The temple, the stars and the banksters

Bruno Cariou on March 29, 2019 by Elements of Racial Education

Gold standard, silver standard, double standard, etc.,

are terms derived from the legislation of the

sixteenth and seventeenth centuries, where, for the first

time in the history of the European world,

individuals were allowed to mint money,

or , which is the same, the right was

granted to them to require the government to transform

their gold bars into silver, without being subject to

tax, loss or expense. This

idiotic legislation , euphemistically called "free coinage",

deprived the government of that control over money

which had always been considered an

essential attribute of sovereignty and necessary

to maintain the possibilities of facilitating an exchange.

equitable distribution of wealth. It had the

effect of destroying money, or nomisma, which is

a prescribed

and regulated institution or measure of value . by law and replaced silver

with an unknown and unlimited amount of metal -

a substance which, as such, is not

subject to the control of the law. Hence the emergence

of the modern jargon of the gold standard, the

silver standard, etc. As long as money was governed by

law, it was the set of coins, reduced to a

unit value, that determined prices. When

money ceased to be regulated by law, as

was the case after the Dutch company of

East Indies and the British

East India Company had succeeded in passing

laws in this direction, it was the total quantity

of metal that determined the prices. Before the 17th

century, the "standard", or "the price measure",

was the set of coins, the value of which was

fixed by law; after this period, the

legal value (except for the ratio) was no

longer part of the measure; and, over the

past quarter of a century, even the ratio has

come to be ignored. The measurement of prices

in the western world today is based

primarily on the metal as such. When

this metal is gold, the measure is called "gold

standard"; when it is money, "silver standard",

etc. But, in Augustus' time, all of this was

completely unknown. Private coinage did

not exist . The price measure was the total number

of coins that were legal and

circulated, not only in Rome, but also

throughout the Empire, after they had been reduced

to just one of their different legal values.

Within reason, it didn't matter

whether the parts were made of

pure metal or not , whether they were light or heavy, yellow,

white or brown. No one except

the State, could not legally engrave them. The

value they carried was (within

reason) what the state had chosen to

engrave on them; and this principle was so deeply

rooted in Roman law and constitution,

that it formed the basis of jurisprudence on

what constituted legal tender, up to

and including the time of Sir Matthew Hale.

Alexander Del Mar, History of monetary systems

In its essence, the

current ex nihilo monetary creation by the banking system is identical,

I do not hesitate to say it to make it clear

what is really involved, to the creation of

money by counterfeiters, so rightly

condemned. by the law. Concretely, it leads

to the same results. The only difference is that

those who benefit from it are different.

Maurice Allais, The Global Crisis Today

The conspiratorial and criminal nature of banking and financial activities was first revealed in “Mullins on the Federal Reserve” (1952), written by Eustace Mullins at the instigation of Ezra Poiund, then detained as a prisoner of war in Washington DC Stemming from research that the author had carried out at the Library of Congress, under the supervision of George Simpson, which the Washington Times of September 28, 1852 qualified as "a source much respected on Capitol Hill" (i), its central thesis is that the System Federal Reserve Bank had been drawn up by a chapel of bankers, including the Rockefellers, Paul Warburg, Edward Mandell House, Woodrow Wilson, JP Morgan, Benjamin Strong, Otto Kahn and the Rothschilds, at secret meetings held from 1907 to 1910 in Jekyll Island, Georgia,with the aim of gaining control of the country's economy and then manipulating world markets and that if this plot had succeeded it was because the most powerful men in the United States were in cahoots with high international finance of Judeo-British origin, which, from the City of London, extended its tentacles over a large part of the world.

The Federal Reserve System is not federal, but private (ii); it is not managed by the US administration, but by a cartel of private banks, which uses it to enrich themselves at the expense of the US population. Before the creation of the FED, declares the preface of the French edition, thus joining the observation of Mullins, the American public debt was almost non-existent. Even the enormous costs of the Civil War were absorbed by America's formidable capacity for productive development. Conversely, since the creation of the FED, the debt, both public and private, has continued to swell ”(iii). Quite simply, the "banking coup" that was the creation of the Federal Reserve in 1913 results "the formidable indebtedness under which is now crumbling" the United States and even,as the preface to the French edition, unlike Mullins, whose point of view is uniquely American, underlines it, “the West” (iv). In addition, Mullins presented evidence of the involvement of international financial interests in World War I and II, the agricultural crisis of 1920, and the Great Depression of 1929.

The work was republished in 1983 in an expanded edition. The Bildeberg group and the Tavistock Institute, which few readers were aware of at the time, were characterized, on the basis of overwhelming evidence and inductions from known facts, respectively, as "a creature of the Rothschild-Rockefeller alliance. »(V) and the brain of a psychological war against the English and American peoples (vi).

To Mullins' credit must also be brought the fact of having unearthed information about the Rothschild's most infamous stock market coup, which, first disclosed in 1846 by the French journalist George Dairnvael (1818? -1854) ( vii) and resumed first in 1868 in the columns of a newspaper - published in Hebrew in East Prussia - called "Magid", then, in 1871, in The Gentleman's Magazine (viii), had been somewhat forgotten - although Hollywood referred to it in the 1934s and the episode served as the plot for a German 1940 film (ix).

From the mid-1950s to the years following its second edition, “The Secret of the Federal Reserve” undoubtedly enabled a number of American patriots to realize that, to quote Disraeli, “the world is ruled by characters very different from what those who are not behind the scenes imagine ”and, in the 1990s, its influence even extended slightly beyond the patriotic milieu where it had hitherto remained confined (x). The best-selling American evangelist Pat Robertson (1930-) "New World Order" (1992), whose thesis is that the conspiracy fomented by the Jews,the Freemasons and the Illuminati with the aim of establishing a "New World Order" is orchestrated by Satan as part of the fulfillment of the predictions of premillennial Christian eschatology (xi), to which Robertson gives a scientific explanation, s He relies heavily on Mullins' work (xii) and, in relation to monetary matters, on the documentation he provides on the privacy of the Federal Reserve system, which he also vehemently denounces. Much broader is the approach taken by the American director and author G. Edward Griffin published "The Creature Fom Jekyll Island." A Second Look at the Federal Reserve ”(1994), which in 1998 was in its seventh reprint,because he proposes to explain "Where does the money come from?" Where (he) goes (…) Who makes it (…) (to reveal) the secrets of the magicians of money (and to look) closely at their mirrors and their smoke machines, their pulleys, their gears and their cogs, which create the great illusion of money ”(xii); much more historical and technical too, as it examines the history of laws relating to the compulsory use of fiat money from the Khans to modern times and the emergence of the fractional reserve system. As enlightening as they are, the author's forays into antiquity only aim to contextualize the disastrous problems caused by the creation ex nihilo, by a set of entries in an accounting book, of fiat money in the form of credits.

To find a "study of the origin of certain banking practices (banking practices which, during the 20th century, crystallized in the fractional reserve system after being theorized at the end of the 19th century, in particular by the British economist Alfred Marshall (1842-1924) and their effects on the events of Ancient History written in the light of Contemporary History ", we must go back to" The Babylonian Woe "(1975). Interested in questions relating to the currency, David Astle, retired captain of the Canadian army, remarked with regret that it was the poor relation of historical research, which, when it deigned to take an interest in it, examined it, in rare instances. exceptions, in a scholarly and superficial manner.the fundamental question of the issuance of money by private entities in its origins, developments and purposes seemed to concern neither economists nor numismatists. He therefore undertook to collect the rare data available on this subject among the authors of antiquity and to identify the common thread, which led him to the following working hypothesis: the International Monetary Power was born in the Middle East. , at the time when the merchants who controlled the production and sale of gold and silver, realizing that it was possible to create fiat money on the basis of precious metals, ganged up against the sovereign to induce it, if not to renounce the exclusive prerogative which it had to issue money, at least to tacitly authorize them to mint money themselves and,also realizing that their financial might made them de facto more powerful than the official holder of political power, conspired to take control of society, then, appetite coming with eating, impose their hegemony on the world (xiii) . The book, judging by the number of sites that put it online following its publication byww.yamaguchy.com in the early 2000s, made a date, not school, nor, one suspects it, in academics, nor, not surprisingly either, among the big vegetables of the “conspiracy theory”, nor on the pages or Internet sites of those, numerous, who copy and paste in the chain their indigestible hodgepodge.

There was therefore nothing to suggest that the theological professor Joseph P. Farrell (1955), author, among others, of “Giza Death Star: The Paleophysics of the Great Pyramid and the Military Complex at Giza (2001),“ Giza Death Star Deployed : The Physics and Engineering of the Great Pyramid ”(2003),“ Reich of the Black Sun: Nazi Secret Weapons and the Cold War Allied Legend (2005), Giza Death Star Destroyed (2006), “Nazi International: The Nazis' Postwar Plan to Control Finance, Conflict, Physics and Space (2009), “Roswell and the Reich: The Nazi Connection” (2010), “Saucers, Swastikas and Psyops: A History of A Breakaway Civilization: Hidden Aerospace Technologies and Psychological Operations (2012 ) (xiv), but also, always among others, of "The Mystagogy of the Holy Spirit - St. Photius" (1982), "God, History, & Dialectic:The Theological Foundations of the Two Europes and Their Cultural Consequences ”(1997), would see some of his texts, in this case the last chapters of“ Babylon's Banksters ”, published here. The reason for this publication is that they take up, while, not without merit, subjecting it to a critical examination, the thesis of David Astle, which he develops by putting it in touch with the occult sciences. “Since ancient times and with more or less unbroken consistency,” Farrell says, “there has been an international monetary power that seeks by various means - including fraud, deception, assassination and war - to usurp the power of creation. monetary and credit granting activity of the various states that it aspires to dominate,while striving to obscure and obscure the deep link between this power of monetary creation and the deep “alchemical physics” that this power implies ”(xv).

If all current state policies, be they monetary, economic, social or even environmental, show that banks are behind states, who are behind banks?

The temple, suggests Farrell, without however producing arguments as technical and convincing as those advanced by the most discerning historians of money, is the prototype of modern banking (xvi). In the center of the Mesopotamian cities rose, visible for many kilometers around, "an enormous tower or pyramid with seven floors, 43 meters high (...) The seven floors, equal to each other in height and arranged in retreat. on the others, were covered with a stucco colored differently for each one, and thus presented to the glances the sacred colors of the seven sidereal bodies, superimposed so as to begin at the bottom with that of the least important, and to end at the top with that of the first of all, white (Venus), black (Saturn), purple (Jupiter), blue (Mercury), vermilion (Mars), silver (moon) and, gold (the sun).It was the ancient tiered pyramid of the first Semitic Empire of Chaldea, adopted by the Assyrians, and very slightly modified in its form by a smaller extension of its base and a somewhat less pronounced retreat of the storeys one on top of the other. others, so as to be now rather a tower than a pyramid. But this kind of construction, which was called zikurat and whose erection is very frequently mentioned by kings in their own annals, no longer served as a temple in Assyria as in Chaldea under the first empire, and as it still continued in Babylon until the ruin of that city. The sanctuary which crowned the upper floor of the Chaldean pyramids had been removed. The Assyrian zikurat was no more than a simple observatory at the top of which the astrologer priests, pupils of the Chaldeans,sought to read the future in the stars (xvii). On the lower levels of the temple were rooms where wheat, barley, wool, and cloth were stored, as well as offices, where priests did business and kept their records. “The priests acted as merchants and traders. They would organize caravans and send them to places that could provide materials that were not in their country. They began to count or measure their wealth by the number of precious items they owned. Precious or rare jewelry, silver, and ornaments were the measures of wealth. The priests made loans to the inhabitants of their city. Their interest rates were very high ”(xviii). So,“To imagine that the connections between astrology and economics are recent is quite wrong” (xix): from the second millennium BC, Sumerian priests were both merchants and astrologers. The explanation, which Farrell does not give, is as follows: the members of the priestly caste of the Chaldeans, in addition to the charge of their ministry, fulfilled administrative functions, which consisted, among other things, in raising the prices of products and record them; As evidenced by the presence in these registers of astrological data alongside mathematical formulas, the Chaldeans were convinced that, like the stars, prices had cycles (xx).To say that it "is quite wrong" to "imagine that the connections between astrology and economics are recent" implies that few of our contemporaries suspect, namely that these connections still exist today.

“The opinion of the direct influence of the stars on earthly things was among the most firmly rooted beliefs in Babylon, and from there it had passed into Assyria. The Ninevite kings, like those of Babylon, did nothing without having consulted the omens of heaven, and that is why they insisted on always having with them, in their palaces, astrologers and their observatory "(xxi ). Introduced into the Greco-Roman world by the Chaldean priest Berosus at the beginning of the third century BC (xxii), astrology first exploited popular credulity, failing to impress the upper classes (xxiii), which it ended however by seducing as they became more oriented, under the principate of Augustus (xxiv). In the "Middle Ages", Jewish astrologers had access to kings and princes,who showered them with honors and riches (xxv). From Charles V, the “astrologian king” (xxvi) to Buonaparte (xxvii), there was hardly a European court which did not have its astrologers. Jaurès, Briant, Poincaré, Clémenceau, de Gaulle, Mitterrand (xxviii), among others (xxix), as well as Ronald Reagan (xxx), had recourse to their services and it is not improbable that current politicians will continue to consult.

Less well known is the mania of financiers, all people of a rationality apparently above all suspicion, for themes which have nothing to do with Latin. Born in Babylon at the beginning of the 5th century BC (xxxi), financial astrology, or, as it is called today, astro-economics, which has only been known to the general public in English-speaking countries. saxons that at the beginning of the 2010s, has attracted a growing number of brokers there since the 1960s (xxxii). “Most investors,” writes Bloomberg, “have no idea what tools fund managers use to choose stocks and bonds. (Tell me the time, don't build me a clock!) Much of the business on Wall Street (which has its appointed astrologers (xxxiii) is based on methodologies as obscure to the uninitiated as a birth chart. "(Xxxiv). It is not for nothing that" speculation "Means both" financial, commercial operation made to take advantage of market variations "and" abstract research ", particularly in the religious field.

What about Farrell's assertion that fiat money is the result of a process of "alchemical physics" (The book is aptly subtracted from "The Alchemy of Deep Physics, High Finance and Ancient Religion ”).

In a previous book (xxxv), Farrell had defined the concept of “alchemical physics” in the following terms: “Modern fiat money and the reserve bank are in (…) a manifestation of the transmutative“ nothingness ”of the Philosopher's Stone, because it is through the creation of credit ex nihilo that gold is produced ”(xxxvi). Astrology and alchemy are inseparably linked to each other. The Emerald Table, a text supposed to contain the “secretum secretorum”, the operating mode of the Great Work, is susceptible of an astrological reading, by virtue of the theory stated therein of the correspondences between the macrocosm and the microcosm (“this who is below is like what is above, and what is above is like what is below ”) (xxxvii).

The following lines are taken from the third chapter, entitled "Innocence Lost: Alchemy and Banking", of "The End of Alchemy: Money, Banking and the Future of the Global Economy" by the former Governor of the Bank of England Mervin King : "By alchemy I mean the belief that all paper money can be turned into a commodity of intrinsic value, like gold, on demand and that money held in banks can be withdrawn when depositors demand it. . The truth is that money, in all its forms, depends on trust in its issuer. Confidence in paper money rests on the ability and willingness of governments not to abuse their power to print money.Bank deposits are secured by risky long-term loans that cannot be quickly converted to cash. For centuries, alchemy has been the basis of our monetary and banking system. Governments claimed that paper money could be turned into gold, even when there was more paper money than gold. The banks claimed that risk-free short-term deposits could be used to finance risky long-term investments. In both cases, alchemy is the apparent transformation of risk into security. "(Xxxviii). The crowned heads surrounded themselves with astrologers and alchemists. Alchemists surround, enclose the Republic, which is their creation: it is the bankers, who have their heads in the starsalchemy is the basis of our monetary and banking system. Governments claimed that paper money could be turned into gold, even when there was more paper money than gold. The banks claimed that risk-free short-term deposits could be used to finance risky long-term investments. In both cases, alchemy is the apparent transformation of risk into security. "(Xxxviii). The crowned heads surrounded themselves with astrologers and alchemists. Alchemists surround, enclose the Republic, which is their creation: it is the bankers, who have their heads in the starsalchemy is the basis of our monetary and banking system. Governments claimed that paper money could be turned into gold, even when there was more paper money than gold. The banks claimed that risk-free short-term deposits could be used to finance risky long-term investments. In both cases, alchemy is the apparent transformation of risk into security. "(Xxxviii). The crowned heads surrounded themselves with astrologers and alchemists. Alchemists surround, enclose the Republic, which is their creation: it is the bankers, who have their heads in the starsThe banks claimed that risk-free short-term deposits could be used to finance risky long-term investments. In both cases, alchemy is the apparent transformation of risk into security. "(Xxxviii). The crowned heads surrounded themselves with astrologers and alchemists. Alchemists surround, enclose the Republic, which is their creation: it is the bankers, who have their heads in the starsThe banks claimed that risk-free short-term deposits could be used to finance risky long-term investments. In both cases, alchemy is the apparent transformation of risk into security. "(Xxxviii). The crowned heads surrounded themselves with astrologers and alchemists. Alchemists surround, enclose the Republic, which is their creation: it is the bankers, who have their heads in the stars

The main arguments developed in "Babylon's Banksters" are therefore absolutely not fanciful. There is indeed an International Monetary Power (which can be made up of factions opposed to each other as to the means and therefore be worked on by internal struggles, but which does not remain "united" as to the ultimate goal: hegemony. world), the origin of which very probably dates back to Middle Eastern antiquity and whose knowledge and practices are indeed based, at least in part, on astrology (xxxix) and alchemy.

What is problematic is the thesis, "simple to state, but difficult to understand" (xl), that the science on which the International Monetary Power relies and from which it draws a large part of its power is "alchemical physics" , also called “deep physics”, which is neither more nor less than what has been known for two or three decades in certain more or less spiritualist circles under the name of “lost science”, of which we affirms that it was held by a "superior civilization", "Very High", prior to the oriental civilizations of antiquity and of which these would have inherited only the remains. In any case, by publishing, enhanced with critical remarks, “The Temple,the stars and the banksters ”initially and the following chapters of“ Babylon's Banksters ”in a second time, our aim is to throw light on the nebulous origins of this instrument of enslavement which one calls since the end of the 15th century the "bank", on the dark nature of science, "lost" or not, on which the "bank" is based, on the fundamentally conspiratorial character of the banking sect and finally on the "handful of men in flesh in bone which, "behind the shadow theater of the abstruse vocabulary of specialists", "behind figures, graphics and abstractions", act; on the "very real hands which are busy (busy) behind the scenes, the greedy hands of the hecatonchires of international finance" (xli).our goal is to shed light on the nebulous origins of this instrument of enslavement which has been called since the end of the 15th century the "bank", on the dark nature of science, "lost" or not, on which s 'supports the "bank", on the fundamentally conspiratorial character of the banking sect and finally on the "handful of flesh-and-blood men who," behind the shadow theater of the obscure vocabulary of specialists "," behind the figures, graphics and abstractions ”, act; on the "very real hands which are busy (bustling about) behind the scenes, the greedy hands of the hecatonchires of international finance" (xli).our goal is to shed light on the nebulous origins of this instrument of enslavement which has been called since the end of the 15th century the "bank", on the dark nature of science, "lost" or not, on which s 'supports the "bank", on the fundamentally conspiratorial character of the banking sect and finally on the "handful of flesh-and-blood men who," behind the shadow theater of the obscure vocabulary of specialists "," behind the figures, graphics and abstractions ”, act; on the "very real hands which are busy (busy) behind the scenes, the greedy hands of the hecatonchires of international finance" (xli).on which the "bank" is based, on the fundamentally conspiratorial character of the banking sect and finally on the "handful of flesh-and-blood men who," behind the shadow theater of the obscure vocabulary of specialists "," behind figures, graphics and abstractions ”act; on the "very real hands which are busy (bustling about) behind the scenes, the greedy hands of the hecatonchires of international finance" (xli).on which the "bank" is based, on the fundamentally conspiratorial character of the banking sect and finally on the "handful of flesh-and-blood men who," behind the shadow theater of the obscure vocabulary of specialists "," behind figures, graphics and abstractions ”act; on the "very real hands which are busy (bustling about) behind the scenes, the greedy hands of the hecatonchires of international finance" (xli).the greedy hands of the hecatonchires of international finance ”(xli).the greedy hands of the hecatonchires of international finance ”(xli).

Paradoxically, the further back in history one goes, the closer the relationship between science, magic and money. Many have commented on this relationship, but few understood its importance to the type of physique it involves. To show the nature of this relationship and the conspiratorial aspect it involves, it is best to examine the relationship between gold mining and slavery in ancient Egypt. Since the dawn of time, the power, to quote the Constitution of the United States, "to coin money, to determine its value", has been recognized as the sole prerogative of the Crown or the King and, later, of State.

As the famous 19th century American coin historian Alexander Del Mar put it: "The right to coin money has always been and still is the surest mark and the best expression of sovereignty" (277). Indeed, it is because it is the "surest mark and (of) the best expression of sovereignty" that the establishment and regulation of the legal value of money are so closely linked. , not only with the sovereignty of the State or the Crown, but also with the sovereignty of God (or, as the case may be, of the gods), who in most ancient societies was almost invariably regarded as the source of power to govern.There is no better example of the close interdependence of state control of currency issuing and mining with religion than Republican Rome and Imperial Rome.

A. Temples and trusts

1. The Roman model

As silver in antiquity was considered to reside primarily - but certainly not exclusively - in precious metals such as gold, copper, silver, and even, in some cases, bronze, it inevitably followed that a state, in order to maintain its sovereignty over the establishment, issuance and regulation of the value of money, had to exercise strict control over the extraction of these metals: "Therefore, the state, to obtain and keep this money, was to have a monopoly on copper mines (gold and silver), restrict trade in copper (gold and silver), mint copper coins (gold and silver) of great artistic value, in order to fight against counterfeiting, to put its official mark on it, to make it the only legal tender for the payment of contracts, taxes,fines and taxes, limit its issuance until its value, due to the high level of demand for coins of this type and their relative scarcity, exceeds that of the metal of which they were composed and pursue a policy of restriction and overpricing of the metal. For foreign trade or diplomacy, a reserve of gold and silver, in the form of coins or not, could be kept in the treasury.

“Numerous elements indicate that means of this type were actually employed under the republic; and, therefore, that such was the monetary system which it adopted. The Roman state had the monopoly of copper mines, copper was traded and this trade was regulated, bronze nummi were issued by the state, which alone had the right to strike. The coins were of great beauty and were marked SC, or ex senates consulta … their issuance was limited, until the value of the coins was multiplied by five compared to that of the metal they contained. For a long time they remained constantly overestimated (278). "

To begin with, so we have three interrelated principles:

1. The power to monetize and legally regulate the value of money was a prerogative of the State or the Crown and not that of a private monopoly of issuing money or credit;

2. “Precious metals” as such had no intrinsic value, their value was created artificially by the state that issued the currency. It was done by two means:

a. the relative scarcity of money issued in precious metal meant that the legal monetary value of the currency was greater than the intrinsic value of the metal which was contained in the coins themselves;

b. the value of the coin was increased by the artistic motifs on the coins,

3. As the issuance of currency was linked to precious metals such as copper, silver and gold, the state or the Crown had to maintain a monopoly on the extraction and storage of these metals.

at. The Bullion Trust and the Temple

But, in ancient Rome, another factor was at work that it is better to let Del Mar himself indicate: "One cannot help but think," he says, "that the superior value of the however in the West was created by legal means and, perhaps, also by priestly decrees. It is even possible that this method of fixing the ratio found its origin in the East (279). In other words, the value of gold was fixed at the rate of certain units of value - expressed in other metals - per unit of gold - and it was largely determined by religious ordinances. Further, Del Mar suggests that this practice has its origin in "the East", that is, in relation to Rome, the Middle East or even the East, India. To the three principles which were formulated above, a fourth must therefore be added:

4) The value of gold was largely determined by “priestly decrees”. There is thus a deep link between the issuance of money, the fixing of its legal value in relation to precious metals whose value is in turn defined by rates per unit of gold on the one hand and the religion of 'somewhere else. In short, in antiquity, there was a deep link between religion and conceptions of money, between the “temple” and the “trust”.

But why speak of trust here?

Del Mar provides an important clue in a remark where he indicates that there was a difference between the policies of Persia, Assyria, Egypt, Greece and Rome and those of Eastern societies in matters of currency. and metals. He states that “the governments of Persia, Assyria, Egypt, Greece and Rome were making money on money by increasing the value of gold, while in India, China and possibly being in Japan too, they made money on money by maintaining or increasing the value of silver ”(280). In other words, in Egypt, Assyria, Persia, Greece and Rome (and probably also in Babylon) gold was artificially defined as the most valuable metal by virtue of the convertibility of one unit. of this metal in several units of other metals,while, conversely, in the East - India and China - silver was considered the most valuable metal from the point of view of its convertibility to other metals. This is how trade could be done between these two parts of the world; in fact, their respective monetary policies were in some sense an inevitable consequence of this trade. However, such a trade was inevitably to foster the development of an international class of merchants whose profits came precisely from the trade in these precious metals, which were easier to transport than the finished products and which could be exchanged in any place for these precious metals. products. In short, in the earliest times, there arose an international financial class of "bullion dealers", or, as we would call them today,bankers. An important question then arises: can it be that this class was not born from these governmental trade policies, but that, on the contrary, it was this class which was at the origin of these governmental trade policies? Is it possible that it was this international class of "bullion dealers" that inspired these policies in different parts of the world, policies that would strengthen their own power and wealth? If so, how did they go about it?was it this class that was at the origin of these government trade policies? Is it possible that it was this international class of "bullion dealers" that inspired these policies in different parts of the world, policies that would strengthen their own power and wealth? If so, how did they go about it?is it this class that was at the origin of these government trade policies? Is it possible that it was this international class of "bullion dealers" that inspired these policies in different parts of the world, policies that would strengthen their own power and wealth? If so, how did they go about it?

The answer to this question will occupy us entirely in the following chapters, but, to bring it, we must turn again to the question of the fixing of the value of gold and silver in Greece, in Egypt. , in Mesopotamian civilizations and in Rome. Why was gold - which was much easier and cheaper to mine than silver - worth more than silver?

Del Mar has already suggested the answer; this was because, to a certain extent, gold was considered sacred, as being under the special authority of the gods: "The priestly character of gold, or of the minting of gold coin, does not was not a novelty of the Julian constitution; on the contrary, it was an ancient myth applied to politics ... A similar belief is to be noted among the ancient Greeks, whose coins, except during the Republican era, were made in temples and under the supervision of priests. Symbols of the state religion were engraved on these coins, and as only the priesthood could properly illustrate these mysteries which it itself had created, the minting of coins - at least of the most valuable coins - became naturally a prerogative of their order ”(281) (281bis).

But this excerpt raises as many problems as it solves. For example, Del Mar made it clear that the prerogative of issuing money and regulating its value was seen by older corporations as either state or crown responsibility. Yet he now admits that issuing gold currency was less a prerogative of the state or the Crown than a religious monopoly (281ter).

In addition, it has already been said that the differences between the monetary policies of the West and those of the East could contribute in the long run to the emergence of an "international class of gold merchants", or rather the creation of these policies could even be due to the pre-existence of this class of international stature and its capacity to manipulate the respective policies of the Western and Eastern governments. Regarding the latter point, the highly sacred character of gold, at least in Western cultures (281quater), implied the ability to manipulate their religions. In short, the ingot trust and the temple were at least allies and at most one infiltrated and took control of the other. Or, to use Del Mar's pertinent observation,the deep meaning and significance of which we are now beginning to see, the sanctity of gold was "an ancient myth applied to politics."

b. A fascinating tangent: Byzantium, religion and the power of money

A fascinating insight into the strength of this association between the prerogative of minting state or crown currency on the one hand and religion on the other is offered by the Eastern Roman Empire, whose power and l he influence throughout Christian Europe in the Middle Ages extended far beyond its shifting borders. This power and influence was due precisely to the strength of this relationship and its hold on the cultural imagination of the Christian Middle Ages, because, despite all their so-called "divine prerogatives," even the popes did not understand that their power included the ability to make and issue money and to regulate its value. This prerogative was considered to be that of the Roman Emperor of Constantinople. Regarding the fact that, “as soon as these peoples became Christians,or were conquered or placed under the control of the Roman hierarchy, their gold mines began to be abandoned and closed ”(283), various numismatic specialists had long advanced various explanations, all unsatisfactory. But, says Del Mar, “(all) these futile explanations are actually answered in the common use of Byzantine gold coins throughout Christendom. In England, for example, the treasury records relating to medieval times, compiled by Madox, prove that payments in gold besants (284) were made daily and that gold coins, compared to gold coins silver, were as common then as they are today. If one wanted metal to make English gold coins, there had to be enough and immediately.It was enough to throw besants into the English crucible. As for the not very credible assumption according to which, for five hundred years, no Christian prince wanted to coin gold as long as the Basileus (285) was ready to do it for him, whereas the manufacture of gold coins was the universally recognized mark of sovereignty and that the profit was… one hundred percent, it does not deserve to be taken into account.

"The real reason why gold money was always used but never made by the princes of the medieval empire relates, not to circumstances related to the production, abundance or scarcity of gold. or to its metallurgical treatment, but to the hierarchical constitution of pagan Rome, which, with modifications, became the constitution of Christian Rome. By virtue of this constitution, from the time of Julius Caesar to that of Alexis (285bis), the extraction and minting of gold was a prerogative attached to the office of sovereign pontiff and was therefore an article of the Roman constitution and Roman religion (286).

Thus, as Del Mar notes, before the crusade which attacked and succeeded in occupying Constantinople in 1204, no Christian prince in Europe dared to coin his own gold coins, but, after this event, all did (287). And, thus, the motive of the attack of the Christian West against the Christian East in 1204 is revealed: it was a question of acquiring the legal authority, according to the Roman constitution, to manufacture and to mint gold. . Hence the prerogative of issuing currency was then vested in crowned heads of lesser importance. Before that, any other Christian prince than the sovereign pontiff would have committed a sacrilege by minting gold coins (288). “Justinian I,” said Procopius, “left all latitude to the princes to mint silver coins, but they should not mint gold coins,no matter how much gold they own ”(289).

We therefore have another possible explanation for the preoccupation of the crowned heads of medieval Western Europe for alchemy (290), whose claim, as we know, is to transform base metals into gold: by taking false bezants of 'gold, coins which could not be considered as counterfeit, since they were neither in circulation nor manufactured in gold and by transmuting them into gold, it became possible to circumvent the monetary monopoly of Byzantium.

at. Nubia and Egypt

The links that we have just established between the prerogative of the State to strike money, the international trust of “bullion merchants”, the temple and alchemy inexorably bring us back to the even closer links which obviously existed between these elements in Egypt. This is where one begins to see more clearly the dark contours of this international trust of "bullion merchants" and the close relationship it had not only with the temple, but also with the in-depth physics that it bore in them the temple and the currency. Egypt is also important for another reason, in that, as we will see, it is a symbol of the relationship of the bullion dealer trust with the temple, a relationship that also exists in other states and civilizations of the time.Egypt was probably the largest gold-producing state in the ancient world. The reason is simple: the Nile. As Alexander Del Mar puts it, “gold was found in almost all the tributary regions of the Nile, from Ecuador to the first cataract” (291). But no region was more linked to gold mining than Nubia, bordering southern Egypt and present-day Sudan. The very term Nubia “seems to come from Egypt, where Nob or Nub means gold; Nubia is therefore literally the land of gold ”(292). Beneath the Nubian foothills lies a vast expanse of desert of sand and gravel, bathed during the flood season by numerous streams and ravines. This region is known as Bisharee or Bishara, the Great Nubian Desert (293). Del Mar notes that,“After the mines in the Altai Mountains in India, the Bisharee mines in Egypt are probably the oldest in the world; and, considering the Indian origin of the Egyptians and the distant research and conquests that were made by the major nations to acquire gold, it does not seem at all unlikely that there is a close connection between the discovery of these mines and the initial colonization of the country by the Asiatic races ”(294).it does not seem at all improbable that there is a close connection between the discovery of these mines and the initial colonization of the country by the Asiatic races ”(294).it does not seem at all unlikely that there is a close link between the discovery of these mines and the initial colonization of the country by the Asiatic races ”(294).

The mines of Bisharee were so rich in antiquity that it is worth taking a closer look, as this is how we will be able to discern a trend that is starting to take shape here.

b. Quartz, gold and slavery

The mines of Bisharee, as we have seen above, are among the oldest known and most important in antiquity. Moreover, like many gold mines, they are also known for their abundant quartz deposits: “It seems probable that the mines of Bisharee were exploited from the time of Menes, from twenty-nine to thirty-nine centuries before. Our era ; for, under the reign of this monarch or legislator, the Nile was embanked by dikes and, judging by the character of this river and its surroundings, it would not have been necessary to dam it, if its waters did not 'had not been loaded with sediment, which sediment could only have been due to mining. The supposed age of these mines comes from the fact that, from the time of Menes, gold was used as currency in India;that Menes was an Indian conqueror and legislator; that the Indian Code of Manu, dated from the 15th to the 20th century BC, was evidently compiled from a much older code, now lost; that, according to the oldest historical evidence and archaeological remains, trade between India and Egypt has existed since the earliest times; that an Egyptian expedition to India is attributed to Sesostris (2000 BC), etc. Regardless, the Bisharee mines are known to have been mined for their quartz as early as the 12th Dynasty, which Lepsius says began around 2830 BCE. Because, as all miners know, quartz is never mined as long as the alluvial deposits contain the smallest practical amount of metal and,Judging by what was happening in Italy, Spain and Brazil - where vast alluvial deposits were mined, as in Egypt, by slaves - the mines of Bisharee had been in existence for at least two hundred years, when quartz began to emerge. to be exploited there under the XIIth dynasty (295). "

Note the presence of two new factors that will become more and more important as we move forward: first, the presence of precious or semi-precious stones, in this case quartz, in these mines and the exploitation of these by slaves.

vs. Diodorus of Sicily and the Bisharee Mines

It is the presence of slaves in the Bisharee mines that gives us our first significant clue into the spirit and mindset of the ancient bullion merchants and the reason they were so often associated , them and their activities, at the temples. We must take a closer look, as Diodorus of Sicily did. Del Mar notes that Diodorus visited the mines in 50 BC. Here is his later account of his visit:

“At the extremity of Egypt, between the borders of Arabia and Ethiopia, is a place rich in gold mines, from which this metal is extracted by force of arms, by a hard work and at great expense. It is a black ore, marked with white veins and shining specks. Those who direct the work of these mines employ a very large number of workers, all of whom are either convicted felons, or prisoners of war and even men prosecuted on false charges and imprisoned for animosity; the kings of Egypt force all these unfortunate people, and sometimes even all their relatives, to work in the gold mines; they thus carry out the punishment of the condemned, while drawing large revenues from the fruits of their labors. These unfortunate people, all in chains, work tirelessly day and night, deprived of any hope of fleeing,under the surveillance of foreign soldiers speaking languages ​​different from the idiom of the country, so that they cannot be won by either promises or prayers (...) Children still impubescent enter, through the underground galleries, into the rock cavities, painfully pick up the loose ore fragments and carry them outside, to the entrance to the gallery. Other workers, over thirty years old, take a certain measure of these fragments and crush them in stone mortars with iron pestles, so as to reduce them to the size of an orobe. The ore thus pounded is taken by women and old men who put it in a row of millstones, and, placing themselves two or three at each crank, they reduce by grinding each measure of pounded ore into a powder as fine as flour. .Everyone is seized with pity at the sight of these unfortunate people who engage in these painful jobs, without having around their bodies the slightest fabric that hides their nakedness. No pardon is given to the cripple, the cripple, the weak old man, or the sick woman. They are all forced to work with redoubled blows, until exhausted with fatigue they barely die. This is why these unfortunate people, bowing under the evils of the present, without hope of the future, joyfully await death, which is preferable to them than life (296). "They are all forced to work with redoubled blows, until, exhausted with fatigue, they barely die. This is why these unfortunate people, bowing under the evils of the present, without hope of the future, joyfully await death, which is preferable to them than life (296). "They are all forced to work with redoubled blows, until exhausted with fatigue they barely die. This is why these unfortunate people, bowing under the evils of the present, without hope of the future, joyfully await death, which is preferable to them than life (296). "

Two points should be noted.

First, given the supposed age of the Bisharee mines and the stability of Egyptian society and culture, it is reasonable to assume that conditions in the mines did not change over the many centuries that they were operated. Secondly, the presence of an international contingent of mercenaries tasked with monitoring mines may well be a practice that dates back centuries. The role of this international contingent emerges clearly from Diodorus' story: it consisted in depriving the condemned of any possibility of bribing a sufficient number of guards to escape.

The presence of these mercenaries could also mean that there was some collusion between the Egyptian kings and those who were able to supply such a large and disparate group of mercenaries. In short, this contingent of mercenary guards subtly implies the existence of an international monetary power. This inference is not yet proof, however.

d. Money, Kings, Temples, and Counterfeiters

Something else indicates that the employment of mercenaries in the mines of Bisharee is not the result of mere coincidence. This other clue lies in the very close links of ancient temples with the issuance of money in precious metals:

Archaic Chinese and Indian coins, as well as early Greek coins, often bore emblems, which in the early cases are believed to be and, in the latter case, are known to be religious. The buildings used for minting were in the temples and the priests monopolized, or tried to monopolize, the secrets of metallurgy. This custom could arise either from the immoderate desire of the priesthood to reap the profits of money, or from the sovereign's concern to prevent counterfeiting or to make it even more odious (297).

This fact, together with that of the international contingents of mercenaries in Bisharee, raises two important questions:

1. Why were the ancient mint houses in the temples, especially if, as recognized by Del Mar and as we have already indicated, the prerogative of issuing money and regulating its value was only a prerogative of the State or the Crown? Part of the answer obviously lies in the fact that in most ancient cultures, especially those of the Middle East, the king was in fact also the high priest and the priesthood itself was one with the bureaucracy. of State. Nevertheless, the question remains: why was the issuance of money associated with temples?

2. Was it simply because in ancient societies the prerogative of the Crown was closely associated with the priesthood, or was it something else, something which perhaps indicated by the presence of international contingents of mercenaries in Bisharee? ?

We have already said that Rome's particular policies vis-à-vis the Orient in regulating the value of gold and silver suggests a certain degree of collusion between the states concerned, collusion which suggests international coordination of these policies (297bis). However, the presence of mercenaries from various cultures in the mines of Bisharee constitutes an indication of this international collusion. The question is therefore to know who exactly is the initiator and what is its raison d'être (297ter). Part of the answer is suggested by an incidental observation made by Del Mar: “The Egyptians… who had the largest and most productive gold mines in use at one time in antiquity… supplied to other nations , including India,the material they too needed to make money (298). "

This is the surest testimony to the fact that we are now in the presence of an international conspiracy of gold bullion dealers; because why would India need Egyptian gold to issue silver? Why could the Indian kings and princes not have been able to issue currency in another material which they possessed in abundance and impose it as legal tender? (298bis). That was their prerogative. So why depend on gold imports? The argument that an internationally recognized medium of exchange was necessary collapses, because, as we have already noted, India and China preferred in Roman times to speculate in money, while the West preferred to speculate on gold. In addition, through diplomatic agreements and treaties,other exchange mechanisms could have been the subject of an agreement between the various heads of state. In any event, we have now assembled three distinct types of evidence for the possible existence of an international monetary power, or, as we have called it, a class of "bullion dealers", in the ancient times :

1. The radical opposition of the monetary policies of Rome and the monetary policies of the East, based respectively on gold and silver. These reciprocal policies could obviously be very advantageous for an international monetary power having bases of operations in Rome and in the East, because, by transferring the gold in the East and by converting it there into silver, then by transferring the silver in West and by converting it back to gold there, immense profits could be accumulated;

2. The association of coinage with temples almost everywhere in the world, from the Middle East to China to India.

3. The presence of an international contingent of mercenaries from various countries and states in one of the largest gold mines of antiquity, mines which, in turn, were operated by slaves and prisoners of war.

However, in antiquity, in addition to minting and issuing money, temples were associated with a third element of importance: time and its measure, in short, with astrology and astronomy (298ter).

Today, of course, it is widely accepted that ancient temples and megalithic sites were oriented towards this or that astronomical event or alignment: the solstices, the precession of the equinoxes, etc. Societies and civilizations such as Sumer and Babylon are well known for their extensive skills in astronomy and astrology, having recorded their observations in these areas on thousands of clay tablets. Egypt seemed to be an exception to this rule, until, in the 19th century, a British astronomer, J. Norman Lockyear, demonstrated that the same was true of Egyptian temples since ancient times. Lockyear's book, The Dawn of Astronomy: A Study of Temple Worship and Mythology of the Ancient Egyptians, opened a cycle that continues today, with nonconformist Egyptologists such as Andrew Collins, Graham Hancock and Robert Bauval. These have demonstrated the presence of astronomical traces and alignments on the site that most people associate with ancient Egypt: that of the pyramids and temples of Giza. Lockyear could therefore be considered as one of the first modern “paleophysicists”, that is, scientists who seriously examine ancient myths and attempt to reconstruct their scientific foundations (299) (299bis).

Lockyear notes that the astronomical and astrological testimonies of ancient civilizations go back almost to the confines of known antiquity: “In Egypt, they go back, according to the estimates of various authors, to 6000 or 7000 years. In Babylonia, the engraved tablets transport us to an obscure past located in an era prior to our own by at least 5000 years; but the so-called 'omen' tablets indicate that observations of eclipses and other astronomical phenomena had already been made thousands of years before this period. In China and India, these date back over 4000 years (300). "

Indeed, in the case of Babylon, if the claims of the "tablets of omen" are to be taken seriously, these observations constitute a database which had been assiduously compiled for hundreds of thousands of years (301) .

After having solved the mystery which surrounded the association of various Egyptian temples with various gods and the association of the latter with various celestial bodies, Lockyear presents his main thesis; he describes it as a "working hypothesis": "Around 6400 BC, a horde, whose gods are Osiris Thot, Khonsu (lunar gods) and Chnemu (solar god), descends the river from the South. They meet a people worshiping Ea and Atrau. Maybe he just worshiped dawn and dusk. The cult of the Moon is accepted and the divine dynasty of Osiris begins. The horde brings with it a 360-day lunar year. She built temples at Amada, Semneh, Philse, Edfu and probably Abydos. All these temples were probably temples of Osiris, because Osiris, the god of the moon,was the supreme deity and that these temples were used for determining the position of the sun at the autumnal equinox, which probably marked the start of the lunar year.

“Around 5400 BC, one or more hordes coming from the North-East most certainly by the Red Sea founded temples at Redisieh and Dendérah; another, probably from the isthmus, founded Annu. She brings the worship of Anu. The divine dynasty of Seth is founded and it is likely that conflicts will erupt between the supporters of the new sect from the North and the moon worshipers in the South.

“Around 5000 BCE, Horus and his 'blacksmiths' went down the river to avenge his 'father, Osiris' by killing his murderer, Set (the Hippopotamus). The tribe that had come from the South around 6400 BCE, defeated by the one that had come from the North-East around 5400 BCE, had sent for help in the South. By this time she had converted to sun worship and 'Osiris' was now both a moon god and a sun god. The people coming from the North-East were defeated and the native cults and the southern cults merged. The people coming from the North-East are relegated to the second rank. The priesthood of the people from the South prevails. Its headquarters are now in Annu and Abydos. In its former seat reigns a mixed cult, that of the sun and the star gods of the North.In Abydos Osiris (transformed into a sun god) is the supreme god. Another tribe bursts in, coming from the North-East, certainly from Babylonia and apparently by the isthmus, since there are no temples facing east-west on the roads of the Red Sea.

“They not only worship Anu, but also a spring equinox sun god.

Around 3700 BC, the inhabitants of the South, in force at Barkal and Thebes, built many temples. Chnemu begins to be supplanted by Amon-Rê. The interbreeding of the first inhabitants with the peoples of the South.

"Around 3,500 BC, the cult of the peoples of the North and that of the peoples of the South merge completely in Thebes, where temples were founded in honor of Set and Min, on the model of those of Annu and An.

 " Around 3200 BC, the establishment of the cult of Amun-Re in Thebes consecrates the supremacy of the Theban priests (302) (302bis). "

We will not be interested in the long arguments presented by Lockyear to arrive at these conclusions. We will only note that the various conflicts that arose during these times in Egypt had as much to do, in a certain sense and given Lockyear's hypothesis that the temples were oriented according to astronomical calculations, with physics as they did religion. Since Babylonian temples are well known to have been associated with various deities and celestial bodies, and Egyptian temples evidently so too, as Lockyear argued, we will now note that it is strange that temples, for a reason still unknown, were closely associated with the celestial alignments and the minting and issuing of coins.

One of the possible reasons for this association, however, is suggested by Richard C. Hoagland, a well-known researcher in the field of spatial anomalies. We can compare Hoagland's remarks with a curious fact observed by Lockyear: “In Lower Egypt, the temples are directed towards stars rising in the South-East or setting in the North-West. In Upper Egypt, most of the temples are oriented towards the stars that rise in the southeast or set in the southwest (303). The fact that so many ancient temples testify, by their alignments, of a deep association with the stars and, by the international banking activities which they housed, with the money changers, in other words of a link between the bank and the astrology, is the clue that,at a deep level - perhaps as a legacy of the very high civilization from which they arose - these classical civilizations had retained a vague memory of a lost science that united physics, economy and finance. Hoagland made an interesting series of observations during a lecture he gave on Mars anomalies at the United Nations in 1992: “Take the Sun itself. For several years, scientists have searched for nuclear particles believed to originate from the center of the Sun due to its thermonuclear reactions, a kind of model of 'H cluster bomb'. In fact, the Soviets and the Japanese, who recently conducted experiments to search for fundamental particles, found none. Is it possible that, at the very center of our solar system,this incredible ball of gas, around which all the worlds of this system revolve, is in fact fed by another source? … Well, this opens up some remarkable possibilities that others - think of the cultures that exist on this planet and the attention they give to the Sun - may have noticed.

“When we look at the stars, the sky, at night, we don't see cluster H-bombs, we see portals to another dimension. And the portals are luminous windows through which we can observe and perceive the fragments of a physics of another kind. What is amazing about this metaphor is that in Egyptian hieroglyphic inscriptions Sirius, the brightest star in the sky, is described as a gate. What did they know? What did they know? If you look at all of this from the perspective of the twentieth-century Egyptologist, the contemporary anthropologist, or academics who study human history and archeology, the obvious answer is: 'They don't knew nothing. It was primitive superstition ... 'But the fact that, as we now know,there are specific mathematical links between the stars makes it clear that the Egyptians, among others, were keenly aware that the night sky and all of reality was somehow circumscribed by the physics which is at the origin of the circumscribed geometry of the Monuments of March. And, of course, it is amazing to be able to make such a claim.

But there is another, because once we understand this point - the potential, the possibilities that all of this offers - the idea comes to us that, if in fact the Sun is the 'door' of a other dimension and the energy we see is simply the lower manifestation of a higher force, energy or process, it is possible to harness that process on Earth and create true hyper-dimensional technology . What could we not do with it (384)…? "

What, in fact, did ancient Egypt and, consequently, all other ancient cultures know, which were characterized by the constant and coherent association of the stars with the deities or "higher intelligences" and other dimensions? Was there indeed a deep physics behind their astrological obsessions? And what could this physics be used for? Hoagland also suggested that physics was at the center of ancient peoples' concerns for "sacred geometry" and regulated the position of various temples and buildings on sites that reflect that geometry. And why are money changers invariably associated with these temples? An answer is suggested by Lockyear.

Lockyear makes another observation that is of interest to our topic. To understand its meaning, it suffices to consider that, while there are important similarities between the Egyptian and Mesopotamian pantheons and that, in Egypt as in Mesopotamia, the temples are associated with different gods, who are themselves associated with different celestial bodies, it is by virtue of the fact that the astronomical data is basically the same in both civilizations. There are specific similarities between the Egyptian god Annu or An and the Babylonian Anu (305). More precisely, from an astrologico-astronomical point of view, the gods merge into each other. For example, the main god of the Mesopotamian city of Eridu was Ea, alias Enki, alias Oannes, symbolized by a goatfish (306). This Ea or Enki begot a son, Tammuz,who was "in some way associated with Asari" who, Lockyear notes, has a name that strangely resembles Osiris (307). The god Tammuz in turn becomes the murderous god Nergal in Chaldea (308). Nergal, by similar astronomical conversions, finally becomes “Marduk, the spring sun” in Babylon (309). Behind all these transformations and all these parallels between the pantheons of Near and Middle Eastern civilizations hides the association of Enki with Nergal and Mardouk and, through Tammouz, with Osiris the Egyptian. Such parallels are inevitable, since, as Lockyear shows, the gods themselves are associated with various celestial bodies.The god Tammuz in turn becomes the murderous god Nergal in Chaldea (308). Nergal, by similar astronomical conversions, finally becomes "Marduk, the spring sun" in Babylon (309). Behind all these transformations and all these parallels between the pantheons of Near and Middle Eastern civilizations hides the association of Enki with Nergal and Mardouk and, through Tammouz, with Osiris the Egyptian. Such parallels are inevitable, since, as Lockyear shows, the gods themselves are associated with various celestial bodies.The god Tammuz in turn becomes the murderous god Nergal in Chaldea (308). Nergal, by similar astronomical conversions, finally becomes "Marduk, the spring sun" in Babylon (309). Behind all these transformations and all these parallels between the pantheons of Near and Middle Eastern civilizations hides the association of Enki with Nergal and Mardouk and, through Tammouz, with Osiris the Egyptian. Such parallels are inevitable, since, as Lockyear shows, the gods themselves are associated with various celestial bodies.Behind all these transformations and all these parallels between the pantheons of Near and Middle Eastern civilizations hides the association of Enki with Nergal and Mardouk and, through Tammouz, with Osiris the Egyptian. Such parallels are inevitable, since, as Lockyear shows, the gods themselves are associated with various celestial bodies.Behind all these transformations and all these parallels between the pantheons of Near and Middle Eastern civilizations hides the association of Enki with Nergal and Mardouk and, through Tammouz, with Osiris the Egyptian. Such parallels are inevitable, since, as Lockyear shows, the gods themselves are associated with various celestial bodies.

Now that we have established that the temples are closely linked not only with astronomy and astrology, but also with the issuance of currency and therefore with mining and that we have discovered three significant indicators of discrete action and subtle of a group of “metal merchants” of international stature in antiquity, it should be said that the similarity of the pantheons of the civilizations of the Near and Middle East may have other causes than astronomy. It may indeed be the result of the deliberate manipulation of these pantheons by an entity that appears to have had international scope and influence in ancient times. But for what purpose? The answer to this question unfortunately has to wait for the next chapter,for we must first explore another aspect of the link between gods, gold and temples: the trade in precious and semi-precious stones.

It is curious, notes researcher George Frederick Kunz, that “from the earliest times in human history, precious stones and jewels were held in great esteem. It has been found in the monuments of prehistoric peoples and it is not only the civilization of the Pharaohs, that of the Incas or that of the Aztecs, who gave these brilliant minerals from nature's jewelry box a meaning that goes beyond mere suggestion. of their intrinsic properties ”(310).

But why give these objects a meaning that goes beyond "their intrinsic properties"? One answer could lie in their well-known association with astrology in ancient times: “the magi, the sages, the seers, the astrologers of antiquity found in precious stones many qualities that we hardly see them any more. For them, each gem was under the sign of certain planets, had certain affinities with the various virtues and was linked to certain seasons of the year. In addition, these sages strongly believed in the influence of gemstones on birth, that is, it was possible to prevent evil from infecting a correctly protected child by wearing talismanic and zodiacal gems. appropriate (311). This means that precious stones,since they were associated with certain celestial alignments, planetary bodies and zodiac houses, could literally, in the eyes of the ancients, attract (or repel) the influences of these bodies and alignments. But for what reason did such a belief arise? What is the root cause?

It is futile to seek the answer to these questions in ancient texts and works (312), which, more or less, stick to saying that it is so because it is so. Kunz notes that during the Renaissance "an effort was made to find a reason for these traditional beliefs" (313). It does not occur to him that science itself could possibly indicate the reasons for this, or rather rediscover them (314).

at. The powers traditionally associated with precious stones

Referring to a later chapter the hypotheses of a scientific nature on the link between the gods, gold, temples and the trade in precious and semi-precious stones, we will only list a few of the here. powers and virtues that were attributed to them in antiquity. One of them is the ability to heal various diseases and infirmities (315). Often these were associated specifically with the various colors of the gemstones and the associated luminescence (316). A Hindu tradition even describes diamonds as "Indra's weapon" (317). The Sumerian tradition speaks of the stones of "love" and "hatred" or, literally, "disenchantment" (318). And as the readers of my book The Cosmic War know, the Sumerian epic The Exploits of Ninurta is nothing but a rather boring inventory of some extraordinary stones captured after an excruciating war (319).

In some cases, the powers attributed to gemstones deserve special attention.

(1) Invisibility

In a passage, cited by Kuns, from Thomas Nicols' treatise The Faithful Lapidary (1689), he begins by drawing up a typical list of the reputed and recognized powers of precious stones:

" Perfectionem effectus contineri in causa. But we cannot really speak thus of gems and precious stones, which jewelers say make men rich and eloquent, that they preserve them from thunder and lightning, from plagues and diseases, that they act on dreams, that they allow to fall asleep, to predict things to come, to make men wise, to strengthen memory, to obtain honors, to guard against charms and spells, to to escape laziness, to give courage to men, to keep them chaste, to increase friendship, to prevent dissension and discord.… ”This is a fairly classic list and, given their associations with stars, it is even easy to understand the attribution to the precious stones of the power to "predict things to come". On the other hand,the following is rather unusual: "... and to make men invisible, as Albertus and others claim ... and many other strange things, contrary to the nature of gems, are said about them and attributed to them. (320). One wonders what other "strange things" could be attributed to gemstones in addition to their property of making invisible.

The belief that certain stones could make invisible was taken up by the 14th century alchemist Pierre de Boniface; he claimed that diamonds had this property (321). Given that an alchemist makes these claims, one might be justified in drawing the hypothetical conclusion that this operation could only take place at certain times and under certain conditions, since it is established that most alchemists asserted that their operations, to be successful, had to be done at certain times.

(2) Magnetic levitation

An even more astonishing assertion is made in the accompanying text of a Viennese print from 1709. This obscure manuscript by Valentini, entitled "Museum museorum oder die vollständige Schau-Bühne", was published in Frankfurt am Main in 1714. ”According to the accompanying text (this) curious print (…), the good properties of what is called coral agate were to be used in an aerial vessel invented by a Brazilian priest. Above the head of the seated aviator was an iron network to which large coral agate stones were attached. They were supposed to make the ship take off, once, under the heat of the sun's rays, the stones had acquired magnetic power. The main load-bearing force was provided by powerful magnets enclosed in two metallic spheres;how the magnets themselves were to be lifted is not explained ”(322).

Here it is evident that, for some obscure reason, it was believed that coral agate somehow amplified the effects of magnets in conjunction with exposure to sunlight.

(3) Stones having the property of absorbing and emitting light

A special case is mentioned by Kunz in connection with the particular properties of Brazilian diamonds: “The ability to absorb sunlight or artificial light and emit it in the dark is only possessed by certain diamonds. They are Brazilian stones, of a blue-white or slightly milky tint, which is given to them by one of the substances which enter into their composition. Willemite, kunzite, sphalerite (zinc sulphide) and a few other minerals have the same power. Their particular property may be due to the presence of a slight amount of manganese or to that of certain uranium salts.The fact that the phenomenon is not observable when a thin glass plate is interposed between rays of artificial light and the diamond proves that only the ultraviolet rays are thus absorbed by these diamonds, because these rays do not pass through the glass ... (322bis) ”The same applies to all phosphorescent diamonds, when they are exposed to radium, polonium or actinium rays, whether they are placed under a glass plate or not.

Regarding certain aspects of diamond phosphorescence, Sir William Crookes says: “In isolation, exposed to a high voltage electric current, diamonds have a phosphorescence of various colors, most South African diamonds shine brightly. bluish light. Diamonds from other regions emit a light blue, apricot, pale blue, red, yellowish green, orange or pale green light. The most phosphorescent diamonds are those that are exposed to the sun. A beautiful green diamond from my collection, phosphorescent in a good vacuum, emits almost as much light as a candle and is easy to read by its rays. But the time has not yet come when diamonds can be used as a means of household lighting (323)! "

This is a rather interesting comment, given that archaeologists have long questioned how the ancient Egyptians managed to see inside their temples. If we assume that they knew and used electricity or other sources of phosphorescence, would they have discovered the phosphorescence of diamonds or other stones? Kunz makes an interesting observation in this regard: “An old treatise in Greek, whose title says it comes from the 'temple sanctuary' and which contains documents partly of Egyptian origin, may help us better understand the processes. employed by a temple priest to impress the people with the sight of luminous gemstones.The author of the treatise declares that in order to 'make the carbuncle shine in the night' certain organs (he says 'bile') were used of marine animals whose entrails, scales and bones are endowed with phosphorescence. If one knew how to go about it, precious stones (preferably carbuncles) shone so brightly at night 'that anyone who had such a stone could read or write in its light as easily as in daylight.' (324). "

Note that this statement comes from ancient Greek alchemical texts. As alchemy is invariably associated with Egypt and its temples, it can be reasonably assumed that these properties, if known to Egyptian temple priests, were among their best-kept secrets.

b. The Gemstones, Zodiac, and Ephod of the Hebrew High Priest

The best-known connection of gemstones to temple and religion is perhaps the breastplate, or ephod, of the Hebrew high priests, which is described in the Ancient Will.

Kunz observes that, in rabbinic tradition, “it is said that four precious stones were given by God to King Solomon; one of them was an emerald. It is said that the possession of the four stones endowed the wise king with power over all creation ”(325). That is to say, whatever the other three stones were, how powerful, according to this legend, they were. As stated in The Cosmic War, similar assertions were made, in an earlier period and in a different culture, about the Sumerian "Tablets of Destiny", stones which would have conferred on their owners "absolute power over the universe", making them a technology much sought after by the various Sumerian gods, who were willing to fight among themselves to acquire it (326).

Solomon is known not only for his wisdom and wealth, but he is also associated with building a magnificent temple. It is possible, if such stones existed, that the Jewish king wore them on a royal equivalent of the priestly breastplate, or ephod, for in Assyria the king wore a breastplate topped with seven precious stones - one for each of the seven planets. of Mesopotamian astrology.

Among the Assyrian collections of incantations and formulas to be used in magical operations, there is one which speaks of an ornament provided with seven shining stones, which the king must wear as an amulet on his chest; in fact, the power of these stones was so great that the gods themselves used them as an ornament. The text, as rendered by Fossey, is as follows:

“Incantation. The magnificent stones! The magnificent stones! The stones of abundance and joy.

“Resplendent for the body of the gods.

“The hulalini stone, the sirgarru stone, the hulalu stone, the sandu stone, the uknu stone.

“The dushu stone, the elmeshu gemstone, perfect in its celestial beauty.

“The stone whose pingu is set with gold.

“Placed as an ornament on the king's shining breast.

"Azagsud, high priest of Bel, make them shine, make them shine!"

“May the evil one stay away from the house (327)! "

The reference to the Assyrian high priest suggests that he held a secret to making the stones phosphorescent and that his Egyptian counterparts also had one.

The pectoral was also an ornament of the kings of Babylon and even of those of Tire (328). Regarding the breastplate of the Jewish high priest. Rabbinical tradition and even Muslim tradition speak of it at length. In the first, the 12 stones of the high priest's breastplate are first associated with the 12 angels who "guard the gates of Paradise" (329). The Jewish historian Flavius ​​Josephus also reports a tradition in which the clothes of the high priest were fixed to his shoulders with phosphorescent stones (330). In addition, each of the 12 pectoral stones was engraved with the name of each of the 12 tribes (331). Josephus also associates the 12 stones of the ephod with the 12 months of the year (332) as well as with the zodiac (333). In the middle Ages,Jewish tradition linked the 12 tribes to the signs of the zodiac in the following correspondence:

Judah Aries

Issachar Taurus

Zabulon Gemini

Reuben Cancer

Simeon Leo

Gad Virgo

Ephraim Libra

Manasseh Scorpio

Benjamin Sagittarius

Dan Capricorn

Naphtali Aquarius

Asher Pisces (334).

The pectoral, like the Ark of the Covenant, is one of those objects of political and religious power in the Jewish temple which, after the capture of Jerusalem by the Roman armies in 70, seems to have disappeared from history. Where did the ephod and its precious jewels go?

Kunz's response is worth quoting in detail:

“The treasures of the temple were taken to Rome and we learn from Josephus that the breastplate was placed in the temple of Concord, which had been erected by Vespasian. It presumably remained there until the time of the plundering of Rome by the Vandals under Genseric in 455, although the Rev. CW King believes that it is not improbable that Alaric, king of the Visigoths, seized this. treasure, when he sacked Rome in 410. However, Procopius' express assertion that 'the sacred vessels of the Jews' were carried through the streets of Constantinople on the occasion of the triumph of the vandal king Belisarius in 534 can be considered as a confirmation of the hypothesis that the Vandals had taken possession of the pectoral and its jewels.

 It should be noted, however, that Procopius nowhere mentions the breastplate: it was not necessarily found in 'the sacred vessels of the Jews'. It seems that this part of the booty of Belisarius was placed by Justinian in the sacristy of the Church of Saint Sophia. Some time later, the emperor reportedly heard that a certain Jew had declared that, until the Temple treasures were returned to Jerusalem, they would bring calamity wherever they were kept. If this story is true, Justinian may have wanted to save Constantinople the same fate as Rome. Indeed, he would have sent the 'sacred vessels' to Jerusalem, where they would have been placed in the Church of the Holy Sepulcher. "

This brings us to the last two events that could be related to the 12 Mystical Jewels, namely the capture and sack of Jerusalem by the Persian Sassanid king Khusrau II in 615 and the overthrow of the Sassanid Empire by the Mohammedan Arabs and the capture and the sack of Ctesiphon in 637. If we admit that Khusrau brought the sacred relics of the Temple back to Persia, we can be reasonably sure that they were part of the spoils of the Arab conquerors, although King who did his best to trace the history jewelry from the breastplate after the fall of Jerusalem in 1970 is believed to be still "buried in an unknown treasure chamber in one of the ancient capitals of Persia" (Charles William King, The Natural History, Ancient and Modern, of Precious Stones and of Precious Metals, Bell & Daldy, London, 1867, p. 333 [NDE]).

A fact generally overlooked by those who embarked on speculation about the fate of the precious stones which adorned the breastplate of the Jewish high priest is that a large Jewish contingent, numbering some twenty-six thousand men, was part of the army with which the Sassanid Persians took Jerusalem and which they could very well have claimed the vases of jewels which had seized the conquerors. In this case, however, it is still probable that these precious objects fell into the hands of the Mohammedans who seized Jerusalem the same year they took Ctesiphon (335).

To summarize what we discovered in this chapter:

1. There are at least three distinct and significant indices of the existence of an international monetary power in ancient times and its dependence on precious metals as a medium of monetary exchange:

a. The monetary policy of Rome and that of the East were practically opposed to each other with regard to the relative value of silver bars and gold bars. These reciprocal policies could obviously be very advantageous for an international monetary power with bases of operations on both continents, because, by transferring gold to the East and converting it into silver, then transferring the silver to the 'West and by converting it to gold, immense profits could be accumulated;

b. The association between the temples and the minting of coins in almost all countries, from the Middle East to China and India; and,

c. The presence of a contingent of mercenaries from various countries and states in one of the largest gold mines of antiquity, that of Bisharee, which was exploited by slaves and prisoners of war.

2. In addition to minting and issuing currency and therefore mining, these temples were associated with astronomy and astrology;

3. Moreover, astrology and astronomy are themselves associated with precious stones, which in turn are associated with the various celestial bodies and their influences;

4. The various gods of the pantheons of the Middle East, which at some level can be understood as celestial bodies, are comparable, i.e. the different pantheons themselves show remarkable similarities due to their common astrological origin; which raised an important question:

a. Could the similarity of these different pantheons be due, not only to their common astronomical origin, but also to the activity of this international class of bullion merchants who seem to have been associated with temples in all countries and to have influenced for their greater profit from the monetary policy of several states?

b. If so, then is there a deeper reason for their connection to astrology, which was formed in the temples? If so, what is this link? And what is the connection between this international class of bullion dealers, astrology and precious stones?

vs. The ancients and the esoteric tradition considered that these precious stones were endowed with certain powers:

i) they possessed the power to heal;

ii) they possessed the power to predict the future;

iii) they could be phosphorescent under certain conditions, which it is probable that only the priests of temple knew and which, in any case, they kept secret;

iv) they had the power to make invisible;

v) they made it possible to acquire the power of levitation;

vi) In Solomon's case, certain stones confer power over creation.

We are therefore in the presence of a complex dynamic and it will not be easy to find meaning in it. Before we can tackle this question, we need to gather more data by examining more closely the activities of this International of "bullion dealers", because this examination will reveal to us the common denominator of these activities: alchemy.

Joseph P. Farrell, Babylon's banksters, Feral House, 2010, chap. 2: The Temples, the Stars, and the Banksters, translated from the American by BK

Introduction Notes

(i) Eustace Mullins, The Secrets of the Federal Reserve - The London Connection, AM Bly, 2018, p. 5.

(ii) Many, of course, argue that “the assertion (that the Fed is a 'private' institution) is not correct. The system is made up partly by private corporations and partly by a federal body ”. “Under the supervision of the Board of Governors are 12 regional Federal Reserve banks. These are private establishments which enjoy certain privileges accorded to them and which are limited to the exercise of activities specified by the Federal Reserve Act. As private institutions, they belong to the "shareholders", they have their own remuneration and hiring policy and pay local property taxes ".But "the Federal Reserve Systems Board is a federal body (...) Its employees are federal government employees, paid in accordance with the federal government salary scale and are part of the federal pension plan" best is yet to come: "The premises belong to the federal government" (G. Thomas Woodward, "Money and the Federal Reserve System", in Myth and Reality George B. Gray (ed.), Federal Reserve System: Background, Analyzes and Bibliography , Noca Science Publishers, Inc, New York, 2002, p. 74). And, would we be tempted to ask, the flowerpots?“Money and the Federal Reserve System”, in Myth and Reality George B. Gray (ed.), Federal Reserve System: Background, Analyzes and Bibliography, Noca Science Publishers, Inc, New York, 2002, p. 74). And, would we be tempted to ask, the flowerpots?“Money and the Federal Reserve System”, in Myth and Reality George B. Gray (ed.), Federal Reserve System: Background, Analyzes and Bibliography, Noca Science Publishers, Inc, New York, 2002, p. 74). And, would we be tempted to ask, the flowerpots?

Of the same barrel is the work of Sarah Binder and Mark Spindel The Myth of Independence: How Congress Governs the Federal Reserve (Princeton University Press, 2017), which deserves a continuation entitled for example: How Congress is Run by Lobbyists and Special Interests ( see Lee H. Hamilton, How Congress Works and Why You Should Care, Indiana University Press, Bloomington and Indianapolis, 2004; see, for a serious analysis of the evanescent and tortuous mechanisms of this institution and of the conjuring techniques of managing its leaders, William Greider, Secrets of the Temple: How the Federal Reserve Runs the Country, Touchstone, New York, 1989).

(iii) Eustace Mullins, The Secrets of the Federal Reserve. The London Connection. Back to basics, 2010, p. 14.

(iv) Ibid., P. 259.

(v) Ibid., p. 274 and sqq.

(vii) In the columns of Notes and Queries (4th series, vol. 1, January-June 1868, London, p. 535), a contributor to this journal naively asks if a reader "can confirm or deny information given soberly in a recent article in "Magid" on the history of the Rothschild house "and quotes it:" On June 18, 1815, Baron NM de Rothschild, riding a splendid courier beside Wellington in Waterloo, was enthusiastically assessing the chances of the Allied armies to win or lose the battle. He stayed there all day, until the critical moment when the strategy adopted by Blucher routed the French. He then left in haste for Ostend, where he offered a fabulous sum to anyone who would allow him to get to Dover. The night was so agitated that no sailor dared cross the channel. By dint of persuasion,he got what he wanted. Arrived in Dover on the evening of the 19th, he went to town and spread the rumor that the English had been beaten. This news plunged the city into disarray and everyone sold all their titles (for a bite of bread). The Rothschild company bought them out and urged their associates to buy some as well. In the evening, more accurate news arrived from the mainland, the stock price rose dramatically, and Rothschild amassed a considerable fortune from the operation. In the 1980s, Victor Rothschild unearthed from the Rothschild archives a note sent to Nathan Rothschild of Paris in July 1815 by one of his employees, John Roworth. It carries in postscript this sentence:"Commissioner White informs me that you have made good use of the information you received early on the victory at Waterloo" ("I am informed by Commissary White you have done well by the early information which you had of the victory gained at Waterloo ”) (cited in Gareth Glover, Waterloo: Myth and Reality, Pen & Sword, 2014, p. 208). In the eyes of Brian Cathcart, ("Nathan Rothschild and the Battle of Waterloo Brian Cathcart explores an enduring myth about a key period in Rothschild history"), this postscript does not constitute proof of the guilt of Nathan Rothschild in the affair. aforesaid. No more than the following circumstance: “On several occasions in the 1820s and 1830s, long before the story of 'Satan' was put into circulation,the Duke of Wellington had privately claimed that the news of Waterloo had been reported to Nathan Rothschild by one of his agents, who learned of it in Ghent, Belgium, where the French King Louis XVIII resided in exile. The next morning of the battle, this agent saw a messenger deliver a letter to Louis announcing the victory and he therefore rushed to London via Ostend to inform his employer. Rothschild then made profitable trades on the Stock Exchange before informing the government of what he knew ”(ibid., P. 15). “The legend of Nathan Rothschild and Waterloo,” he summarizes, “is just a legend. Like most legends, it contains elements of the truth: he obtained information (about the outcome of the Battle of Waterloo) relatively early and he seems to have benefited from it ”(ibid., P. 18).As we can see from reading this passage, Cathcart really does not need the advice that La Fontaine gives to the courtier who wants to please the court to "(try) sometimes to answer as Norman". It is true that "Nathan Rothschild and the Battle of Waterloo Brian Cathcart explores an enduring myth about a key period in Rothschild history" was published athttps://www.rothschildarchive.org .

In “The Rothschild Libel: Why has it taken 200 years for an anti-Semitic slur that emerged from the Battle of Waterloo to be dismissed? ”(May 3, 2015, <https://www.independent.co.uk/news/uk/home-news/the-rothschild-libel-why-has-it-taken-200-years-for-an-anti>- semitic-slur-that-emerged-from-the-10216101.html), he concentrated on the fact, supposed to exonerate, at least in part, Nathan Rothschild, that a certain "Mr C. de Dover", arrived (at an unknown date) from the mainland in London, "went to tell its history throughout the city from the morning of Wednesday June 21 (according to "Magid", it was on the evening of the 19 that, barely arrived from Dover, Nathan Rothschild went to town and spread the rumor that the English had been beaten [Ed]) - at least 12 hours before the official news arrived. His testimony was published in at least three newspapers that afternoon ”. What did he say? That the English had won the Battle of Waterloo and not, as Rothschild had spread the rumor, that the English had lost it., if it is the victory of the English at Waterloo that "Mr C. de Douvres" had taught Londoners, the price of the shares concerned would have had no reason to fall and consequently their holders to sell them off, thereby making any stock market coup impossible. But Cathcart, worse than a journalist, is a professor of journalism - at Kingston University in London - and exercised his talents at Reuters, owned by the Rothschilds until 2008: he is not with an inconsistency. (xvi) Dominique Charpin, The little-known life of the Mesopotamian temples, new. ed., Les Belles Lettres, Paris, 2017, available at the following address: http: // books.openedition.org/lesbelleslettres/106

He published his final conclusions on this case in The News from Waterloo: The Race to Tell Britain of Wellington's Victory (Faber & Faber, 2015), which was called "immensely distracting" by the Guardian and where, however, he casually makes a statement that perhaps should have started: "The stock market did not collapse on the corresponding days." "(Ibid.) If it is correct, the bottom line is that the profits Nathan Rothschild made on the London Stock Exchange that day thanks to" the information (which he had) had early on about the victory at Waterloo ”were less colossal than has been said since the middle of the 19th century. Either way, his fortune was already considerable.

Regarding "Satan", this was the pseudonym under which George Dairnvaell had published the Edifying and Curious History of Rothschild I, King of the Jews (1846), in which, as noted above, he revealed that Nathan Rothschild had spread the word. false news of the defeat of the English at Waterloo in order to make profits on the Bourse. "A writer without name, without position, without title or rank, not even Chevalier de la Légion-d'honneur or academician," he writes with murderous irony about himself, "an obscure writer has had in his life a bad idea: he raised his yelping and screaming voice against the most powerful on earth, against the richest man in the world, against the man who laughs at the purple of emperors and kings, against Rothschild. He has succeeded, the unfortunate one, in detaching the polyp from its golden shell,he managed to get him out of his piles of ingots, banknotes, stock coupons and take him down to the street where the town criers summon the people, the rabble, his mortal enemies, to rejoice in the a spectacle to see Rothschild accused and condemned, the emperor of all Christian and non-Christian Jews, the king of all upstarts.

“Yes, indeed, it's a rare sight: we thugs; the poor and the weak vilified, condemned, dragged to the hurdle; but to see a Rothschild condemned is unheard of.

“The goddess of justice has grown old, she has lost her senses as old coquettes lose their teeth; its taste is corrupted, its nose no longer smells of certain game.

“Blind from birth, she closed the only ear she had for the complaints of the poor.

"The goddess Justice is definitely jaded, she no longer admits that a noble and honored crime can be a crime: in Charenton!" who dares to plead against a Rothschild! "(Judgment rendered against Rothschild and against Georges Dairnvaell, author of Rothschild I, by the Court of Holy Reason, accompanied by a judgment on the accident at Fampoux", p. 5-6). James Rothschild replied to this pamphlet (JM Querard, Les Supercheries Littéraires Dévoilées, t. 3, 3rd ed. Revised and augmented by M. Olivier Barbier, 1870, p. 456).

(viii) Gareth Glover, op. cit., p. 208.

(ix) <https://www.independent.co.uk/news/uk/home-news/the-rothschild-libel-why-has-it-taken-200-years-for-an-anti-semitic> -slur-that-emerged-from-the-10216101.html .

(x) The chapter on 'The Hitler Connection', which suggests that Hitler was the plaything of the Anglo-Saxon banks which were able to finance him, had a much less fortunate influence. In case the remarks we have developed about Wall Street and the Rise of Hitler in Note 1 at <https://elementsdeducationraciale.wordpress.com/2014/03/14/vodka-cola/> have not been sufficient clear, we will drive the point home by taking as an example the French publishing house which published in 2012 this book by Sutton, under the title of Wall Street and the rise of Hitler. Continued, according to what his director swears in one of the countless videos of him which are available at [http://www.youtube.com](http://www.youtube.com/). to pressure exerted, because of the publication of another work, on the banks which this publishing house used to borrow, he revealed to the world that no one was willing to grant him loans anymore and to naive that, however revolutionary the director of a publishing house and its publications may be, in order to finance them, it borrows from the incarnations of the "System" that are the banks. From what an anti-conformist publishing house finances itself from the banks, even the most ingenuous does not conclude that it actually serves their interests, its editorial line clearly showing the contrary; so why does he conclude from the fact that banks and big US companies financially supported Hitler during his rise that he was their creature, when economic policy,financial and monetary policy of the Third Reich went directly against the interests of Judeo-British high finance? Because it is locked in a deterministic conception, of a binary simplism, of the balance of power between mediocrity, however intelligent, cunning and billionaire it is, and a group of exceptional men totally determined and entirely dedicated to racial, political, economic and social reconstruction of their country.political, economic and social of their country.political, economic and social of their country.

(xi) Premillennialism is a doctrine that Christ will return before the Millennium, that is, before his thousand-year reign on Earth.

(xii) Ephraim Radner, “New World Order, Old World Anti-Semitism”. In Christian Century, n ° 112, 13-20 September 1995, [p. 844–9].

(xii) G. Edward Griffin, The Creature from Jekyll Island: A Second Look at the Federal Reserve, American Media, 2002, inside cover.

(xiii) See, for a summary of “The Babylonian Woe”, <https://elementsdeducationraciale.wordpress.com/2015/10/18/sparte-les-pelanors-la-richesse-et-les-femmes/> .

(xiv) The Nazi Bell, and the Discarded Theory (Adventures Unlimited Press, 2008) and Nazi International: The Nazis' Postwar Plan to Control Finance, Conflict, Physics and Space (Adventures Unlimited Press, 2009) have greatly contributed to the (re ) birth of the myth of the constitution of a “Nazi International” after the Second World War, which seems to fascinate Anglo-Saxon conspiracy theorists more than French conspirators, but which, in the land of Descartes, underlies and continues to under-rendering the “demonization” of petty-bourgeois nationalist parties in the mass media.

Despite everything and inconsistently, the author readily acknowledges that since international monetary power, through debt, has definitively taken control of states (<https://www.bloomberg.com/opinion/articles/2018-01-04/central-banks-rule-the-worldechoes> this. “To what extent banks rule the world? "Is even one of the standard phrases of the vocabulary guide intended for students of higher education and candidates for the entrance exams of the grandes écoles, edited by Armand Colin in 2015 under the title of" All English to competition ”, p. 129), States at the head of which he had previously parachuted his henchmen, who, for two or three decades, no longer even hide from working for the establishment of a "world government", only one State has really fought against him : National Socialist Germany. For Farrell rightly opposes the two types of monetary systems which, since the second was formed, “have clashed throughout history”: “… when the money of a nation represents a capital on which interest is owed,there is always a loser, since there is never enough money in circulation to pay off the interest on the debt and therefore a national debt can never be repaid, it can only grow. Conversely, when a nation's money represents the receipt of goods and services rendered and is issued without interest by the state, unemployment is reduced to frictional unemployment and there is no capital. debt per se, nor shortage ”. "In the first system, the currency circulation system is closed and there is never as much money in circulation as there is debt and therefore scarcity is the rule, because limited reserves of money compete for finite goods, resources and energy. In the second system, the monetary system is open and can expand as the economy,in which money is the receipt of goods and services, is getting stronger. As for the analogy with physics, the first system can never function in over-unity ("at over-unity"), whereas, in the second system, it must function thus "(" over-unity "means "(Hypothetical) continuous operation of an isolated mechanical device or other closed system without a supporting energy source" ([https://www.thefreedictionary.com/Over+unity](https://www.thefreedictionary.com/Over%2Bunity) ); "Which produces more energy than it consumes" (see <https://www.youtube.com/watch?v=PQMprS545Rc> ; by the way, the term is also used in philosophy in the pantheistic neoplatonic sense of "First principle, immanent in every being (which) remains at the same time above all being, transcendent to the world, like the simple One" (Sergei Nikolaevich Bulgakov, La lumière sans decline, translated from Russian and annotated by Constantin Andronikof , 1990, p. 110).

But, if Farrell recognizes that the National Socialist power restored the second system, he declares nonetheless, with the absurd incoherence that we pointed out above: "By nationalizing this institution of monetary creation and credit after having snatched from the private and secret hands into which it had fallen and using it to finance the alchemical physics that they were beginning to develop as the ultimate source of energy, […] as the ultimate power of destruction in the world. he world-wide, the Nazis showed that they understood the nature of the (Philosopher) Stone. They had seen and understood the link between alchemical physics and alchemical finance. And they were ready to use it for extremely evil purposes. Farrell, like many,will have been traumatized by the Hollywood equivalents of Night and Fog or other poignant fiction of this ilk.

(xv) Joseph P. Farrell, Babylon's Banksters, p. 20. See Max Gunther, Wall Street and Witchcraft: An investigation into extreme and unusual investment techniques, Bernard Geis Associates, New York, 1971.

, p. 38-41, which shows that, a detail which would certainly have interested Michel Foucault, the temples, in this region, were also used as courts and prisons; see also Rivkah Harris, 'Old Babylonian Temple Loans'. In Journal of Cuneiform Studies, vol. 14, n ° 4, 1960 [p. 126-137]; Joseph Blenkinsopp, Temple and Society in Achaemenid Judah, in PR Davies (ed.), Second Temple Studies. 1. Persian Period, Academic Press, Sheffield, 1991 [p. 22-53], p. 23; John W. Wright, more categorically, states ('Guarding the Gates: I Chronicles 26.1–19 and the Roles of the Gatekeepers in Chronicles'. In JSOT 48, 1990 [p. 69–81], p. 76): “ temples in antiquity functioned as banks and, to use the metaphor, temple warehouses were bank vaults. "

(xvii) François Lenormant, Manual of ancient history from the Orient until the Persian wars, t. 1, A. Levy Fils, Paris, 1868, p. 532-3.

(xviii) Kenneth D. Wann, Henry J. Warman and James K. Canfield, Man and his changing culture, Allyn and Bacon, 1967, p. 59)

(xix) Grazia Mirti, Guido Bonatti, precursor of modern economic astrology, in Jean-Marc Pastré and Charles Ridoux (eds.), L'Astrologie. Yesterday and today, Publications of the Universities of Rouen and Le Havre, 2008, p. 275.

(xx) See A. Bats and P. Tallet (eds.), Les Céréales dans le monde antique, Proceedings of the conference 'Cereals in the Ancient World', organized by Pierre Tallet and Adeline Bats Université Paris-Sorbonne 5–6 November 2015, Crossed views on crop management strategies, their storage and their consumption patterns.

(xxi) François Lenormant, op. cit., p. 533.

(xxii) Auguste Bouché-Leclercq, L'Astrologie grecque, Ernest Leroux, Paris, 1899, p. 2.

(xxiii) Cato forbade his farmer to consult the Chaldeans. “In 139 BC. J. - C., the praetor pilgrim Cn. Cornelius Hispalus thought it necessary to intervene. By virtue of his right of jurisdiction over foreigners, he ordered by edict the Chaldeans to leave the city and Italy within ten days, since, in the name of a fallacious interpretation of the stars, these people threw by their lies, in light and incapable minds, a lucrative blindness ”(Auguste Bouché-Leclercq, L'Astrologie dans le monde romain, Revue historique, t. 65, 1897, p. 3).

(xxiv) Ibid., p. 6.

(xxv) Paul Lacroix, Sciences and Letters in the Middle Ages and in the Renaissance Period, 2nd ed., Firmin-Didot et Cie, 1877, p. 233; Matthieu-Maxime Gorce, The rise of thought in the Middle Ages, Slatkine Reprints, Geneva, 1978, p. 190; Mathias de Giraldo (RP), Curious and picturesque history of sorcerers, revised and augmented by M. Fornari, B. Renault, Paris, 1846, p. 113 and sqq. ; see also Anne Soprani, The kings and their astrologers, MA Editions, 1987 and Catherine Daniel Brepols, The prophecies of Merlin and political culture, 12th-16th century, Brepois, 2006.

(xxvi) Jean-Philippe Genet, Günther Lottes (under la dir.), L'Etat moderne et les élites XIIIe-XVIIIe centuries: contributions and limits of the prosopographic method, n ° 36, Publications de la Sorbonne, 1996, p. 429.

(xxvii) Pascale Maby, The File of Prophets, Seers and Astrologers, Albin Michael, 1977.

(xxviii) See Sudhir Hazareesingh, This country that loves ideas. Histoire d'une passion française, Flammarion, 2015.

(xxix) For example, the obituary that Le Matin published on April 12, 1884 on the politician, chemist, pharmacist and Grand Cross of the Legion of Honor Jean-Baptiste Dumas ( 1800-1884) indicates that “in all his functions, (he) always protected science and scientists, especially young people. It was with infinite kindness that he welcomed them and with an exceptional flair that he sometimes drew their horoscopes from them, he who had guessed and supported Daguerre alone, this researcher who passed for a madman ”.

(xxx) Allen McDuffee, Ronald Reagan actually used this San Francisco astrologist to make presidential decisions, <https://timeline.com/ronald-reagan-astrology-quigley-aa81632662d9> .

(xxxi) Alice Louise Slotsky, The Bourse of Babylon: Market Quotations in the Astronomical Diaries of Babylonia. UMI Dissertation Services, Michigan, 1997. Astronomics is particularly popular in India and Japan.

(xxxii) 'Financial astrology: can the stars affect stocks?', <https://www.telegraph.co.uk/culture/culturenews/10481595/Financial-astrology-can-the-stars-affect-stocks.html> .

(xxxiii) John Navin, 'Interview With Legendary Technical Analyst Arch Crawford: Astrology And The Stock Market', July 14, 2018,https://www.forbes.com/sites/johnnavin/2018/07/14/interview-with-legendary-technical-analyst-arch-crawford-astrology-and-the-stock-market/#5c84baa41343 .

(xxxiv) Simon van Zuylen-Wood, 'Is the Key to Beating the Market Written in the Stars?, Henry Weingarten invests his clients' money by charting the movement of heavenly bodies', July 27, 2018, [https://www.bloomberg](https://www.bloomberg/) .com / news / features / 2018-07-27 / is-the-key-to-beating-the-market-written-in-the-stars .

(xxxv) Joseph P. Farrell, The Philosophers' Stone: Alchemy and the Secret Research for Exotic Matter, Feral House, 2009, p. 337.

(xxxvi) Id., Babylon's Banksters, p. 19.

(xxxvii) Nicholas Campion, A History of Western Astrology, vol. II: The Medieval and Modern Worlds, Continuum Publishing Corporation, 2009, p. 64.

(xxxviii) Mervyn King, The End of Alchemy: Money, Banking and the Future of the Global Economy, Little, Brown, London, 2016. The analogy relationship between alchemy and fiat money was grasped by 19th century historians century which focused on the relations between Philippe d'Orléans and Law. "His bank, which was completely successful, had acquired public confidence in him, and he found in the regent only too much inclination to follow the daring procedures of that species of alchemy which was going to turn paper into gold, and which promised at the same time to liquidate the debts of the state, and to multiply tenfold their wealth ”(Complete works of Marmontel, new ed., t. 18. Régence Du Duc D'Orléans, Paris, 1819, p. 108) ; “Law's forms were attractive, his countenance beautiful; he had been introduced to the regent by Lord Stair,and this prince had too much need of daring conceptions in the embarrassment of his finances, not to accept all help, even adventurous ones. Besides, the Duke of Orleans had an indescribable curiosity in the face of unforeseen results; he had worked on alchemy and penetrated into the mysteries of nature; a man who pledged gold with both hands must seduce him, and in fact the results presented something wonderful. Law was a sort of necromancer in his ideas of banking and money association; it was not yet officially authorized, but it was favored with all its might… ”(emphasis added) (Jean-Baptiste Capefigue, Philippe d'Orléans, Regent of France [1715-1723], Charpentier, Paris , 1845, p. 101-2).even adventurous. Besides, the Duke of Orleans had an indescribable curiosity in the face of unforeseen results; he had worked on alchemy and penetrated into the mysteries of nature; a man who pledged gold with both hands must seduce him, and in fact the results presented something marvelous. Law was a kind of necromancer in his ideas of banking and money association; it was not yet officially authorized, but it was favored with all its might… ”(emphasis added) (Jean-Baptiste Capefigue, Philippe d'Orléans, Regent of France [1715-1723], Charpentier, Paris , 1845, p. 101-2).even adventurous. Besides, the Duke of Orleans had an indescribable curiosity in the face of unforeseen results; he had worked on alchemy and penetrated into the mysteries of nature; a man who pledged gold with both hands must seduce him, and in fact the results presented something wonderful. Law was a kind of necromancer in his ideas of banking and money association; it was not yet officially authorized, but it was favored with all its might… ”(emphasis added) (Jean-Baptiste Capefigue, Philippe d'Orléans, Regent of France [1715-1723], Charpentier, Paris , 1845, p. 101-2).a man who pledged gold with both hands must seduce him, and in fact the results presented something wonderful. Law was a sort of necromancer in his ideas of banking and money association; it was not yet officially authorized, but it was favored with all its might… ”(emphasis added) (Jean-Baptiste Capefigue, Philippe d'Orléans, Regent of France [1715-1723], Charpentier, Paris , 1845, p. 101-2).a man who pledged gold with both hands must seduce him, and in fact the results presented something marvelous. Law was a kind of necromancer in his ideas of banking and money association; it was not yet officially authorized, but it was favored with all its might… ”(emphasis added) (Jean-Baptiste Capefigue, Philippe d'Orléans, Regent of France [1715-1723], Charpentier, Paris , 1845, p. 101-2).Paris, 1845, p. 101-2).Paris, 1845, p. 101-2).

As regards King, the one who, under the Third Reich would have exercised, at best for her, at worst for her fellow citizens, as a concierge and who, today, governs and manages Germany on behalf of the interests of the Monetary Power International, declared in public that "Multiculturalism is a failure, an absolute failure", while importing tons of extra-Europeans of color, not only in Germany, but in the other countries of Western Europe. . King does, if not better, at least as well, in his own register. Opposed to fiat money, he heads the Bank of England. The “coincidence of opposites” ( <https://elementsdeducationraciale.wordpress.com/2019/01/31/le-pouvoir-panique/>) holds no secrets for members of the pseudo-elite. Naturally, like any arsonist firefighter, he has the solution to the problem that he did not create, but that he contributes to aggravate. “The key to ending the chemistry,” he says in his book, “is to ensure that the risks associated with money and banking are properly identified and borne by those who benefit from the benefits of our business. financial system ”: we might as well ask professional gangsters to stop doing illegal acts. At least he spares us the verse of the prophets of the “financial apocalypse” on the necessary return to the gold standard, an impossible return for the simple reason that there is not enough gold available, nor in bank vaults, or in nature,to serve as a counterpart to the increasing quantity of money, metallic or not, in circulation; moreover, “under the gold exchange standard, 40 per cent of money supply was backed by gold.” (“during the period when the gold standard was in force, [only] 40% of the world money supply was guaranteed par d'or ”) and, today,“ total gold stocks represent only $ 1 trillion or about 10 per cent of global reserves and a much smaller proportion of global money supply ”(“ total gold stocks only represent 'a trillion dollars, or about 10% of the world's reserves and a much smaller proportion of the world's money supply' (("During the period when the gold standard was in effect, [only] 40% of the world's money supply was backed by gold") and, today, "total gold stocks represent only $ 1 trillion gold about 10 per cent of global reserves and a much smaller proportion of global money supply "(" the total gold stocks represent only a trillion dollars, or about 10% of world reserves and a much smaller proportion of the money supply world "(("During the period when the gold standard was in effect, [only] 40% of the world's money supply was backed by gold") and, today, "total gold stocks represent only $ 1 trillion gold about 10 per cent of global reserves and a much smaller proportion of global money supply "(" the total gold stocks represent only a trillion dollars, or about 10% of world reserves and a much smaller proportion of the money supply world "(or about 10% of world reserves and a much smaller proportion of world money supply ”(or about 10% of world reserves and a much smaller proportion of world money supply ”(<https://www.bankofcanada.ca/2009/11/evolution-international-monetary-system/#footnote-11> ).

Two concomitant phenomena made the appearance of fiduciary money inevitable: the development of trade, which, not limited and channeled by political power, implies in the long term the disappearance of the only viable economic policy: autarky, a condition outside of which it is not of sovereignty, national or individual; the increase in population and therefore urbanization (the life of the woman who is homo oeconomicus has never held so much to the supermarket that keeps him on a drip as since her "freedom" was extolled heavily in car advertisements). With the out of all proportion development of international trade and the pathological and almost exponential multiplication of the world population,so-called electronic money became the only lifeline for counterfeiters.

(xxxix) To try to be as precise as possible, astrology, such as the practice for centuries most of the astrologers in the so-called western countries, was invented in the ninth century of our era by astrologers originating in Khorassan. It is said to be "tropical" or "seasonal". For reasons that Patrice Bouriche explains very well, The Secret History of Astrology: At the source of all worship, in the ed., 2014; id. The Secret History of Astrology: Revelations on the Imposture of the Zodiac. Of the Seasons, in the ed., 2015), it is considered false and false by the supporters of sidereal astrology, which is the one that was practiced in antiquity in Babylon, India and, in general, Asia (Otto Neugebauer and Henry Barlett Van Hoesen, Greek Horoscopes, American Philosophical Society,1959). Sidereal astrology is also taught by the Talmud (Elkaïm-Sartre Arlette, Aggadoth du Talmud de Babylon, translated from Hebrew, Editions Verdier, 2004, p. 316), so that most of the astrologers consulted by kings and princes having been of Jewish origin, it is very likely that the predictions from which they "benefited" were in accordance with the rules of Babylonian astrology. We do not know what kind of astrology the astrologers of the politicians of the 19th and the 20th century were dealing with and those of the politicians of the 21st century. As for astro-economics, some of the many works that have appeared on this subject in the United States over the past decade (see, for example, Larry Pasavento and Shane Smoleny, A Trader's Guide to Financial Astrology: Forecasting Market Cycles Using Planetary and Lunar Movements, Wiley,2013) take sidereal astrology into consideration. Sidereal astrology software and courses applied to finance are for sale online.

(xl) Joseph P. Farrell, Babylon's Banksters, p. 20.

(xli) <http://www.wikistrike.com/2015/01/aux-sources-de-l-escroquerie-de-la-reserve-federale.html>, which is additional information to The Secrets of the Federal Reserve. Regarding “sources” in the sense of “origins”, let us point out The History of Money. (Crown Publishers, New York. 1997), in which Jack Weatherford, the author, shows that Asians and particularly Mongols played an important role in the creation of the credit system; see also, by the same author, Genghis Khan and the Quest for God: How the World's Greatest Conqueror Gave Us Religious Freedom, Viking, 2016; The Secret History of the Mongol Queens: How the Daughters of Genghis Khan Rescued His Empire, Ctown Publishers, New York, 2010; Genghis Khan and the Making of the Modern World, Crown Publishers, New York, 2004.

Chapter Notes

(277) Alexander Del Mar, A History of Monetary Systems, University Press of the Pacific, Honolulu, 2000, p. 66.

(278) Ibid., P. 21-2.

(279) Ibid., P. 87.

(280) Ibid., P. 89.

(281) Ibid., P. 80, 81.

(281bis) Shortening the quotation from Del Mar, the author ignores a very important fact: the attribution of a sacred character to gold in Rome is immediately after the time of the first invasions. Gallic (390 before our era).

Once Rome was delivered, the Gauls having lifted the siege after having received the weight of a thousand pounds of gold that the Romans had promised them, here are the measures which, according to Livy (V, 50), were taken to rebuild the city and re-establish Roman power: "Before anything else, as (Camille) was a zealous observer of religious practices, he occupied the senate with the duties that had to be fulfilled towards the gods immortal, and made this senatus-consulte:" All the temples, because the enemy has possessed them, will be redrawn, rebuilt, purified by atonement; and the duumvirs will seek in the holy books the formulas of these expiatory ceremonies. The Caerites will be admitted to the right of hospitality in recognition of the fact that they have collected the objects of worship and the priests of the Roman people, and that,by the benefit of this people, the worship of the immortal gods continued without interruption. Capitoline games will be celebrated in recognition of what Jupiter, very good, very great, has, in extreme peril, protected his home and the citadel from the Roman people; and for this purpose, Marcus Furius, dictator, will establish a college of priests chosen among those who live in the Capitol and in the citadel. An expiation was also ordered in memory of that voice which had been heard, before the Gallic war, announce during the night the disasters of Rome, and which had not been listened to; it was decreed that a temple would be erected in the rue Neuve in honor of Aius Locutius. As the gold taken back from the Gauls, and that of the temples which had been hastily transported to a chapel of Jupiter, could not, because of the confusion of memories,to be returned to its first place, it was declared entirely sacred, and it was decided that it would be placed under the throne of Jupiter. Livy returns to this episode later (XXXIII, 5) and gives us valuable information about gold in Rome: “In Rome there was for a long time very little gold. The fact is that after the capture of the city by the Gauls, when the purchase of peace was discussed, only a thousand pounds weighing in gold could be collected. I am not unaware that under Pompey's third consulate two thousand pounds of gold were lost, which were in the throne of Jupiter Capitoline, and which had been deposited there by Camille; from which it was generally inferred that the ransom of the city had been of the same sum. But this excess of a thousand pounds came from the booty taken from the Gauls,swelled with the gold of which they had stripped the temples of the portion of Rome occupied by them. We also know that the Gauls were in the habit of carrying gold on them in combat, witness the story of Torquatus. It is therefore evident that what was taken from the Gauls and what they had taken from the temples only doubled the sum of the ransom; and this is what the augur meant when he replied that Jupiter Capitoline had returned the double. Let us add in passing, since it is a question of rings, that the officer in charge of the custody of Jupiter Capitoline having been arrested broke the kitten of his ring in his mouth, and immediately expired, causing the only witness to disappear. of theft. Thus, in the year of Rome 364, when the city was taken, there were at most two thousand pounds of gold;and yet the census had already counted one hundred and fifty-two thousand five hundred and seventy-three free heads. In this same Rome, three hundred and seven years later, the gold that C. Marius the son removed from the temple of the burnt Capitol and the other temples, and that he transported to Préneste, amounted to thirteen thousand pounds: it is minus the sum appearing on the inscription in the triumph of Sylla, who brought this remains to Rome, and more than six thousand pounds of silver. The same Sylla had the day before carried in triumph fifteen thousand pounds of gold and one hundred and fifteen thousand pounds of silver, the fruit of his other conquests. "From this relation Del Mar makes the following comment:" At that time, according to Pliny, Roman money was entirely in bronze. If true, all silver offerings to temples must have been in bronze coins. Yes,by conferring a priestly character on gold, it was simply a question of preventing the ecclesiastical treasure from being violated, it is inexplicable that the same sacred character was not conferred on bronze money either. It is much more consistent (…) to think that the Romans (from the time when this legend was born) had learned to consider all gold, except that which was used for adornment, as sacred; and that, by declaring sacred the gold of the jewels provided as ransom by the Roman women, it was a question of preventing it being used for adornment. This gold had saved Rome, for, although it is said that it was not really paid to the Gauls, the delay in weighing it gave Camille time to rescue the besieged citadel and drive out the barbarians. There was no less reason to sanctify the gold of the jewels, whose weighing had saved the city,than the geese whose cackling had contributed to the same happy event. However, it is possible that a sacredness was only attached to gold in so far as it had been dedicated to the gods ”(A History of Monetary Systems, Charles H. Kerr & Compagny, 1895, p. 82 -3. This of this edition that are extracted all the passages of this work of Del Mar cited in the editor's notes incorporated below).

To these details necessary for a better understanding of the question it is advisable to add, on the subject of the prerogative of the minting of the coin, that "the exclusive monopoly of the gold coin by the sovereign-pontiff goes back to the Achimenides of Persia. , that is to say to Cyrus and Darius; in fact, it dates back to the Brahmins of India. The Greeks and the Roman republics ignored it; Caesar establishes it ”(ibid., P. 70). With regard to Greece, however, “besides the sovereignty of cities and kings, the right of coinage, this sovereign privilege, was recognized in a number of religious bodies and temples, which used for the manufacture of coins part of their treasures and found new income there ”(ibid., p. 82-3; see, regarding the temples and religious bodies which minted coins in ancient Greece,Charles Graux (under the ed.), Review of reviews and publications of academies relating to classical antiquity, 2nd year, 1877, p. 281.). In Rome, “as far as gold money is concerned, the facts are simple and indisputable. Julius Caesar made gold money a priestly prerogative; this prerogative was granted to the sovereign and his successors, not as emperors, but as high priests of Rome; enjoyed it all the basileus, pagans or Christians, of the Roman Empire of the West and the East, from the conquest of Alexandria by Julius Caesar until the destruction of Constantinople by order of the Pope; the coins bore the radiant effigies of the deified Caesars and some of them the caption “Theos Sebastos. When the cult of the emperor was replaced by Christianity,they bore the effigy of Jesus Christ ”(ibid., p. 74). Under Caesar, “the imperial treasury, which was distinguished from the public treasury and known by another name, was organized as a sacred institution; its leader (…) was invested with a sacred title; the minting of gold coins, placed under his administration, was like a sacred prerogative; and the coins themselves bore sacred emblems and legends ”(ibid., p. 79).

To come back to the right to mint money in the East, it seems that, from a relatively remote period, the merchants themselves enjoyed it. “In Lydia it is probable that the minting of coins was not originally a royal monopoly: merchants and bankers minted coins to facilitate trade in the markets and fairs which were held on the occasion of religious festivals in the 7th century BC (…) In China, the practice of marking bullion in circulation persisted among money changers until modern times. The issue of shell, knife and pike money was initially private. Later, a system of parallel public and private issues was adopted, with state-issued currency circulating alongside that issued in the name and under the guarantee of merchants and guilds;however, private currency issues still had to comply with certain state regulations relating to the weight and patterns of coins. Subject to these regulations, private issues bearing the name and symbol of the issuer were permitted ”(AR Burns, Money and Monetary Policy in Early Time, Routledge, 1996 [1st ed. 1926], pp. 76-77) .

(281ter) “In the ancient empires of Egypt, Babylon, India and China, temples and palaces were important production centers and quickly became centers for the storage of grain and precious metals, generally under the control of the administrators of the palace and the priesthood. Since the products were therefore accepted in centralized warehouses, it would have been natural for the palace administrators to issue a sort of certificate of deposit valid as a debt instrument. It is likely that these temple bank certificates were easily accepted as payments and could circulate as a form of (overvalued) money ”(Robert A. Mundell, The Birth of Coinage, prepared for publication in Zagreb Journal of Economics, 1999, February 2002, p. 12-3). It is to highlight that,in these empires, “commercial and financial activities” were “highly centralized” (ibid., p. 13).

(281quater) Gold, as Del Mar shows (op. Cit., P. 90) and as we ourselves recalled above, was considered a sacred material in India long before it was Rome.

(282) Ibid., P. 80.

(283) Ibid., P. 72.

(284) The besant was a Byzantine gold or silver coin.

(285) “Basileus”, from the Greek “βασιλευς,” “king”. The official title of the Emperor of Constantinople was βασιλευς Ροµαιων, "king of the Romans". In the oldest documents, the term "βασιλευς Ροµαιων" translated "Imperator Romanorum". If the Byzantine imperial constitutional practice recognized “co-emperors”, or Caesars (καισηρ), the title of “emperor of the Romans” was reserved exclusively for the sovereign residing in Constantinople. See, regarding the implications of this little-noticed fact for the interpretation of events in medieval history, Iōannēs S. Rōmanidēs, Franks, Romans, Feudalism, and Doctrine: An Interplay Between Theology and Society, Holy Cross Orthodox Press, 1981 .

(285bis) Alexis IV (1182-1204), emperor of Byzantium from 1203 to 1204.

(286) Alexander Del Mar, op. cit., p. 72-3.

(287) Ibid., P. 70.

(288) Ibid., P. 75.

(289) Ibid., P. 290. See Joseph P. Farrell, The Philosophers' Stone, Feral House, 2009, chap. I and II.

(290) There is no note 290 in the text [ED]

(291) Alexander Del Mar, A History of Money in Ancient Countries from the Earliest Times to the Present, Kessinger Publications [1st ed., George Bell and Sons, London, 1885] p. 133.

(292) Ibid., P. 131.

(293) Ibid., P. 131-2.

(294) Ibid., P. 138. Del Mar's assertion that the Egyptians may have originated from India merits some comment. According to him, Aryan peoples migrated en masse from the Indian subcontinent to the Middle East and, later, to Europe. But the reason he gives for these migrations is very different from that which is generally advanced: “In a very remote time, groups of men - Lydians, Phrygians, Phoenicians, Greeks and other Aryan peoples [Would the Hispanic-Jewish origins of Del Mar explain the inexplicable, namely that he classified among the Aryan peoples Semitic peoples such as the Phrygians, Phoenicians and Lydians? [Ed] - cross the wilderness of the European continent in all directions in search of gold, silver and copper ”(p.126). In other words, this migration was motivated by monetary considerations.

(295) Ibid., P. 138-9.

(296) Diodorus of Sicily, III, 12.

(297) Alexander Del Mar, op. cit., p. 11-2.

(297bis) The hypothesis is free. There is not the beginning of a proof of bilateral agreements between the so-called Western States and the so-called Eastern States in monetary matters, as, moreover, the author himself remarks below.

(297ter) Farrell wanders off. The hypothesis that he previously put forward on this subject is that, not of an agreement in matters of monetary policy between the so-called Western States and the so-called Eastern States, but of a collusion between the "bullion merchants" of The West and the East, which, he reasonably suspected, could even, through lobbying, be at the origin of the opposing monetary policies of the so-called Western States and the so-called Eastern States, from which they profited. Lobbying obviously already existed in ancient times, from China (Sima Guan, Records of Zhou Dynasty: 资治通鉴 Zi Zhi Tong Jian, vol. 1-5, sd, ebook; Zhao Rui, The Reverse Classics ； Fan Jing反 经: A Strategy Reference Book for Emperors, sd, ebook), where this practice was even written down, to Greece (Sofie Remijsen, The End of Greek Athletics in Late Antiquity,Cambridge University Press, Cambridge, 2015, p. 242 et seq.) And to Imperial and Christian Rome (see Andrew Fear, José Fernández Urbiña and Mar Marcos Sanchez (eds.), The Role of the Bishop in Late Antiquity: Conflict and Compromise ,, Bloomsbury, London, 2013).

(298) Alexander Del Mar, op. cit., p. 143.

(298bis) As legitimate and interesting as the questions posed by the author here may be, one can oppose them that, as, in India, gold had a sacred and sacerdotal character (Del Mar, A History of Money, p. 90 ), it would only be natural for its governments to manufacture gold currency and, local mines not producing enough, import it. This would only, in a way, shift the problem, which remains of why gold came to be held as a sacred material. Cui bono? To the bullion merchants and therefore also to the priests, who operated "in symbiosis" (Morris Silver, Economic Structures of Antiquity, Greenwood Press, Westport, CT and London, 1995, p. 19; see, in particular the chapter "The Contribution" of Temples to Economic Growth ”) with the merchant classes.

(298ter) In Indian astronomy, the gods are conceived as "measureers of time" and it is also under this aspect that the Assyrians, in addition to conceiving them as creators, came to represent their gods, a once, following a long series of observations transmitted by a long chain of observers, they had established a connection between the revolutions of the celestial bodies and the regularity of times and seasons (JF Hewitt, The land of the Four Rivers. A Supplement forming Part III. Of the Series of Notes on the Early History of Northern India. By JF Hewitt, MRAS, late Commissioner of Chota Nagpur. With a Map. In Journal of the Royal Asiatic Society of Great Britain & Ireland , new series, vol. 21, London, 1889, p. 528)

(299) I coined the term "paleophysics" in my trilogy on the Death Star of Giza to designate this attempt to study ancient texts and monuments in the light of modern science. This examination was born from the assumption that a Very High Civilization had existed before the classical civilizations of Egypt, Mesopotamia, the Indus Valley and China, which were only the remains of it.

(299bis) They are “anti-conformists” insofar as they “seriously examine old myths and try to reconstruct their scientific foundations”. Moreover, they do not question any of the dogmas of Egyptology; they do not even, undoubtedly with less bad faith, but with as much fancy, as the Egyptologists of the seraglio, dig the abyssal void on which they levitate. “The dating of Egyptian civilization to thousands of years BC by new Egyptologists, like Bauval or Hancock, using precession and so-called 'zodiac eras' is worthless. The Egyptian texts never mention such a way of dating events, it is an invention of these modern authors ”(<https://theognose.wordpress.com/2014/03/09/le-recentisme-en-francais/> ; see, about a monument which, built, according to the official chronology, during the reign of Khafre [2520-2494 before our era], is today one of the main tourist attractions of Egypt, https: // www .youtube.com / watch? v = -kCodIN\_Rp , from 11:10 as well as <https://www.youtube.com/watch?v=-5tD9wNxr88> from 08:50, whose argument, based on a university thesis by Jean-François Aribaud, Travel Relations in Egypt. 16th-18th centuries: collective catalog of the Municipal Library of Lyon and the Library of the Institute of Egyptology of the University of Lyon II, Lyon, 1982, is summarized at [https://theognose.wordpress.com/2018 /](https://theognose.wordpress.com/2018%20/) 08/30 / details. As far as recentism is concerned, the incapacitating effect it produces on those who research antiquity and the "Middle Ages" will dissipate as soon as the question arises as to why, if such or such a period. was invented, it was invented in the way that is marked in the history books and not in any other way.

(300) J. Norman Lockyear, The Dawn of Astronomy: A Study of the Temple Worship and Mythology of the Ancient Egyptians, Dover Publications, Inc., Mineola, New York, 2006, p. 2.

(301) See Joseph P. Farrell, The Cosmic War, Feral House, 2013, p. 241.

(302) J. Norman Lockyear, op. cit., p. 330-1.

(302bis) As the author's summary of Lockyear's “working hypothesis” is not foolproof, we have edited this paragraph to present it as it is.

(303) Ibid., P. 341.

(304) Richard C. Hoagland, Hoagland's Mars, vol. 2: The United Nations Briefing (UFO TV, DVD box set), at 37: 13-40: 01 in the presentation. Hoagland made this remark to the United Nations in February 1992.

(305) J. Norman Lockyear, op. cit., p. 363.

(306) Ibid., P. 372.

(307) Ibid.

(308) Ibid.

(309) Ibid., P. 373.

(310) George Frederick Kunz, The Curious Lore of Precious Stones, Dover, 1971, p. 1.

(311 Ibid.

(312) Kunz draws on various sources, Indian (p. 13-4), medieval (p. 14-5), Hermetic (p. 16) and even patristic (p. 16).

(313) Ibid, p. 1-2.

(314) Ibid., P. 2.

(315) Ibid., P. 6, 28.

(316) Ibid., P. 28.

(317) Ibid., P. 343.

(318) Ibid., P. 35.

(319) Joseph P. Farrell, op. cit., p. 204-33.

(320) George Frederick Kunz, op. cit., p. 7.

(321) Ibid., P. 72. Further, Kunz notes that Arab and Persian authors believed that diamonds could confer invincibility.

(322) Ibid., P. 52-3.

(322bis) The author omitted to give the citation reference: George Frederick Kunz, op. cit., p. 171.

(323 Ibid., P. 171-2, This Crookes commentary is rather interesting in view of the fact that archaeologists have long wondered how the ancient Egyptians came to see clearly in their temples. If one accepts the hypothesis that 'they knew and used electricity, can we not also think that they had also discovered this quality of diamonds? Or was that part of the knowledge that Egypt had inherited?

(324) Marcellin Berthelot, Collection des ancient Greek alchemists, G. Steinheil, Paris, 1888, p. 336-8, 351-2. Cited in Ibid., p. 173-4.

(325) Ibid., p. 78.

(326) Cited in Joseph P Farrell, op. Cit., Pp. 204-32.

(327) Charles Fossey, La Magie Assyrienne, E. Leroux, Paris, 1902, p. 301. Cited in Kunz, op. Cit., P. 230.

(328) Ibid., P. 231. See, in addition to the aforementioned work by Kunz, Isisdore The Magic and Science of Jewels and Stones (GP Putnam's Sons, New York and London, 1922), which includes, among others, the following chapters: 'Study of stones precious in ancient times'; 'The Ephod of the High Priest'; 'The breastplate of judgment'; 'Interpretation of the breastplate according to ancient philosophy'; 'The stones of the breastplate and the zodiac'; 'The ancient legends'; 'The stones of different mythologies'; 'The stones and their history'; 'The greatest charms in the world'; 'Some famous and wonderful diamonds and their history; 'The stones in Shakespeare's plays'; 'Forms, compositions, characteristics, zodiacal classification and places of origin'; 'Precious stones in heraldry,magic squares of Abra Melin the Mage, influences of the precious stones of Charubel '[real name John Thomas (1826–1908), Welsh mystic], precious stones of the countries; The inevitable law of transmutation.

(329) Ibid., P. 275-6.

(330) Ibid., P. 277.

(331) Ibid., 277-8.

(332) Ibid., P. 309

(333) Ibid., P. 310.

(334) Ibid., P. 314. Kunz also notes that the wearing of a breastplate adorned with 12 ornaments is specific to Israel and Egypt: “It is probable that its origin is to be sought in Egypt. A chest ornament worn by the high priest of Memphis on an Egyptian relief consists of twelve small balls, or crosses, believed to represent Egyptian hieroglyphics. As it is not possible to determine whether these figures were carved from precious stones, the only certain connection with the Hebrew ornament is their number, which suggests, without however proving it, a common origin. The monuments show that the high priest of Memphis wore this ornament as early as the Fourth Dynasty, around 4000 BCE (ibid., P. 282). Kunz (p. 280) finally notes that it is probable that a second pectoral was made after the Babylonian captivity.It is possible that the Jews were associated the 12 stones of the ephod and the 12 tribes with the 12 zodiacal signs under the influence of the concerns of the Babylonians, who associated the gems with the heavenly bodies and their influences, for astrology .

(335) George Frederick Kunz, op. cit., p. 283-285.

(336) The Emperor Justinian, whose objective was to restore Roman power over Rome itself, will probably have demanded of the Vandals, through his brilliant General Belisaire, that they resituate all the treasures are they s 'were seized in Rome.