

INTRODUCTION

WHAT IS FREEMASONRY?

A Word About Sources

In this introduction I will first examine Freemasonry as religion. I shall trace the history of Masonry's powerful ancestors, Rosicrucianism and the Knights Templar, and outline the development of Masonry and its various offshoots and branches. Next I will review the degrees of Masonry and the knowledge and secrets of Masonry available to members in the various degrees, and discuss its appeal, deceptions, and methods. But before proceeding, I should like to say something about my sources.

Although the history of Masonry is admittedly difficult to construct, ample historical references exist from which its development can be traced.

Valuable information can be found in materials written by former adherents to Masonry. Also quite illuminating are those works by "insiders," who while remaining loyal to the goals of Freemasonry, have felt that this conspiracy toward a one-world government should not remain secret. They want "benevolent" Freemasonry to receive credit for what it has been doing. Included in my source materials are also many books by Roman Catholic investigators as well as investigations by Protestants. Again I must reiterate the inestimable value of those books, documents and publications, past and present, authored and used by Masons themselves. Throughout the text, I have attempted to document sources with concise but thorough footnotes and appendices.¹

Biblical texts cited throughout the three volumes are from the King James Version of the Holy Bible unless otherwise noted.

The Universal Religion of Freemasonry

Masons often try to present Masonry as a Judeo-Christian brotherhood, while in fact it is a universal, pagan religion. We have only to turn to the Masons themselves, in particular to the "High Masons" of the 32nd and 33rd degrees, to discover the beliefs and tenets of the Masonic religion.

In *Morals and Dogma* (1871), a book still considered a Mason's "daily guide for living," 33rd degree Freemason Albert Pike writes

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that "Masonry is a search after Light.... Every Masonic Lodge is a temple of religion; and its teachings are instructions in religion."²

Albert Mackey, also a 33rd degree Mason, in his *Textbook of Masonic Jurisprudence*, affirms that Masonry is "undoubtedly a religious institution."³ And in his *Manual of the Lodge* he states, "As Masons we are taught never to commence any great or important undertaking without first invoking the blessing and protection of deity, and this is because Masonry is a religious institution."⁴

To the unsuspecting Christian, Freemasonry would appear to be a Christian institution, for upon joining the Lodge, he finds the Holy Bible placed upon the altar.

Masonic publications suggest that Masonry is a Christian and patriotic institution. For example, the inquirer reading the brochure, *To a Non-Mason: You Must Seek Masonic Membership*, will find a referral to a medieval poem, the Regius poem, which the text says "set[s] forth articles and fifteen points and rules of behavior at church, teaching duties to God and Church and Country, and inculcating brotherhood."

The non-initiate, or the member in the lower degrees of Masonry, will seek and find in Masonry whatever he wishes it to be. However, the truth is otherwise.

As Freemason Robert Morris writes in *Webb's Monitor*, "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may, and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshipper of Deity under every form."⁵

Thus Albert Pike in *Morals and Dogma* reveals the real purpose of the placement of the Bible on the Masonic altar: "The Bible is an indispensable part of the furniture of a Christian Lodge [meaning Lodge in a Christian nation], only because it is the sacred book of the Christian religion. The Hebrew Pentateuch in the Hebrew Lodge, and a Koran in a Mohammedan one, belong on the Altar."⁶

Unlike Christianity, Freemasonry does not offer humanity one saving, universal creed. Instead, says 32nd degree Freemason Dr. J.D. Buck in his *Mystic Masonry* (1925), Masonry is a "universal science" and "a world

wide religion, and owes allegiance to no one creed, and can adopt no such sectarian dogmas as such, without ceasing thereby to be Masonic.... Masonry is the universal religion only because and only so long as it embraces all religions."⁷

According to 33rd degree Mason Delmar Duane Darrah in his book *History and Evolution of Freemasonry* (1954), Masonry publicly

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tailors itself to the prevailing faith or moral system of the nation within which it operates. "The original plan of Freemasonry," he states, "was intended to give to the world a thoroughly tolerant institution. And the recognized book to be used was to be that volume which was accepted as the basis of the religious belief of the country or nation wherein Masonry might propagate."

While Darrah states that Masonry "tells no man how he should worship God but leaves the method to his own selection," he also insists that Masonry transcends the particular faiths of its members: "Those early founders of Masonry conceived a system of moral religion at whose shrine all men might worship, the Christian, the Catholic, the Protestant, the Confucian the Buddhist, the Mohammedan, as well as all others who are willing to acknowledge a supreme being.... Thus there has evolved a religious society, which has been charitable enough to recognize good whether it be found in the Bible or the Koran, or in the Moral Code of those who have sought the higher things of life."⁸

Salvation without Christ

We should ask ourselves at this point, What god accepts the worship of adherents of all religions? Certainly not the God of the Holy Bible. When Christians in Freemasonry are confronted with the syncretic, universal claims of Masonry, such as those I have just presented, some justify their affiliation by saying their membership gives them the opportunity to witness for Jesus Christ in the Lodge.

The doctrine of Freemasonry, however, strictly forbids Christian witness within the Lodge. Dr. Mackey in his *Lexicon of Free masonry* makes this prohibition explicit: "The religion then of Masonry is pure theism on which its different members engraft their peculiar opinions, but they are not permitted to introduce them into the lodge or to connect their truth or falsehood with the truth of Masonry.... A Christian Mason is not permitted to introduce his own peculiar opinions with regards to Christ's mediatorial office into the Lodge."⁹

In fact, a Christian, upon pain of death, is not even permitted to pray in the name of Jesus Christ inside the Masonic Temple. According to Edmond Ronayne, a Master Mason who authored the *Masonic Handbook* and who later renounced Masonry, "whenever a minister prays in the name of Christ in any of our assemblies, you must always hold yourself in readiness, if called upon, to cut his throat from ear to ear, pull out his tongue by the roots and bury his body at the bottom of some lake or pond."¹⁰ (Since this truth has been exposed, the *Masonic*

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Handbook has been revised, deleting this and other incriminating evidence.)

Rev. Jim Shaw, a 33rd degree member who renounced Freemasonry' after becoming a Christian, tells of a pastor initiated into the first degree of Masonry, who was asked to pray at a Masonic gathering. The pastor, in ignorance, closed his prayer in the name of Jesus. Shaw reports that the pastor was later taken aside and gently reprimanded with these words: "We don't want to offend our Brothers who are of other Faiths by ending our prayers in Jesus' name. From now on, end your prayers 'in thy name, amen,' or use an abrupt 'amen.'""

Masonic authorities insist that the name "Jesus Christ" is not to be uttered in the Masonic temple. If the Christian Mason does make a slip of the tongue, his anti-Christian programming will begin.

A False Religion of Works

It is a logical conclusion that if the founder of Christianity cannot be mentioned in a Masonic Lodge, Freemasonry cannot be a Christian institution. Indeed, Dr. Mackey confirms this in his *Encyclopedia of Freemasonry*. "Freemasonry is not Christianity," he states. "Its religion is that general one of nature and primitive revelation - handed down to us from some ancient and Patriarchal Priesthood - in which all men may agree and in which no men can differ. " ¹²

But if Freemasonry does not worship Christ as the Son of God and our Savior, what god, if any, does it worship? What kind of religion is it?

Again, the Masons provide the answer. They refer to God as the Great Architect of the Universe, a god who

is a personification of humanity' Dr. J.D. Buck in *Mystic Masonry* states that "the only personal god Freemasonry accepts is humanity in total. God, the Great Architect of the Universe, personifies himself through man. Humanity, therefore, is the only personal god there is."³

Freemason and past Grand Master Daniel Sickles elaborates in his book *Ahiman Rezon*: "If we with suitable true devotion maintain our Masonic profession, our faith will become a beam of light and bring us to those blessed mansions where we shall be eternally happy with God, the Great Architect of the Universe."¹⁴

Likewise says Dr. Mackey in his *Lexicon of Freemasonry*: "A Mason who lives in strict obedience to the obligations and precepts of the fraternity is free from sin."¹⁵

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To a Christian, the Masonic equation of God with humanity recalls the lie of the Serpent in the Garden of Eden, when the Serpent told Adam and Eve, "Ye shall be as gods" (Gen. 3:5). As we know, humanity again attempted to become like God at Babylon after the Great Flood, whence Mystery Babylon was born. Freemasonry has adopted the belief of Mystery Babylon that God and man are the same.

Freemasonry is also a religion of works, for it teaches that man can obtain his salvation outside the mediatorial work of Jesus Christ. This is plainly contrary to the teaching expressed by the apostle Paul in Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: Not of works, lest any man should boast"

Symbolic representation of the religion of "works" of the Masons is found in the most prominent emblem of Universal Freemasonry: the Square and Compass.

The Square and Compass represent the tools used to create the heavens and the earth by the Masonic Great Architect of the Universe. In America, the letter "G" in the center of the Square and Compass is said to represent God. The emblem of English Freemasonry, however, more powerfully illustrates the Masonic god and religion of works. In the center of their Square and Compass is a human arm holding a hammer in its hand. The curvature of the arm and the position of the hammer shape the letter "G" to represent God. This emblem of English Freemasonry displays the Mason's god as "man at work" building his own temple in heaven.

French Freemasonry displays the same symbology as American and English Freemasonry. In 1877, declaring that "There is no god but humanity," French Masons incorporated the Hammer and Sickle as

their symbol. However, the French Masons reversed their design so that it is shaped like the letter "G" backwards, which in Masonic symbology means the negation of God, or the declaration of atheism.

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What deity accepts the worship of "good works" from the Egyptian, Hindu, Buddhist, Zoroastrian, Confucian, Mohammedan, Mormon, Voodooist, Christian Scientist, Spiritist, or adherent to any other religion? Certainly not the God of the Holy Bible!

Obviously Freemasonry is a religion but not one compatible with Christianity. Christians are obliged to have no part in it.

Yet deceived Christians remain in the Lodge for two reasons. One, either they are not diligent students of God's Holy Word, which forbids fellowship in false religions; or two, they have not been exposed to the truth of Masonry as revealed in Masonic books.

FREEMASONRY AND MYSTERY BABYLON: A PAGAN RELIGION The Tower of Babel and Solomon's Temple

The Masons trace their spiritual ancestry all the way back to Nimrod, whom Genesis identifies as the founder of the Kingdom of Babylon (Gen. 10:10). The Masons see in the destruction of the Tower of Babel the destruction of ancient Freemasonry. So too in their writings and rituals, they see Solomon's Temple as symbolic of their rebirth and progress. Likewise their rites and symbols contain many pagan elements reminiscent of Babylonian mystery religions.

Dr. Mackey, in the *Encyclopedia of Freemasonry* quotes the *York Manuscript, No. 1*, which contains Old Charges of Freemasonry on parchment dated in the year 1560. Written in doggerel, the *York Manuscript* locates Masonry's origins at Babylon: "At ye makeing of ye Toure of Babell there was Masonrie first much esteemed of, and the King of Babilon yt was called Nimrod was A Mason himselfe and loved well Masons."¹⁶

Mackey also cites the *Cooke Manuscript*, which is sometimes called "The Legend of the Craft."⁷ It is the second oldest Masonic manuscript, dated at the time of its discovery (1450), but is believed to have been penned in 1420." Also written in doggerel, it repeats the claim of the *York Manuscript*: "And this same Nembroth began the towre of babilon and he taught to his werkemen the craft of Masonrie, and he had with him many Masons more than forty thousand. And he loved and cherished them well."⁹

Mackey explains the significance and use of these texts in Freemasonry:

[T]he old instructions speak of the lofty tower of Babel as the place where language was confounded and Freemasonry

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lost.... So, when the neophyte, being asked "whence he comes and whither is he travelling," replies, "from the lofty tower of Babel, where language was confounded and Masonry lost, to the threshing-floor of Oman the Jebusite [where Solomon's Temple was later built], where language was restored and Freemasonry found."²⁰

That King Solomon's Temple is of extraordinary importance to Masons is confirmed by numerous Masonic texts. *The Masonic Library* asserts: "Solomon's Temple is one of the most sublime symbols in the order of Freemasonry." ²¹ And Mackey concurs: "Tradition informs us that Masonic Lodges were originally dedicated to King Solomon, because he was our first Most Excellent Grand Master." ²²

While Masons borrow the image of Solomon's Temple from the Jews (and put it to their own use as we shall shortly see), they also cite another source of Jewish inspiration, which actually derives from Babylon: The Jewish *Cabala*.

According to the *Encyclopedia of Free masonry*, the Masonic Lodge drew much of its initial inspiration from the *Cabala*, the rabbinical book of concealed mystery, which Mackey acknowledges is a development of Persian Zoroastrianism.²³ The *Cabala* is an apostate, occult form of Judaism, an ancient esoteric tradition which the Jewish rabbis acquired while in captivity at Babylon. Mackey remarks on its use: "Much use is made of it in the advanced degrees, and entire Rites have been constructed on its principles. Hence it demands a place in any general work on Freemasonry." ²⁴

In fact, the Scottish Rite of Freemasonry is called the Jewish Rite, not because it was founded by the Jews, but because the Masons derived its doctrine from the *Cabala*. Moreover, the ritual in the Blue Lodge (the first three degrees of Masonry) centers around the allegory of building Solomon's Temple.

Masonry imbibed dualistic, eastern mysticism through the *Cabala*. But while the Jews may have looked forward to the literal rebuilding of Solomon's Temple as a restoration of their religion, Freemasonry imported from Rosicrucianism and the Knights Templar allegorical speculations on Solomon's Temple. Solomon's Temple was used symbolically in Masonic initiation ritual to signify the spiritual rebuilding or restoration on high of the Tower of Babel. Again Mackey explains:

If the tower of Babel represents the profane world of ignorance and darkness, and the threshing-floor of Oman the Jebusite is the symbol of Freemasonry, because the Solomonic

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Temple, of which it was the site, is the prototype of the spiritual temple which Freemasons are erecting, then we can readily understand how Freemasonry and the true use of language is lost in one and recovered in the other, and how the progress of the candidate in his initiation may properly be compared to the progress of truth from the confusion and ignorance of the Babel builders to the perfection and illumination of the temple builders, which Temple builders all Freemasons are.²⁵

Mackey further states that "Each Lodge is and must be a symbol of the Jewish Temple; each Master in the chair representing the Jewish King; and every Freemason a personation of the Jewish Workman."²⁶

The Masons, however, are far from equating Solomon and his temple with historical, Biblical reality. In fact, that King Solomon signifies to Masons the sun god is proposed by Martin L. Wagner in *An Interpretation of Freemasonry*, where he explains how the Masonic meaning of the name, Solomon, differs from any Biblical understanding:

[T]his name Solomon is not the Israelitish king. It is the name in form, but different in its meaning. It is a substitute which is "externally" like the royal name. This name is a composite, Sol-om-on, the names

of the sun in Latin, Indian and Egyptian, and is designed to show the unity of several god-ideas in the ancient religions, as well as with those of Freemasonry. It is a glyph which indicates the unity of the god-ideas of these various cults, a coordination of their deities, and expresses the Masonic idea of the "unity of God" as it was conceived of in these religions.²⁷

Wagner's analysis is supported by Masonic literature. Dr. Mackey in *Manual of the Lodge*, confirms the Masonic preoccupation with an orientation to the sun:

The orientation of the lodges or their position east and west is derived from the universal custom of antiquity....The primitive reason for this custom undoubtedly is to be found in the early prevalence of sun-worship.... Freemasonry retaining in its symbolism the typical reference of the lodge to the world and constantly to the sun in his apparent diurnal revolution, imperatively requires when it can be done that the lodge should be situated due east and west, so that every ceremony shall remind the Mason of the progress of that luminary.²⁸

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As rites developed in the Masonic religion of "works," Masons were taught that as they advanced through the various degrees, they were symbolically climbing "Jacob's Ladder" to the Celestial Lodge on high. Again Mackey's *Encyclopedia of Freemasonry* explains the connection between the Masonic corruption of a Biblical image and the ancient mystery religions:

As to the modern Masonic symbolism of the ladder, it is a symbol of progress, such as it is in all the old initiations. Its three principal rounds, representing Faith, Hope, and Charity, present us with the means of advancing from earth to heaven, from death to life - from the mortal to immortality. Hence its foot is placed on the ground floor of the Lodge, which is typical of the world, and its top rests on the covering of the Lodge, which is symbolic of heaven.

The similarities between Freemasonry and the ancient mystery religions are many. One example can be seen in the pattern of initiation in the Lodge, which retraces the pattern of initiation into a mystery religion. As Freemasons are well aware, Babylonian mystery religions conducted their initiations underground, at night, in the dark. Freemasons Pierson and Mackey in *Traditions of Freemasonry*, and *Symbolism of Freemasonry* respectively, reveal how Freemasonry draws upon and reenacts the ancient customs:

In every country under heaven, the initiations, i.e. into the mysteries, were performed in caverns, either natural, or artificial.³⁰

Darkness like death, is the symbol of initiation. It was for this reason that all the ancient initiations were performed at night. The celebration of the mysteries was always nocturnal. The same custom prevails in Freemasonry and the explanation is the same.³¹

Likewise, the structure and customs of the Lodge imitate the ancient mystery religions. As Freemason Daniel Sickles in *General Ahiman Rezon* reports, "Lodge meetings at the present day are usually held in upper chambers...[because]...[b]efore the erection of temples the celestial bodies were worshipped on hills and the terrestrial ones in Valleys."³²

It is an established fact of ancient pagan religions that where mountains were plentiful, pagans worshipped the sun on mountain

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peaks. Where there were not mountains, they built pyramids. In Mesopotamia these pyramids were called ziggurats. As archaeologists and Biblical scholars confirm, the ziggurat was called by the pagans, "mountain peak, hill of heaven, mountain of God, or high place."³³

The differences between the God of the Israelites and the god of the Masons are obvious and instructive. First, although the Israelites some-times fell into idolatry, the God of the Israelites was never identified or confused with created nature, e.g., the sun. Second, Almighty God never spoke from secret. God, speaking through the prophet Isaiah (45:19) says, "I have not spoken in secret in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right."

Freemasonry and Anti-Semitism

Although Freemasons appropriate Biblical or Christian symbols or objects (such as Solomon's Temple, the Bible, and the Cross) and use them in their ceremonies, their doing so makes their brotherhood neither Jewish nor Christian, as we shall see time and again. So, too, the Masonic use of the term "Gentile" to refer to non-Masons far from proves that Masonry is a Jewish conspiracy. I would like to suggest the contrary: that Freemasonry is in fact deadly in its anti-Semitism.

The Masonic practice of referring to non-Masons as Gentiles has led many conspiracy researchers to the erroneous conclusion that Freemasonry is a Jewish conspiracy bent on the destruction of Christianity and all Gentile governments. Even a brief examination of Masonic rituals will reveal the profound anti-Semitism of Freemasonry. For, as Mackey says, from Masonic rituals "a modern Freemason can learn more than facts about the backgrounds of the Masonic Lodge."³⁴

Stephen Knight in *The Brotherhood* (1984) recounts that when a meeting is called at the Masonic Temple, Masons converge on the Lodge from all directions. "Once inside the Hall, each turned his steps towards the Crypt, which was cordoned off so that no intruder could make his way down the stair and report the going-on to any 'Gentile.'"³⁵ Knight further reveals that the Master Mason ceremony (the third degree of the Blue Lodge) "involves the mimed murder of Hiram [Abif] by three Apprentice Masons, and his subsequent resurrection. The three Apprentices are named Jubela, Jubelo and Jubelum - known collectively as the *Juwes* [Masonic spelling for Jews]. In masonic [sic] lore, the Juwes are hunted down and executed..."³⁶ The Master Mason ceremony then concludes with the mimed, ritual slaughter of the three Jewish ruffians.

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To understand the horrifying significance of this ceremony, we must first discover who Hiram Abif is. We again turn to *Mackey's Encyclopedia of Free masonry* for an answer: "There is no character in the annals of Freemasonry whose life is so dependent on tradition as the celebrated architect of King Solomon's Temple."³⁷ Mackey reports that in Masonic lore, Hiram Abif is identified as the Syrian architect of Tyre who was hired by King Solomon to build his temple. In four pages of explanation, Mackey gradually moves beyond Solomon's tradition, revealing instead that Masonry's Hiram Abif is not, after all, the Tyrian builder. "Hiram," says Mackey, "represent[s] a popular Syrian god against whom the champions of Jehovah [the Jews] strove ceaselessly."³⁸

Freemason Daniel Sickles offers another explanation, identifying Hiram instead with an Egyptian god. In *General Ahiman Rezon*, Sickles states that the legend of Hiram Abif "is thoroughly Egyptian."³⁹ Pierson's *Traditions of Freemasonry* confirms without doubt that the Hiram Abif of the Master Mason ritual represents all pagan sun-gods:

The legend and Traditions of Hiram Abif form the consummation of the connecting link between Freemasonry and the ancient mysteries.... We readily recognize in Hiram Abif the Osiris of the Egyptians, the Mythras of the Persians, the Bacchus of the Greeks, the Dionysius of the Fraternity of the artificers, the Atys of the Phrygians, whose passion, death and resurrection were celebrated by these people respectively.

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Mackey's *Lexicon of Freemasonry* agrees that the legend of Hiram Abif is purely astronomical and symbolic - that Masonry's Hiram is, in reality, equivalent to the pagan sun-gods.⁴¹

If the Masonic figure of Hiram Abif is an esoteric representation of the sun-god, then Freemasonry is ritually teaching its initiates that the sun-god is the true builder of Solomon's Temple. The Masonic Solomon's Temple thus cannot be equated in any way with the Jewish Temple at Jerusalem. (Recall what Wagner in *An Interpretation of Freemasonry* said: "This name is a composite, Sol-om-on, the names of the sun in Latin, Indian and Egyptian....")

Albert Pike confirms the hidden meaning of Solomon's Temple in *Morals and Dogma*: "The Temple of Solomon presented a symbolic image of the Universe; and resembled, in its arrangements and furniture, all the temples of the ancient nations that practiced the mysteries."⁴²

Allen Douglas, in his article "Solomon's Temple: a pagan crusade against Israel" for the *Executive Intelligence Review*, confirms the buried anti-Semitism of the Hiram Abif ritual: "The Masons regard their

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spiritual forebears to be, not the Jews, but the Baal worshipping Phoenician masons, led by Hiram, who were builders of the first Solomon's Temple in the 10th century B.C."⁴³

In summary, the Masonic Hiram Abif, who allegedly built Solomon's Temple, is equivalent to the pagan

sun-god. Solomon's Temple is not representative of the Jewish Temple at all, but is according to Masonic authorities, an esoteric symbol of ancient pagan temples, with each local lodge an instance of Solomon's Temple, a pagan high place, dedicated to the sun-god.

Without doubt, Freemasonry in our day is a resurrection of the old pagan religion of sun-worship, and thus the meaning of the Master Mason ritual is clear. The initiate takes the place of the sun-god, Hiram Abif. Jubela, Jubelo and Jubelum, known collectively in Freemasonry as the Juwes, are those Israelites who killed the sun god Hiram Abif and his religion. In ritual retaliation Freemasonry acts out genocide of the Jews.

The reason for Freemasonry's theological animosity toward the Jews and Judaism should be clear. Historically, the Jews destroyed the religions of the sun-gods. The five books of Moses and the book of Joshua tell the story of that engagement. In the *Supplement to Mackey's Encyclopedia of Freemasonry*, under the heading "Anti-Semitism and Freemasonry," H.L. Haywood justifies Jewish genocide with these sarcastic words: "[T]he record of Jewish persecutions of Gentiles is a long one and they have sometimes been carried out with unspeakable cruelty; the Old Testament itself is in some chapters obviously antiGentile."⁴⁴

I will show throughout *Scarlet and the Beast* that Freemasonry is not a Jewish conspiracy bent on the destruction of Christianity and all Gentile governments. On the contrary, Freemasonry is a Gentile order, calling itself Jewish as a decoy. I will show how Jews have been used as fronts in this conspiracy toward the following end: in the case of exposure of the conspiracy, Jews will be the scapegoats. The frightening Jewish Holocaust of World War II is a horrifying example of what Freemasonry can inflict upon a people when it backs a demented individual such as Adolf Hitler. Freemasonry itself is anti-Semitic.

MODERN FREEMASONRY: AN HISTORICAL OVERVIEW

Freemasonry in its present form is only 300 years old. Prior to the organization of several loose-knit Masonic Lodges into a Grand Lodge at London in 1717, "masonry" did not exist in any form comparable to what we see today.

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The original "masons" were stone masons, carpenters, draftsmen, workmen, and others who traveled throughout Europe and England building the massive cathedrals of the Roman Church, as well as various fortifications, abbeys, castles, etc. A conglomerate of workingman guilds, equivalent to unions today, these masons date their origin to the first millennium after the birth of Christ. Masonic workmen lodged together while building cathedrals, hence the term "masonic lodge."

Freemasonry adopted the trade names - such as Workmen, Craftsmen, Builders, Carpenters, and Masons - of the workingman guilds out of which it developed. In their rituals, the guilds used titles such as Travellers, Fellows, Brothers, Companions, and Comrades. Freemasonry today retains these various names: the Craft, the Lodge, the Order, the Fraternity, the Fellowship, and the Brotherhood.

Additionally, the names of the first three degrees - "Entered Apprentice," "Fellow Craft," and "Master Mason" - as recorded in the oldest rite of England, the York Rite,⁴⁵ reflect the origins of Masonry in the guilds.

The Catholic Church required that those building the churches adhere to the Christian faith. Jews or pagans were thus excluded from the guilds. The masons further protected their jobs and the secrets of their trade by disallowing any man entry to their quarters who was unable to document membership in the guild. To expose imposters they devised an elaborate system of grips and passwords, which are still in use within the first three degrees of modern Masonry, known as "Blue Lodge Degrees."

With the rise of Protestantism beginning in the 1500s, and the decline of grand church building in Europe, the number of "operative" or working masons - brick layers, carpenters, etc., - began to decline. Meanwhile, Rosicrucians were infiltrating the operative guilds. The Rosicrucians were aristocrats or members of the new middle class. They called themselves "speculative" masons and eventually took over the guilds. By 1717 the "operative mason" was non-existent.

The Rosicrucians

A century before the Masonic Lodges united in London in 1717, the workingman guilds were infiltrated by a secret society called Rose Croix (Rose Cross), or the Rosicrucians. Rosicrucians distinguished themselves from the "operative" or working masons, calling themselves "speculative" masons, because of their understanding of esoteric or

speculative theory. Soon these speculative masons outnumbered the operative masons, taking control of hundreds of loose-knit masonic lodges throughout England.

The *Encyclopedia Americana* provides us with a conventional, if generally accurate, summary of Rosicrucian doctrine:

Rosicrucians generally believe that everything in the universe is permeated by the Divine. Once man is initiated into awareness of the divinity within himself, he as the microcosm of the universe can control its forces. So empowered, he can lessen the evils of suffering and ignorance. These lofty pantheistic and humanistic doctrines are often mixed with elements of alchemy, astrology, and the occult.⁴⁶

The Rosicrucians emerged in Europe during the upheaval of the Reformation and Counter-Reformation. While actually a gnostic association ("gnostic" from the Greek, meaning "knowledge seekers"), Rosicrucianism was associated with Protestantism, and in fact helped fund the Protestant movement.

The Rosicrucians developed a deceptive blend of Christianity with their paganism to attract Protestant Reformers to their Order. Weak in Scriptural doctrine, the newly emerging Protestants had no conviction against affiliation with the Rosicrucians. Some of these Reformers joined in alliance with the Rosicrucians to fight what they saw as a common enemy - the Catholic Church. Theological differences were overlooked and gradually syncretized.

The Rosicrucians, however, were less interested in religion than they were in politics.⁴⁷ For example, in England they attracted to their ranks members of the gentry, the newly rich of the middle and upper classes in British society. The new class wanted a political voice, without which they would lose through greedy taxation what they had gained.

Their ultimate goal was "to reform the human race by the extermination of kings and all regal powers."⁴⁸ What they settled for was a constitutional monarchy and an elected parliament, through which they would have a political voice and by which they could protect their worldly goods from excessive taxation. "Absolute Monarchy must be changed to a Constitutional Monarchy for our protection," they demanded.⁴⁹

In England they achieved their goal with the "Glorious Revolution" of 1688, which will be examined at length in Chapter 2. In this revolution, the Stuart dynasty, which succeeded the unmarried and childless Elizabeth I, was overthrown.

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The Rosicrucians are important for being the first to plant the seeds of revolutionary thought in Masonic Lodges. The Rosicrucian order in Great Britain saw the chance for rapid expansion of their secret society through the operative masonic guilds of Protestant England. Nesta Webster, in *Secret Societies and Subversive Movements*, quotes a lecture given in 1883 by 33rd degree Mason, John Yarker, who in turn quotes from a Masonic book, *History of Freemasonry*, by Robert F. Gould:

"It is evident therefore that the Rosicrucians.. found the operative Guild conveniently ready to their hand, and grafted upon it their own mysteries.. also, from this time Rosicrucianism disappears and Freemasonry springs into life with all the possessions of the former."⁵⁰

After the Glorious Revolution, Englishmen became free, that is, they were entrusted with certain rights. Masons took the name Freemasons, which means "Free and accepted Masons." Mackey elaborates in the *Encyclopedia of Freemasonry*:

In reference to the other sense of free as meaning not bound, not in captivity, it is a rule of Freemasonry that no one can be initiated who is at the time restrained of his liberty. The Grand Lodge of England extends this doctrine, that Freemasons should be free in all their thoughts and actions...

As noted above, Rosicrucianism is an hermetic religion. "Hermetic," a word derived from the Greek god Hermes, messenger of the gods and god of many trades, is a term that indicates the mystical, magical or

occult sciences. The Rosicrucians were heavily involved in occult sciences, and in alchemy they were noted leaders.

Nesta Webster, again in *Secret Societies and Subversive Movements*, when discussing three centuries of occultism in Europe and England leading up to the formation of Masonic Lodges as we know them today, remarks on the Rosicrucians' reputation of hiring poisoners and assassins:

[T]he intellectual chiefs [Rosicrucians] from whom the poisoners derived their inspiration were men

versed in chemistry, in science, in physics, and the treatment of diseases.... [T]hey included alchemists and people professing

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to be in possession of the Philosopher's stone....

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Like Masonry, Rosicrucianism reveals its occult character by its use of occult, pagan symbolism. For example, the god of the Rosicrucians is symbolized by the "zero": a circle created by the serpent swallowing its own tail. This symbol was superimposed on the Christian cross with a sunburst surrounding the circle. The circle also represented the sun, as well as the "eye" of Osiris, the Egyptian sun-god.

The most prominent emblem of Rosicrucian belief is a red rose twined around the base of the standing cross. The rose is the phallic occult symbol of the serpent. Together, the rose and the cross became known as the "Rosy Cross," or "Rose-Croix," hence the name Rosicrucian.

The Rosicrucian cross will of course be unsettling to any Christian who is aware of its true significance.

Rosicrucian and Freemason Carl Gustav Jung (1875-1961), founder of analytic psychology, reveals the meaning of this symbol in an analogy he drew between the Rosicrucian symbol and his family's coat-of-arms. (Jung's grandfather, by the way, was an ardent Freemason and Grand Master of the Swiss lodge Alpina, the supreme Masonic Lodge of Switzerland.)⁵⁴ "The symbolism of these arms is Masonic, or Rosicrucian," said Jung. "Just as cross and rose represent the Rosicrucian problem of opposites, that is, the Christian and Dionysian elements, so cross and grapes are symbols of the heavenly and chthonic [infernal] spirit."⁵⁵

The Templars

The second great stream of Freemasonry finds its origins in the Templars, or Knights Templar as they were officially known. A military priesthood in the Catholic Church, the Templars were formally organized in 1118 by Hugh de Payens, their first Grand Master, who, following the Crusades, derived the name from the Temple of Jerusalem.

The Templars were the first religious community to yoke the cross to the sword. The Templars' initial stated purpose was to guard and guide pilgrims to the Holy City of Jerusalem. Gradually, the Templars' duties expanded to defend the Holy Land against all infidels and "any force menacing Jerusalem of their religion."⁵⁶

The nucleus of the Templars consisted of nine men. As the order grew, de Payens created 13 degrees within it.⁵⁷ Why he chose to stop at "thirteen" is not known. Perhaps it represented the tribes of Israel (eleven full tribes and the two half tribes of Joseph - Ephraim and Manasseh). Maybe it stood for the twelve disciples and Jesus Christ.

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What is significant about the number "13" is that it identifies the Templar headquarters of our day.

Another symbol that identifies the Templars is the emblem of their order. They adopted the famous splayed red cross of the Merovingian kings of France, placing it on their mandates, swords, buildings, and gravestones. This symbol is also important in tracing their movements to their present-day headquarters, which will be discussed in detail in the final chapter of this book.

After founding their order in Jerusalem in 1118, the Templars headquartered themselves in a fortified abbey above the ruins of Solomon's Temple on the Temple Mount in Jerusalem, hence the name Templars. Their domicile is of great significance, for somewhere beneath it was allegedly buried the unfathomable wealth of Solomon. As the Templars' fame increased, so did their wealth. According to standard histories, one source of their wealth was gifts from kings and princes grateful for their services. Although it is said that many of the nobility joined their ranks,⁵⁸ we shall later learn why so few did at the beginning.

As their wealth and influence grew, the Templars "developed into an efficient military organization that adopted absolute secrecy to cover all internal activities."⁵⁹

The Templars also made powerful enemies, among them King Philip IV (the Fair), who ascended the throne of France in 1268, his country near bankruptcy. The Templars possessed both money and land in abundance.

The failure of the Templars to defend Jerusalem against the Moslems in 1187, their extensive banking and financial interests in both London and Paris, their rich establishments, and the rumors of heretical practices within the order gave Philip the ammunition he needed to launch a successful campaign to destroy the order throughout Europe. The association of the Templars with the heretical sect of the Cathars (or Albigensians as they are also known) is of especial interest, as this association helped fuel the charge of heresy against them. For the Cathars were gnostics, replacing faith with knowledge. Knowledge to them was firsthand religious or

mystical experience.

The Knights Templar imbibed the doctrines of gnosticism from the Cathars, but also further elaborated Cathar heresies. From their long tenure in the Holy Land, they had also been exposed to eastern mysticism. Like the Cathars, they practiced meditation - in their case Hindu Yoga - to reach an altered state of consciousness to open the "third eye." This was known as white magic.

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There is also evidence, which shall be discussed in chapter 1 which fully addresses the convoluted history of the Templars and their involvement with drugs.

Suffice it to say that eventually the Templars took on the Satanic symbol of the skull and crossbones, the symbol of death. In Free-masonry, the skull and crossbones became the symbol of the Master Mason, but was dropped after World War II because Hitler had used it for his 55-60

But to return to Philip IV's campaign against the Templars: On Friday, October 13, 1307, Philip ordered the arrest of all Templars in France. Following the French Inquisition of the Templars, in 1314 on Philip's order, then Grand Master Jacques de Molay and other dignitaries of the Templars were burned at the stake. During these years a remnant of the order fled to Scotland, allying themselves with Scotland against England.

Michael Baigent, co-author of *Holy Blood, Holy Grail*, confirms this history: "Many English, and it would appear, French Templars," he states, "found a Scottish refuge, and a sizable contingent is said to have fought at [King] Robert Bruce's side at the Battle of Bannockburn in 1314. According to the legend - and there is evidence to support it - the order maintained itself as a coherent body in Scotland for another four centuries."⁶¹

In Scotland the Knights Templar left their mark - an octagonal pattern with the splayed cross in the middle (see Appendix 2, Fig. 6). Sometimes the mark was only the octagon. This symbol, along with the skull and crossbones, and the number 13, imprinted on dated gravestones, has assisted researchers in tracing the migration of the Templars.

A descendant of Robert Bruce, the Catholic James Stuart *VI*, reigned in Scotland from 1567 until he ascended the British throne as James I in 1603. He succeeded the unmarried Elizabeth I (r. 1558-1603), who enforced Protestantism by law, but who, because of her lack of an heir, designated James her successor on her deathbed. During James I's reign (1603-1625) we received the King James Version of the Bible, the first official English translation of the Bible.

Like their ancestors, the Stuarts had been initiated into the Order of the Knights Templar, and James was more Templar than Catholic. James arrived in England with a contingent of Scottish Templars, and their first lodge opened at York in northern England at the turn of the 17th century.

During James Stuart's reign the embryos of both the Scottish and York Rites of Freemasonry developed in England. At that time it was

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called Jacobite Freemasonry, in memory of the martyred Templar Grand Master Jacques de Molay. James and his descendants were members of the Royalist Jacobite Lodges, which practiced Templar rituals. Later these rituals became known to Masons in England and America as the York Rite, and in France and America as the Scottish Rite.

French and English Freemasonry

London, England, can rightly be called the birthplace of both branches of Masonry, since both Rosicrucian and Templar Masonry developed there. After the Glorious Revolution of 1688, which had the backing and support of the emergent gentry of English or Rosicrucian Freemasonry, English Freemasons remained divided in loyalty between the new Hanoverian monarchy (established in 1714) and the deposed Stuart pretenders. On January 4, 1717, the Scottish Stuarts were sent to France in permanent exile. With them went Jacobite (Templar) Freemasonry. On June 24, 1717, six months after the exile of the Stuarts, four lodges in London (names not given) met at Apple-Tree Tavern and united English Freemasonry under the name "United Grand Lodge," which has been nicknamed the Mother Grand Lodge, or Grand Mother Lodge.

The first French Templar Lodge was founded in 1725 by a contingent of exiled Stuart sympathizers. In 1745 Prince Charles Edward Stuart, the Young Pretender, attempted to regain his Scottish throne and was soundly defeated in less than a year. Upon returning to France, the Scottish Templars founded the Ancient and Accepted Scottish Rite of Freemasonry, quickly developing it to 32 degrees by 1755. In 1801 all French lodges accepted the Templar Scottish Rite degrees. That same year the Scottish Rite of Charleston, S.C., created the 33rd and final degree in Templar Freemasonry.

On the continent of Europe, French Freemasonry is known as Scottish Rite, Grand Orient, French Grand Lodge, Continental, or Latin Freemasonry. The Templar York Rite in England was transported to America,

where it remains to this day. English Freemasonry continued with the three Craft Degrees until 1860, when it adopted the thirty additional degrees of the Scottish Rite, but for competitive reasons refused to call it "Scottish."

After the expulsion of the Stuarts to France, the Church of England and the British monarchy became subservient to Rosicrucian Freemasonry. Since 1737, every male monarch in Great Britain has

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been a Mason, while the head of the Anglican Church (Church of England) is a member of the Masonic hierarchy. Masonry in England since has controlled both Church and Crown. Even today we see this alliance in effect. For example, Geoffrey Fisher, the past Archbishop of Canterbury, was a Mason. Likewise, Queen Elizabeth II, the reigning monarch, is the Patroness of English Freemasonry, while her consort, Prince Philip, is a Freemason.⁶²

THE SPREAD OF FREEMASONRY FROM THE MOTHER LODGE The York and Scottish Rites in America

English Freemasonry was first known as York Masonry after the oldest known Lodge, founded by the Templars, in the city of York.⁶³ Mackey, in the *Encyclopedia of Freemasonry*, confirms that the York Rite "is the oldest of all the Rites, and consisted originally of three Degrees: (1) Entered Apprentice; (2) Fellow Craft; and (3) Master Mason." After the Stuart Templars were deposed and exiled to France, the York Rite was practiced in the Constitutional Grand Lodge of England for fifty years before spreading to America.⁶⁴

Sometime before our Revolutionary War (possibly in 1767), the York Rite was established in Virginia, where it retained the original three degrees. As it spread to other colonies, Americans added 10 additional degrees, the 13th being called the Knights Templar degree. Today, York Rite Masonry is practiced only in North America, and because of its Templar degrees, is known as the Christian Rite.

Scottish Rite Freemasonry had already been developed to 32 degrees by the time it arrived in America. Its degrees were derived from the Jewish *Cabala*, and hence is sometimes called the Jewish Rite.⁶⁵ The Scottish Rite in America "derived its authority and its information from what are called the French Constitutions" of 1786.⁶⁶ The Scottish Rite established headquarters in Charleston, South Carolina, because of that city's geographic location on the 33rd degree parallel. By 1801, Americans had added the 33rd and final degree, and the Ancient and Accepted Scottish Rite of Freemasonry at Charleston became known as the Mother Supreme Council of the World.⁶⁷

English Masonry remained with only the three Craft Degrees until 1860. Then it added the other degrees developed by French and American Masonry, to bring its total to 33 degrees. The British, for competitive reasons, refused the word "Scottish" and called its 33 degrees the "Ancient and Accepted Rite of Freemasonry."

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The 33rd degree is the "controlling" degree of Freemasonry. Masons of this rank, approximately 5,000 in all worldwide, are known as "Sovereign Grand Inspectors General," and are authorized to sit at any Masonic Lodge meeting in the world. Thirty-third degree Masons are also members of the "Supreme Council," the ruling body of Masonry. According to Ronayne's *Handbook of Freemasonry*, Supreme Councils originally met once a year. Current practice is to hold meetings once every other year.

Just before the War of 1812, the British clandestinely organized several Scottish Rite Lodges in the northeast with headquarters at Boston. After the War they were discovered by Charleston, and following some negotiations, were permitted to operate under the English Masonic obedience (obedience meaning "constitution"). The Boston headquarters became known as the Northern Jurisdiction of Scottish Rite Freemasonry and has since been nicknamed the "Eastern Establishment." The Charleston headquarters became known as the Southern Jurisdiction of Scottish Rite Freemasonry. As stated earlier, the Southern Jurisdiction followed the French Masonic obedience.

The Southern Jurisdiction Supreme Council operates its "Grand East" or spiritual headquarters from Charleston. In 1870 it moved its "Secretariat" (political office) to Washington, D.C.⁶⁸ An indication of Masonry's influence is the fact that of the two parades permitted to march down Pennsylvania Avenue in Washington D.C., one is the Inaugural Parade and the other the Shriner's Parade.

Shriners are sometimes referred to as thirty-second and a half degree Masons. The Shriners operate children's hospitals. (See Appendix 7 for their history).

All Masons in America must travel through the first three "Blue Lodge" degrees before choosing York or Scottish Rites, both of which are Templar Rites. The 13th degree York Mason and 32 degree Scottish Mason

unite in the Shrine. (See Appendix 2, Fig. 3.)

We can make some general observations regarding the Northern and Southern Jurisdictions of American Freemasonry. The Northern Jurisdiction, which we can identify in American politics with the Eastern Establishment, is right-wing or moderate. It is the headquarters of America's aristocracy and is primarily Republican. The Southern Jurisdiction is left-wing or liberal, more or less comprised of the working middle class and common laborer, and usually Democrat. There are crossovers in both Jurisdictions, and when voters in America take sides on issues, we are caught up in this Masonic struggle of conservative versus liberal, right-wing versus left-wing, big business versus labor, free enterprise versus socialism, etc.

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A BITTER CONFLICT

English Freemasonry Versus French Freemasonry

After the union of lodges in England under the Grand Mother Lodge in 1717, the formation of other lodges were then "warranted," or certified by the Grand Mother Lodge. English Masonry spread rapidly throughout the world during the colonial expansion of the British Empire. It is believed that English Freemasonry exerted covert influence on and even control of her colonies largely through these lodges.

Today there are over 9,000 Masonic Lodges warranted by the Grand Mother Lodge at London. Three thousand are in the British Isles alone. Great Britain and the United States have more registered Masons than the entire world combined!

English Freemasonry made its first attempt to control French Freemasonry in 1743 by certifying or "warranting" as the French Grand Lodge the existing Jacobite lodge founded in 1725 by the Stuart sympathizers. Remember that the Stuarts had been exiled to France from England and had already reestablished Templar Masonry with this Lodge at Paris.

There were those, however, who opposed British domination of Continental lodges, and in 1772 they founded the Grand Orient Lodge in Paris. This was the first "irregular" or "clandestine" lodge - meaning a lodge unwarranted by the English Grand Lodge, and considered to be operating illegally. Soon the Grand Orient infiltrated the French Grand Lodge, and took control of the impending French Revolution. The French Grand Lodge, however, remained a separate entity, still "warranted" by the Grand Mother Lodge at London.

The French Grand Orient Lodge became the most powerful of the clandestine or irregular Masonic lodges. In 1801 it adopted the 33 degrees of Scottish Rite Freemasonry. The French Grand Lodge also contains the Scottish Rite degrees.

It is clear that rites and degrees are universal to and overlap in the various lodges and sub lodges, warranted and unwarranted. What is significant is that the powers behind the lodges - French and English Masonry - are in bitter and sustained conflict.

The Grand Orient Lodge of Paris is English Freemasonry's primary rival and most bitter enemy. Although English Freemasonry maintained fellowship with the Grand Orient until 1877, 1801 marks the year that English and French Freemasonry began the rivalry that was to develop into a war with each other for world dominion. The bitterness of the rivalry can be surmised from the writing of French and English Freemasons.

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Freemason George H. Steinmetz states the claims of English Free-masonry in *Freemasonry, Its Hidden Meaning*: "A Lodge can be formed without a charter from a Grand Lodge [meaning from English Freemasonry], but it would be clandestine and not 'recognized' by 'regular Masons,' [those with English charters], and it will not prosper because it operates 'illegally.'"⁶⁹

English Freemasonry would have the Masonic world believe that it is in total control of all Masonry. The contrary however is true. "Clan-destine" Lodges have been formed and have prospered for two centuries. It is important for the reader to understand at the outset that these two distinct Masonic institutions - the French and English - are in full operation today. They are at odds. And their refusal to recognize each other, does not cancel either's power or longevity.

In 1963 Grand Orient Freemason, J.C. Corneloup, Grand Commander of Honor of the Grand College of Rites at Paris, chronicled the persistent claims and ambition of English Freemasonry to control all Freemasonry, especially the French. In his *Universalisme et Franc-Maçonnerie*, he documents the division between English and French Freemasonry that still exists today:

London [English Freemasonry] claims the right to lay down Masonic law; the United Grand Lodge of England claims to dominate the Masonic world, to be the sovereign judge of the authenticity of the different Masonic powers, and to impose its law upon them. Confident in its powers of intimidation, which it has skillfully cultivated, and owing to the pusillanimous ignorance of the leaders of the different obediences, who are afraid of the least suggestion of a rupture, it arbitrarily fixes the criterion for regularity

in such a way that it can always, in the last resort, make a decision according to its sole good pleasure.

But what is their aim, or rather, their dream?

They want to make the Mother Grand Lodge the unique sovereign authority over the whole of Masonry throughout the world, in order to condemn every group suspected of being able to overshadow it, to qualify every independent obedience as irregular and schismatic, and above all, to destroy, or at the very least to isolate enemy number one: the Grand Orient of France, which for 190 years has been regarded as a dangerous rival.

The bitterness [between the two Freemasonries] clearly reveals that London considered that it was the Mother Grand

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Lodge, and that all the others were subsidiaries whom it wanted to keep in its dependence, the sign of a strong desire to set up universality to its exclusive profit.

Two hundred years after this struggle broke out, we still find as lively a spirit of hostility, though couched in less truculent terms, on the part of the Grand Lodge of England with regard to French Masonry, apparently concentrated against the Grand Orient of France, but equally apparent against the Grand Lodge of France.

The fact is that we are confronted with two organizations, sprung from the same stock [operative Masonry], and palpably born at the same time and in the same country, but which have evolved differently because one developed in powerful middle-class, intellectual and aristocratic surroundings, and the other in a much more democratic climate.⁷⁰

As Corneloup remarks and as we have observed, English Freemasonry's membership consists primarily of the middle and upper classes - aristocrats, professionals and business owners. French Freemasonry, on the other hand, is primarily made up of the working class. As in American Freemasonry, crossovers occur. However, the middle class suffers most in the battle between the French and English Lodges. The French system wants the middle and upper class destroyed, while the English system wants the middle and lower classes subdued.

Throughout the rest of this Introduction, I will use the word "clandestine" when referring to Lodges not warranted by the English Grand Lodge. These clandestine Lodges oppose constitutional monarchical English Freemasonry. On the continent of Europe, they are generally known as Continental Lodges, and specifically as Grand Orient Lodges. Also throughout the book, you will find the usage of "London," referring to English Freemasonry, and "Paris," referring to French Freemasonry.

The Spread of French Freemasonry

During the final quarter of the 18th century, French Freemasonry developed the idea or theory of our modern democracy or republic. The results were the American Revolution of 1776 and the French Revolution of 1789. In 1794, following the Reign of Terror in France, the Revolution was floundering and needed a strong leader. The Grand Orient backed one of its own, Napoleon Bonaparte, to solidify what it

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had earlier gained, but was now in danger of losing. In 1799 Napoleon came to power.

The subsequent Napoleonic Wars exported Grand Orient lodges throughout continental Europe and Russia. Later they spread to Africa by way of Italy, and to Latin and South America via Spain, although English Lodges were scattered in these territories as well. English Freemasonry was dominant in England, the Arab countries and Oriental nations. When contemplating the geography of Freemasonry, we can understand how the world has divided into two warring Masonic factions that vie for political and economic dominance.

In 1840, the clandestine or Continental lodges went atheistic, spawning socialism and communism. Thirty-second degree Grand Orient Freemason Karl Marx became their spokesman, planning under Masonic guidance the replacement of all monarchies with socialistic republics, with the next step conversion to communistic republics.

In order to survive, English Freemasonry, which supports constitutional monarchy, once again found herself in an unwanted, secret political war. Finally in 1877, French Freemasonry declared what it had held for some time - that there is no god but humanity. English Freemasonry, which demands at least an ostensible belief in deity, broke fellowship completely with the French.

Although these two fraternities continue to war with each other, they are still brothers - and brothers stand together when fighting a common enemy. Freemasonry's common enemy was initially the Catholic Church. Today it is all Christendom. As each Masonic order tries to dominate the other, Scarlet and the Beast will

always unite against the Church.

Sub-Masonic Lodges

Both Masonic powers have established lodges whose names are designed to disguise Masonic affiliation. Such lodges are either directly or indirectly controlled by one of the two Masonic powers.

In the mid-1960s, Italian Grand Orient Freemasonry organized the clandestine and infamous Propaganda Two (P-2) Masonic Lodge. The Italian Grand Orient also founded the Mafia in 1860. Trafficking heroin is the Mafia's job, strangely enough, for the hierarchy of English Freemasonry. P-2's job is to launder the Mafia's drug money. David Yallop's book *In God's Name*, as well as other publications, document these facts, which I will discuss in Volume III of this three book series.

In the Far East we find clandestine oriental drug-dealing lodges called Triads, which furnish heroin to the Mafia. The rituals of the Triads,

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according to Fenton Bresler's *The Chinese Mafia*, are identical to those of Freemasonry. The Triads, much older than Western Freemasonry, were obviously not founded by the British. But they were used by English Masonry during the British Opium Wars against China in 1840 and 1860. The vicious Triads continue their illegal drug activity to the present day.

Like the Triads in the Orient, which protect British Masonic drug running from the East, the clandestine Shining Path terrorist Masonic Lodges protect the Grand Orient drug cartel in South America.⁷¹

Quatuor Coronati, the most secret of Masonic Lodges, was founded in London on January 12, 1886. Its function was and is to research the roots of Freemasonry. Today every Grand Lodge jurisdiction in the world has its own research lodge, which funnels data on archaeology, history, and ancient religion to the Quatuor Coronati Mother Lodge of Research.

When English Freemasonry severed fellowship with the Grand Orient in 1877, it was the Quatuor Coronati Lodge that linked their activities at the turn of the 20th century through various licentious and homicidal sub-societies.

The Quatuor Coronati founded several sub-lodges, including the drug and sex Order of the Golden Dawn. In 1888, the Quatuor Coronati Lodge backed 33rd degree English Freemason William Wynn Westcott and 32nd degree English Freemason and Cabalist MacGregor Mathers in organizing the Golden Dawn. At the beginning of the 20th century, 33rd degree Freemason Aleister Crowley (1875-1947) became a member of the Golden Dawn, and ultimately its leader. Crowley, a drug addict and avowed Satanist, is the idol of many rock and roll artists today, some of whom are members of his Golden Dawn.

A cousin of the Golden Dawn is the drug-dealing Ordo Temple Orientis (O.T.O.). While the Golden Dawn is licentious, the O.T.O. is homicidal. Originally, the O.T.O. was housed within the 33rd degree Grand Orient. The O.T.O. was infiltrated by the Golden Dawn in Germany, and organized on its own in 1902. An early member of the O.T.O. was Freemason Louis Constant (alias Eliphas Levi). He was a major influence on Aleister Crowley, who also headed the English chapter of the O.T.O. Crowley himself allegedly performed at least 150 human sacrifices on the unholy altars of the O.T.O. (Read Crowley's instructions for human sacrifice in the O.T.O. Masonic lodges in Appendix 6).

According to investigative journalist Maury Terry, who published *The Ultimate Evil* in 1987, Aleister Crowley's organization became the most powerful and lasting chapter of the O.T.O., which chapter extends

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to the United States. Today, says Terry, it operates a network of assassins in this country, two of whom were Charles Manson and "The Son of Sam," David Berkowitz. Terry also claims that the O.T.O. is responsible for many of the child kidnappings and ritualistic Satanic murders in North America. The O.T.O. has centers in North Dakota and Texas, and California and New York. When lines are drawn on a map from their geographic centers north to south, and east to west, they blasphemously form a cross.

Another spin-off of the Golden Dawn was the Thule Society. It too was homicidal. Both the O.T.O. and the Thule Society were used as breeding grounds for the inner core of the Hitler movement. This will be fully documented in Chapter 22.

Further spin-offs of Masonry include the **Theosophical Society, or** Co-Masonry, founded and headquartered in New York City in 1875 by Helena Petrovna Blavatsky, a Russian who joined both French and English Freemasonry. Her society is the mother of the New Age Movement. In 1887 Blavatsky moved to London. After Blavatsky's death in 1891, the Theosophical Society operated as the recruiting agent for the O.T.O. According to Maury Terry, the present-day recruiting agent for the O.T.O. is Freemason L. Ron Hubbard's Church of **Scientology**. Crowley initiated Hubbard into the O.T.O. in 1944. Twenty years later, says Terry,

Charlie Manson was recruited by Scientology before he was initiated into the O.T.O.⁷² At the turn of the century, in a schism with the Theosophical Society, 33rd degree Grand Orient Freemason Rudolph Steiner founded the Anthroposophical Society. Conspiracy researchers have linked the Anthroposophical Society with the Masons and with the Bolshevik Revolution. For the black race, a negro lodge called Prince Hall (named after a black man by that name) Freemasonry was founded at Boston, Massachusetts, in 1775. Prince Hall is considered clandestine by the Southern Jurisdiction of Freemasonry. Never has a black man been allowed to join Southern Jurisdiction Lodges. However, blacks are welcome in the Northern Jurisdiction, and in other lodges throughout the world. Other descendants of Freemasonry today wield political and spiritual power on their own. In 1830, a Master Mason named Joseph Smith founded a new rite at the Masonic Lodge in Nauvoo, Illinois, and named it the Mormon Rite. Smith planned to make Mormonism a superior rite in Freemasonry. Mormonism began to take over the Masonic Lodges in Illinois, and many researchers believe that Joseph Smith was killed to stop his movement. Whether or not this speculation is true, the

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Illinois Grand Lodge did revoke the charter of the Mormon Masonic Lodge.

After Smith's murder, Freemason Brigham Young took the Mormons to Salt Lake City and established The Church of Jesus Christ of Latter Day Saints, now known as the Mormon Church. Young was succeeded by Freemason John Taylor. All "apostolic" successors since have been Freemasons: Wilford Woodruff, Lorenzo Snow, Joseph Fielding Smith, and Herbert J. Grant.⁷³

Masonic membership is still a requirement for members of the Mormon Church's "apostolic" hierarchy. According to Tom McKenney, co-author of *The Deadly Deception*, the Mormon hierarchy must be members of the Masonic Blue Lodge.⁷⁴ In *Scottish Rite Masonry illustrated*, Dr. J. Blanchard states of Mormonism and Masonry: "The two institutions are morally and legally the same."⁷⁵

Not only is the Mormon hierarchy required to join the Masonic Lodge, other institutions in America have the same requirement. In the May 1972 issue of the Scottish Rite monthly magazine *New Age*, Freemason Stuart Parker pointed out that "there are at least 160 organizations that require their members to also be initiates into the Masonic Fraternity."⁷⁶ As a result, according to the *New Age*, it is estimated that "between one in five and one in 10 of the adult thinking population in

"77

America] come directly within the circle of Masonic influence....

One example of this "Masonic influence" is seen in yet another religion founded in America. During the latter half of the 19th century, Freemason Charles Taze Russell became disillusioned with the Lodge and began studying the Bible. His Bible study was somewhat biased by his Masonic background, and he found no religion to his liking. He became "Pastor" to his own International Bible Student Movement, which he began with his own peculiar Bible study teachings. This movement became known as the Russellites. In 1879 he started *The Watch Tower* magazine, of which he was sole editor. Today the Russellites are known as Jehovah's Witnesses.⁷⁸

In a later chapter, I will discuss in more detail two other sects that developed out of Freemasonry: the Christian Scientists and the present day anti-Semitic, anti-Black Ku Klux Klan (not to be confused with the Klan of Civil War days, which was also Masonic. See Vol.111.).

Space does not permit naming all the arms of the Masonic conspiracy. In the United States alone there are hundreds, if not thousands of secret and semi-secret organizations which either derive from or are controlled directly or indirectly by the Lodge. Each has its function in the conspiracy toward one-world government. This network is commonly known today as the *New Age Movement*.

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The Benevolent Deception of Freemasonry

In the July 1950 issue of the *New Age* magazine, 33rd degree Freemason Harry L. Baum wrote:

"This nation [United States] was nurtured on the ideals of Freemasonry.... [M]ost of those who are today its leaders are also members and leaders of the Craft. They know that our American Democracy, with its emphasis on the inalienable rights and liberties of the individual, is Freemasonry in government...."⁷⁹

Members of the Masonic Lodge are some of the most prominent people in the United States of America. Most of our founding fathers, almost half our presidents, many federal judges, the majority of Supreme Court

justices of the last fifty years, one fourth of our politicians, key people in the United Nations, and over fifty percent of pastors of the largest mainline churches in America are Masons.

Most are good men, unaware that their particular assignment is one small part of a "Great Plan" to re-establish a one-world government - a government that Masons claim was destroyed by God at Babylon.

To the world at large, however, and in particular to Christians, the Masons present a benevolent face. The Masonic brochure, *To a Non-Mason: You Must Seek Masonic Membership*, illustrates this:

Masons practice charity and benevolence and strive to promote human welfare. All over the world Masons care for their indigent Brethren, widows and orphans; maintain homes; support their mother countries in great wars; aid medical research, gerontology, blood banks, youth programs, military rehabilitation; contribute scholarships and practice character building.

Is it any surprise that Masonry should use philanthropy as a protective shield to conceal their other, covert purposes? If the integrity of Masonry is ever questioned, Masons have only to appeal to their benevolent activities to silence doubters.

An example of this "benevolent strategy" in action is recorded in the *Congressional Record - Senate*, September 9, 1987.⁸⁰ The nomination of a judge to the federal judiciary was questioned in the Senate Judiciary Committee on the basis of the nominee's membership in the Masons. Some asked, "Could this Judge, while on a federal bench, make an unbiased decision when he belongs to a Masonic Lodge that forbids membership to a certain race of people?"

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The Masons in the Senate were strangely silent until debate seemed to be moving in their favor. Then they came out of the woodwork, defending Masonry on the basis of philanthropy.

Several of the Masonic senators spoke. Senator Simpson of Wyoming said, "It is my pleasure to hold the 33rd degree in Masonry.... [Senator] Byrd holds that distinction.... Forty-one members of the Federal judiciary are presently Masons.... I just say that Masonry in this country is the bedrock."

Then Senator Byrd of West Virginia spoke. "I am proud to be a Mason. I have been a Mason since 1958 or 1959.... I am a 33rd degree Mason.... I hope that this ugly head of prejudice against Masons will not rear itself again."

Finally Senator Thurmond of South Carolina spoke. "I guess about half of the members of the Judiciary Committee are members of the Masonic order. I have been a member since 1924 and as was stated by the able assistant leader here, Senator Simpson, it simply means people who believe in God and love their fellow man. In short that is what it stands for."

Thurmond continued. "I commend the majority leader, who is a 33rd degree Mason and Bob Dole, who is a 33rd degree Mason.... I think the Masons have done a lot of good in the world. You have to be a Mason before you become a Shriner and the Shriners are maintaining hospitals throughout the nation to treat little crippled children and to cure burns, a most worthy cause.

"So I hope the question about Masonry being raised to try to keep one from becoming a judge is now finally settled, that will be the end of it and we will not hear any more on it."

The benevolent strategy worked. The stunned non-Masons in the Senate dropped their objections. The question of race bias in the Masons was dropped. And Masonic Judge Sentelle was unanimously appointed to the federal judiciary.

Among blacks, the membership of prominent members of their communities in black lodges is enough to dissuade many from any suspicion of or doubt about what may lie behind the publicly promoted purposes of Freemasonry.

Black Muslim Mustafa El-Arnin in *Freemasonry, Ancient Egypt, and the Islamic Destiny* (1988), published the following list of contemporary black Freemasons: "Jesse Jackson, Democratic Candidate for President of the United States; Andrew Young, Mayor of Atlanta, Georgia; Kenneth Gibson, former three-term Mayor for the City of Newark, New Jersey; the late Harold Washington, former Mayor of Chicago, Illinois; State Senator Julian Bond; [former] Supreme Court Justice Thurgood

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Marshall; and finally Marion Barry, (former) Mayor of the District of Columbia."⁸¹

In his foreword, El-Amin also identifies as black Masons, NAACP Executive Director Benjamin Hooks; Mayor Thomas Bradley (Los Angeles); Congressman Louis Stokes; Mayor Coleman Young (Detroit); and John A. Johnson, publisher of *Ebony* and *Jet* magazines.

When I have discussed my research with people who are neither Masons nor Christians, I have discovered that most know of Freemasonry only through the Shriner's Circus and Children's Hospitals. If humane activities are the sole purpose of Freemasonry, however, why are Masonic meetings always shrouded in secrecy and mystery?

An answer to this question was suggested in 1954 by British Air Commodore G.S. Oddie in the foreword to Dr. Meyrick Booth's book, *Rudolph Hess: Prisoner of Peace*: "It is well nigh impossible for the ordinary citizen to become sufficiently acquainted with facts to judge a case. He does know however, that secrecy has never been and will never be a weapon of Good while more often than not it is the distinguishing mark of Evil."⁸²

Degrees of Initiation and Knowledge

As was indicated, it has been discovered that Freemasonry's mysteries have nothing to do with philanthropy. Freemasonry's cloak of benevolence is a diversion to conceal secrets known only to high degree initiates. I have discussed my research with a few business clients and friends who are Masons. Because I had learned their Masonic grips and passwords, some talked freely, believing I too was a Mason. All were sincere, honest and patriotic men. Most did not believe what I had discovered, since most were Blue Lodge Masons. They consider their involvement with the Lodge a wholesome fellowship, not placing much import on the secrets, claiming the blood-curdling oaths are all in fun. The initiate also believes that he is entering into a Christian fellowship. This understanding is encouraged not only by the Bible upon the altar, but also by the Masonic claim that Jesus Christ was a Mason. One of the nicknames given a Mason is "Carpenter," which American Masonry uses as proof that Jesus was a Mason. In fact, Blue Lodge Masons are told that Jesus, the carpenter, kept his Masonic obligation (or oath) when He refused to answer the questions put to Him by Pontius Pilate.⁸³

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In the first three degrees - what is called the Blue Lodge - the initiate is told that everything in Freemasonry has been handed down orally for millenniums. Nothing, it is said, is in writing. This of course is far from the truth. What Masons use in their lengthy ceremonies to perpetuate this myth of oral transmission is something called a "coded memory aid" book. The "codes" used in these books are made up of various glyphs and abbreviations, and are so childish that anyone can break them in a matter of minutes.

If any of the initiates or members of the Lodge were to walk into the Masonic library in his own lodge, his education would begin, for he would discover that everything about Freemasonry from its inception has been written down by Masonic authors.

Blue Lodge Masons who tell you with all honesty and sincerity that Freemasonry is a Christian institution, are confounded when shown in their own books that they are in a pagan religion. What they do not at first realize is that they have been intentionally deceived. Thirty-third degree Freemason Albert Pike, in *Morals and Dogma*, states that this deception of members in the early degrees is deliberate.

The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them... and who so attempts to undeceive them will labor in vain...

Pike confirms Freemasonry's deliberate deception of its members. The two photographs of Masonic ceremonials in Appendix 2 (figs. 1 & 2) vividly illustrate the deception in action. To convince a Mason that he is not a member of a genuinely Judeo-Christian institution is nearly impossible. The Masonic Supreme Council believes their deception of the lower degree Masons is so powerful that no one can "undeceive them," forgetful of or even denying the power of Almighty God, Who can "undeceive them" if they study the written Word.

In fact, we can turn to Scripture, John 18:20, for a repudiation of the Masonic heresy that Jesus was a Mason, where Jesus says, "I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." In other words, Jesus *never* took the Masonic oath!

The bloody oaths that bind initiates in the lower degrees to silence are in reality meaningless, because the secrets these oaths conceal are trivial. The real purpose of the lower degrees is to maintain a reserve

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from which to select tested men, who are then entrusted with the deeper secrets of subversion and revolution taught only to those in the higher degrees. Those in the lower grades are used only to disseminate propaganda for the purpose of altering public opinion.

The Masonic Hierarchy and Conspiracy

Research has revealed that only the Hierarchy in Masonry - a select group within the 33rd degree Supreme Council - has full knowledge of the Masonic conspiracy. It has always been essential to this Hierarchy to increase Masonic membership in the low degrees, while at the same time keeping the novice ignorant.

Freemasonry realizes that a man's spiritual conscience is soothed when he joins a benevolent cause. The smoke screen of charitable activities aids the conspirators. With such a beautiful, yet deceptive presumption that Freemasonry works good for mankind, the initiate can be kept ignorant as he is led deeper into the mysteries of Free-masonry.

Beginning with his first initiation, the novice is compelled to unquestioning, blind obedience of his unseen superiors. Past Grand Master Robert Morris confirms in the Masonic book *Webb's Monitor* that "Right or wrong, [the initiate's] very existence as a Mason hangs upon his obedience to the powers immediately set above him."⁸⁵

Former 33rd degree Mason Jim Shaw, coauthor of *The Deadly Deception*, states in his taped testimony *Degrees of the Adepts*, that "As one progresses in Freemasonry, or shall we say the Scottish Rite, or the York Rite, you are narrowly watched, and you are told this in the Blue Degrees."⁸⁶

With the oath of secrecy taken by members in each degree, the conspirators are assured that silence is maintained in and out of the Lodge.

At first the Mason obeys his obligation to secrecy with love and loyalty to the Order. As he moves up the degrees and is gradually "enlightened," he keeps his oaths because he is privileged to know a secret only the "worthy" are entitled to know.

Finally, Masons keep their oath of silence for fear of reprisal should they expose the truth. Such fear often silences those Masons who have turned away from the Lodge (some of whom I know). In either case, a Mason maintains silence upon penalty of death, so states the oath by which he obligates himself.⁸⁷

The majority of Masons are of course insensible of being manipulated. Some as high as the 32nd degree remain ignorant of the intrigue

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of Freemasonry, especially those who pass through the higher degrees in one to three days. How can these men possibly realize they are being deceived? These Masons usually remain "card carrying" members, rarely frequenting the Lodge, yet paying their annual dues.

A few High Masons, those members of the 30th to the 32nd degree, betray some knowledge of the conspiracy through their own words and actions. They are not "card carrying" Masons. They have worked their way through the "chairs," a process by which they become rulers, priests, or wise men in the Lodge. This process may take as long as twenty years, enough time to enlighten them to the "truth" of Freemasonry.

That "truth," however, may be one of ten interpretations of Freemasonry - an interpretation that their higher-degree instructors had previously determined for them while they were yet in Blue Lodge. You recall that 33rd degree Mason Jim Shaw said that each Mason is "narrowly watched" in Blue Lodge. Shaw means that each initiate is observed at the very beginning to determine which interpretation he might accept. If none, he stays in Blue Lodge. But, if the initiate shows interest in advancing to higher degrees, it is determined beforehand what he will be taught.

For example, if the initiate is a clergyman, he will be taught a spiritual interpretation, whereas one aspiring to be a politician will be taught a political interpretation. If the initiate is a Jew, Hindu, or Christian, he will be taught an interpretation compatible with his particular religion. And if the initiate is a communist, he will be taught an interpretation different from that of a democrat.

There are ten interpretations of Freemasonry. And once the Mason arrives at the 33rd degree, the interpretation he has been taught remains with him for life. Therefore, the Hierarchy in Freemasonry (the 33rd degree Supreme Council - approximately 5,000 in all) are not of one mind as to the true interpretation of Freemasonry. In fact, as we shall learn later, within the Supreme Council is yet another secret society made up of approximately 300 men, who actually rule the world of Freemasonry, and ultimately the world as a whole. It is they who possess the true interpretation - an interpretation that will be discussed in a future chapter. These men are the real "Hidden Hand." They are believed to be spiritually in tune with the Great Architect of the Universe, who, as we have seen, is not the God of Christians. Thus the Adversary works in the spiritual realm much in the same manner as does Almighty God - through mortal men and women. The only difference is that the Adversary's activity is unrighteous activity.

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Masonic Preaching and Propaganda

Ceremonies in the lodge meetings - excluding initiations - are similar to the services of the Protestant

churches. Masonic hymns are sung and a sermon given.

The sermon has a special place in Masonic life, for it is the means by which Masonic thought is inculcated in members. It is also the means by which Masonic thought is disseminated through the larger community in which each lodge exists.

The importance of Masonic sermons is explained by Copin Albancelli, a French Freemason and expert on occultism. Albancelli is quoted by Cardinal Caro y Rodriguez, Archbishop of Santiago, Chile, in his book *The Mystery of Freemasonry Unveiled*:

"What have I done in Masonry? It is a question which the reader ought to ask me. It is, in effect, what one always hears:

What is done in Masonic meetings?

"The reply is so simple, that it always amazes those who hear it for the first time. In the Masonic meetings one begins by listening to sermons, and later one gives them.

"Their lodges are places where one is preached to and where one preaches, and nothing more.

"If this reply has been able to surprise the reader at the beginning of our study, it should not do so now. One who tries to understand the suggestions of the occult power residing in the spirit of Masonry has only one medium at his disposal, namely, the sermon.

"Upon what are these sermons based? Upon two principal themes which revolve unceasingly for every purpose and for no purpose.

"First theme: Freemasonry is a sublime, holy and sacred institution. It is the eternal initiator of all that is upright, good and great in humanity.

"Second theme: This association, so lofty, so respectable, so venerable, has one enemy. This enemy is Christianity. How does one arrive at this conclusion? Since Christianity is the enemy of Masonry, it is the enemy of all the great causes to which the latter claims to dedicate itself. Consequently, if they [the Masons] truly love these great causes, it is necessary to combat Christianity.

"Such are the two embryonic ideas which serve as a hinge for Masonic teachings. Such are the two suggestions which

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the Occult Power wishes at all costs to implant into the minds of the members, the two ideas which it is intended to impose upon them for good or evil, until such a point that those who refuse to accept them are definitely cast out of Masonry. That, above all, must serve as a base for all the rest.

"Around this there are studies in common, in the form of lectures and discussions, in which the members are encouraged and which deal with political and social questions, etc."⁸⁸

As reported by Albancelli, the two themes of Masonic sermonizing can be reduced to one: the exaltation and veneration of Masonry over Christianity, which is regarded as the "enemy." Such a theme or understanding is truly the product of an "Occult Power." And it is clear that this theme then informs all studies, lectures on and discussions of "political and social questions."

The sermon process of Masonry is, in fact, a very pragmatic and effective way of spreading propaganda - a propaganda that is demonic in origin.

The obligation of the ordinary Mason to disseminate Masonic teachings in his community is embodied in Masonic ceremony. For example, in the concluding remarks given the candidate upon the completion of the 13th and final degree, the Knights Templar degree of the York Rite, the Mason is instructed to spread Masonic propaganda in his community. The following passage from *In-Hoc-Signo-Vinces*, a coded memory aid booklet authored by C. Gavitt in 1894, sets forth this obligation:

On this occasion permit me, Knight, to remind you of your mutual engagements, our reciprocal ties; for whatever may be your situation or rank in life, you may find those in similar stations, who have dignified themselves and been useful to mankind. You are, therefore, called upon to discharge all your debts [to Masonry] with fidelity, and patience, whether in the Field [military person], in the Senate [politician], on the Bench [judge], at the Bar [lawyer], or at the Holy Altar [pastor] ⁸⁹

This sample of a Masonic "charge" confirms that Masons are obligated ("in debt") to carry Masonic thought into their vocation whatever it may be. Thus the "message" heard at the Lodge is quickly disseminated throughout the community as Masons return from meetings to their daily occupations. Since each Mason has taken an oath of secrecy never to divulge what transpires within the Lodge

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meeting, no outsider is aware from whence these "opinions" originate. Masonic thought thus influences,

infects, and shapes "public opinion."

Just as deadly as the sermons preached in Masonic Temples is the century-old Masonic Scottish Rite Supreme Council's monthly publication, *New Age Magazine*, which title was changed in 1990 to *The Scottish Rite Journal* after it was exposed by Paul Fisher in *Behind The Lodge Door* (1988), as being anti-Christian, anti-Church, and antifamily." According to an article, "The New Age Dawns," of October 1959, the *New Age* monthly magazine is "generally recognized as the most influential and widely read Masonic publication in the ~ In the January 1980 issue, the article "Report of the Committee on Publications," stated that "The monthly issues of the *New Age*, if combined, would present a fine summary of Scottish Rite philosophy in action."⁹² The faithful Masonic reader imbibes the Masonic philosophy on a regular basis.

And what is the philosophy that the journal promotes? In the article "Why Stand Ye Here Idle?" published in the *New Age*, March, 1959, we learn that every Mason becomes the teacher of "Masonic philosophy to the community," and that Freemasonry is "the missionary of the new order - a Liberal order...in which Masons become high priests."⁹³

When a local, state, or national issue is before the public, the Masonic newspaper journalist, judge, lawyer, legislator, politician, businessman, or (God forbid) Christian pastor has been programmed in the Masonic Lodge, and by his consistent reading of the *New Age Magazine*, how to react to the issue at hand.

By using loyal Masonic "knights," the Masonic Supreme Council disseminates its attitude-shaping agenda as its members carry Lodge-inspired and -formed opinions back into their communities through their daily jobs and vocations. Thus desired information or opinions pervade every level of society. Non-Masons, swayed by the tide of "public opinion," begin to parrot the same doctrines. Finally, the Masonic opinion or version of events is accepted by the public as "truth," for truth today is measured by what is perceived to be the belief of the majority.

The Deception of Christians

That Christians, even pastors, can be deeply deceived or compromised by Freemasonry is indicated by the number of pastors of Christian Churches who are High Masons.

The following defense of Masonry offered by the Rev. Forrest D. Haggard, a 33rd degree Mason and author of the book *The Clergy and*

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the Craft, illustrates how Masonry can co-opt the Christianity of its members, and use self-proclaimed Christians for its own ends. Haggard's Masonic credentials are impressive and he is a respected Masonic speaker. In the following he addresses the subject "Masonry Under Attack." The text appeared in the *Texas Mason* (Summer, 1990):

Over the past two years, I have listened to, watched on TV or read every program, article and item concerning the modern day anti-Masonic movement that has been called to my attention.

It has been good for me. I have reexamined my own membership in all of my "other than Church" commitments.

I have reached a considered decision that Freemasonry is not now and never has been detrimental to my Christian faith and doctrine. In fact, my fraternal relationships have strengthened and assisted me in my ministry as well as in my personal faith and life.

We [Masons] have no "one voice," nor one leader, nor one ritual. Our critics pick and choose their quotes or dramatizations from any era, source or supply that meets their particular needs.

They can always justify their stance on the basis of their own interpretation of their Source, such as the Word.

It is disturbing that the opponents of Freemasonry are, in effect, attacking that which is supportive of the Christian faith.

The "Christian" anti-Masonic leaders are not only inaccurate in their attack on Freemasonry but they are, in my opinion, making a far more serious attack on the basic Christian faith under whose banner they claim to operate.

Where Freemasonry has instructed its candidates in its history, purpose, and intent and where a local lodge is going about its business with pride and dignity, there is very little that anti-Masonic groups can do to destroy the Craft.~

The most interesting fact of this witness to Masonry from a Christian pastor, is that Rev. Haggard never testifies to his faith in Jesus Christ, nor mentions our Savior's name, nor His mediatorial role. Haggard states adamantly that Masons "have no one voice, nor one leader, nor one ritual!"

Christianity, on the other hand, does have one voice, one leader, and one ritual! All three are centered in Jesus Christ. And fellowship with our Savior is in the body of believers within the Church, not in a

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pagan temple with those who worship other gods. Rev. Haggard also speaks of a "personal faith," yet gives no clue as to who or what that faith is in. He claims Freemasonry is not detrimental to his Christian belief, but fails to articulate what that belief is. Furthermore, he slams those critics who appeal to the Word of God.

We must, in all devotion to Christian charity and truth, ask the Rev. Haggards of this world how they would interpret the following Word from Deuteronomy 13:6-8: "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor harken unto him...."

It matters not how eloquently a Masonic pastor defends the Lodge. when it is clear from God's Word that Freemasonry is a false religion of secrecy and secrets, deceptions and false gods, it is clear that communion with people from this religion is strictly forbidden.

The person who fails to heed God's warning may be deceived into worshipping false gods.

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