A great effervescence agitated the financial bourgeoisie of Paris. In the *Moniteur universel*<sup>67</sup> dated July 13th, one can read: “il faut leur ôter jusqu’au plus léger espoir de nous détourner du grand ouvrage qui nous est imposé ; il faut qu’aucune cabale, aucune intrigue, ne puisse suspendre nos travaux patriotiques. Oui, messieurs, resserrons les liens qui nous unissent ; ne perdons pas un seul instant à travailler à la constitution, pour pouvoir nous occuper ensuite immédiatement du sort des créanciers de l’État”, **that is** : “We must rid them of the slightest hope to divert us away from the great work of ours; no cabal, no intrigue, should be able to suspend our patriotic work. Yes, sirs, let us strengthen the ties that have been uniting us; let us not waste a single moment setting up the constitution, so that we may immediately deal with the lot of the creditors of the State.”

Necker was a Mason. He used to guarantee Kingdom’s arrears on Kingdom’s loans and Breteuil was regarded as a threat to their plots. Busts of Necker and of the Duke of Orléans were gloriously paraded through the streets of Paris to inflame people and use them as a battering ram. This movement started from the Palais-Royal<sup>68</sup>, the headquarters of Freemasonry. The Duke housed there all sorts of interloping activities; gambling dens, brothels... His palace had become the centre of the Parisian Masonic effervescence. He had many henchmen in his pay. The agitation of July 12th was initiated by d’Orléans. An unknown lawyer, Camille Desmoulins, a Freemason, entered the scene, pistols in his hand, screaming, “aux armes, la Cour va venir nous attaquer, il faut que nous nous défendions (to arms! the Court is coming to attack us, we have to fight back...)”.

The tumult was growing in Paris, and in the late afternoon, the Royal Allemand being sent to Place Louis XV (la Concorde) and to the Palais-Royal tried to get the crowd backing off. A man was trampled underfoot. Some French Guards, supposed to work for the King, stationing nearby, **suddenly** sided with the crowd and opposed the Royal Allemand. Suddenly, we were told... hadn’t it been pointed out that the army was infiltrated by the Masonic lodges? On July 13th, the crowd,

<sup>67</sup> A propaganda newspaper founded in Paris in 1789 by Charles-Joseph Panckoucke, editor of the *Encyclopédie* of Diderot and Alembert. For a long time, it was the organ of the French government, notably in charge of the transcription of parliamentary debates.

<sup>68</sup> Today, the Palais-Royal houses the Council of State, the Constitutional Council and the Ministry of Culture, a garden, galleries and a theatre.

stirred by some henchmen of the Duke of Orléans and panicked at the thought of being surrounded by the King's armies, tried to arm themselves. Abbé Lefebvre de la Roche, a Mason, organized the distribution of powder collected, we are told, from boats on the banks of the Seine (what were they there for?). Weapons were found at the Town Hall and at the museum le Garde-Meubles. The Arsenal was empty; but the Invalides and the Bastille looked promising. The Bastille was a huge fortress in the Faubourg Saint-Antoine, with 30-metre high towers and cannons. The venture seemed a delicate one... On the night of the 13th to the 14th, the little people stormed the Wall of the Ferme Générale, set fire to 40 doorways out of 54. The Fourth Estate, such as a battering ram, set themselves in motion, inflamed by the bourgeois and by the Masonic class. On the morning of the 14th, led by the very Abbé Lefebvre de la Roche, table companion of Mme Helvétius and initiated in the famous Masonic lodge of *Les Neuf Sœurs*, eight to ten thousand people marched on the Invalides.

The *Moniteur universel* dated July 13th mentioned “*foule (est) immense au Palais-Royal ; plus de dix mille hommes sont armés : ils annoncent qu'ils vont attaquer les troupes des Champs-Élysées, puis de là aller à Saint-Denis se joindre aux régiments et se rendre à Versailles*”, **that is**: “A huge crowd (is) at the Palais-Royal<sup>69</sup>; more than ten thousand men are armed: they announce that they are about to attack the troops on the Champs-Élysées and then, will go to Saint-Denis and join the regiments to march on Versailles.”

More than 30,000 rifles were rounded up, as well as cannons. Close to the Invalides there is the Champs de Mars. Troops commanded by Besenval were stationed there. But nothing to be afraid of! Besenval was a member of the Masonic Lodge connected to the Swiss Guards, according to historian Hivert-Messeca, a specialist in Freemasonry. Historian Godechot adds<sup>70</sup>: he did not give the order to march because he knew his troops would not march, and for good reason! The French Guards were in revolt. In his research, historian Godechot found that the foreign mercenaries and the Swiss themselves were deserting... because of a financial support from the Duke of Orléans, Henri Guillemin adds! They were bribed so they wouldn't march. The army, infiltrated by the Masonic lodges, was no longer at the King's service. The Monarchy was dangerously crumbling away. On July 14th, the troops refused to march. The Bastille, symbol of royal arbitrariness, fortress east of Paris, fell.

To get a better perception of the atmosphere of this particular day, here are the facts of July 14th related by the *Moniteur universel*:

*“M. le vicomte de Noailles (franc-maçon), qui arrive de Paris portant des nouvelles désastreuses. Il entre dans l'Assemblée entouré d'autres députés qui se pressent autour de lui. Dès qu'il paraît, il se fait le plus grand silence. Il rend compte de ce qu'il a vu ; il dit que la bourgeoisie de Paris est sous les armes et dirigée dans sa discipline par les gardes-françaises et les Suisses ; que l'hôtel des Invalides a été forcé ; qu'on a enlevé les canons et les fusils ; que les familles nobles ont été obligées de se renfermer dans leurs maisons ; que la Bastille a été enlevée d'assaut ; que M. de Launay qui en était le gouverneur, et qui avait fait tirer sur les citoyens,*

<sup>69</sup> Duke of Orléans' Headquarters, Grand Master of French Freemasonry.

<sup>70</sup> *La Prise de la Bastille, 14 juillet 1789.*

*a été pris, conduit à la Grève, massacré par le peuple, et sa tête portée au haut d'une pique*", **that is:** "Mr. the viscount of Noailles (a Freemason), who is arriving from Paris with disastrous news. He enters the Assembly surrounded by other deputies crowding around him. On entering, people fall silent. He gives an account of what he has seen; he says that the bourgeoisie of Paris is under arms and under surveillance by the French and Swiss guards; that the Hôtel des Invalides has been forced; that cannons and rifles have been taken; that the noble families have been forced to lock up their homes; that the Bastille has been stormed; that Mr. de Lounay, who was the governor of the Bastille and had the citizens be shot, was taken, led to Place de Grève, massacred by the crowd, his head carried at the end of a pike."

## VI.4 Act IV

Concerning the hope raised by the storming of the Bastille, Madame de Staël, Baroness and daughter of the banker Necker, a key figure in the plots of the time, condescendingly mentioned in her *Considérations sur la Révolution française (Considerations on the French Revolution)*<sup>71</sup> this: "*tout faisait croire aux gens de la force ouvrière que le joug de la disparité des fortunes allait enfin cesser de peser sur eux. Cet espoir insensé doublait les forces que la nature leur avait données*", **that is:** "Everything led the workers' force people to think that the yoke of the disparity in wealth was going to cease weighing upon them at last. This foolish hope doubled the forces that nature had given to them."

These words disclose everything, corroborate everything. She knew about the plots; she had taken part in them. The King was to fall and let the yoke of private fortunes reign. The little people, once again, had been duped. But the 14 sous loaf of bread, because of the agiotage in flours, left them no alternative. The extreme right-wing writer Rivarol, also known under the pen name of Comte de Barruel, noted that wealthy people suddenly flung themselves into the Revolution. The stockbroker Mr. Boscary, the banker and colonialist Mr. de Laborde de Méréville... all of them were up for it, incandescent, stirring up the people, urging them to get rifles and do the dirty work. The plebs had become the battering ram of the big Masonic fortunes, Henri Guillemin hammers home!

But this battering ram had to be positioned before a target favouring the interests of finance. As long as the plebs were storming the Bastille, they did not storm banks and speculators! The plans, of which only a small number of people were aware, fomented in lodges and at the Palais-Royal (attacks on philosophy; agiotages (speculations) on the flour by the Duke of Orléans; military lodges to disorganise the army...) had been meticulously prepared.

The anarchy supposed to frighten the King was spreading through Paris. The little people were armed; in the streets, they were realizing how powerful they could be. The storming of the Bastille cost the lives of 98 people, historian Godechot says; 60 were wounded, five sixth of whom were craftsmen and workers from the

<sup>71</sup> First édition of 1817, volume 1, page 443.

Faubourg Saint Antoine. The battering ram was running, but anarchy frightened the bourgeois class. Mallet du Pan, who ran the Parisian newspaper *Le Mercure*, compared the plebs to Huns, Vandals or Visigoths. The golden Commonalty looked with dread at this mob whose greed, they thought, threatened their goods. Victor Hugo in *Reliquat de Quatrevingt-treize (Remnants of 1793)* forcefully said: “*la populace. Création difforme de la société. Fille sourde de cette mère aveugle. Lie de ce pressoir*”, **that is**: “The mob. Misshapen creation of society. Deaf daughter of that blind mother. Dregs of that press.”

In order to control this downward spiral and prevent their goods from being vandalized, the possessing class set up a Bourgeois Militia on July 13th, renamed National Guard on the 14th. On Monday July, 13th, the *Moniteur universel* reported that Mr. Guillotin, deputy of Paris, had read, “*une pétition au nom des électeurs de cette ville qui prient l’Assemblée nationale de lui procurer le rétablissement de la garde bourgeoise, unique moyen de faire cesser les troubles qui déchirent cette capitale*”, **that is**: “A petition on behalf of the voters of this city who requests the National Assembly to restore the Bourgeois Guard<sup>72</sup> as the only way to put an end to the unrest tearing this city apart.”

Forty-eight thousand inhabitants of Paris, chosen among those with the right to vote, were hastily armed under the orders of the Mason La Fayette on July 15th. On the 15th, civic patrols of this Guard spread throughout Paris, buying back the docile and carefree crowd’s rifles for a few pounds. The destitute thus disarmed were at the mercy of the possessing class. La Fayette demanded that only those who could pay their uniforms should join the National Guard. The man was crafty! In the name of Liberty, the entrance was offered to everyone... but in fact, it was necessary to spend four Louis, that is to say 240 sous (shillings). Thereby, the possessing class ensured the obedience of the National Guard, mainly composed of their own people.

The Third Estate, raising the spectre of popular uprising and civil war before the King, forced him to call Freemason Necker back to power. Powerless, dropped by his army most of whose men had been paid, the King gave in. What followed was orchestrated, once again! On the 17th, widely acclaimed, the King entered the Town Hall. He would be called the “*restaurateur des libertés nationales (restorer of national liberties)*”, no less!

But the Parisian events got out in the provinces. The stifled peasants, baffled to see the maintenance of feudal rights and tithe, rose in revolt. Castles and their owners were burned down. Dread and chaos were settling among the bourgeois; their properties were threatened! Chaos was everywhere. Rumors that the royal troops were brewing up were going round. The possessing class were urging the little people to enlist in makeshift bourgeois guards. They paid the poor to march on other poor fellows who were burning down their castles.

Fierce was the repression; patrolitism, it was ironically said, had supplanted patriotism...

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<sup>72</sup> A Bourgeois Guard had already been set up in Paris in 1461.

Then came that famous night of August 4th, 1789 when the alleged abolition of privileges was voted; a republican myth that still deceives people today!

Actually, Jaurès clarified, the rights were redeemable *au denier 30!* In other words, only peasants who paid 30 feudal rights annuities in cash were freed... The nobles were buying time! But this is not taught in school...

From August 20th to 26th, 1789, the National Assembly voted the *Declaration of the Rights of Man and of the Citizen*. It included a Masonic preamble invoking the Supreme Being, in reference to Deist Masonry. The name of Christ was not in. Another demiurge, known under other names, had taken his place...



Have a good look at this painting by Jean-Jacques Le Barbier. We recognize the Masonic eye, which was to feature on the one dollar bill alongside the Freemason Washington, and the Serpent in the shape of a ring used as an aureole for the Phrygian cap, symbol of Masonic emancipation. This very ring is also found on *Assignats*... and particularly among the satanists and in the New Age with theosophists like Blavatsky... Amazing, isn't it? Isn't the battle between the Serpent of the Bible and Christ unfolding before you, reader of the 21st century?

And what about that?



Do we not recognize the eye of the Supreme Being once again alongside Voltaire...?

Louis XVI ratified the *Declaration of the Rights of Man and of the Citizen* on October 5th under pressure from the Assembly. It was used as a preamble to the first *Constitution* of the French Revolution issued in 1791. The Revolutionary Motherland drew up two other declarations of rights of man, one on June 24th, 1793<sup>73</sup> and the other, on August 22nd, 1795, restoring the poll-tax based suffrage<sup>74</sup>. But only the declaration dated August 26th, 1789 had a certain echo in the world, still to this day.

This declaration, we recall it, was not the expression of the general will for the right to vote was deliberately subjected to a poll tax! What is more the motto, “*Men are born and remain free and equal in rights*”, did cause some problems in the colonies. In Saint-Domingue, some 300,000 people were slaves to 30,000 settlers. Profits on sugar, coffee or cotton were considerable. So it was inconceivable that the Blacks and the mixed-race persons should be free and equal in rights. A delegation was sent to the National Assembly. A colonial lobby was set up with the Lameth brothers and their lawyer Barnave. All of them were Freemasons. Barnave obtained a decree from the Constituent Assembly that excluded the colonies from metropolitan laws. On May 12th, 1791, Barnave raised the spectre of the loss of the French colonies if the Assembly followed Robespierre. On May 12th, Robespierre, determined that the Constitution should apply to everyone, rose up in protest: “*l'intérêt suprême de la nation et des colonies est que vous demeuriez libres, et que vous ne renversiez pas de vos propres mains les bases de la liberté. Périssent les colonies... (Il s'élève de violents murmures) s'il doit vous en coûter votre bonheur, votre gloire, votre liberté ! Je le répète, périssent les colonies ! si les colons veulent, par les menaces, nous forcer à décréter ce qui convient le plus à leurs intérêts*”, **that is:** “The supreme interest of the nation and the colonies is that you remain free, and that you do not overthrow the foundations of liberty with your own hands. May the colonies perish... (Violent murmurs are rising) if your happiness, your glory, you liberty are

<sup>73</sup> Thirty-five articles. The choice of June 24th refers to June 24th 1717 of the Julian calendar, to the creation of English Freemasonry...

<sup>74</sup> In French: *suffrage censitaire*.

threatened! I repeat, may the colonies perish! if the settlers want, by threats, to force us to decree what is best for their interests.”

It was in vain. The Assembly voted in favour of the maintenance of slavery on May 13th, 1791. Too much money was at stake. On August 22nd, 1791, Saint-Domingue caught fire. In 1804, Saint-Domingue was to be renamed as Haiti. It was the first decisive revolution of a Fourth Estate!

However, more telling than racial polemics was Article 17. The bourgeoisie confessed their fear of losing their goods and announced that property became an inviolable and sacred right. Sacred! A borrowing from Christianity to refer to possession... This claim also came up again in 1848. Flaubert, in *Sentimental Education*, wrote: “then Property rose in their regard to the level of Religion, and was confounded with God. The attacks made on it appeared to them a sacrilege; almost a species of cannibalism. In spite of the most humane legislation that ever existed, the spectre of ’93 reappeared, and the chopper of the guillotine vibrated in every syllable of the word Republic”. Anyone laying into property would be committing a sacrilege, uttering a blasphemy. In the ateliers of charity, Montmartre, ten thousand paupers had been placed to limit Parisian begging. These robbers of Montmartre, the possessing class murmured, had caused a great uproar. The journalist Loustalot reported in his notes of August 29th, 1789 that many wanted them to be shot to get rid of them. They were given 24 sous each and a passport to leave Paris. Here is the text of the journalist Loustalot and a translation:

*“Les ouvriers se font présentés deux à deux pour remettre les outils qu’on leur avoit prêtés : ils ont reçu 24 f. & un passeport : on en a délivré environ quatre mille. Il n’est pas arrivé le plus léger trouble, on a même pas entendu de murmure ; des hommes méchants, coupables & dangereux étoient sans doute confondus dans cette troupe d’infortunés ; mais il auroit fallu que ceux qui ont dit si souvent, & si inhumainement, qu’il falloit tirer dessus à mitraille, les eussent vu dans ce moment, peut-être le spectacle touchant de leur profonde misère, & des bienfaits sagement dispensés de la ville, auroient ému leur âme féroce, s’il leur reste encore quelque sensibilité”, that is:* “The workers came two by two to return the tools that had been lent to them: they received 24 sous and a passport: about four thousand were issued. The slightest disturbance did not occur, we didn’t even hear a murmur; wicked men, guilty and dangerous, were probably mingled with this troupe of unfortunate people; But those who have so often said, so inhumanly, that they should be shot with machine guns, should have seen them in that moment, perhaps the touching sight of their deep misery and of the good deeds wisely dispensed by the city, should have moved their ferocious souls, had they yet any sensitivity left in them.”

Le Chevalier, in *Élysée Loustallot et les Révolutions de Paris (Élysée Loustallot and the Revolutions of Paris)* reports that: “No VII (Du 22 au 29 août 1789.) — La semaine suivante, la situation économique s’est encore aggravée, la famine est dans Paris. Le cœur de l’écrivain patriote saigne au récit des souffrances de ses concitoyens. Il discute les divers moyens de subvenir à l’alimentation de la classe pauvre et blâme la distribution du riz au lieu de pain ; car le riz nécessite des frais consid-

*érables de préparation, et sa cuisson fait perdre à l'ouvrier beaucoup de temps. — Les indigents de Montmartre souffrent cruellement de la faim ; la municipalité se décide à renvoyer un certain nombre d'entre eux dans leur province. On continue à faire queue à la porte des boulangers*". **That is:** "No. VII (August 22th-29th, 1789.) - The following week, the economic situation has been worsening further, famine is in Paris. The heart of the patriotic writer bleeds when hearing the sufferings of his fellow citizens. He discusses the various means of providing food for the poor class and blames the distribution of rice instead of bread; for rice requires considerable preparation costs, and its cooking wastes the worker's time. - The destitute of Montmartre suffer cruelly from hunger; the municipality decides to send some of them back to their province. People continue to line up at bakers' doors."

And the journalist Loustalot pointed out on Saturday, August 29th, 1789: "*Nous avons passé rapidement de l'esclavage à la liberté ; nous marchons plus rapidement encore de la liberté à l'esclavage : on endort le peuple au bruit des louanges qu'on lui prodigue sur ses exploits, ou on l'amuse par des fêtes, des processions et des épaulettes*". **That is:** "We have moved swiftly from slavery to liberty; we are marching even more swiftly from liberty to slavery: the crowd is lulled into words of praise, or entertained with feasts, processions and epaulettes."

That proves my point! And this manipulation of the people still goes on today... into television shows, into school textbooks, into brainwashing the younger generations; people are constantly lulled into a false sense of security and knocked out.

## VI.5 Act V

The days of October 5th and 6th, 1789, historians know it, were orchestrated by Masonry to destabilize the King once again. Destitute people left the Palais-Royal (what a surprise...) towards Versailles. Why, Guillemin cleverly wonders, did they not come from the Faubourg Saint-Antoine or Saint-Michel, where the mob was really starving? The coup of July 14th had failed; Louis XVI had not abdicated. It had to be destabilized again to enthrone the Duke of Orléans.

"Everyone in Versailles, in Versailles, the tricolor cockade has been trampled", they were shouting. On October 6th, the demonstrators broke through the gate of the castle and beheaded two bodyguards. La Fayette, on bad terms with the Duke of Orléans<sup>75</sup>, arrived in time to stop the incandescent mob. Threatened, Louis XVI agreed to take refuge in the Tuileries.

In France, there was reigning a terrible administrative chaos. Abbé Siéyès, a Freemason, had divided the French into two categories by his law on the male poll-tax vote. To be allowed to vote, the equivalent of 3 working days was required. Such citizens were called active citizen by abbé Siéyès; the others were called passive citizen and had to remain so. The mob was thus relegated to the role of observer. In order to cope with the disorder, Federations of the Motherland were invited to show their power on July 14th, 1790. Fourteen thousand armed national guards stood on the Champ-de-Mars in front of an altar raised on an imposing platform on which the

<sup>75</sup> Historian Bernard Faÿ tells us that the Duke had filched one of his girlfriends...

Mason bishop and atheist Talleyrand officiated; the armed bourgeoisie was baring their fangs. The wealthy were showing off their power to the destitute.

But the possessing class were also meeting an economic chaos. Necker, puzzled, even proposed that everyone should slash one's fortune by a quarter to avoid bankruptcy, which provoked the wrath of the possessing classes. What was to be done? The solution was imposed by two former members of the clergy, the Masons Talleyrand and Siéyès on October 10th: stripping the clergy! The aspirations of Boulainvilliers were coming true.

A quarter of Paris and about a tenth of the national territory, valued at three billion pounds, were run by the Church. This gave the highly Christian clergy a yield of 150 million a year; 80 million from the tithe and 70 million from the exploitation of their estates, while peasants earned an average wage of 20 sous (1 pound) per working day, that is to say a bit more than 280 pounds gross per year. On November 2nd, 1789, the raid on the clergy's goods was ratified by the National Assembly.

These three billion pounds were gradually put on the market in the form of Assignats, a new paper currency to bargain away goods that many coveted. Assignats *à face royal* (featuring the royal face) were issued. After the King's flight and his arrest in Varennes, these Assignats fell into disgrace supplanted by other Assignats. There were many illicit operations and Assignat, used as an exchange currency, depreciated sharply. On web screenshots, the reader can see the obvious Masonic symbols: the Phrygian cap and the serpent ring used as an aureole:



The Masons of the Constituent Assembly, mostly Voltaireans, feared that the influence of country priests on the little people would hinder the Third Estate. Abbé Galiani said, *“il nous faut prêcher la tolérance aux princes assez naïfs pour nous écouter et, une fois que nous serons libres, nous nous arrangerons pour être les plus forts et pour écraser ceux qui ne pensent pas comme nous”*. **That is:** “We need to preach tolerance to princes who are naive enough to heed us and, once free, we will make sure to be the strongest ones and crush those who do not think like us.”

So the time had come to get Christianity over and done with (*“en finir à fond avec le Christianisme”*) as Jaurès pointed out in his *Histoire de la révolution (History of the Revolution)*. Many parish priests were standing up for the Fourth Estate and were compromised in castles arsons. One of them, Jacques Roux, was far and away the most incandescent. He dared denounce the hypocrisy of this merchant bourgeoisie, who was more terrible according to him than was the noble and sacerdotal aristocracy (*“l’aristocratie nobiliaire et sacerdotale”*): *“la liberté n’est qu’un vain fantôme, quand une classe d’hommes peut affamer l’autre impunément. L’égalité n’est*

*qu'un fantôme, quand le riche, par le monopole, exerce le droit de vie et de mort de son semblable. La république n'est qu'un vain fantôme, quand la contre-révolution s'opère de jour en jour par le prix des denrées auquel les trois quarts des citoyens ne peuvent atteindre sans verser des larmes".* **That is:** "Liberty is but a vain ghost, when a class of men may starve the other with impunity. Equality is but a ghost, when the rich, through monopoly, may exercise the right of life and death over their fellow men. The republic is but a vain ghost, when counter-revolution has been taking place day by day through food price rises, food that three quarters of the citizens cannot afford without shedding tears."

A scary speech for this golden Commonalty who was only yearning to liberalize trade and price in order to grow outrageously richer. Out of forty-four thousand members, the clergy numbered forty thousand priests close to the destitute; therefore, it was necessary to divide and rule. At that time, the high clergy and the worldly abbots (abbés), with few exceptions, were all non-believing and ungodly. The Freemasonry of the Enlightenment found an ingenious plan to split the Church of France. This was disclosed to us by the Marquis de Condorcet, who, like Diderot and d'Alembert, was a very active member of the Holbach Lodge founded by Voltaire<sup>76</sup> and the Baron d'Holbach. At that time, Condorcet was one of the most famous representatives of the spirit of the Encyclopédie. In the December 2nd, 1792 issue of his diary *La Chronique de Paris (The Paris Chronicle)*, he wrote: "*avec la constitution civile du clergé, nous avons essayé de créer un schisme, nous avons essayé de lancer à l'intérieur de l'Église une contre-Église*". **That is:** "With the Civil Constitution of the Clergy, we have tried to create a schism; we have tried to set up a counter-church within the church."

That proves my point! The decree on the Civil Constitution of the Clergy was ratified by the National Constituent Assembly on July 12th, 1790. Forced to do so, Louis XVI finally gave his consent on July 28th and the decree was promulgated on August 24th, 1790. A new church was instituted: the Constitutional Church<sup>77</sup>. The bishops were elected by the assembly of active voters of the department and the parish priests by the assembly of active voters of the district, whether or not the voters professed the Catholic religion!

The lure of money would convince the priests. In 1790, a priest was paid 750 pounds. The Civil Constitution of the Clergy set the new salary for priests under their authority at 1,200 pounds. The clergy split; the *jurors*<sup>78</sup> subject to the Constitution on the one hand and the *non-jurors* (or *refractory priests*) on the other. On November 27th, 1790, the National Constituent Assembly proposed the following oath to the priests: "je jure de veiller avec soin sur les fidèles de la paroisse [ou du diocèse] qui m'est confiée, d'être fidèle à la nation, à la loi et au roi, et de maintenir de tout mon pouvoir la Constitution décrétée par l'Assemblée nationale et acceptée par le roi". **That**

<sup>76</sup> Voltaire became a member of the Grand Orient of France through the Lodge of *Les Neufs Sœurs*, on April 7th, 1778. He died shortly afterwards. The lodge decided to coincide the funeral ceremony dedicated to Voltaire with the initiation of Condorcet, Diderot and d'Alembert.

<sup>77</sup> Pope Pius VI informed Louis XVI that he opposed the Civil Constitution bill and reacted with the texts *Quod aliquantum* on March 10th, 1791, and *Caritas* on April 13th, 1791.

<sup>78</sup> *Jurer* in French means *to swear...*

**is:** “I swear to watch carefully over the faithful of the parish [or diocese] entrusted to me, to be faithful to the nation, the law and the King, and to maintain with all my power the Constitution decreed by the National Assembly and accepted by the King.”

More than 2,300 priests submitted themselves. The non-jurors were declared opposed to progress and to the Revolution. The rage was such that on May 26th, 1792 a decree encouraged to inform on refractory priests. In July, massacres were even organized. On August 14th, 1792, every priest, like every Frenchman receiving a pension or salary from the government, had to take a new oath, known as *serment de liberté-égalité* (*Liberty-Equality Oath*): “Je jure d’être fidèle à la nation et de maintenir la liberté et l’égalité ou de mourir en les défendant”. **That is:** “I swear to be faithful to the nation and to maintain liberty and equality or die defending them.”

On August 26th, a decree banned the non-jurors. Many victims of the September Massacres (2-7 September 1792) were refractory priests. Many were deported. Masses were said in the wood or in private homes. Robespierre summarized in his text, *Observation sur le projet annoncé [...] de supprimer les fonds affectés au culte* (*Comment on the forthcoming bill [...] to suppress funds allocated to the cult*): “l’empire de la superstition est presque détruit ; déjà c’est moins le prêtre qui est un objet de vénération, que l’idée de la religion, et l’objet même du culte. Déjà le flambeau de la philosophie, pénétrant jusqu’aux conditions les plus éloignées d’elle, a chassé tous les redoutables ou ridicules fantômes que l’ambition des prêtres et la politique des rois nous avait ordonné d’adorer au nom du ciel”. **That is:** “The empire of superstition is almost wrecked; Now, priests are far less admired than they used to be, and still less is the idea of religion and the object of worship. Now, the torch of philosophy, making its way to the humblest backgrounds, has driven out all the fearsome or ridiculous ghosts which the ambition of priests and the policy of kings had ordered us to worship in the name of heaven.”

The philosophy of the Enlightenment and Freemasonry had succeeded in cutting off the little people from their early defenders by bribing a large part of their representatives. But the Constituent Assembly wanted to go further. They planned to cut off the funds allocated to the cults, allegedly to save money. Robespierre<sup>79</sup> took offense: “attaquer directement ce culte, c’est attenter à la moralité du peuple. Qu’une société de philosophes fonde la sienne sur d’autres bases, on le conçoit, mais les hommes qui, étrangers à leurs méditations profondes, ont appris à confondre les motifs de la vertu avec les principes de la religion, ne peuvent voir sans effroi le culte sacrifié par le gouvernement à des intérêts d’une autre nature. Si le peuple en agissait autrement, ce ne serait qu’aux dépens de ses mœurs ; car quiconque renonce, par cupidité, même à une erreur qu’il regarde comme une vérité, est déjà corrompu”. **That is:** “To plainly lay into this cult is besmirch public morality. One may admit that a society of philosophers has based its own on other principles, but men who, unfamiliar with their deep meditations, have learned to mix the motives of virtue

<sup>79</sup> *Observation sur le projet annoncé [...] de supprimer les fonds affectés au culte. (Comment on the forthcoming bill [...] to suppress funds allocated to the cult)*

with the principles of religion, cannot regard the cult sacrificed by the government for interests of another nature, without being scary. If people were to do otherwise, it would only be at the expense of their mores; for anyone who, out of greed, renounces an error which he regards as a truth, is already corrupt.”

And Robespierre added, “*Les véritables économies sont celles qui enchaînent l’agiotage, qui proscrivent ce commerce scandaleux de l’argent, qui s’exerce sous vos yeux avec une imprudence hideuse, et qui préviennent les faux publics*”. **That is:** “The best savings are those that chain agiotage, that outlaw this scandalous commerce in money, which is running before your eyes with an hideous recklessness, and that ban public forgeries.”

Agiotage (speculation), as a substantial opportunity to make a profit, was black-listed by the Incorruptible<sup>80</sup> again.

## VI.6 Act VI

After the raid on the clergy’s goods, approved on November 2nd, 1789, and the decree on the Civil Constitution of the Clergy issued on July 12th, 1790, Robespierre, speaking in favour of a renewal, had been clever enough to prevent the Constituent Assembly, composed of discordant elements, both too monarchical and too republican, from running again. On September 30th, 1791, the Constituent Assembly broke up and on October 1st, a new Assembly, known as the Legislative Assembly, saw the light of day. It hardly lasted a year, until September 21st, 1792.

The Assembly was led by a group of Bordeaux (Gironde) composed of shipowners and colonial lobbyists called the Girondists. There were Vergniaud, Guadet, Gensonné and others like Brissot. Their main idea was to eradicate Christianity. On November 14th, 1791, one of them, Isnard the perfumer, stated the group’s position: “*il est temps que l’orgueil de l’encensoir s’abaisse devant le sceptre de la souveraineté populaire*”. **That is:** “It is time for the pride of the censer to humble before the sceptre of the popular sovereignty.”

That is *before their own sovereignty*, because the little people were not against Christianity! Isnard continued: “*la Révolution déchire le froc, brise le talisman de la superstition ; le monstre est déjà blessé par la philosophie, il faut abrégier sa dangereuse agonie en l’immolant avec le glaive de la loi*”. **That is:** “The Revolution has been ripping the habit and breaking the talisman of superstition; the monster has already been wounded by philosophy, its dangerous agony should be cut short by the sacrificial sword of the law.”

The Girondists hounded the refractory clergy. Improving the lot of the Fourth Estate was none of their business. The price of food was causing an uproar; worse! Assignat that was believed to be the panacea for bankruptcy was depreciating sharply,

<sup>80</sup> Robespierre was nicknamed *L’Incorruptible*.

because of numerous embezzlements. Nearly two billion were in circulation and its quote was falling. On December 29th, 1791, Brissot declared that only a war could ensure inner peace. The Girondists were considering wars of plunder; they wanted to take cash wherever it was available.

It is true that the Queen and the King beseeched Joseph II (who died in 1790), then Leopold II (who died in 1792), both of them being Marie-Antoinette's brothers and emperors of Austria<sup>81</sup> and Prussia to invade France to strengthen the throne. But their eyes were riveted on the big Polish cake that the insatiable appetite of Catherine II of Russia was threatening to wolf down. Fighting on both fronts seemed too reckless<sup>82</sup>.

On the other hand, the emigrants from Koblenz gathered round the Count of Artois had obtained the Declaration of Pillnitz on August 27th, 1791, shortly after the arrest of Louis XVI in Varennes on June 22nd, 1791. But this declaration did not commit any major powers to step in, since the England of George III was reluctant<sup>83</sup>. Therefore, contrary to what we all learned in high school, France was not threatened!

The relief of the royal couple came from the greed of the Girondists. The devaluation of the Assignats was swallowing up the finances of the Kingdom; the people anxious about the rise in prices grumbled; the Girondists had to divert the little people's attention onto foreign dangers. A war of plunder had several advantages. As France was the most populated country, the possessing class could rid the big cities of the starving workers and peasants who were terrorizing the possessing class by sending them to swell the ranks of the French armies and have them killed at the front. The second advantage was to settle political differences over a common objective: save the Motherland in danger and the Revolution. The third was, under the guise of exporting revolutionary ideas, to monopolize the wealth of Belgium and the Rhineland in order to avoid both bankruptcy and the rebellion from the destitute against the wealthy.

The Declaration of Pillnitz was used as a pretext... The one who vehemently opposed it was Robespierre once again, in a speech entitled *Sur la guerre (On War)* delivered to the Jacobins Club. On April 20th, 1792, the King joyfully followed Girondists' advice and declared war on his wife's nephew Francis II, Archduke of Austria.

On June 13th, refusing to ratify the decrees on the refractory priests and eager to collaborate with the Club des Feuillants, a dissident branch of the Jacobins in favor of a constitutional monarchy, Louis XVI dismissed the Girondists ministers. On June 20th, 1792, the Girondists retaliated, called people to rise up in Paris, in remembrance of the *Jeu de Paume (Tennis Court)*'s oath, and stormed the Tuileries Palace. For two hours, the King had to stand watching a procession of the crowd without batting an eye, wear the Phrygian cap on and drink a toast to the revo-

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<sup>81</sup> François I, son of Leopold II and Marie-Louise de Bourbon and therefore nephew of Marie Antoinette, succeeded him on March 1st.

<sup>82</sup> The Ottoman Empire also posed a threat...

From May 18th to July 27th, 1792, one hundred thousand Russian soldiers crossed the Polish border. Poland was parted again. The first partition took place in 1772 and the third in 1795.

<sup>83</sup> The Kingdom of France had helped the 13 Colonies of America gain independence from Britain.

lutionary Motherland’s health. Thanks to his patience and his still steadfastness, Louis XVI overcame the Girondists’ attacks, and even aroused a wave of admiration. Determined to defend the Constitution, Louis XVI hoped for a surge of public opinion in his favour, which occurred on July 14th, on the third anniversary of the Federation. But the Manifesto of the Duke of Brunswick, he too a Freemason, turned the whole thing upside down. Written by Mallet du Pan, the Manifesto, dated July 25th, 1792, was intended to intimidate the people of Paris. Published on August 3rd in the *Moniteur*, there were the following threats:

*“If the chateau of the Tuileries is entered by force or attacked, if the least violence be offered to their Majesties, and if their safety and their liberty are not immediately assured, [Their Majesties the Emperor of Austria and the King of Prussia] will inflict an ever memorable vengeance by delivering over the city of Paris to military execution and complete destruction...”*

This led tens of thousands of people to storm the Tuileries on August 10th, 1792. The Swiss Guards were blown away<sup>84</sup>. Louis XVI and his family then took refuge in the National Assembly, which immediately decreed that the King’s executive power be deposed and that they be incarcerated in the Square du Temple, awaiting trial. This Manifesto was a strategic move by Freemasonry to raise the people against the King in order to install a republic.

From May 10th, 1774, death of Louis XV and Louis XVI ascending the throne, to August 3rd, 1792, day of the publication of the Freemason Brunswick’s manifesto... **666** × 10 days elapsed! We will dwell at length on the seal of numbers **13**, **33** and especially **666**, the number of the Beast, which abounded during this period!

This Manifesto sounded the definitive fall of the King. This text was brandished before the little people, was read, and was explained by saying that the King in the Tuileries wanted to deceive them by calling upon enemy countries in order to root the Revolution out of the Kingdom of France. However, at the frontiers, not a move. Danton, a Freemason and member of the Lodge of *Les Neuf Sœurs*, left to negotiate in secret with his Masonic counterpart Brunswick. The Revolutionary Motherland was creeping in. The Grand Master of the whole French Masonry, the Duke of Orléans, craftily chose the name of Philippe Égalité (Equality) to be better cheered by the people. The man was a crafty one! Louis XVI now deposed of his royal title, the Dauphin being too young, the coveted Regency was rightfully his. On August **13**th, 1792, the royal family was transferred to the Square du Temple, a possession of the Count of Artois<sup>85</sup> awaiting trial.

## VI.7 Act VII

However, on August 19th, 1792, one hundred and fifty thousand Prussians and Austrians accompanied by twenty thousand emigrants crossed the border. Longwy

<sup>84</sup> Lamartine’s father, who came to lend the guards a hand, was one of the few to escape alive, Henri Guillemin points out.

<sup>85</sup> The future Charles X. For the record, Luxembourg belonged to the Count of Provence (Louis

surrendered on August 23th; on September 2nd, it was Verdun. The Prussians and Austrians were heading for Paris. This announcement created panic in the capital. On August 28th, Freemason Danton pronounced his famous harangue, “*De l’audace, encore de l’audace, toujours de l’audace et la France sera sauvée (Boldness, boldness again, boldness yet again, and France will be saved)*”. But what was going on backstage? He was plotting with Freemason Petion. Petion set out his reasoning to the King and Danton to Brunswick. The reasoning was a simple one; if the troops continued marching on, the royal family’s safety could not be ensured by the Legislative Assembly because of the Insurrectionary Commune rising in Paris. Time had to be bought. On September 2nd, a lot of aristocrats, accomplices of the Court, were placed under arrest. An early Revolutionary Tribunal had been created by the National Assembly on August 17th, 1792 under pressure from the Insurrectionary Commune of Paris after the fateful day of August 10th<sup>86</sup>. Cold-bloodedly and silently, the prisons were searched, and the Committee named the culprits. The Girondists did nothing to stop the massacres.

Denys Cochin in the *Revue des Deux Mondes (the Journal of the Two Worlds)* volume 42 (1917) according to the writings of King Louis-Philippe I<sup>87</sup> clarifies: “*Danton s’écrit : Savez-vous qui a fait les massacres de Septembre ? C’est moi. Et, sur un mouvement d’horreur que le prince (Louis-Philippe) ne peut maîtriser : Oui, c’est moi. Remettez-vous et écoutez tranquillement... Au moment où toute la partie virile de la population se précipitait aux armées et nous laissait sans force dans Paris, les prisons regorgeaient d’un tas de conspirateurs et de misérables qui n’attendaient que l’approbation de l’étranger pour nous massacrer nous-mêmes. Je n’ai fait que les prévenir...*”

“*Je crains que ces changements subits nous exposent à des terreurs paniques, à des sauve-qui-peut, même à des trahisons. J’ai voulu que toute la jeunesse parisienne arrivât en Champagne couverte d’un sang qui m’assurât de sa fidélité ; j’ai voulu mettre entre eux et les émigrés un fleuve de sang*”. **That is:** “Danton exclaimed: Do you know who did the September Massacres? I did. And, as the prince (Louis-Philippe) was giving a dread start: Of course, I did. Keep quiet and be all ears... At the time when the whole virile part of the population was rushing to the armies, leaving us without strength in Paris, the prisons were overflowing with conspirators and destitutes only yearning for the foreigner’s approval to massacre us. I have just warned them...”

“I fear that these sudden developments should expose us to a dreadful panic, stampede, even betrayals. I wanted all the youth of Paris to arrive in Champagne covered with a blood that ensured me their fidelity; I wanted to put, between them and the emigrants, a river of blood.”

Robespierre demanded to place thirty-two deputies Girondists reported as “*foreign accomplices*” under arrest. On September 20th, 1792, the Battle of Valmy began.

XVIII) and the Palais-Royal to the Duke of Orléans.

<sup>86</sup> Abolished by the Convention on November 29th, 1792, Danton was to set it up again on March 10th, 1793...

<sup>87</sup> *La jeunesse de Louis-Philippe d’après des documents nouveaux ((Louis-Philippe’s youth according to new documents))*.

Generals Dumouriez and Kellermann, both Freemasons, gathered their troops at Valmy. Never was there a hand-to-hand combat, just a cannonade. Chateaubriand, among the twenty-thousand emigrants, shared his incomprehension in his *Memoirs from Beyond the Grave*. Why didn't the Duke of Brunswick, a Mason, at the head of an army reputed to be invincible, give the order to attack? No wonder, Masons Dumouriez and Danton were accomplices and the son of Equality, the Duke of Chartres, the future Louis-Philippe I, was alongside them. Dumouriez and Danton were Orleanists and the future Louis-Philippe had to be made glamorous!

## VI.8 Act VIII

Let's go back to September 20th, 1792. As the King was deposed, the constitution was to be rethought. The Legislative Assembly elected for two years (until September 30th, 1793) ran the last session on September 20th, 1792. A non poll-tax based election open to men only ran from the 2nd of September to the 19th. The voter turnout was very low due to many threatening behaviours. The twenty thousand citizens of Paris signatories of a petition against the King's aggression on June 20th, 1792 were excluded from voting. What is more, all royalist newspapers were suppressed. In some polling stations, voting was with a show of hands to intimidate the reactionaries. All these intimidations got 200 seats for the Montagnards (Club des Cordeliers), with Danton, Marat... and Robespierre<sup>88</sup>, the Marais (La Plaine) obtained 389 seats and the Girondists, in the minority, took 160.

Still representing the interests of the merchant branch of bourgeoisie, the Girondists hold prominent positions: Pétion was president of the Convention, Brissot as secretary, Vergniaud and Condorcet were also in the Constitutional Committee (7 Girondists out of 9) staff. Only two workers managed to get elected! One was called Armonville and the other Noël Pointe. On September 21st, Danton climbed on to the rostrum and demanded dreadful laws against whoever tainted the Revolution. In order to reassure the possessing class, among whom Danton now a very rich man was<sup>89</sup>, he demanded that individual, territorial and industrial properties be “*éternellement (eternally)*” safeguarded. Once again, Robespierre<sup>90</sup>, like Rousseau in his time with the Encyclopédistes, made the members of his caste gnash their teeth, which enables us to unmask the darkness of the projects that were fomented in the background. Jaurès reported in his *Histoire socialiste (Socialist History)* the speech of Robespierre: “*alors la nation semblait divisée en deux partis, les royalistes et les défenseurs de la cause populaire. Aujourd'hui, que l'ennemi commun est terrassé, vous verrez ceux que l'on confondait sous le nom de patriotes se diviser nécessairement en deux classes. Les uns voudraient constituer la république pour eux-mêmes, et les autres pour le peuple, suivant la nature des motifs qui avaient*

<sup>88</sup> Robespierre enjoyed a certain prestige among the little people because he defended their rights.

<sup>89</sup> Danton became a yet more opulent person from January 1st; 1793 when he was in charge of military supplies. As an accomplice of abbé d'Espagnac and via false invoices, he extorted money from the Treasury Department, as Voltaire did in his time, Henri Guillemin reminds us. What is more, they bought in Assignats which were depreciating and were reimbursed in cash!

<sup>90</sup> Some serious historians have portrayed a Robespierre closer to the truth, much different than what the Masonic speech had made us swallow for nearly a century and a half... Whoever has read his writings can see that the figure of the guillotine lout depicted in history textbooks does not fit.

*jusque-là excité leur zèle révolutionnaire. Les premiers s'appliqueront à modifier la forme du gouvernement suivant les principes aristocratiques et l'intérêt des riches et des fonctionnaires publics ; les autres chercheront à la fonder sur les principes de l'égalité et de l'intérêt général*". **That is:** "Then the nation seemed divided into two sides, the royalists and the proponents of the popular cause. Now that the common enemy has been defeated, you will see those who were named as patriots necessarily divided into two classes. Some would like to establish the republic for themselves, and others for the people, according to the nature of the motives that had hitherto excited their revolutionary zeal. The former will endeavour to change the form of government according to aristocratic principles and the interests of the rich and public officials; the latter will seek to base it on the principles of equality and the general interest."

The antagonisms pointed out by the Incorruptible emerged clearly. Some wanted to grab the levers of power to make more money; others, few like Robespierre, tried to make a fairer state where the most underprivileged could hold their heads high again, where social inequalities would be a little more smoothed out. This antagonism will explain the Terror, which is a series of old scores settled with Masons of different lodges, some following Robespierre and others eager to wolf the big cake down...

On September 21st, 1792, the abolition of royalty was proclaimed and a new Constituent Assembly saw the light of day, named after the English word *Convention*, an Anglicism on-trend among French Freemasons, into which the immense influence of Mason Benjamin Franklin and Mason Washington was forever galvanising. President of the United States Washington, and other Masons like Thomas Payne, were proclaimed French citizens on August 26th, 1792 by the National Legislative Assembly: "*considérant enfin, qu'au moment où une Convention nationale va fixer les destinées de la France, et préparer peut-être celles du genre humain, il appartient à un peuple généreux et libre d'appeler toutes les lumières et de déférer le droit de concourir à ce grand acte de raison, à des hommes qui, par leurs sentiments, leurs écrits et leur courage, s'en sont montrés si éminemment dignes...*" **That is:** "Considering at last, that a National Convention is to decide the destiny of France, and perhaps to prepare the destiny of mankind, it is incumbent upon a generous and free people to gather every enlightened man and defer the right to contribute to this great act of reason to men who, by their intentions, their writings and their courage, have shown themselves so eminently worthy of it..."

But on September 20th, 1792, the Battle of Valmy, which was not a battle, began. The Girondists, venomous against Robespierre, yearned to set up a Republic of the Enlightenment (Masonic) that is to say an authoritarian, military and anticlerical Republic. For them, it was better to have a foreign government than an equalizing<sup>91</sup> government, as Girondists Brissot said, than a government which lays hands on their properties. (A similar case happened again with the 1870's war when the government of the Julius... Favre, Ferry, Simon, Trochu... all of them Freemasons! preferred

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<sup>91</sup> *Niveleur* in French.

the Prussian invasion over the resistance and over a government that could have laid hands on the properties, specialist of the 1871 Paris Commune Henri Guillemin reminds us. What historians have called the defense of Paris remains a huge scandal and a vast hypocrisy!)

For the Girondists of 1792, the enemy number one was Robespierre. He openly denounced the intrigues of the possessing class and wanted to equalize prices for food to avoid agiotage (speculation) and famines among the little people. The Girondists, eager to follow the Voltaire's morality of sponging off the destitute, endeavoured to bring him down.

On October 1st, the Prussians withdrew. French emigrants, including Chateaubriand, suspected that the Duke of Brunswick had been bribed. Meanwhile, the Assignat was depreciating sharply. A one hundred pounds Assignat *à face royale* (with a royal face on) now was valued at fifty-nine pounds<sup>92</sup>.

Therefore, the Brissotins<sup>93</sup> were still eager to continue their wars of plunder to bail out the government. On November 6th, 1792, the Battle of Jemappes near Mons in Belgium between Austria and France took place. Dumouriez and the future Louis-Philippe I took part in. The French army entered Brussels on November 14th<sup>94</sup>.

On November 7th, 1792, the investigation of the King's trial before the Convention began. The debates went on for several sessions. Not everyone wanted to execute the King. However, the Roland's announcement<sup>95</sup> on November 20th, 1792 of the discovery of the iron chest (*armoire de fer*) containing documents revealing the King's double-dealing was fatal to him and **13** days later, on December 3rd, 1792, the National Convention decided that Louis XVI would be tried. On December 10th, the trial was starting. One of the first acts of the Convention was to condemn Louis XVI, called citizen Capet. Some Girondists were annoyed because the King could be used as a bargaining chip. But the Parisian revolutionaries, overexcited by the Clubs, wanted his head. Danton wanted it; Robespierre wanted it too!

Ducreux painted the portrait of citizen Capet three days before. But neither his dignity as a king nor his faith were shaken. Louis XVI wrote his testament, for him and for the Kingdom of France. Marie-Julie Jahenny, the stigmatist of La Frau-dais<sup>96</sup>, will later confide to us that this testament was inspired by Christ Himself, ever hidden in the background and witness of every scene.

On the scaffold, the King addressed the people with dignity. He proclaimed his innocence, but his voice was covered by the sound of drums ordered by Count

<sup>92</sup> Assignats *à face royale* (with a royal face on) were in circulation from April 16th - 17th, 1790 to October 24th, 1792.

<sup>93</sup> Followers of the Girondist Brissot, a leading member.

<sup>94</sup> On January **13**th, 1793, Danton even demanded the annexation of Belgium to the Revolutionary Motherland in a speech said at the Convention where he outlined the natural frontiers of France: *“les limites de la France sont marquées par la nature, nous les atteindrons des quatre coins de l’horizon, du côté du Rhin, du côté de l’Océan, du côté des Alpes. Là doivent finir les bornes de notre République”* **That is:** “The limits of France are marked by nature, we will reach them at the four corners of the horizon, at the Rhine side, at the Ocean side, at the Alps side. There must end the limits of our Republic”. But in March 1793, the defeated French were forced to retreat.

<sup>95</sup> Roland was the Girondist Minister of the Interior (Home Secretary).

<sup>96</sup> North of Nantes.

Beaufranchet<sup>97</sup>. Charles-Henri Sanson, the King's executioner, reported in a letter dated January 23rd, 1793 what the King had said: "*Peuple, je meurs innocent ! Se tournant vers nous, il nous dit : Messieurs, je suis innocent de tout ce dont on m'inculpe ; je souhaite que mon sang puisse cimenter le bonheur des Français*". **That is:** "I am dying as an innocent! Turning to us, he said: Gentlemen, I'm innocent of everything I'm being charged with. I wish that my blood could cement the happiness of the French".

Sanson, impressed, emphasized the King's sangfroid: "*pour rendre hommage à la vérité, il (Louis XVI) a soutenu tout cela avec un sang-froid et une fermeté qui nous a tous étonnés. Je reste très convaincu qu'il avait puisé cette fermeté dans les principes de la religion, dont personne ne paraissait plus pénétré et plus persuadé que lui*". **That is:** "to pay homage to the truth, he (Louis XVI) supported all this with a sangfroid and a steadfastness that astonished everyone of us. I am very convinced that he drew this steadfastness from the principles of religion, of which no one seemed more imbibed and more convinced than he".

The Grand Master of Freemasonry, Philippe Égalité (Equality), Duke of Orléans, was standing in the crowd. Freemasonry had overthrown the Monarchy by divine right. The guillotine had fallen, then the King's head. It was the 21st of January, 1793. Nostradamus' prediction had come true. The headless king that Marie de' Medici had seen in the reflection in the mirror two centuries earlier turned out to be Louis XVI. His fate was oddly reminiscent of that of the cephalophore<sup>98</sup> Saint Denis, whose eponymous church was used as a necropolis for the Kings of France...

The Kingdom of France, rotted away by privilege, by resentful nobles, by a greedy and not very religious clergy, by hurried and arrogant bourgeois, had been wolfed down by an entity coming from the Protestant and Hanoverian England. Its rot was used as compost for this beast called the Revolutionary Motherland, whose soul was the French Masonry and the Clubs.

Once the King fallen, all eyes were now upon Robespierre, his gang and his Parisian army of little people. To the great displeasure of the people of his caste, the Incorruptible persisted in improving the lot of the destitute.

In February 1793, the Convention levied three hundred thousand men among bachelors and widowers aged 18 to 25. On August 23rd, 1793, the 25-35 age group was levied. On March 3rd, 1793, the insurrection in the Vendée set off, initially as a classic peasant revolt before taking the form of a counter-revolutionary movement. These young people expressed their refusal to take part in the battles that had resumed in the east of France. Watch out! Henri Guillemin warned. In 1792, about twenty-five thousand priests were deported without shaking the Vendée! The so-called "Catholic and Royal Army" in 1793 rose up only because a lot of people were levied by the Convention. In the meantime, Robespierre was fighting for a proper definition of the property. A slave, Robespierre said, does belong to no one. At the session of April 24th, 1793, he made his thoughts clear in his *Discours sur la propriété (Discourse on the property)* : "*âmes de boue ! qui n'estimez que l'or,*

<sup>97</sup> His mother was a mistress of Louis XV...

<sup>98</sup> From the Greek: a head-carrier.

*je ne veux point toucher à vos trésors, quelque impure qu'en soit la source. Vous devez savoir que cette loi agraire, dont vous avez tant parlé, n'est qu'un fantôme créé par les fripons pour épouvanter les imbéciles ; il ne fallait pas une révolution sans doute pour apprendre à l'univers que l'extrême disproportion des fortunes est la source de bien des maux et de bien des crimes, mais nous n'en sommes pas moins convaincus que l'égalité des biens est une chimère... Aux yeux de tous ces gens-là, la propriété ne porte sur aucun principe de morale".* **That is:** "Muddy souls! who value nothing but gold, I don't want to lay hands on your treasures, no matter how impure their source is. You should know that this land reform, about which you have been talking so much, is but a ghost created by scoundrels to frighten fools; no doubt that a revolution was not necessary to teach the world that the extreme disproportion of fortunes is the source of many evils and many crimes, yet we are nonetheless convinced that equality of goods is a pipe dream... For all these guys, property involves no moral principles..."

Vergniaud answered him on May 10th: *"le premier objet de l'union sociale, c'est le maintien des propriétés. Toucher à la propriété, c'est rendre l'énergie intelligente assujettie à la sottise, l'activité assujettie à la paresse, les vertus économiques assujetties au vide de la dissipation, c'est établir sur l'homme laborieux, intelligent et économe, la tyrannie de l'oisiveté, de l'ignorance, de la débauche".* **That is:** "the primary purpose of the social union is the safeguard of properties. To lay hands on properties is make intelligent energy subjected to foolishness, activity subjected to laziness, economic virtues subjected to the vacuum of dissipation; this means imposing upon hard-working, intelligent and thrifty men the tyranny of idleness, ignorance and debauchery."

On May 31st, and especially on June 2nd, the Faubourgs rose up. The Convention was surrounded. Thirty-two Girondists deputies were banned. People wanted to guillotine them but Robespierre objected. Under house arrest by Robespierre, about twenty of them were to escape and rise up the cities of the Gironde, Caen, Marseille, Lyon... to march on Paris. Properties had been threatening by Robespierre, they claimed! The little people had to be used as battering ram again. The 1793's crisis was underway. The Montagnard Convention, from June 2nd, 1793 to Thermidor 10th, year II (28th of July 1794), was the second period in the history of the Convention dominated by the Montagnards<sup>99</sup> after ousting the Girondists.

On June 24th, 1793, the Convention establishes a new Declaration of the Rights of Man and of the Citizen where Masonic symbols are still present. However, Robespierre managed to precise the meaning of the word *property* in the constitution. Let us quote some articles:

Article 1. - *The aim of society is the common welfare. Government is instituted in*

<sup>99</sup> Led by Robespierre nicknamed the Incorruptible. It should be noted that the Assignat who lost 77% of its value at the end of the Convention under the Girondists was only losing 60% of its value during the Robespierre's leadership. This improvement was due to the establishment of a maximum over the prices of food to hinder the agiotage... But many could not stand that.

*order to guarantee to man the enjoyment of his natural and imprescriptible rights.*

Article 2. - *These rights are equality, liberty, security, and property.*

Article 16. - *The right of property is that which belongs to every citizen to enjoy, and to dispose at his pleasure of his goods, income, and of the fruits of his labor and his skill.*

Article 18. - *Every man can contract his services and his time, but he cannot sell himself nor be sold: his person is not an alienable property. The law knows of no such thing as the status of servant; there can exist only a contract for services and compensation between the man who works and the one who employs him.*

However, slavery was still not outlawed, not until February 24th, 1794. In his book *Robespierre*, historian Jean Massin states that Robespierre was a very sick and weakened man. On July 13th, 1793, Marat was murdered. Robespierre entered the Committee of Public Safety on July 27th, 1793 after being treacherously pushed by Danton. The Incorruptible wanted to restore national unity but many wanted to get him. On one side the Girondists, on the other the bloodthirsty Enraged Ones with their leader Hébert<sup>100</sup>. What is more, there were the proconsuls like Fouché, Fréron, Barras, Tallien, whom Robespierre had had to recall from the provinces because they were torturing the people and extorting funds. Danton also yearned to have him be close-shaven.

From September 5th, 1793 to July 1794, the episode of settling of scores, known as the Terror, began. From January 21st, 1794, parodic hymns also appeared, in response to the nuns who went singing to the scaffold. They replaced the *Litany of the Blessed Virgin* by the *Litany of the Blessed-Guillotine*<sup>101</sup> :

*Holy Guillotine, protector of the patriots, pray for us;*

*Holy Guillotine, terror of the aristocrats, protect us;*

*Machine most amiable, machine most admirable, have mercy on us;*

*Holy Guillotine, deliver us from our enemies...*

The “sacred heart” of Marat, the “second martyr to Liberty” murdered on July 13th, 1793, was also celebrated... the soul of the blood-drunk revolutionary was on the brink of pure madness<sup>102</sup>.

## VI.9 Act IX

Let us sum up. After the fall of the monarchy on August 10th, 1792, and the riots on May 31th and June 2nd, 1793, leading the Girondists deputies to be under arrest,

<sup>100</sup> Hébert wanted the Queen’s head. It is known that he even forced the young Louis XVII to testify against his mother by insinuating that she had initiated him into sexual games. The Queen protested, shouting: “*j’en appelle à toutes les mères (I appeal to all mothers present)*”.

<sup>101</sup> The executioner Sanson operated the Guillotine on the Place de Grève (Place de l’Hôtel-de-Ville) in Paris on April 25th, 1792, at 3:30 p.m. for the first time. The crowd, accustomed to capital executions lasting up to several hours of suffering, was disappointed by the speed of the guillotine. Executioner Sanson was booed. This gives an idea of the cruelty of the little people of that time.

<sup>102</sup> Those who believe know that God sees everything, hears everything, and patiently in the back-

the Montagnards took power. The First Republic, having waged a revolutionary war against a European coalition and a civil war against the royalists and federalists, was now governed by force and repression. The repression affected the Royalists, the Girondists, the Moderates before the Montagnards tore each other apart, and before the Hebertists, in favour of a radicalization of the Revolution and of a massive dechristianization, were hit followed by the Dantonists and the Indulgents. To be brief, the Masons from the different Clubs and their band chiefs settled their accounts one with another; the people being stuck in the middle. During this period of the Terror, about five hundred thousand people were imprisoned and nearly one hundred thousand executed or massacred, of whom about seventeen thousand were guillotined and twenty to thirty thousand shot. There were tens of thousands of prisoners and civilians in the Vendée: men, women and children, all of them victims of the massacres in Le Mans and Savenay, victims of the infernal columns, victims of drowning or shootings in Nantes...

Historians highlight two periods during the Terror. The first one began with the fall of royalty on August 10th, 1792 and ended with the first session of the National Convention on September 20th, 1792 and the “victory” of Valmy. This period was marked by the creation of an Extraordinary Criminal Tribunal instituted on August 17th, 1792, which was an early attempt to set up a Revolutionary Tribunal in charge of judging without appeal whoever was arrested on August 10th. The second period, known as the Great Terror, began with the elimination of the Girondists deputies on May 31st, and June 2nd, 1793 and ended with the elimination of the Robespierists, from the 9th to the 12th of Thermidor, year II (July 27th-30th, 1794), who were troublesome Freemasons, far too close to the aspirations of the people.

The Great Terror was a period of chaos in which the Darkness brought by the philosophers of the Enlightenment was about to be unleashed.

On October 5th, 1793, the friend of Freemason Danton, Freemason Fabre d’Eglantine helped by the mathematician Monge, also a Freemason, spread the revolutionary calendar<sup>103</sup> in order to destroy Sundays. On November 6th, 1793, the Duke of Orléans, who had publicly denied Masonry, went to the scaffold after being downgrading in a lodge. Freemasons were settling accounts one with another...

Republican historians, thus on Masonry’s side, credited Robespierre with the dechristianization period between October and November 1793 in Paris. In the midst of the Terror, statues of Saints on church porches were smashed. Churches, including that of Saint Genevieve in Paris, were reconsecrated as Masonic temples known as “Temples of Reason” in order to organize the cult of the Reason of atheist Hébertists (autumn 1793-spring 1794), then the cult of the Supreme Being of the deistic Montagnards (spring 1794-summer 1794). The madness was going on and so was the hate of Christianity!

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ground awaits the judgment of each of us occurring at the hour of our death. This is no joke! It should be set firmly in mind, right now, to avoid the serious disappointment that these people had once they were beyond the grave. *“Blessed are those who hunger and thirst for righteousness, for they will be filled!”*, Christ had said. (*Matthew 5:6*)

<sup>103</sup> It was removed by Napoleon on January 1st, 1806 and replaced by the Gregorian calendar.

Why Saint Genevieve? Because she was venerated during the Revolution as the protector of Paris; her preaching had spared the city from the invasion of the Huns in 451. But this church was not the only one. There were many churches<sup>104</sup> disguised as temples of the Reason and then as temples of the Supreme Being. For example: Notre-Dame de Paris Cathedral, on November 10th, 1793; Saint-Denis Basilica<sup>105</sup>; the Pantheon in Paris; the cathedral of Our Lady of Chartres; the cathedral of Our Lady of Reims...

But contrary to what history teachers taught us in school, such profanations were not set off because of the discontent of an entire people rising up against Christianity! Absolutely not! Historian Albert Soboul in his thesis *Les sans-culottes parisiens de l'an II* (*The Parisian sans-culottes in Year II*), as he was studying the archives of all the sections of Paris in the year II (1793), remarked that (page 286): *“l’entreprise de déchristianisation a été systématiquement lancée par un certain nombre d’hommes qui n’appartenaient pas à la classe populaire. La déchristianisation lui a été suggérée par des hommes qui lui étaient étrangers”*. **That is:** “The enterprise of dechristianization was systematically set off by a number of men who did not belong to the working class. Dechristianization was suggested to the plebs by some men who did not belong to this class”. A little further on, he says: *“on ne trouve aucun arrêté, et même aucune délibération ni d’assemblée générale de section, ni de société populaire, malgré une hostilité des sans-culottes, à l’égard de l’exercice du culte, en octobre et en novembre 93”*. **That is:** “there are no decrees, and even no deliberations of either a general assembly of section or of a popular society, despite the hostility of the sans-culottes, towards the exercise of the cult in October and November 93”. In fact, these attacks came from the Enraged Ones, the Hebertists, but also from others such as Leonard Bourdon or Anacharsis Cloots. The strategy was to disguise them as popular attacks to give an impression of homogeneity.

Dechristianization was intensifying in the departments, under the impetus of certain mad proconsuls such as Fouché in the Nièvre and in the Allier. On 16th of Brumaire, year II (November 6th, 1793), the Assembly decreed that a commune might renounce the Catholic cult. The persecution was going on and dechristianisation was being intensified. On the 16th of Brumaire, in the Club of the Jacobins, Leonard Bourdon made a violent speech against the priests and then launched a petition for the suppression of the cults budget. Brandishing this petition, on the 17th of Brumaire (November 7th), Anacharsis Cloots and Léonard Bourdon summoned Gobel, Bishop of Paris, to go before the bar of the Convention alongside his vicars. Gobel solemnly resigned<sup>106</sup>.

Robespierre protested against these vandalisms and climbed on to the rostrum on November 21st and denounced: *“vous craignez, dites-vous, les prêtres. Les prêtres craignent bien davantage les progrès de la lumière. Vous avez peur des prêtres ! et ils s’empressent d’abdiquer leurs titres, pour les échanger contre ceux des municipaux,*

<sup>104</sup> The churches did not reopen until May 31st, 1795...

<sup>105</sup> In the Basilica of Saint-Denis, the tombs of the main Kings of France were desecrated first in August 1793 and then from the 12th to 25th of October 1793, at the instigation of Barère, spokesman for the Committee of Public Safety.

<sup>106</sup> He died guillotined in April 1794.

*d'administrateurs, et même de présidents de sociétés populaires*". **That is:** "You say that you fear the priests. Priests are much more afraid of the progress of the Enlightenment. You are afraid of the priests! and they hasten to resign their titles in order to exchange them for municipal officers, administrators, and even presidents of popular societies"<sup>107</sup>.

On the 18th of Floréal, year II (May 7th, 1794), Robespierre brought dechristianisation to a standstill. The Convention decreed that the French people accepted the existence of the Supreme Being<sup>108</sup> and the immortality of the soul. On the 20th of Prairial, year II (June 8th, 1794), the demiurge of the deist Freemasons, the Great Architect of the Universe, whom they also called the Supreme Being, was celebrated... on Pentecost. Robespierre perceived that there was a Creator of all things, but in refusing to look for him in Christ, like his mentor Rousseau, he was dragged into Freemasonry like so many others, looking for a tainted divinity supposed to surpass Christ. He was turned towards the common good, towards a better society; all he needed was to believe...

But despite Danton's attempts to destabilize him, in particular, despite his illness, Robespierre held on. On February 24th, 1794, he got an important vote: the abolition of slavery. Nevertheless, the situation remained untenable because of very powerful gang leaders. In order to clean up the situation, Robespierre made up his mind. He had Hébert sent to the scaffold on February 24th, 1794 and Danton and Desmoulins on April 5th, 1794. Despite his weakness, Robespierre remained powerful. He had the little people on his side and an army of more than 4000 men in Paris making sure that his policy was being implemented.

The Revolutionary Tribunal from April 1793 to July 27th, 1794 sent nearly 2600 people to the scaffold. Robespierre was a member of the Committee of Public Safety and not of the Revolutionary Tribunal. He was far from being the only one to decide. The public accuser was Fouquier de Tinville, cousin of Freemason Camille Desmoulins. Elected on March 13th, 1793 by the Convention, he died in 1795, also guillotined.

The Revolutionary Motherland made more deaths in the name of the philosophy of the Enlightenment than the Inquisition in the name of God!

However, Robespierre's power, mistreated by intrigues and attempts at destabilization, was to decline dramatically. On the 8th of Messidor, year II (on June 26th, 1794), the Battle of Fleurus<sup>109</sup> was won by the Revolutionary Motherland against the coalition (United Kingdom, Holy Roman Empire, Kingdom of Hanover). The wealthy were relieved; Robespierre could be cut down.

To do so, they used a very crafty way. On the 22th of Prairial, year II (June 10th, 1794), a law extending the grounds for execution proposed by Couthon and Robespierre was issued. It was enough to arouse discouragement, or seek to deprave

<sup>107</sup> Buchez and Roux, *Histoire parlementaire de la Révolution Française (Parliamentary History of the French Revolution)*, Volume 30.

<sup>108</sup> Discours du 8 juin 1794 (Discourse on June 8th, 1794).

<sup>109</sup> In Belgium next to Waterloo.

mores, or alter the purity and the energy of revolutionary principles to be charged. This law, according to historian Mathiez, aimed at the proconsuls such as Carriers, Fouchés, Barras or Fréron, against all those who were running important positions but who deliberately interfered with the idea of purity that Robespierre had about the public service. The Terror was intensifying.

However, this law was to aim back at Robespierre. His many enemies took this opportunity to send many people to the scaffold in his name. Whereas the Revolutionary Tribunal of Paris had pronounced 1251 death sentences from April 6th, 1793 (the date of its creation) to June 10th, 1794, the Tribunal was to pronounce 1376 death sentences from June 10th, to July 27th, 1794, date of Robespierre's fall. In *Les Girondins (The Girondists)*, Lamartine will say that *“ils le couvrirent du sang qu'ils versaient pour le perdre (they covered him with the blood they shed to ruin him)”*.

Historians, working to restore Robespierre's memory, mention a simple and effective strategy: pretend that Robespierre, very ill and weakened, was a tyrant, a pungent guy who had gone mad in order to wreck the enormous prestige he had among the people. And the Masonic lodges that conspired against him, by calling him a new Cromwell, got him. In his last speech of July 26th, 1794, Robespierre denounced: *“en voyant la multitude des vices que le torrent de la Révolution a roulés pêle-mêle avec les vertus civiques, j'ai tremblé quelquefois d'être souillé aux yeux de la postérité par le voisinage impur de ces hommes pervers qui se mêlaient dans les rangs des défenseurs sincères de l'humanité; mais la défaite des factions rivales a comme émancipé tous les vices; ils ont cru qu'il ne s'agissait plus pour eux que de partager la patrie comme un butin, au lieu de la rendre libre et prospère... [...] ... Je suis fait pour combattre le crime, non pour le gouverner. Le temps n'est point arrivé où les hommes de biens peuvent servir impunément la patrie ; les défenseurs de la liberté ne seront que des proscrits, tant que la horde des fripons dominera”*. **That is:** “Facing the multitude of vices that the torrent of the Revolution has rushed pell-mell down with civic virtues, I occasionally quaked at the thought of being besmirch in the eyes of posterity by the impure vicinity of these perverse men who blended into the ranks of the sincere defenders of mankind; but the defeat of the rival factions has, as it were, emancipated every vice; they thought that it was only a question to divide up the Motherland as they divide up the spoils, instead of making it free and prosperous... [...] ... I am made for fighting crime, not for governing it. The time has not yet come when good men can recklessly serve the Motherland; the defenders of liberty will be nothing but outcasts, as long as the horde of scoundrels dominates.”

That proves my point! On the 9th of Thermidor, year II, Robespierre and his relatives were declared as outlaws. The next day, July 28th, 1794, Robespierre and his brother, Saint-Just, Couthon and 22 others were guillotined. On the 13th of Thermidor, year II, that is on July 31st, the Terreur ceased.

The mighty people had won! The Freemasons of the Grand Orient had won! Masonry had prepared, wanted and got the death of the King. The success went beyond what was yearned for. Masonry favoured anarchy and hid away during the Terror to

keep a low profile so as to come back when the offloading would be sufficient enough to reorganize the country, unbeknown to man, on the basis of the Masonic motto *Liberté, Égalité, Fraternité* (*Liberty, Equality, Fraternity*). It was necessary to let everything collapse in order to face a nothingness, the only framework propitious for a Masonic regeneration of mankind, made unbeknown to man.

The Thermidorian Convention is the name given to the third period in the history of the Convention from July 27th, 1794 to October 26th, 1795. It led to the Directory. The Constitution of the French Republic of the 5th of Fructidor, year III (on August 22nd, 1795) was the constitution of the First French Republic, sometimes called the Constitution of Fear on which the Directory was based. It was suspended on November 10th, 1799, the day after the Coup of 18 Brumaire by a resolution of the Council of Ancients which established the early Consulate, before being repealed by the Constitution of the 22nd of Frimaire, year VIII (December 13th, 1799).

## VII From 1795 to Napoleon Bonaparte

Historian Bernard Faÿ reports that on February 22nd, 1793, the Duke of Orléans, devastated since he had voted the death of his cousin Louis XVI and not able to support the Grand Orient and the lodges of France, published a letter in the *Journal de Paris* announcing that he withdrew from this secret organization in an official statement. On May 13th, 1793, a Masonic assembly was convened and the president declared the Duke to be deposed of his Grand Master title; his sword was broken; measures were taken against him and his head was cut off on November 6th, 1793.

On May 13th, 1793, the Grand Orient decided to go into hibernation and gave orders to the lodges. From 1793 to 1795, the Masonic life was on a cautious standby. The results produced by the chaos of the revolution were far beyond the Freemasons' predictions. Masonry did not want to engage its responsibility while many of its members were beheaded because of the many rivalries between Girondists and Dantonists as mainly members of the Grand Orient on the one hand, and Robespierre and the Jacobists as members of the Grand Lodge of France on the other hand. As mentioned, these rivalries explain in part the Great Terror. This ended with the beheading of Robespierre and of his main friends subsequent to a counter-attack by the Masons of the Grand Orient and some scoundrels like Fouché. After Thermidor, the Kingdom of France was wrecked and the Grand Orient regained power. Freemasonry was resurrecting thanks to zealous people like Roëttiers de Montaleau. On June 7th, 1795, the first Masonic assembly took place. Since the law authorized to set up lodges, the first lodge *Les Amis sincères de Genève* was formed on June 17th, 1796. On February 24th, 1797, Montaleau announced that the Grand Orient had received authorization from the Directory to switch over to an official life. Under Montaleau's astute leadership in 1798, eighteen lodges had reopened throughout the Revolutionary Motherland. The Grand Orient absorbed the Grand Lodge that had been wrecked by the beheading of Robespierre. The Masonic institution, not Masonry, historian Bernard Faÿ says, was rising again. Montaleau reestablished the institutions but not the Masonic life, which boomed partly thanks to Mrs. Helvétius.

She had married one of the richest men in France, the son of the doctor Helvetius, a banker and an Encyclopédiste, and the couple became the key lodge of Les Neuf Sœurs. She helped Freemason Benjamin Franklin. Around 1780, she became fond of a very intelligent young doctor named Cabanis, who was one of the greatest figures of the Masonic resurrection.

This lodge also attracted the very influential Mason Pierre François Daunou who substantially contributed to the life of Masonry. The former priest Daunou was the driving force of the Masonic renaissance and the organizer of anti-clericalism in France from 1794 to 1801. Religion has no more dangerous enemies than bad priests. Daunou was one of the most influential political figures in the Directory. He was the creator of Bonaparte. He understood that the administrative framework of the Grand Orient was not enough and that it had to be given an intellectual and living reality. As early as 1795, he created the Institut de France, sort of Encyclopédie portrayed by ten or so men, all Masons and ungodly, and opposed to Catholic ideas. At the Institute, there were brilliant and daring minds such as Cabanis, Destutt de Tracy, Daunou, Chénier, Andrieux, Benjamin Constant, Jean-Baptiste Say, Bichat, Lamarck, Broussais, and later on Saint-Simon and Comte. They formed the group of ideologists. This new Masonic doctrine was established by Destutt de Tracy and Cabanis and then disseminated in the *écoles normales*<sup>110</sup> and was to be developed in the eighteenth-nineteenth centuries through anti-theistic philosophical materialism. The *écoles normales*, founded around 1795, were to train generations of intelligent and atheist teachers in order to regenerate, as they said, future generations unbeknown to them. Note that the École Normale Supérieure de la rue d'Ulm is one of them by the decree of the 9th of Brumaire, year III (October 30th, 1794).

For Cabanis, man is a sensitive being, capable of receiving and recording impulses from the outside as a source of his ideas and an access through his personality. This is materialism based on senses. His understanding excludes God from Creation. For Destutt de Tracy, all that is spiritual and moral had to be discarded in favour of a rational ideology. Masonry was entering into materialism. In many towns in France, they had the essay of Mason Condorcet, *Esquisse d'un tableau historique des progrès de l'esprit humain* (*Sketching a historical picture of the progress of the human mind*), distributed free of charge to extol the limitless progress of human intelligence. We quote Condorcet: “*nos espérances sur l'état à venir de l'espèce humaine peuvent se réduire à ces trois points importants : la destruction de l'inégalité entre les nations ; les progrès de l'égalité dans un même peuple ; enfin, le perfectionnement réel de l'homme. Toutes les nations doivent-elles se rapprocher un jour de l'état de civilisation où sont parvenus les peuples les plus éclairés, les plus libres, les plus affranchis de préjugés, tels que les Français et les Anglo-Américains ? Cette distance immense qui sépare ces peuples de la servitude des nations soumises à des rois, de la barbarie des peuplades africaines, de l'ignorance des sauvages, doit-elle peu à peu s'évanouir ? Y a-t-il sur le globe des contrées dont la nature ait condamné les habitants à ne jamais jouir de la liberté, à ne jamais exercer leur raison ?*” **That is:** “Our hopes for the future state of the human race can be reduced to these three

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<sup>110</sup> Teacher training colleges...

important points: the destruction of inequality between nations; the progress of equality within a whole population; and finally, the genuine improvement of man. Should all nations come one day closer to the state of civilization reached by the most enlightened, the freest, the most unprejudiced peoples, such as the French and the Anglo-Americans? Should this immense distance which separates these peoples from the servitude of nations subjected to kings, from the barbarity of the African peoples, from the ignorance of savages, gradually disappear? Are there any countries in the world in which nature has condemned their inhabitants never to enjoy liberty, never to exercise their reason?"

Shoo God! Shoo spiritual matters overshadowed by the supposed progress of human intelligence! This idea was already in embryonic form in the Renaissance (1300 - 1600), when some men were already intoxicated with the idea that human intelligence, even without faith, could lead man to his self-apotheosis on Earth. Condorcet was showing the way and the idea of progress was creeping into Freemasonry. The idea of progress, also at the root of Marxism, is the idea that man is a self-made man, that he can become a god of his own, that he only has to rely on himself and on his intelligence to create a coherent, logical, rational, useful, pleasant world, rid of God. This is pride in all its glory; it is the origin of every fall.

These Masons were spreading their ideas with pugnacity in *La décade philosophique, littéraire et politique* (*The Philosophical, Literary and Political Decade*) (1794 - 1807) run by Ginguené. They wanted to tackle a spiritual renaissance that was spreading throughout France around 1797-99, a renaissance due to a handful of good priests at the risk of their lives. Clandestine chapels opened their doors. The deputies no longer dared to attack religion. A letter from one of the best known Masons, Du Pont de Nemours, an ideologist, emigrated to Wilmington, confirms it. The Masons tried to channel the spiritual renaissance of the people by creating two cults: the Decadary Cult and the Revolutionary Cult of Theophilanthropy, echoed by the botanist Bernadin de Saint-Pierre, Chénier and Paine. Their aim was to strengthen the Republic by trying to replace Catholicism with another religion. Among the defenders of the faith, Chateaubriand, whose faith had been awakened by the death of his mother, published his *Essai sur les révolutions* (*Essay on Revolutions*) in 1797. As soon as this book was published, men of *La décade philosophique* (*The Philosophical Decade*), who oversaw that disbelief was on-trend, wrote insulting articles. The Masons tried to stifle the renaissance of Catholicism by counter-attacking with writers like Dupuits and his essay, *De l'esprit des religions* (*The Spirit of Religions*), widely disseminated by the Masonic lodges. Before the Revolution, Masonry flirted with the ecclesiastical body; after 1795, Christianity became their sworn foe!

## VIII The Revolution in a few words

At La Salette in **1846**, the Virgin Mary warned that France would pay for having corrupted the universe. Should you read, not historians, but sources of that time recounted by eye- and ear-witnesses of that time, one perceives in one's heart a hateful breath that comes from man but does not originate from man! This pungent

breath was the essence of those hearts turned towards outrageous profit, possession, pride and grouped under the label of Freemason, and who regarded Christian charity as a dreadful brake on their greed. This hate, this rage, this frenzy made these worshippers of the Great Architect of the Universe his fanatical puppets to brainwash the peoples **unknown to them** and to divert them from the salutary work of Christ in order to have them fall into the clutches of the demiurge. In so doing, the Great Architect had pulled off a masterstroke!

## Sur la sellette

Haine, haine ; leur haleine sur ma nuque et leur rage dans ma tête

Haine, haine ; insoutenables descriptions qui sifflent à tue-tête  
Graines, graines ; la gangrène a germé dans les lobes des bêtes  
Gaine, gaine ; leurs verves étriquées en vain ne me vêtent

Chienne, chienne ; la farine agiotée ne nourrit plus les têtes  
Haine, haine ; les sans-culotte ont sucé l'âcre lait de la Bête  
Haine, haine ; scélérats de Paris qu'ont mangé à la fête

Haine, haine ; les fanatiques rôdent, un bonnet sur la tête  
Haine, haine ; ah ! ça ira, ça ira ; on coup'ra des têtes  
Haine, haine ; les béats s'émerveillent des piques coiffées d'une tête  
Vaine, vaine ; leur patrie n'est Paris qu'pour un temps de tempête  
Mènent, mènent ; les bandits dans les loges enfiévrées qui s'entêtent

Bennes, bennes ; à ordures déversées pour empêcher les fêtes  
Peine, peine ; les maudits font gémir les curés qui s'entêtent  
Seine, Seine ; de leurs piques balancé les reliques à tue-tête  
Haine, haine ; s'agrippe à mes entrailles et vomit ma quête

Haine, haine ; Guillotine d'un coup sec fait rouler les têtes  
Haine, haine ; elle fait gicler le sang et cela ne s'arrête

Scène, scène ; la lame d'acier sépare du tyran la tête  
Haine, haine ; les pions âcres ont, du sacre, tranché l'auguste tête  
Reine, Reine ; l'ont salie vertement de leurs vices dans l'enquête  
Haine, haine ; le Grand Maître d'Orléans en perdit la tête

Freine, freine ; hantés par la Mort ; la Terreur ne s'arrête  
Chaînes, chaînes ; de l'eau de Léthé ont enchaîné leurs êtres  
Traînent, traînent ; leurs flétrissures passées ont meurtri leurs spectres  
Haine, haine ; leur haleine sur ta nuque et leur rage dans ta tête  
Vaines, vaines ; leurs cervelles caduques évidées les étêtent  
Haine, haine ; la gangrène infernale les broiera dans la Bête

Beignes, beignes ; cognent dans mon coeur et résonnent dans ma tête  
Vaine, Vaine ; leur liberté brandie n'est qu'un leurre de leur quête  
Haine, haine ; insoutenables descriptions qui sifflent à tue-tête

Naine, naine ; la taille de l'Empereur qui voulut soumettre  
Chienne, chienne ; sa verge tresse l'Europe<sup>a</sup> et leur bourre la tête

Haine, haine ; sempiternelle rengaine qui martèle leur tête  
Bernent, bernent ; de leur souffle fétide l'humanité si distraite  
Haine, haine ; soufflée sur leur nuque, insufflée dans leur tête  
Haine, haine ; hâblent, rient, d'une diablerie qui entête  
Haine, haine ; infatués pantins d'une déité surfaite

Saine, saine ; La Salette, de l'index, désigna leur sellette !

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<sup>a</sup> Aussi la petite fille de Poséidon...

Heads on the block = Sur la sellette (pun with La Salette...)

Hate, hate; their breath on my neck and their rage in my head

Hate, hate; unbearable descriptions that are whistling your head off  
 Grain, grain; gangrene has grown into the brains of the beasts  
 Gain, gain; may their vainly narrow-minded eloquence not clothe me

Bitch, bitch; the agiotage on flour no longer feeds the heads  
 Hate, hate; the sans-culotte had sucked the pungent milk of the Beast.  
 Hate, hate; it is the rats of Paris who have eaten at the Festival

Hate, hate; the fanatics are prowling around with a cap on their head  
 Hate, hate; ah ! ça ira, ça ira ; we shall cut heads off  
 Hate, hate; the vacuous are marvelling at pikes topped with a head  
 Vain, vain; their vain Motherland is Paris just for a stormy time  
 Leaders, leaders; the bandits in the fevered lodges who hold fast

Trash, trash; all this garbage dumped to prevent feasts  
 Grief, grief; the cursed have the stubborn priests groaning  
 Seine, Seine; with their pikes, belting out, they've thrown the relics in  
 Hate, hate; is grabbing hold of my entrails and vomiting my quest

Hate, hate; Guillotine with a jerk is making heads roll  
 Hate, hate; blood is spurting and that doesn't stop

Scene, scene; the steel blade is separating, from the tyrant, the head  
 Hate, hate; the pungent pawns have cut off, from the coronation, the august head  
 Queen, Queen; they have besmirched her with their vices in the investigation  
 Hate, hate; the Grand Master d'Orléans has lost his mind and his head

Stop it, stop it; haunted by Death; the Terreur does not stop  
 Chains, chains; of the Lethes water have enchained their souls  
 Wandering, wandering around; their past blemishes have bruised their spectres  
 Hate, hate; their breath on your neck and their rage in your head  
 Vain, vain; their vainly hollowed-out and lapsed brains are lopping them off  
 Hate, hate; the infernal gangrene will crush them into the Beast

Thumps, thumps; are knocking in my heart and echoing in my head  
 Vain, Vain; their vainly brandished liberty is just a lure of their quest  
 Hate, hate; unbearable descriptions that are whistling your head off

Dwarf, dwarf; the size of the Emperor eager to bring Europe to heel  
 Bitch, bitch; his stick is bonking Europe<sup>a</sup> and brainwashing their heads

Hate, hate; endless refrain hammering away at their heads  
 They've fooled, fooled; with their fetid breath an awfully absent-minded mankind  
 Hate, hate; blown on their necks, instilled into their heads  
 Hate, hate; they're boasting and laughing at a devilment which has been creeping in  
 Hate, hate; infatuated puppets of an overrated deity

Sane, sane; La Salette, with her forefinger, put their heads on the block!

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<sup>a</sup> Also Poseidon's granddaughter...

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