The Templars, Sionists, and the Freemasons

Book One - Episode 4

King of Jerusalem



This work is a translation of a book written and published originally in Turkish.
The book in whole consists of 23 episodes.

Previous Episode: The Crusaders

When the Christians captured Jerusalem had no one left to kill for not being one of their own, they set about plundering the city. The commanders did not raise any objection against the soldiers, thinking that they had been through very difficult times for months and had no more suffering or hardship left. They certainly were going to take booty, but some of them getting into fights with others for this reason were seriously wounded and even died.

When the dust settled and everyone breathed a sigh of relief, now it was time to think about what to do next and how to do.

Since they had come here in the name of Jesus, the first thing to be considered was how to establish a temporary order. The precise form of governing the city, full of thousands, had to be determined by the Church. But the only person who knew the Pope's view on the matter, and what he thought, what he would approve, was Archbishop Adhémar. Unfortunately he was dead. None of the other bishops knew anything on this issue, and even if they did, they could not represent Rome on their own or submit proposals to them on behalf of the Church.

On the other hand, unluckily Pope Urbanus II have also died about a fortnight after the capture of Jerusalem, without even been able to receive the good news about the victory. At this side, those who captured Jerusalem did not know that the Pope was dead while they were thinking about how to proceed. Even if they wold know, what difference wold it make? In any case, there was another pope who had succeeded him; they wouldn't know what the new one would think, what instruction he would give, until a messenger arrives. And that would take months.

The only way out was to seek the unanimous opinion of the leading knights and bishops according to their rank. Action was needed to be taken according to the decision of the majority.

Nowadays we can say that very easily, but in the Middle Ages it was not at all customary, and certainly not a valid method, to decide what to do about anything through voting and deciding according to a decision by the majority. There was no such thing; it could not be applied. There was always and everywhere an "authority" who decided everything. This was constantly been the case. How did that idea of a decision by the majority emerge, and who was it that came up with such an improbable suggestion?

Doubtless, there was an instigator involved in this issue.

We have become accustomed seeing Pierre l'Ermite turning up to be present under almost every stone.... How accurate would it be to attribute this proposal to the same scapegoat?

If you wold ask Raymond de St. Gilles, there was an "authority" to decide here: Himself…

Indeed, if you would ask him, Archbishop Adhémar had indicated before the expedition, in a foreboding manner that he would be king when Jerusalem is captured. At the time, of course, he could not have said it more clearly. Who had contributed more and sacrificed more for the capture of Jerusalem than him!... Of course he would decide, because he was going to be king.

But everyone was not agreeing. Thereupon, Raymond was becoming furious, saying, «Don't you believe in my word?»

They were believing. They were saying that they believe. Even though they did not actually believe, they seemed to believe and said that they were believing.

No one would risk his life to say that he doesn’t believe what Raymond says, but believing was one thing, whereas deciding is something else.

Under these circumstances, there was no choice but apply voting.

If it had been agreed in advance that a kingdom would be established here when Jerusalem was captured, it had been done so and now its absolute sovereign authority, the "King of Jerusalem", had to be determined as soon as possible.

Why immediately "king"?... Why a king and not a provisional governor to rule the city at least until Pope's opinion is obtained?

It was uncertain from whose mind and on what grounds that this idea appeared, but Godfrey de Bouillon was undoubtedly not opposed to such an application. Pierre l'Ermite had also lobbied hard enough in this regard.

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Most of those who were eligible to vote in the election of the King of Jerusalem were thinking that if Archbishop Adhémar wouldn't die unexpectedly, he would certainly have entrusted the management of the worldly affairs here to Raymond, at least temporarily.

Because, upon the Pope's call, it was Raymond before anyone else announcing that he will join the crusade with all his might. He had set a good example to others, and made a great sacrifice. He was leading all others as great supporters of this expedition, consequently for Christianity.

As a matter of fact, on the way to Jerusalem, he always demonstrated this matter, and even though he was not appointed, he acted as if it was predetermined that a kingdom would be established in Jerusalem at the end of this expedition and that he would be enthroned as king.

Archbishop Adhémar was never against to this behaviour. If he did not think so as well, he would probably have prevented him from saying such things or told him this is not correct.

Of course, the knights were also impressed by this, especially since Byzantium.

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Let's put Raymond aside... Who else could have been King of Jerusalem?... Robert de Flanders and Robert de Normandie would soon return home. Only Godfrey de Bouillon remains.

If Raymond and Godfrey are compared; Raymond was far superior and more experienced than his rival in terms of both country management and war technique. Moreover, he was the count of Toulouse. The Duke of Lower Lorraine was relatively much inferior.

[Toulouse is an important and large city in south of France. At the time, it was an independent state, not a dependency of King of France. Lorraine is a region in the north-east of present-day France. Due to being near to Germany, it is referred to as "Lothringen" as well. Prior to being united, the northern part, including present-day Belgium, was known as Lower Lorraine, and the south as Upper Lorraine. It was politically subordinate to the Holy Roman Empire and was ruled by a duke appointed by the emperor.



There was no end of gossip and rumours.

Some were saying that Raymond was faulty in the attack on Jerusalem, that he had caused the Crusaders unnecessary heavy casualties, that there might be more such conflicts in the future, and that if the Muslims wold attack the city, he might give wrong decisions again, and that this glorious victory might be overshadowed.

Those who opposing to this were saying that Raymond had taken the hardest front during the siege and was made unlucky. They were asserting that *«Anyone else in his place would have been in the same situation.»* They argued that no one other than Raymond could be the head of the Christians that will settle in Jerusalem.

Godfrey de Bouillon had been quite incompetent even as the duke of his own small country before this expedition. He was neither successful as a duke nor as a soldier.

However that was something most people didn't know. The experienced knights at his side filled his void. He seemed to be a real commander.

In spite of this fact, some of Raymond's supporters argued that even the trick of "throwing a bridge from the tower to the wall" had not originated in his head, but had been thought up and carried out by another knight, while Godfrey had done nothing more than sitting on the ready, and even took credit upon the success of someone else.

In brief, there was a different voice from every mouth.

In spite of all these, Godfrey had the advantage of being recognised as **"the man who had led the crusaders to victory"**. His supporters emphasised this most of all, saying things like, *«If it had not been Godfrey, we would have lost our lives outside in front of the walls of Jerusalem, even before we could fight."*

A horrible election propaganda and an endeavour to wear down the opponent at both sides...

The knights and priests who were to decide who was to be elected King of Jerusalem were almost squeezed between two rocks.

Just as today's politicians use every means to wear down the opposing candidate before the elections, a similar theatre play was put on the stage of Jerusalem about ten centuries ago.

The supporters of Raymond at one side and Godfrey on the other spent days after days in flaps of propaganda. More than praising the candidate they supported, they tried to discredit and the other. They even created intrigues.

The sudden death of Archbishop Adhémar shortly before the attack may also have been a preliminary step in these intrigues. Although there is no evidence in this regard, the subsequent development of events has always raised a question in minds such as, *"Could that death be somehow planned in advance?"*

However, in order for the intrigue to reach that level, of course, the capture of Jerusalem and the subsequent events must have been foreseen in advance, which is very unlikely.

Election of the King

Raymond was against determining a king by election. He made this clear from the beginning. Such a thing could not be accepted.

According to him, the Catholic Church had established a rule in this respect centuries ago. One could not become a king by election. This rule had always been applied everywhere and at all times, could not be broken in such a hasty manner by saying, *"We need a king here."*

However, Raymond's resistance in this matter did not persuade even his own supporters. Like Godfrey, the other two commanders that would be returning home when this issue is over, were in favour of an immediate election.

Raymond started to getting scared. If the election was held and Godfrey would be elected, he could not prevent him from ascending the throne. Then, he would lose his chance completely.

He had to gain further backing. For this reason, he softened or appeared to soften, and agreed to hold the election.

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There were two candidates. One would be elected. For this purpose a voting would be applied.

This seems to be a very simple process, isn't it? You might even say, *«Of course it will be so. Can you think of any other option?»* You may even resent.

You're right, but at those times the European didn't know what "election" is... We have just said; holding a cote for decision on such a matter was not an ordinary procedure at all.

Therefore, they did not know how to carry out the voting as well.

Hence, it was first necessary to determine a method of how this process have to be done.

After long discussions, they decided on such a method that you'd be surprised...

This was not a simple and straightforward method in which everyone would raise hand for the preferred candidate or wrote the name of that chosen candidate on a piece of paper, and then put it in the box for counting. Nobody did ever think of this quite simple case. No one had any experience in this issue. Such methods remained far beyond in Ancient Rome. We know this today, but they didn't

Let's keep this short... It was a very complex exercise including several stages.

The result was in favour of Raymond.

Raymond, who breathed a sigh of relief upon this outcome, reiterated once again what he had said before the election, i.e. one cannot become king by "election" unless there's a decree announced by the Catholic Church, and did not accept the kingship.

What a bombshell!

No, don't be surprised; this was merely a trick to obtain time.

How can this be a trick?... Didn't he already want to be king? Isn't that what he had been saying all along the expedition? Why didn't he accept the kingdom now in the status of even already been chosen?... What was his motion?

We can't know what Raymond was thinking. But let's make a comment and then build an assumption.

From the beginning, the main patron of the crusade was the Pope. His will could in no way be disobeyed. But his will was unknown. In no country could a person, even if he really had the right, stand up and say, *"I am the king."* First, the pope would determine that he is going to be "king", then he wold baptise him in accordance with the usual procedure and crown.

No matter how different the circumstances here are, the fact that the Pope were going to come across with a fait accompli, and then relations in the future would be very difficult. If Raymond would accept the kingship, he could not, in view of the Pope, blame this on those who had voted in the election held here. If the Pope would not approve of his kingship, those to be lost would be much more than the gains.

He probably thought like this: *"Now that Godfrey is out of the way, let the question of the kingdom be in a status of hanging, and then we'll see what to do, and who will really be crowned as the king."*

In his opinion, the way he showed his loyalty to the Pope by refusing to accept the kingship, his humble behaviour, this diplomacy, would provide him higher benefit in the long run. He just had to be patient, that's all.

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Raymond's trick didn't work. Because when he rejected the result of the election and withdrew, the knights, who thought that a king was absolutely and immediately needed, just offered the kingship to Godfrey.

Godfrey might not have thought so if he had won the election, but he too regarded Raymond's behaviour very meaningful and appropriate. To be king wouldn't be sufficient. The support of the Church was imperative. Godfrey actually wasn't caring much for that, but politics was necessitating to be so.

Did Godfrey really think so?... Or was it Pierre l'Ermite, who was right next to him at every step made him think like that, or even if he didn't, made him talk like that?

He, too, attempted to play a trick, but somehow in a different manner. He claimed that he did not want to be "king" in Jerusalem, but ***"Advocatus Sancti Sepulchri"*** (Guardian of the Holy Sepulchre), and in the first place, ha came here for this reason.

Although this attitude was nothing more than being diplomatic and pretending to be reluctant but agreeable, rather than actually volunteering immediately, it might have been useful in the future to secure the support of the Pope.

Godfrey's bluff turned out to be advantageous. When pressed, he was not too coy. He seemed to accept it on the condition (!) that the approval by the Church should be obtained later.

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By this means, Godfrey had achieved the first stage of his goal.

We previously have mentioned, that as soon as he entered the city, he set up his camp on the Hill of Sion... (Please remember the complexity in this issue: Here, what is regarded as the Hill of Sion is most likely İs the Temple Hill. Otherwise it will not be logical.) For him, that hill was more important than any other place in the city of Jerusalem, even more important than the Church of the Holy Sepulchre.

We will see the reason for this later.

However, when it became certain that he was going to be the king of Jerusalem, he demanded from Raymond to vacate the citadel, known as the "Tower of David". Because it was the centre of the city and the administration should be conducted from that point.

At first Raymond resisted, and even seemed dismissive.

But now, Godfrey was the “king”.

Raymond knew the rules of the aristocracy very well. He also knew that a king's wishes could never, anywhere, be defied. But here, when he showed an attitude of indifference, he was reminded on what he already knew. He had to concede.

However, he converted this into a personal matter. In fact, since this place was not the property of any king, but "the country of Jesus", he would only hand over the administrative centre of the city to someone who could act directly on behalf of Jesus. According to him, it was not enough to be an elected king to take over the land of Jesus.

Other commanders who haven’t yet left Jerusalem, and even Raymond's own knights, were astonished by this behaviour.

They knew that once he becomes stubborn, there was no way to break it, but this much would make one give up.

Hence, now it was necessary to elect a patriarch for Jerusalem.

(At that time, patriarch was a person in charge of both religious and state affairs. This was a practice inherited from Jewish traditions; it was also valid in Christianity).

We have already mentioned that there was a patriarch in Jerusalem before the Crusade, and that Pierre l'Ermite had persuaded him to write a letter to the Pope.

There is no information about what happened to Patriarch Simeon afterwards. It is likely that when the Muslims expelled the Christians from Jerusalem as the crusading army approached, he left the city and went to a place that is unknown in history.

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Election again!...

But this time the knights did not interfere. They arranged for the bishops to meet and elect one of their own as patriarch.

Although it is said that the knights did not interfere, it seems that Robert de Flandre, one of the commanders, was quite involved. His suggestion was a priest named **Arnulf van Chocques.** Why?... Because he knew him well. This Dutch priest had taught the young men in Robert's family before he joined the crusade.

Certainly, Arnulf was chosen.

However, the other bishops objected, claiming that he was not qualified for the office according to the rules of the Church. Although Robert didn't like this, he could do nothing but keep silent.

As a result of the renewed election, **Dagoberto da Pisa** became the Patriarch of Jerusalem.

Now all eyes were on Raymond. He did the only thing that he could do: He handed over the citadel to the Patriarch.

But the new Patriarch of Jerusalem immediately transferred this entrust to King Godfrey.

Raymond, who resented this, gathered all his soldiers and left Jerusalem the next day.

When Raymond took his entire army with him, Jerusalem was in a state of considerably weakened against a likely Muslim attack.

After a while, when Robert de Flandre and Robert de Normandie returned home, support would essentially be needed. Fortunately, the other two commanders agreed to leave some of their troops in Jerusalem until sufficient defences could be established there; thus King Godfrey breathed a sigh of relief.

Godfrey de Bouillon

A good Christian recognises Jerusalem as holy according to his religion, and wishes Christians to rule this city forever.

It may be questionable if that also was the purpose of Godfrey de Bouillon in coming here.

Or will it be better if the question to be asked should be like this: Was Godfrey de Bouillon a good Christian?

Considering that he wanted to take a leading role in this expedition, was he also looking after Christian sovereignty in Jerusalem without deviating from his principal purpose?

Such a questioning implies that Godfrey had a special purpose.

It is for sure that he has a passion, but it's not that simple.

Moreover, it can be questioned to what extent this passion is personal, and even to what extent it is compatible with Godfrey's personality.

Godfrey of course seemed to be a "good Christian", but only as far as what he really wanted to achieve.

There was some business else behind this.

In order to understand what that other business is, we need to stop the King of Jerusalem film at this point, rewind the reel a little, and take a look at another part of this scenario that we have skipped over.

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Godfrey de Bouillon was the eldest son of Count Eustache II and Duchess Ida of Lorraine, from whom he took his family name. In 1087 he was appointed duke of Lower Lorraine by the Holy Roman Emperor.



Today Lorraine is a province in north-eastern France. However, in 11th century, like many other countries in Europe, it was part of the Holy Roman Empire. It was neighbouring the Kingdom of France. It had two regions: Upper Lorraine in the south, and Lower Lorraine in the north, which was partly on Rhineland of Germany and the east of present-day Belgium.



Source: http://quizlet.com/5771942/holy-roman-empire-map-test-flash-cards/

Godfrey de Bouillon and his brother Baudouin (Baldwyn) are listed in the family tree chart of the dukes of Lorraine.

It shouldn't be supposed that Godfrey, as duke, was the possessor of Lower Lorraine or the ruler of that country all by himself. The emperor could appoint the dukes of the countries under his sovereignty at his own will.

Although most emperors, in order to preserve the internal balance in the countries under their sovereignty, first of all stipulated that the eldest son of a duke should succeed his father, but this was neither obligatory nor a rule. It can be said that it was only a custom. The emperor could either follow that custom or not.

It cannot therefore be known what Emperor Heinrich IV had in mind when appointing Godfrey de Bouillon as duke. It is said that Godfrey, because of his weak personality, had already been clear that he would not be able to carry out this job properly. But, was ever Conrad II, the previous duke could manage this post anyway; he was only a boy and was getting prepared to become King of Germany. In fact, one further previous duke, Godfrey's uncle and namesake, was actually far more skilful than any of them. Who knows, perhaps the emperor wanted to give Godfrey a chance to try him out.

Nevertheless, his mother Ida was the one who already were running the state affairs in Lorraine, even during the time when her brother was still alive.

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Let's skip these rumours about Godfrey's personality. The important issue is his pedigree.

This information reveals why Godfrey joined the crusade and why he tried to be at the forefront.

We can even say this: Godfrey had no intention of going on a crusade, nor was he anxious for being in the forefront. Someone or some people pushed him into this.

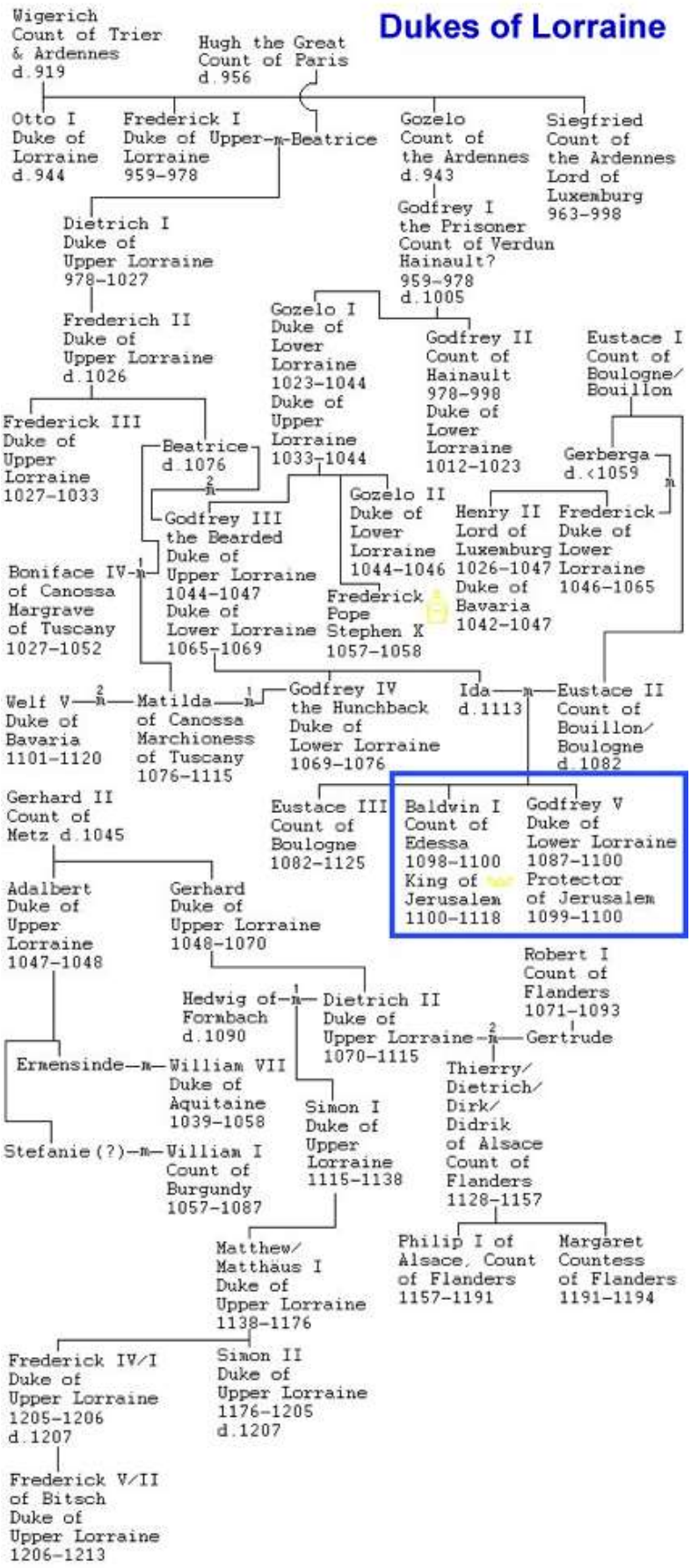
That is the crux of the matter…

The Bouillon *(Bologne)* family has a tree that stretches back over centuries. In fact, this family tree covers many others. The charts that are considered to be the most reliable documents are quite recent.

One of these was drawn by **Leo Schidlof**, a Swiss historian of Austrian origin. However, he either used a pseudonym (Henri Lobineau) in his work on this issue, or such a pseudonym was invented by those who produced his charts.

What is important in a genealogical chart is not which historian has originally drawn it, but the reliability of the source documents that were used.

What concerns us here is, those that are shown in these charts.



Source: www.friesian.com/history/loraine1.gif

These charts may have some inaccuracies at places. If such inaccuracies are so many as to attract attention, it may even be appropriate to discard or ignore all of the chart. It is necessary to look at the matter objectively.

But there is one issue that is far more important than all: Whether these charts are correct or not, there were people who believed that they were absolutely true. Those people, with this belief, did such things that they shaped the course of history and led to the emergence of some very important events.

The date of issue on these genealogical charts in question is 1956. We, of course cannot know whether this date is correct or erroneous as well. Nevertheless, they came to light after 1964; no one has ever mentioned them beforehand.

What about afterwards?

Then it became almost a fashion to establish similar genealogical charts.

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If this family tree is traced backwards, the place of arrival is quite interesting…

It is not only interesting, but also very important...

Godfrey de Bouillon, who died at the age of 42 without ever seeing his wife and son, whom he had left behind two years earlier when he set out on the crusade, and who was elected king there after the capture of Jerusalem, but before he could even enjoy his kingdom, is portrayed as one of the last dried leaves on one of the thin branches of this family tree.

Whatever was the reason, neither his son nor the aftermath is shown on this chart.

Anyway, what will be of interest to us in this chart is not after Godfrey, but before, i.e. the trunk or even the root of that family tree.

If this is so important, could it be that the main purpose of the arrangement of these charts was not to present a complete genealogy, but only to show that Godfrey de Bouillon is included in this chart, and then to enable the chart to be analysed backwards for the purpose of providing a trend of investigation in that direction?

Who knows, maybe!

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If we go backwards to older dates from the point where Godfrey de Bouillon is shown in these genealogical charts, we come across with many people whose names we most probably have never heard of, and who are not even mentioned in very detailed history books. Their names may be are meaningful only to those who have chosen historiography as a profession.

There are a series of charts…

Let’s start with one in 11th century, in which Godfrey de Bouillon's name is mentioned, and then move backwards to others.

There are too many details that may not be of interest for us.

When we arrive in 7th century, we encounter a name that may not make much sense to those whose knowledge of history is at high school level, but may be familiar to those who are closely interested in medieval history: **Dagobert II**.



If you have never been interested in medieval history, you may not have heard of this name. Let us add this: 17th century history books based on pre-17th century documents do not mention the name of such a person. We will see later why this is so.

Dagobert II is considered as being the last of the Frankish kings of the Merovingian dynasty. He was followed by Childeric III, but whether he was really a "king" is debatable.

Then, the Frankish Kingdom changed hands and passed to the Carolingian dynasty.

We know the Carolingian dynasty much better... Because it was carefully introduced and emphasised.

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Godfrey de Bouillon was pushed into the Crusade.

That was wrong... In fact, Godfrey de Bouillon had been chosen for a special purpose before the start of the Crusade, then the Crusade was organised and Godfrey joined in.

As if capturing Jerusalem at the end of the Crusade was certain...

As if capture of Jerusalem would guarantee kingship for Godfrey.

A few years prior to the Crusade, this family tree was shown and explained to him.

Godfrey was expected to believe that he was one of the heirs apparent to the Merovingian dynasty and to attempt to claim this heritage. But he was advised to take his time and manoeuvre carefully.

This venture would take years, but the result was worth it.

These genealogical charts do not end with Dagobert II, nor with the Merovingian dynasty as a whole. Godfrey's descent from the Merovingian dynasty is understood, and even if this was true, it does not explain why he joined the Crusade, much less why he was determined to settle in Jerusalem.

In order to understand what is going on underneath or behind this event, what kind of purpose or even goal, what kind of secret design or even intrigue there is, it is necessary to wander a little more in history, to reach a little further back, but not to stay on the surface, conversely to dig a little deeper.

Next Episode: The Merovingians