

King Charles III the Occultist

Upper grade Freemason-Jesuit Communion towards Radical Socialism

Part 6

It may seem an unusual pairing: the Rothschilds and the Roman Catholic Church getting closer to achieving common capitalistic goal. Seemingly the Church understands itself as superior to economy when aiming at destabilisation of capitalism as it did with politics when in 1979 committed itself to bringing about the collapse of socialism. The downfall of communism in Europe was incited by the Pope John Paul II's 1979 visit to Poland on June 2 (fig. 1), less than a year after his ascension to the throne, when at the day of his arrival at the central Warsaw square he pronounced his most significant statement of the entire nine days visit and perhaps of his entire reign:

".... there can be no just Europe without the independence of Poland marked on its map!"¹

These words triggered the whole process of dissolution of the European communist system leading first to the appearance in 1980 at the Gdańsk Shipyard of the Solidarity movement and then to the whole following development supported by Vatican and United States. It ended in the collapse of the whole political system in Eastern Europe for which John Paul II was called a "political" pope significantly being *the first Slavic pope* in the entire history of the Catholic Church. Today, it is **the first**

¹https://www.vatican.va/content/john-paul-ii/en/homilies/1979/documents/hf_jp-ii_hom_19790602_polonia-varsavia.html

Jesuit pope, Francis, who since his election in 2013 helps to bring down capitalism not just criticising it but comparing it to the “dung of the devil” ² thus deserving the name the **new “economical” pope**:

*“The last pope who so boldly placed himself at the center of the global moment was John Paul II, who during the 1980s pushed the church to confront what many saw as the challenge of that era, communism. John Paul II’s anti-Communist messaging dovetailed with the agenda of political conservatives eager for a tougher line against the Soviets and, in turn, aligned part of the church hierarchy with the political right. **Francis has defined the economic challenge of this era as the failure of global capitalism** to create fairness, equity and dignified livelihoods for the poor — a social and religious agenda that coincides with a **resurgence of the leftist thinking marginalized in the days of John Paul II**. Francis’ increasingly sharp critique comes as much of humanity has never been so wealthy or well fed — yet rising inequality and repeated financial crises have unsettled voters, policy makers and economists.”³*

The article further claims that “Francis’ sharpest critics have accused him of being a Marxist or a Latin American communist, even though he opposed communism during his time in Argentina”, and what remains unclear is whether Francis has a clear vision for a “systemic alternative to the status quo that he and others criticize. All these critiques point toward the incoherence of the simple idea of free market economics, **but they don’t prescribe a remedy**, said Mr. Johnson, of the Institute for New Economic Thinking. Francis acknowledged as

² <https://www.theguardian.com/world/2015/jul/10/poor-must-change-new-colonialism-of-economic-order-says-pope-francis>

³ <https://www.nytimes.com/2015/07/12/world/americas/in-fiery-speeches-francis-excoriates-global-capitalism.html>

much, conceding on Wednesday that he had **no new “recipe” to quickly change the world.**”



Fig. 1 Pope John Paul II’s visit to Poland in 1979

In relation to this 2015, his *Laudato si’* encyclical - the most authoritative teaching a pope can make, has prompted criticism from commentators, as for example from Nicholas Capaldi who in his interesting research “A Critique of Pope Francis’s *Laudato si’*” (2017)⁴ concludes:

“*Laudato si’* abandons rigorous argument. In embracing the Rousseau narrative, it has reduced itself to a laundry list of complaints *without offering a serious, well-thought-out, and substantive alternative.*” Capaldi notes that the Pope does not even use the term “capitalism” but instead speaks “disparagingly of allowing the invisible forces of the market to regulate the economy” and of the need “to reject a magical conception of the market, which would suggest that problems can be solved simply by an increase in the profits

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<https://digitalcommons.law.seattleu.edu/cgi/viewcontent.cgi?article=2435&context=sulr>

of companies or individuals.” He advocates a “critique of the ‘myths’ of a modernity grounded in a utilitarian mindset (individualism, unlimited progress, competition, consumerism, the unregulated market)” or “our unrestrained delusions of grandeur.” (p. 3)

Similar to Johnson, Capaldi finds out that Pope Francis does not prescribe any effective remedy for the matters he considers problematic but this is only because the remedy came only later in 2019. This is when the Pope launched his partnership with the Rothschild’s Inclusive Capitalism initiative and this historic collaboration is the remedy bringing solution to the problems described in the fundamental *Laudato si’* letter. Nicholas Capaldi hits the nerve arguing also that “since the nineteenth century, there have been several definitions or understandings of ‘socialism.’ Marx and Engels derided ‘utopian socialism’ for being another form of liberalism whereas they promoted ‘communism’ because the latter entails public ownership and control of property or the means of production. This latter view is what the Church has always opposed. However, in the twentieth century, ‘socialism’ has also come to mean not public ownership but public control of private property. Nazism (National Socialism) was such a form. Some would argue this is a distinction without a difference. **In the sense of public control, Catholic Social Thought is sympathetic to, if not supportive of, ‘socialism,’ or more precisely ‘democratic socialism.’**” (p. 6)

Rudolf Steiner predicted these Catholic Church intentions to evoke social condition similar to the one evoked in Russia in 1917:

“It would be childish to believe that the English Parliament will be able to deal with what will then lay hold of humanity if the individual consciousness works merely by instinct. But there is one power which will be ready to deal with it, and **that is the power of Rome**. It is only a question of how it will be done. Rome can establish a dominion; it has

the necessary means for this. Thus the only real question is not whether Bolshevism or the Anglo-Saxon bourgeoisie will get the upper hand; the question is whether there will be antisocial chaos, Roman domination, or the resolve on the part of mankind to fill itself with that spirit which in 869 at the Council of Constantinople the western Church declared it heretical to recognise. [The Power of Holy Spirit which could be evoked within a threefold social order state.] ... Now, my dear friends, this, too, must be said quite frankly. The simplicity is entirely on the other side. Simplicity today is not on the side of the Catholic Church but on the side of their opponents. They do not believe that the Catholic Church is great in the direction I have described; they do not believe that the Catholic Church long ago foresaw that the social condition which has now come over Europe would some day come about, and that the Catholic Church took her own measures to make her influence felt in those social conditions. **What the Catholic Church intends is to create a bridge between the most radical socialism, communism, and its own domination.**"⁵

Today, still no one believes that the Catholic Church long ago foresaw the possibility for imposition of most radical Socialism, or Communism in Europe since these plans are still not generally known. However they seem to be in full accordance with the 1979 visit of the first Slavic pope to the Slavic East which helped to bring down the old Socialism. Significantly before that the Church perhaps first helped *bringing it up in 1917* since according to Steiner it maintained close ties with that old British occult Freemasonry Lodge which long ago foresaw such opportunity. These two organisations form a special unit, or a sort of high grade Communion of the following kind:

⁵ GA 198, lecture from June 6 1920

“You really have two occult directions, one pole carries the cosmic Christian character, the other carries the Church Christian character. Just as with the Freemasons you have to reckon with the cosmic Christian character of the symbolic brotherhoods, so with the Jesuits you have to reckon with the Church symbolic branch, because the Jesuits are led through three grades with a certain symbolism and learn to acquire precisely through this symbolism a great effect in their speech. ... Now, all occult brotherhoods are not Freemasons. There are all sorts of varieties such as the Illuminatum in Germany, and in addition to the three lower grades, you have the three upper grades. In certain brotherhoods you have members who are in the upper grades forming a sort of communion with members in the upper grades of other brotherhoods. You know that the Jesuits battle against the Freemasons and vice versa. **However, the upper orders of the Freemasons and the upper orders of the Jesuits build a special brotherhood. They build a state within a state!**”⁶

This is another of the Steiner’s evidences of the existence of an upper grade occult Freemasonry. As he makes it absolutely clear, it is in collaboration with certain Jesuit grouping with which it shares common nine-degree Freemason occult system.⁷

⁶ GA 167, lecture from 4 April 1916

⁷ The first three grades are the well known Entered Apprentice, Fellowcraft and Master Mason to which there are six more secret complementary ones. Steiner said that they “follow after the first three degrees. And, when you pass through these six additional degrees, then you have experienced something of great significance. However, in our present age, these additional six degrees cannot be completely fulfilled; it is a pure impossibility. They cannot be completely fulfilled because human beings in our 5th post-Atlantean period are not advanced enough to experience all that can actually be

Steiner spoke about this also in the lecture from 3 November 1918:

“That the Jesuits are the sworn enemy of that which emanates from the Lodges is not important: anyone and anything can be the declared enemy of the outlook of the Lodges. It is a historical fact that the **Jesuits have not only infiltrated the Lodges, that high-ranking Jesuits are in contact with the high dignitaries of the Lodges, but that both, though active in different peoples, have a common root**, though the one gave birth to the Papacy, the other to freedom, rationalism, to the Aufklärung (Enlightenment).”⁸

This concerns to the same Freemason-Jesuit upper grade communion in which Freemasons and Jesuits most probably have shared common plans towards Russian socialism. Interestingly, Steiner considers them both having common roots perhaps meaning Manichaeism. In his only lecture⁹ on Manichaeism he said that there are two currents which have to do with Manichaeism and this is firstly Jesuitism, pertaining to the ex-manichaean St Augustine (Augustine of Hippo (354—430), one of the Fathers of the Church. He spent ten years as a manichaean, remaining at the first grade as an “auditor” never to be initiated into the higher two. The Manichaean Mysteries remained unknown to him. In the same lecture Steiner relates Freemasonry directly to Manichaeism reminding that in the past Freemasonry and Jesuitism were sworn enemies and that “those who lead the battle on the one side are all conscious of what they are doing — they are the **Catholics and Jesuits of the higher grades**. Of those, however, who are on the other side, *who lead the battle in the spirit of Mani, only very few are conscious*; only those at the head of the movement are

experienced; that will come later, that will come gradually.” GA 167, lecture from 4 April 1916

⁸ GA 185, lecture from 3 November 1918

⁹ GA 93, lecture from 11 November 1904

conscious of it. Thus Jesuitism (belonging to Augustine) and Freemasonry (Manichaeism) confront each another in later centuries. They are the offspring of ancient spiritual currents. That is why you have in both these currents a continuation of the same ceremonies connected with initiation that you find in the old currents. The initiation into Jesuitism has the four grades: Coadjutores temporales, Scholares, Coadjutores spirituales, Professi. The grades of initiation in the true occult Freemasonry are similar. The two run parallel to each another but they point in quite different directions.”

Here again Steiner briefly mentions the higher grade occult system known both to the occult Freemasons and the Catholic occult orders. Strangely, Steiner speaks not of three but of four grades and also of the Freemasonry and Manichaeism as enemies to Jesuitism. In fact, when the latter was founded in 1534 both old Freemasonry and Manichaeism were in a deep decline, the second of which actually did not exist on Earth anymore. This means that if there are only very few Manichaeans at the head of the movement who consciously “lead the battle in the spirit of Mani” they must be in Heaven. Since about 1250 there were no Manichaeans physically incarnated on Earth! Although there is no space to discuss this issue at length here, this reveals the third social possibility Rudolf Steiner did not speak about, but which obviously exists - namely the *Manichaeian one*. It could be realised if, firstly, the “battle in the spirit of Mani”, of which unfortunately Steiner did not give any further details, is successful and secondly, if the totally forgotten today Manichaeans are able (wishing) to populate again the Earth after the final success of the battle in Heaven.

Therefore the Jesuits must have been zealous in opposing only the last remnants of the old continental Freemasonry and for a short while perhaps the new English one which was born in 1717. This however did not last long because of the communion made between the new English Freemasonry and Jesuitism which can be dated by the following piece of information largely

dedicated to the occult background of the Peter the Great's fake testament:

"I have often pointed out here that there are, in a certain way, lines of connection, via the most varied intermediate links, between the external world and the secret brotherhoods, and onwards from the **secret brotherhoods** to the spiritual world. ... And in some individuals there was the will—we have yet to see whether for good or bad—to make use of the forces concerned. For these are forces indeed: on the one hand the talent to think in that way, and on the other, a folk element for the future. If someone wants to use these things, he can. ... Much of what is said of Peter the Great is true, but it is not true that he composed that testament. The testament is a forgery; it did not come from him but emerged at a certain point, in the way such things do emerge, out of all sorts of underground goings on. It was thrown in amongst human evolution; suddenly it was there. It has nothing to do with Peter the Great but a great deal to do with certain underground currents. Those who desire to work in this way are always concerned, not to stimulate just one stream but to make sure that *one stream is always crossed by another*, so that they influence each other in some way. Not much is achieved by simply running straight ahead with a single stream. It is necessary sometimes to throw a sidelight on this stream so that certain things become confused, so that certain tracks are covered up, and other things are lost in an impenetrable thicket. This is very important. Thus it comes about that certain secret streams which have set themselves some task or other also set about achieving the exact opposite. *These opposing tasks have the effect of obliterating all tracks*. I could point to a place in Europe where so-called Freemasonry, so-called secret societies, had a great influence at a certain time when significant things were going on; certain people were acting under the suggestive influence of certain Masonic societies with an occult background. **It was then necessary to obliterate**

the tracks at this point. So a certain Jesuit influence was brought to play so that the Masonic and Jesuit influences met; for there are higher instances, 'empires', which can quite well make use of both Masons and Jesuits in order to achieve what they want to achieve through the collaboration of the two. Do not believe that there can be no individuals who are both Jesuit and Freemason. They have progressed beyond the point of working in one direction only."¹⁰

Peter I's (1682–1725) testament is a political forgery which was accepted as embodying the national aspirations of Russia for the gradual taking the whole of Europe under its sovereignty. It was inserted in the 1812-th Charles-Louis Lesur's (1770-1849) memoir Progress of the Russian Power, from Its Origin to the Beginning of the Nineteenth Century. Initially the "testament" was referred as a resume of the plan recommended to Peter's successors as a means of facilitating Russian expansion and it was only in 1824 that a German translation of Lesur's text introduced the use of the word "testament."



Peter I

¹⁰ GA 173, lecture from 9 December 1916

This "résumé" which was designed to turn all of Europe against the Russian bogey was published in French in 1812 and its genesis so far there is no satisfactory explanation. Normally it is regarded French forgery but judging from these statements of Steiner it is an *occult-Freemason* one which means British. Interestingly, this is how it is perceived today by the Russian officials as the Foreign Minister Sergey Lavrov who commented on the statement by UK Foreign Minister Liz Truss that Russia could attack the Baltic states and Moldova that *"the British wrote the fake testament of Peter the Great in exactly the same way (and) this basically goes along the same lines."*¹¹

Steiner's contribution to the question helps solving the mystery of this "testament" in a unique way. First of all it helps dating the time of the establishing of the Freemason-Jesuit communion which is *before 1812!* This is relatively soon after the establishing of the English Freemasonry in 1717 meaning that its "occult" section, or Lodge remained purely masonic only shortly. It is really the same Mason-Jesuit section of which Steiner speaks in the lecture from 4 April 1916 and in which he used the expression "a state within a state". Significantly this forgery again has to do with Russia alerting and preparing all Europeans for a future crusade against Russia being. It is the very source of the currently widely spread Russophobia and the first of many steps towards destruction of Russia. During the last two hundred years it was an effective tool still finding its proponents today as in the case of Liz Truss. The "testament" still lives on today.

This information from Steiner also shows that the top level Freemasons and Jesuits are not sworn enemies anymore. They do not confront each another but on the contrary are united against a common enemy - Russia and Manichaeism as well! This means that Freemasonry in particular has betrayed Manichaeism and today fights against its Parent. The latter in

¹¹ <https://tass.com/politics/1419843>

turn remains the last, lonely and the only one who still leads the battle in the spirit of Mani.

All this helps us to know of one of the special methods of the united upper grade Vatican-Masonic occult Lodge. To quote Steiner again, it consists in not stimulating just one stream but making sure that it is always crossed by another, so that they influence each other. **“These opposing tasks have the effect of obliterating all tracks.”** The Inclusive Capitalism’s case is also such an example—pursuing different ways to obliterate all tracks of its origins covering them up and loosing them really in the following controversial impenetrable thicket:

1) According to Lynn de Rothschild the Council for Inclusive Capitalism is a response to Pope’s call to make capitalism more inclusive. The Council however is connected to its parent Rothschild Coalition for Inclusive Capitalism which came in 2015 as a result of the meeting held in London hosted by the City of London Corporation and the Rothschilds in May of 2014. In turn, it is the brainchild of the Henry Jackson Society which however was funded by the very close to the Rothschilds City of London Corporation and which was co-chaired by Lynn de Rothschild. This leads to the Rothschilds again;

2) However, according to the Pope, the Council is one of the results of the 2016 Forum in the Vatican. Meeting its members on 11 November 2019 again in the Vatican he said they have taken up the challenge of realising the vision of that Forum. Thus the Pope and the Rothschilds seem responding to each others similar initiatives and aiming for one and the same: Inclusive Capitalism;

3) Striking aspect of the Vatican-Rothschild collaboration is the way their Council appeared, firstly announced by the Vatican in 2019 and only later in 2020 by Lyn de Rothschild, to this day never doing a joint declaration;

4) Different sources among which the authoritative Wikipedia divert attention giving special value to the Henry Jackson Society's task force in generating the Inclusive Capitalism project;

5) Misleading factor is also the Pope's *Laudato si'* which in 2015 "hit a nerve", "became a global sensation" "widely commented on". Today, seven years after its publishing, the Church initiated a number of global events aimed at "lifting it up to the public attention". First, An Action Platform is officially launched on November 14, 2021¹² encompassing a *next seven-year action plan* to look at the issues which the Pope addressed in 2015. This gives rise to a *Laudato si'* Movement¹³ which on its side turned into a *Laudato si'* movie produced by the *Laudato si'* Movement (along with Oscar- and BAFTA-winning team at Off the Fence) and to the *Laudato Si' Week 2022*. According to the Church this is an opportunity to "rejoice in the progress we have made in bringing *Laudato Si'* to life" and intensify the efforts to implement it¹⁴ in life. At the same time Church's reports make no mention anymore of the partnership with the Rothschilds;

6) The list of Council members was initially divided into the three categories: Guardians, Stewards and Allies, but today the category of Guardians is not listed any more on the Council's list (fig. 3). It has been omitted. The extension "*With the Vatican*" designating the Vatican's role in the Council is also omitted from its logo.

¹² <https://laudatosiactionplatform.org/>

¹³ <http://laudatosimovement.org/>

¹⁴ <https://www.trocaire.org/news/laudato-si-week-2022-an-invite-from-pope-francis/>



Fig. 3

These disparate reports are confusing and reminiscent of the method used by the Masonic-Jesuit communion in the Peter I's testament case. It really paved the path to achieve a final conquest of Europe through socialistic experiments, first in Russia in 1917 followed by another one for the whole of Europe for the rest of the Fifth epoch. The failure of the Steiner's true socialistic threefold social plan makes it possible. Sadly, thus the false socialism remains the only possible other option for the future. In the lecture from 7 December 1918 Steiner said that (true/false) socialism is coming forward as an "*elemental impulse*" appearing "*as a "demand within humanity"*" and having to develop in humanity "*by the end of our whole Post-Atlantean period*"¹⁵ meaning that today the Vatican-Freemason false socialism is inevitable¹⁶. It is coming near the point when new "socialistic experiments become unavoidable" and false socialism becomes by itself more relevant than any other option being conducted by new English-speaking "directors".

"There are brotherhoods, and brotherhoods always influence public opinion by allowing

¹⁵ GA 186, lecture from 7 December 1918

¹⁶ GA 186, lecture from 1 December 1918

this or that to be publicised by such means as would be least noticed by people.”¹⁷

This is what Steiner said in another of his lectures. He had indeed clairvoyantly laid bare the false socialistic policies the occult Vatican-Freemason communion pursued right up to his days and awaiting the time when it will be fully accomplished. The participation of the Vatican in Inclusive Capitalism project with strongly centralised left-of-center character shows that its partnership with the Rothschilds may be the exponent of the two hundred years-old occult plan. According to Steiner such “socialism without spiritual science and without freedom of thought is an absurdity”¹⁸ and sadly such absurdity in all probability is done by the Vatican-Rothschild’s cooperative and today disguises as Inclusive Capitalism. This seems like a projection of the upper grade occult Vatican-Freemason communion of which logically if the one side is represented, or personalised by the pope, the other must be represented by Evelyn de Rothschild. The latter must be the publicly disclosed personalisation of the purely Freemason part of the Communion together with pope Francis from the other party. This puts them in the position of main Directors or Guardians for new long-term socialistic experiments. If finally they proof to be successful, they will bring the realisation of the following principle of economic dependence:

*“The most effective principle for extending power over as many men as may be needed is to-day **the principle of economic dependence**. But that is only an instrument: the real thing is quite different. The real issue you can gather for yourselves from all the various hints I have given. The economic principle is connected with everything which seeks to enlist a great number of men all over the world as a kind of army in the service of these principles. These are the powers which stand opposed to*

¹⁷ GA 178, lecture from 18 November 1917

¹⁸ GA 186, lecture of 7 December 1918

each other. And this indicates what it is that is really battling in the world to-day. In the West we have the principle which is really rooted in the eighteenth, seventeenth and sixteenth centuries, but which passes unnoticed because it clothes itself in the phrases of revolution and democracy. It wears them as a mask and by this means strives to gain all possible power for itself. These endeavours are favoured if as many people as possible do not exert themselves to see things as they are, and in this field allow themselves to be lulled to sleep again and again by the illusion that to-day there is a war between the Entente and the powers of Central Europe.”¹⁹

This is another one of the many eloquent “various hints” given by Steiner about the activity and essence of the upper graded occult (Freemason-Jesuit) brotherhood(s) in the West pointing to the Vatican-Rothschild Inclusive Capitalism as a possible powerful tool for extending power over humankind.

See more: bougre.bg

¹⁹ GA 178, lecture from 25 November 1917