

## OUTLINE: 'SERPENT'S BLOOD: TEMPLES, MASONS AND THE DEVIL IN EUROPE, 1066-1789'

This is a chapter-by-chapter abstract of my proposed third book, provisionally titled "Serpent's Blood: The Devil in Europe from the Temples to the Masons". As Tradition of the Mother explored the Civilization of the Great Mother in the Mediterranean as a world-subversive <sup>the merging of</sup>, looking at its influence on European and Near Eastern cultures, and expanding on my book Centuries of Revolution, this book bridges the gap <sup>from</sup> between the fall of the Roman Empire and the extermination of Germanic Paganism <sup>to</sup> the dismantling of both ~~the~~ the Church and the monarchy <sup>another</sup> <sup>of the early</sup> to create the modern democratic movement. Themes from Baigent (Holy Blood, Holy Grail, The Temple and The Lodge), Icke (The World's Biggest Secret) and Brown (The Da Vinci Code) are utilized, but their thesis - that the Merovingian bloodline continued in Europe - is presented without the Biblical theology (the idea this bloodline is Jesus and Mary Magdalene's) - and from a more scholarly perspective, looking at the occult forces and organizations built around this "bloodline".

## I. The Serpent Cult c. 3000 BC - c. 400 AD (12,000 words?)

- Serpent Legends: Thebes, Athens, Asclepius, Seth-Typhon, Yahweh
- The Civilization of the Great Mother
- The Trojan ~~Epilogues~~ Epilogues
- Meroveus
- Uniqueness of the Merovingian Myth in the North - Baigent and Icke

This opening chapter summarizes the thesis of Tradition of the Mother, describing the Civilization of the Great Mother, and, particularly, ~~highlighting~~ the myths of half-human, half-serpent founders - in Athens and in Thebes. The half-human, half-serpent of the God of the Jews, Seth-Typhon-Yahweh, is then <sup>examined</sup> <sup>in</sup> <sup>this</sup> <sup>context</sup>, as ~~the~~ is the idea of the Jews as the children of the serpent - possibly with "dual ~~line~~ <sup>seed</sup> Christian Identity ideas to give context. The Trojan epilogues, particularly Septimius Severus' commentary on Virgil, will be examined to show a semi-mythical basis for linking the Franks and the Mediterranean - though the actual history of the Franks will be contrasted to show these myths reflect a cultural transition. Then, the myth of Meroveus as a half-human, half-serpent will be introduced and presented in the context of its uniqueness in the Northern heroic tradition - that he is unlike the standard Northern hero, ~~Eric~~ ~~Eric~~ Eric (under his different names), and that he more resembles the "serpent-blood" associated with characters like Loki, Heraldr, and Helgi. Baigent and Icke's theories will then be discussed <sup>in</sup> <sup>contrast</sup> <sup>to</sup> <sup>the</sup> <sup>book's</sup> <sup>thesis</sup>.

## II. Catholicism, Charlemagne, and the Birth of Western Europe c. 323 BC - c. 1066 AD (12,000 words)

- ~~the~~ Egyptian Magic and Greco-Roman Egypt
- Plotinus, Iamblichus, and Neo-Platonism in Catholicism
- The Origins of England, France and Holy Rome
- Charlemagne and Christianization
- Normandy and the Capets
- Baal and the Seventy Two Master Masons

This is the second "scene-setting" chapter, providing a history of Catholicism and Dark Age Western Europe. It begins with Alexander, the conquest of Egypt and Persia, and Greco-Egyptian Magic - particularly ~~the~~ Alexander's introduction of Serapis as an early One World Religion. Plotinus, Iamblichus and the other Eastern neo-Platonists are discussed - as well as how their magical theories were absorbed into Catholic doctrine. The growth of Catholicism after the fall of Rome will be briefly touched on, as well as the early histories of the Gothic kingdoms in Spain and France, the Frankish kingdom, and the Anglo-Saxon and Nordic kingdoms in England. The destruction of the Gothic kingdoms and the rise of the Carolingian line in France is given, as is a history of Charlemagne's Holy Rome, its fracture into ~~France~~ <sup>medieval</sup> France and Holy Rome, and the general process by which the Catholics Christianized the North. The founding of the Norman duchy and the beginning of the Capetian line are ~~given~~ <sup>described</sup>, as are the origins of the other Crusading lines. Lastly, the development of world-subversive doctrine, particularly the idea of Baal and the Seventy Two Master Masons (following Rydberg's thesis) ~~and its suppression in the mid-13th century~~ is described. (possibly also the House of Lorraine)

### III. Norman Expansion, the Crusades, and the Templars c. 1066 AD - 1328 AD (16,000 words)

- The Crusading Families, Norman Expansion, and the Spanish Reconquista
- The Templars, Hospitallers, Teutons and other early orders
- The Spread of the Jews and Jewish Involvement in Catholicism
- Catholic Universalism and the Magna Carta
- The Angevins and Capetians
- Philip IV and the Suppression of the Templars
- The Failure of the Capetians
- The Survival of the Templars

This chapter is where our real story begins. ~~The~~ It first looks at the Norman and Crusading families introduced in Chapter II and their explosion into Europe, particularly the Conquests of England, Portugal, Sicily, Cyprus, Palestine, Syria and the other ~~Norman and Crusader states~~ <sup>Norman and Crusader states</sup>. The ~~history~~ <sup>creation</sup> of the Templars, the Hospitallers, the Teutons and the other knightly orders, primarily by these <sup>Crusading</sup> families is described, ~~and then~~ we then give a brief history of the introduction of the Jews into Spain, with the Caliphs <sup>and</sup> into France - ~~noting~~ <sup>noting</sup> the fact that certain ~~Catholic~~ <sup>Catholic</sup> Orders supported by Jews, the Jews themselves, and the Templars all spread together into the territories opened up by the Normans and the Crusaders. The Universalism of the Catholic Church and its claim to supersede <sup>temporal</sup> government is examined as a precursor of and development <sup>of</sup> the idea of a New World Order and how the conflict between this claim and the <sup>English</sup> crown led to the issuance of the Magna ~~Carta~~ <sup>Carta</sup>. The Angevin-Capetian conflict is detailed, and then we look at Philip IV's suppression of the Templars - an act which <sup>led</sup> to the extermination of the Capetian line - but which allowed the Templars to survive in Scotland, Portugal, Holy Rome, and elsewhere.

#### IV. Scotland, the Templars and the Hundred Years War (c. 1300 AD - 1461 AD) (18,000 words)

- Edward III
- Scottish Independence, the Templars, and Robert the Bruce
- Edward III and the Disputed Succession of the Valois
- The Expulsion of the Jews From England and their Settlement in Amsterdam
- The Hundred Years' War
- The Order of the Grarter, Robin Hood, and the Devil
- The Order of St Michael and the Scots' Guard
- Joan of Arc and William of Raix
- The End of the Hundred Years' War and the Valois-Lorraine Dispute

This chapter gives the second phase in the transformation of the Knights Templar into the initiatic organizations of the democratic revolutions. It begins with a focus on Edward III Longshanks and his conflicts in Scotland and France, and ends with the French victory in the Hundred Years' War and the split of the Houses of Valois and Lorraine. We first look at Templar influence in the Scottish rebellion of William ~~the~~ "Braveheart" Wallace and Robert the Bruce, and then at the developing ties between the Scottish monarchy and the Valois. Edward III also figures as the protagonist in the disputed succession to the French throne <sup>that followed</sup> after the extermination of the male line of the Capetians. Edward's dispute with the Templars coincides with his expulsion of the Jews from England and their reestablishment in Low Country fiefs controlled by the old Crusading families. In this context, ~~the~~ Edward's establishment of the Order of the Grarter is examined against a backdrop of the myths of Robin Hood and the Devil - a long line suggested by Margaret Ann Murray. A history of the Hundred Years' War is given, taking us to its conclusion in the reigns of Charles VI the Mad and the Dauphin Charles VII. Following Baigent, the formation of the Scots' Guard as a revitalization of the Templars is discussed, and we look at how Charles VII's embrace of this initiatic order and his Order of St Michael related to his defeat of the English and his renewed control over France. The roles of Joan of Arc and William of Raix are examined, including their ties to the House of Lorraine, which marries into the line of the Valois and then, shortly afterwards, splits from them, creating a defining conflict in French politics for the next three hundred years.

## V. Imperialism and Occultism (c. 1100AD - c. 1512AD) (12,000 words)

- The Guelph-Ghibelline Dispute ← - Frederick II Barbarossa
- Dante and Traditional Europe
- The Medicis and the Occult Revival
- The Reconquista and the Expulsion of the Jews
- Colonization of Africa and the Americas
- Catholicism and early anti-racism

This chapter gives <sup>contextualizes</sup> ~~context~~ for understanding the religious struggles that develop in Britain and France in the 15<sup>th</sup> Century, and which goes on to define the social conflicts of the 16<sup>th</sup> and 17<sup>th</sup> Centuries. It begins with the Guelph-Ghibelline dispute, which we examine in the context of the Northern European idea of the Imperium against the "New World Order" idea of Catholic universalism. This conflict's occult subtext, as reflected in the mythology of Frederick II Barbarossa and the theology of Dante's Inferno, as well as Evelyn's interpretation of the struggle. We then look at the Medicis, and how their involvement with the failing Byzantine Empire led to a revival of neo-Platonic and Solomonic literature leading directly to an occult revival in Europe which linked to the ~~existing~~ existing ~~struggle~~ struggle between initiatic organizations in ~~England~~ England and France. ~~Then~~ Then go to Spain, look at the expulsion of the Jews from that country, their dispersion to Amsterdam and Venice, their conversion and deeper infiltration of the Church, and how this ~~is~~ <sup>is</sup> ~~is~~ <sup>is</sup> the occult side of the Reformation struggle. Spanish and Portuguese exploration and colonization of the Africa and Americas is examined, ~~as is~~ as is the role of ~~the~~ certain Catholic orders in fueling the new "anti-racist" movement.

## VI. The Reformation and the Devil 1461AD - 1589AD (14,000 words)

- French Unity and the Holy League
- Henry VIII's Church of England and Elizabeth's Occultism
- Deals with the Devil
- Luther's Reformation
- The Stuarts and Guise-Lorraine
- The Huguenots and Jesuits
- Henri II and the Last of the Valois

This chapter examines the occult aspect of the Protestant-Catholic struggle in England and France, and how it interacted with those nation's dynastic struggles. Just as the conflict between the Templars and the Church reflected factional differences within Catholicism, the ~~conflict~~ conflict between the French throne and the Holy League reflected continuing factionalization within the Faith, and growing uncertainty as to the Orthodoxy of the Catholicism of the French throne. We look at Henry VIII's break with Rome as both the first overt rebellion of Northern European nationalism against ~~the~~ a Southern European world order, and look at how <sup>in its</sup> this interaction with the occultism of his Protestant daughter Elizabeth and her court

occultist John Dee. The development of occultism in Europe, from the contracts with the Devil in Germany to expanding Kabbalism ~~to~~ to Agrippa's Occult Philosophy is traced. We then look at how Luther's Reformation allowed these occult tendencies to work within the Protestant movement, using the re-emerging cultural forces to spread a proto-"democratic" message within the ~~new~~ new "Christian" sects. A history of the Scottish Stuarts is given, and their alliance with the Houses of Lorraine and Guise, and its impact on the Scots Guard and French initiatic movements, is analyzed. We then look at the Huguenot struggle in France, and the response from Jewish-led Catholic initiates, such as the Jesuits. This culminates in Henri II's efforts to reconcile with Lorraine, his assassination and the assassination of his sons, his alliance with the Medicis, his efforts to transform the French monarchy, his son Henri III's effort to suppress the Scots' Guard and undo his father's work, and the ~~end of~~ end of ~~his~~ his family's line. That the suppression of initiatic organizations preceded the end of the Capetian and Valois lines is noted as particularly significant.

VII. The <sup>English</sup> ~~Spanish~~ Civil War And The Fronde 1589 AD - c. 1649 AD (14,000 words)

- Stuart Succession in Britain
- King James and His Bible
- The Medicis and the Bourbons in France
- Scotland's Whigs, Presbyterians and the Occult
- Revolution and Judaism in the Spanish Netherlands
- Cromwell and the English Civil War
- The Parliament and the Fronde

This chapter examines the first political manifestations of the democratic movement. ~~First~~ First, the ~~occult~~ <sup>linked houses</sup> ~~occult~~ overturned the Tudor and Valois monarchies, establishing the homosexual "Protestant" James Stuart in Britain, and the converted (Protestant to Catholic) Henri III, husband of Marie D' Medici in France. We look at how these occult-linked houses transformed their societies - first, with King James' literal rewriting of the Bible. This event is examined in the context of Scottish Presbyterianism, ~~and~~ British Non-Conformism and the Whig movement - all of which were infiltrated by occult organizations. The rebellion of the Spanish Netherlands and the impact of its Jews is noted, as well as the manner in which the Spanish Netherlands became a part from which "Judeo-Christian" religion was exported into Britain in the person of Oliver Cromwell and the Parliamentary movement against Charles I. We note that, as with Philip IV and Henri III, Charles I's effort to pull away from his family's ideology preceded the extermination of his line, and we review the results of the English Civil War. We then look at how the same Houses <sup>who had led the line</sup> launched the Fronde movement in France ~~as a parallel to English Parliamentarianism~~.

the Illuminati

## VIII. Witchcraft, ~~Politics~~ and Revolution: ~~1600AD-1689AD~~ c. 1600AD-1689AD (12,000 words)

- Witchcraft in England and America
- America's Colonial Leadership
- The First Initiates: the Illuminati and Rosicrucians
- The Thirty Years' War
- The Last of the Stuarts, ~~and~~ the Glorious Revolution, and Hanoverian Succession
- The Pretenders and the Occult
- ~~The Founding of the Grand Lodges in Britain, France and America - and the Jews~~

This chapter sets the stage for Chapter IX, in which we look at the formation and growth of Freemasonry by looking at how the occult movement, which manifested itself as witchcraft in England and America, transformed into initiatic movements ~~and~~ with explicitly political orientations like the Illuminati and the Rosicrucians. We look at the emergence of witchcraft as a formally-defined occult movement derived from ~~the~~ the neo-Platonic trends unleashed by the Medicis, <sup>and possibly reflecting original Great Master of the</sup> and how ~~this~~ <sup>movement arose</sup> <sup>in concert</sup> with a Protestantism that opposed it. We look at America's colonial leadership, their alliance with European factions, and their reaction to occultism. The first initiatic organizations in Europe are examined, and their interaction with German Protestantism in the Thirty Years' War. We then return to England, look at the failure of the Stuarts <sup>and</sup> <sup>new</sup> Hanoverian succession <sup>and</sup> the Glorious Revolution, while nominally "democratic", ~~and~~ brought a ~~new~~ new branch of the occult movement to ~~the~~ British <sup>is</sup> shores. Lastly, we look at the Stuart Pretenders, the Stuart Bastards, and the lineage of the men who would form the first ~~and~~ Masonic lodges.

## IX. Free masonry and the American and French Revolutions 1689AD-1789AD (16,000 words)

- The Founding of the Grand Lodges in Britain, France and America - and the Jews
- Free masonry and Democracy
- The Growth of the Lodges and the Noble Houses
- Proto-Communism
- Rationalism
- Occultism and Perversion in France - to the Marquis de Sade
- The American Revolution
- The French Revolution

This chapter shows how the occult tendencies traced throughout this book came together under the banner of Free Masonry ~~to~~ <sup>to</sup> completed the anti-Catholic, anti-monarchical push for a New World Order <sup>interest</sup> <sup>Europe</sup> by overturning Britain in America and the government of France, ~~and~~ <sup>and</sup> completing the ~~core~~ <sup>core</sup> of the democratic socialism that would eventually consume Central and Eastern Europe and threaten the world in the 20<sup>th</sup> and 21<sup>st</sup> Centuries. We begin with the founding of the Ancient and Modern Grand Lodges and the Lodges of France. We look at Masonry's democratic ideology and give an overview of Jewish involvement.

as a continuation of the "bloodline" Houses' occultism, and as a perfection of the Protestant and Reformed movements and early Parliamentarianism. We look at how these Houses grew ~~to~~ to encompass British and French nobility, ~~as~~ as well as the leadership of Colonial America. We examine Rationalism and Enlightenment, how it inverted Traditional understandings ~~of~~ by laying a foundation for Progressivism, and how Democracy was a form of proto-Communism. We also look at how both Protestant and occult <sup>is</sup> perversions of sexuality - ~~are~~ a theme constant from William of Raix to James I's - culminated in the early pornography of the Marquis de Sade. Then, the culmination of all of this in the American and French Revolutions is explored.

## X. Conclusion

The Conclusion of the book ties ~~to~~ the book's exploration of the origins of democracy to the efforts at an international ~~democratic~~ democratic / socialist world order under the British and American Empires. The Napoleonic movement, the revolutions of 1848, and the revolutions in the Spanish Empire are noted, as well as the emergence of socialism and communism from Democratic ideology. That this movement continued to the American Civil War, ~~and~~ transformed into anti-Germanism, and led to the Russian Revolution and the global decay of the 20<sup>th</sup> Century is also shown. that follows  
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or

This should set the stage for future books in this series - one on British imperialism and the 19<sup>th</sup> Century, and one on American imperialism and the 20<sup>th</sup> Century.