

## SECULAR EDUCATION: A MASONIC BLUEPRINT

Through the activities of our state organizations, the *New Age* Magazine, our clip service and News Bureau, we are stimulating the public interest and furnishing much valuable material to speakers and writers, and thereby can reasonably claim much credit for the growing interest in favor of compulsory education by the state.

Supreme Council of Scottish Rite Freemasonry, Charleston, S.C., September 24, 1924

### Secularism vs. Religion

After the Jesuit suppression in 1773, Grand Orient Freemasonry replaced Jesuit academies in Germany with schools called *Philanthropine*, or academies of general education, very similar to our state-controlled primary and secondary schools of today. The Philanthropine were the first schools of Reform Judaism. Their founder was Grand Orient Freemason Sigmund Geisenheimer, head clerk in Meyer Rothschild's Frankfurt bank. According to Rabbi Marvin Antelman, the House of Rothschild financed these schools.<sup>1</sup>

Although the Philanthropine were private (no state funded schools existed in Europe at that time), they were authorized by the illuminated Masonic rulers in the German principalities. The schools offered no religious instruction whatever - God and prayer were intentionally left out. Professor John Robison documents that when the graduates became professionals, morals declined rapidly on a national scale.<sup>2</sup>

In France, meanwhile, laws were passed forbidding Church schools. "laicism" or the secularization of the schools was the new order of the day. With public schools came a new breed of teachers called "atheist."<sup>3</sup>

Msgr. Dr. George Dillon says that the decision to secularize public schools came out of the French Masonic Lodges, one of which was a Lodge named Rose of Perfect Silence. In one of their meetings, he reports, it was asked: "Ought religious education to be suppressed?"

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The answer was predictable: "Without any doubt the principal of supernatural authority, that is faith in God, takes from a man his dignity; is useless for the discipline of children; and there is also in it, the danger of the abandonment of all morality.... The respect, specially due to the child, prohibits the teaching to him of doctrines, which disturb his reason."<sup>4</sup>

Does this suppression of religion sound familiar? In 1885, Msgr. Dillon already saw the consequences of the secularization of education in society and he rightly asked, "How can we be surprised if the Universities of the Continent have become the hot-beds of vice, revolution, and Atheism?"<sup>5</sup>

What Freemasonry initiated before and during the French Revolution has spread throughout the world via Masonic Lodges. The secularization of our educational institutions today with the elimination of Bible and prayer in our schools, is a result of two centuries of secularized education and the creation of modern Biblical criticism, which began in Grand Orient Masonic Lodges on the Continent of Europe. According to Orthodox Rabbi Antelman, at the forefront of this Biblical criticism were Grand Orient, Frankist Jews in their Philanthropine schools.

### The Bund and Anti-Semitism

As we have seen, the aim of secular education was to destroy both Christianity and Judaism. After 1848 Karl Marx, a 32nd degree Grand Orient Mason,<sup>6</sup> carried on the Frankist Reform's subversive work. Marx was profoundly anti-religious and, in fact, he was against all religions. He is famous for having said, "Religion is the opiate of the people."<sup>7</sup> And in 1844 he remarked, "The criticism of religion is the beginning of all criticism."<sup>8</sup> "It was Karl Marx," comments Antelman, "who was born Jewish and whose family converted to Christianity when he was six, who wrote a book, *A World Without Jews*. Karl Marx helped promote anti-Semitism?"<sup>5</sup>

According to Antelman, Marx, the so-called father of *Communism*, "was paid for his services by the League of the Just which was known in its country of origin, Germany, as the Bund per Gerechten."<sup>0</sup> Antelman claims

that the League of the Just is an extension of the Illuminati. Members in the League were all illuminated Grand Orient Masons. Actually those who joined the League were the remnants of the old Jacobin Clubs who had fled to Germany after the Reign of Terror ending the French Revolution. The League of the Just, or "Bund" for short, he notes, "was later to become known as the International Communist Party." <sup>11</sup>

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"It may be difficult to conceive of how a professed Jew or Catholic would seek to destroy his own religion," writes Rabbi Antelman. "However, one should consider that the Bund's inner circle consisted of unusually gifted intellectuals who were members of a specific religion by birth only, and super wealthy individuals whose boundless ambitions for power had caused them to become unscrupulous." <sup>12</sup>

One such reformer was Abraham Geiger (1810-1874), a rabbi who had joined the Bund per Gerechten, which operated within the illuminated Grand Orient Masonic Lodges. <sup>3</sup> Rabbi Antelman credits the Bund with "conceiving of the ultimate plans for the secularization and destruction of Judaism.... Abraham Geiger," he reports, "was the man the Bund chose to be their primary personality to implement the Reform Movement.... Due largely to Geiger, the Reform Movement became by 1850 the dominant Jewish schism in Germany." <sup>4</sup>

Reform Judaism began to open Jewish schools in which the professors could implant the seeds of destruction against their own religion. "They conceived the idea of developing their own network of rabbinical seminaries to ordain their own fraudulent rabbis," says Rabbi Antelman. <sup>15</sup> Antelman further confirms that the Bund in Grand Orient Freemasonry "had planned to build a seminary to be in Geiger's name which would educate and train more phony rabbis for the Reform movement." <sup>16</sup> These same men also laid the groundwork for government sponsored secular schools. <sup>17</sup>

After 1870, when the anti-Semitic Jewish Reform was in its glory, Rabbi Antelman notes that the non-Reform religious Jews became known as the Orthodoxy: "The term Orthodox was to be used as a bigoted derogatory term in the same manner that a white bigot would employ the term nigger. This was in the best tradition of Marx and his Bund sponsors. It should be noted that Marx used the term nigger to indeed degrade all Jews when he published another one of his anti-Semitic diatribes entitled, *The Jewish Nigger*." <sup>8</sup>

In his final condemnation of Karl Marx, Antelman remarks: "Marx's anti-Semitic outlook bore a relationship to... Reform or Conservative movement leaders, [whose] profound hatred for Torah, true Judaism, the Talmud and the rabbis.. unfortunately, manifests itself to this very day among large segments of the leadership of the Conservative and Reform movements throughout the Diaspora." <sup>9</sup>

### Frederick Engels, Founder of "Marxism"

The life of Karl Marx serves as another example of how anti-Semitic Gentile Freemasonry uses and abuses Jews to front its revolutions.

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Every activity of Marx was controlled by a Gentile Freemason, Frederick Engels (1820-1895). Engels, an unlikely subject to become involved in the so-called "revolution of the proletariat," was born to a wealthy Gentile textile mill owner in the Rhineland of Germany. At a young age Engels joined *Young Germany*, which had been established in Switzerland in 1835 at the behest of Freemason Giuseppe Mazzini, an Italian revolutionary, and Freemason Henry Palmerston, at that time Great Britain's foreign minister. Switzerland became the Grand Orient training ground for young Engels. <sup>20</sup> Later in life he joined the Scottish Rite, working his way up to the 32nd degree.

Engels loved journalism, having studied it before graduating from Elberfeld Gymnasium in 1837. Anton Chaitkin, the Jewish author of *Treason in America*, notes that Engels'

first major piece of journalism, *Letters from Wuppertal*, appeared early in 1839 in the Hamburg organ of Young Germany, *Telegraph fur Deutschland*. In this sarcastic attack on his home town, Engels blamed poverty, sickness, illiteracy, superstition, drunkenness, and general ugliness, not on the low level of industrial and scientific development, but on "factory work" itself. He also called for atheism as a means of freeing popular consciousness.

Engels spent a year in the Prussian military service, simultaneously immersing himself in the Young Hegelian movement. In 1842 he met the radical democrat Karl Marx, who was then editing the *Rheinische Zeitung* and looking for some new doctrine out of the orbit of Hegel and Young Germany. <sup>21</sup>

In 1842 Engels came of age and was sent to England by his father to train for the position of overall manager of the family's Manchester textile mill. In 1843 he published in Germany his first work on economics, "Outlines of a Critique of Political Economy." In this article Engels attacked Christianity, and "like oppressors."<sup>22</sup>

Engels did not become famous until 1844 when the *DeutscheFranzösische Jarbucher* printed his homage to Thomas Carlyle, the Scottish essayist and historian. Quoting from Carlyle's *Past and Present* on the ultimate solution to man's oppression, Engels wrote that work would make men free: "Who art thou that complainest of thy life of toil? Complain not."<sup>23</sup>

His review of Carlyle is not what won Engels fame - rather, it was the influence of the communist Freemasons who read it. Lord Palmerston became Engels' Masonic promoter and saw that Engels' fame spread throughout Germany via the Masonic-controlled *Jarbucher*, the

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newspaper co-edited by Karl Marx and Palmerston agent Arnold Ruge.<sup>24</sup> Engels was to develop a doctrine for the communist movement. The Masonic media would promote it.

In Engels' opinion the articles he had written on economics were far superior to his review of Carlyle. He resented the fact that his reputation had been made on what he considered an inferior work. He wrote to Marx, "It is ridiculous that my article about Carlyle should have won me a terrific fame with the 'mass'.<sup>25</sup>

Obviously, Engels did not realize at that time to whom or what he owed his fame. Freemasonry was promoting him for the greater communist cause. The Continental Brotherhood knew that only a few radicals would read Engels' economics in Young Germany literature. To make a name for Engels, a broader reader base was needed. Carlyle was already famous. Engels would be made famous through Carlyle's work. Anton Chaitkin explains:

It was now to be Frederick Engels' job to "translate" Carlyle's viewpoint, dressing up feudalism in Hegelian clothes for the edification of German revolutionaries. Thus armed, equipped with a reputation, he now returned to the Continent for a time, meeting Marx in Paris and fastening upon his [sic] as a useful instrument for the propagation of a new doctrine. Marx, the young revolutionary in exile from Germany, was overwhelmed by the economic erudition of Engels' Critique. When Engels then published *The Condition of the Working Class* in England in 1844, Marx was wholly won over to what should rightfully be called "Engelsism."<sup>26</sup>

Engels, not Marx, was the father of Marxism. Gentile Templar Freemasonry did not intend for its own, especially its wealthy, to be seen as promoters of communism. The left-wing Grand Orient Masons were not developing a system for personal gain, but rather for the future Templar global government. To protect themselves from exposure, Karl Marx "the Jew" was a fit comrade to shoulder Engels' philosophy of communism. At Engels' urging then, and under his tutelage, Karl Marx began to publish the former's communist philosophy. Should there be a backlash, the Jews would be blamed - not Gentile Freemasonry. (See Appendix 2, Fig. 33.)

Marx was more than willing to put his fellow Jews at risk, for he hated his heritage. According to Rabbi Antelman, two of Marx's anti-Semitic works were *A World Without Jews* and *The Jewish Nigger*.<sup>27</sup> When Marx produced this screed for Illuminist Freemason Horace

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Greeley's *New York Tribune*, Antelman quotes Marx as saying, "Thus we find every tyrant backed by a Jew." In 1856, when he wrote for Greeley on supposed Jewish control of banking, Marx remarked, "Thus do these loans which are a curse to the people, a ruin to the government become a blessing to the house of Judah. This Jewish organization of loan mongers is as dangerous to the people as the aristocratic organization of landowners."<sup>28</sup>

Marx never held a regular job. When he submitted articles to the *New York Tribune*, articles actually written by Engels, he received a pound or two for each. Marx was paid pennies for another series of Engels' rewrites submitted to the Masonic-trained Foreign Office official David Uguhart.<sup>29</sup>

Realizing in destitute Marx a potential martyr for the communist cause, Engels brought him to England where his subservience was further enforced by a slave-like existence. Left-wing Grand Orient Freemasonry planned to exploit this Jew, using Marx as their mouthpiece to blame the sad state of affairs of the poor on the British Masonic system of capitalism.

It may come as a surprise to many to learn that Engels did not hate capitalism. After all, he was a product of it. What he loathed was the British Masonic oligarchy. From its inception, left-wing French Freemasonry

was bent on destroying right-wing English Freemasonry. Since capitalism was synonymous with the British Brotherhood, one must destroy capitalism to destroy the Masonic oligarchy. Communism would be the tool of that destruction.

Marx was only one Jew in a long line of Jews who would be exploited to help accomplish this task. He was intentionally kept poor. Other than a few pennies for some articles he himself did not write, Marx's only other source of income came by way of philanthropic "contributions" from Engels, which amounted to a measly sum of 70 pounds sterling per year, with a low one year of 10 pounds. In comparison, Engels himself drew an annual salary from his family firm of 4,000 pounds sterling. If Engels was so fond of Marx, he certainly would have paid him enough to survive, for Marx's family was starving. Two of his children died of malnutrition and another committed suicide.

The most famous work attributed to Karl Marx is the *Communist Manifesto*. Supposedly written in 1848, it was actually a rewrite of an earlier Engels' piece entitled *Confessions of a Communist*. Of the Marx Engels relationship, Chaitkin writes: "This was to be the pattern. The Cotton Prince [Engels] would write a draft, or simply make a suggestion for the appropriate theme of a work, and pass it along to Marx to put it in 'good revolutionary form.'"<sup>30</sup>

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The Templar scheme was working. Karl Marx, the Jew, would be called the "Father of Communism," not Gentile Engels, and definitely not Grand Orient Freemasonry. The so-called "evils" of capitalism would be the whipping boy of communism. Jews would be blamed if the communist conspiracy were ever exposed. In 1848 France experienced the world's first Communist Revolution.

### The Educational Legacy of Karl Marx

As we have seen, from 1842 to 1848 the real voice behind Marx was Frederick Engels. Engels, like Marx, sought to exclude religion from public life and education: "All religious bodies without exception are to be treated by the state as private associations. They are not to receive support from public funds or exercise any influence over public education."<sup>31</sup>

After creating so much havoc in Germany, Karl Marx was forced to leave, finding refuge in France where his doctrines were introduced in the Grand Orient lodges there. While Engels was in England managing his father's expanding textile business, Marx traveled between Paris and London to visit him, finally residing in London until his death in 1883.

Marx, however, left his mark in France. On May 1, 1865, the 89th anniversary of the founding of the Illuminati, a French Masonic publication, *Monde Maconnique*, proclaimed that "An immense field is open to our activity. Ignorance and superstition [buzz-words for Christianity weigh upon the world. Let us seek to create schools, professorial chairs, libraries."<sup>32</sup>

Just five years later, in 1870, the French Masonic Convention came to the following unanimous decision: "The Masonry of France associates itself to the forces at work in the country to render education gratuitous, obligatory, and laic."<sup>33</sup> And during a Belgian Masonic festival, a certain brother Boulard exclaimed in a speech, "When ministers shall come to announce to the country that they intend to regulate the education of the people I will cry aloud, 'to me a Mason, to me alone the question of education must be left; to me the teaching; to me the examination; to me the solution.'"<sup>34</sup>

Marx also left his mark in England. Dr. Dillon confirms that during the administration of British Prime Minister Henry Palmerston, a 33rd degree Mason, an attempt was made in the 1860s to introduce secularism "into higher education in Ireland by Queen's Colleges, and into primary education by certain acts of the Board of National Education."<sup>35</sup> Both were defeated by the predominantly Catholic body.

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The introduction of secularism into higher education, was, however, successful in England. Dr. Dillon wrote in 1885: "There, by degrees, board schools with almost unlimited assistance from taxes have been first made legal, and then encouraged most adroitly. The Church schools have been systematically discouraged, and have now reached the point of danger. This has been directed, first, by the Masonry of Palmerston in the higher places, and secondly by the Masonry of England generally...."<sup>36</sup>

Marx's legacy extended to Italy. During a Masonic congress held at Milan in 1881, the following resolution was adopted: "The suppression of all religious instruction in the schools: The creation of schools for young

girls where the pupils can be protected from any kind of clerical influence."<sup>37</sup>

After Benito Mussolini took power in Italy in 1922, and outlawed Freemasonry in 1923, he returned some rights to the Vatican. And in 1924 there was a revival in France of relations with the Vatican. Alarmed, the French Grand Lodge wrote, "if this renewal, as we fear, takes place, it will begin a movement of regression against the laws of laicisation which we have had so much trouble to get passed by the Chamber.... It is in the defense of the school and of the spirit of laicism that we will find the programme which can and should bind together the whole Republican party. " <sup>38</sup>

In 1928 the Sixth World Congress of the Communist International echoed the anti-religious credo of Marx and Engels when it said: "One of the most important tasks of the cultural revolution affecting the wide masses is the task of systematically and unswervingly combatting religion - the opium [opiate] of the people. The proletarian government must withdraw all state support from the church, which is the agency of the former ruling class; it must prevent all church interference in state-organized educational affairs, and ruthlessly suppress the counter-revolutionary activity of the ecclesiastical organisations.

### **Masonic Public Schools in America**

American Freemasonry was involved in free secular education from the beginning of our Republic. *Mackey's Encyclopedia of Freemasonry* provides a complete history of masonic involvement in the creation of the American system of public education.

In "Freemasonry and Public Schools" Mackey reports on all the Masonic educational activity during the 1800s, including the founding of Masonic colleges and fraternities. In 1809 in New York state, "Brother

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Dewitt Clinton founded the New York Free School Society, which later became the Public School Society of New York.... He was Chairman of the Board of Trustees and very active until his death in 1828.~40 Clinton was also a member of the American branch of the Illuminati. He served as Grand Master of the New York Lodge from 1806 to 1820 and was for eight years Governor of New York State.

Mackey tells how state funding of schools evolved: "The Free School was from the start supported by voluntary donations, but as the legislature began to recognize the value of the work that was accomplished, sums of money were granted. About the end of 1817 the Free School was formally established under the supervision of the State and further support from the Masonic Fraternity was no longer required."<sup>41</sup>

By the mid-1850s Freemasonry began a drive to control school teachers by the establishment of a professional association for the same. The Scottish Rite was the primary force behind the founding of the National Education Association (NEA) in 1857, which today is a powerful professional union and political lobby.<sup>42</sup>

After World War I, American Freemasonry began lobbying the Federal government for federally-funded public schools. *Mackey's Encyclopedia of Freemasonry* outlines the story: "The Supreme Council Southern Jurisdiction, United States of America, Ancient and Accepted Scottish Rite in 1920 openly declared itself in favor of the creation of a Department of Education with a Secretary in the President's Cabinet...." Mackey further informs us that the Scottish Rite was responsible for "the passage of what was then known as the Smith-Tower Educational Bill embodying the principle of Federal Aid to the Public Schools in order to provide funds for the equalization of educational opportunities to the children of the nation. The Brethren declared their belief in the compulsory attendance of all children upon the Public Schools...."<sup>43</sup>

In this article, Mackey reminds the Brotherhood that when compulsory education becomes a reality, Masons are to encourage parents to make the schools so efficient "that their superiority over all other schools [meaning Church schools I shall be so obvious that every parent will have to send his children to them...."<sup>44</sup>

In the 1920s, 33rd degree Mason Earl Warren was Grand Master of the Grand Lodge of California, and had not yet received his appointment as Chief Justice to the Supreme Court. In his 1936 annual message to the Brethren in California, he said,

the education of our youth.. can best be done, indeed it can only be done, by a system of free public education. It is for this

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reason that the Grand Lodge of California, ever striving as it does to replace darkness with light, is so vitally interested in the public schools of our state....

By destroying prejudice [christianity] and planting reason in its place it prepares the foundation of a

liberty-loving people for free government...

### **The Masonic War Against Church, Parents, and Children**

Investigative journalist Paul Fisher has summarized the goals of Freemasonry in America in creating and promoting a system of compulsory public education: "(1) The destruction of all social influence by the Church and religion generally, either by open persecution or by so-called separation of Church and State; (2) To laicize or secularize all public and private life and, above all, popular education; and (3) To systematically develop freedom of thought and conscience in school children, and protect them, so far as possible, against all disturbing influences of the Church, and even their own parents - by compulsion if necessary."<sup>46</sup>

According to Fisher, this plan was launched on a grand scale when on September 24, 1924, the Scottish Rite Supreme Council met at Charleston, S.C. The Masonic monthly magazine, *New Age*, published the Grand Commander's "Allocution" in the October issue that year:

"Through the activities of our state organizations, the *New Age* magazine, our clip service and News Bureau, we are stimulating the public interest and furnishing much valuable material to speakers and writers, and thereby can reasonably claim much credit for the growing interest in favor of compulsory education by the state."<sup>47</sup>

The same Scottish Rite publication in April 1934 "advocated the public school as the 'only agency' capable of fusing various peoples, tongues and customs; and where it is noted that Masonry was the pioneer in advocating a federal Department of Education."<sup>48</sup>

When World War II began, there was a renewed interest on public school campuses in praying and studying the Bible. In Illinois "release time" was granted by state law. A Mason fought the law all the way to the Supreme Court where *McCullum vs. Board of Education* was heard. The Scottish Rite Supreme Council went to work on McCollum's behalf. Twenty-four articles opposing release time for religious education appeared in the Scottish Rite *New Age* magazine between February 1941, and January 1948. Masons around the nation began attacking the notion of and movement for release time. Justice Black, a 33rd

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degree Mason, spoke for the majority of the Supreme Court and in 1963 the Illinois State law was struck down.<sup>49</sup>

In 1944 Freemasonry lost a major educational battle when the Servicemen's Readjustment Act, better known as "The G.I. Bill Of Rights," was passed. Paul Fisher says, "The new law provided a wide range of benefits for returning veterans, including virtually free education in the school of the returning serviceman's choice - even in religious seminaries. It was a devastating blow to Masonry's efforts to deny government assistance to 'sectarian' institutions."<sup>50</sup> Fisher lends four pages of documentation to Freemasonry's fight against the Bill.

Upon losing this battle, Freemasonry retaliated. Fisher notes that "Soon thereafter, on January 9, 10, 1945, legislation sponsored by the National Education Association (NEA) - an organization that historically has been closely tied to Scottish Rite Freemasonry - was introduced in the House and Senate. It provided substantial funds for public education, but made no provision for assisting non-public schools."<sup>51</sup> Fisher further documents that the Supreme Council of the Scottish Rite funded the propaganda for passage of this bill.

Freemasonry had its agents everywhere. At this time the National Education Association's Executive Secretary of almost twenty years (from 1935) was 33rd degree Mason, Willard E. Givens. His mission was to consolidate the control of education by the NEA. In *Freemasonry, Antichrist Upon Us*, published in 1957 by an organization called Fragments of Truth at Elon College, North Carolina, we read:

When the program of *Education For A New America* was firmly established in the public schools and the NEA-control of education an undisputed fact, 33rd degree Mason, Willard E. Givens resigned as Executive Secretary of the NEA to take over the Educational Program of the prestigious Supreme Council 33 degrees of the Scottish Rite of Freemasonry.<sup>52</sup>

Freemasonry mounted another attack. The mind control tactics required to teach atheism and globalism, which is necessary to successfully inaugurate the future godless one-world government, could not be taught in rural schools where curriculum was controlled by parents. Consolidation was the Scottish Rite's next order of attack against parental influence. Freemasonry sent former Harvard University President James B. Conant (33rd degree Mason, member of NEA's Educational Policies Commission, and member of the Council on Foreign Relations) on a speaking tour. Fragments of Truth tells the story:

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When the massive school building program was being launched early in the 1950's, Dr. James B. Conant was commissioned to tour the country in behalf of school consolidation.

A summary of Dr. Conant's recommendations was published in booklet form and sent out by the Supreme Council of Scottish Rite to top leaders in 35 southern and western states.<sup>53</sup>

With Masonic propaganda preceding Dr. Conant's tour he was assured large audiences wherever he spoke. In every meeting the audience was peppered with Masons from that particular jurisdiction - Masons awaiting orders from their Grand Master. Following Conant's tour, each of the 35 Grand Lodge jurisdictions ordered its Masonic constituency in all walks of life to talk positively of consolidation in their work, churches and bars. As a result parents everywhere marched to the polls and voted to surrender their control. Consolidation of 259,000 school districts into 1,600 became a reality.<sup>54</sup>

After consolidation parents were no longer intimate with teachers. As planned, both became alienated by the larger body, the NEA. Gradually but surely the Masonic-controlled NEA became adversarial towards parents. Although the PTA was formed to bridge the gap, it pales in strength to Freemasonry's revolutionary teachers' union.

In the March, 1959 issue of the Scottish Rite's *New Age* magazine, Freemasonry praised the efforts of Masons who were responsible for this educational coup d'etat:

[E]very Mason becomes a teacher of "Masonic philosophy to the community," and the Craft is "the missionary of the new order - a Liberal order... in which Masons become high priests."

[We proclaim] that this "Masonic philosophy" which has brought forth a "New Order" [has] become a reality by "the establishment of the public school system, financed by the State, for the combined purpose of technological and sociological education of the mass of humanity, beginning at an early age in childhood."<sup>55</sup>

With parents no longer in control of schools and curriculum, the Masonic-created and -funded NEA went to work on the minds of our children. Former NEA president, Katherine Barrett articulated the new revolutionary role of teachers: "the teacher will be the conveyor of values, a philosopher. Teachers no longer will be victims of change [meaning controlled by parents]; we will be agents of change."<sup>56</sup>

In the same decade as consolidation, Freemasonry began selecting the textbooks that were to be used in the new public school system.

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The February 1959 issue of the *New Age* magazine announced an "Evolution of American Education" to Masons throughout the nation and "mandated that members of the Fraternity disseminate Masonic materials in public schools." They were instructed to "take that role seriously." <sup>57</sup> And indeed they did. Fisher gives a few examples of their diligence:

In 1959...Franklin W. Patterson, 33rd Degree, secretary of the Scottish Rite Lodge at Baker, Oregon, succeeded in persuading the principal of the local high school to use Masonic-oriented texts in the local public schools. Also, the Scottish Rite bodies of Alexandria, Virginia "placed the *New Age* magazine in all public school libraries within their jurisdiction."

In 1964, Grand Commander Luther A. Smith reported that Masonic booklets had been "distributed by sets to every room in every school" in the Charlotte County, North Carolina public school system. The Superintendent of Schools for that jurisdiction made the Masonic propaganda "required reading."

In 1965, Major General Herman Nickerson, 33rd Degree, Commander of the U.S. Marine Corps facility at Camp Lejeune, N.C., was commended by the Supreme Council for introducing the Supreme Council's books on "Americanism" into the schools under his command attended by children of Marine Corps personnel.<sup>58</sup>

Freemasonry implemented three of four steps required before our schools could be regarded as atheistic. They (1) preached consolidation; (2) wrested control of education from parents, placing it in the hands of its militant minion, the NEA; and (3) placed its own textbooks in the schools. The fourth and final Masonic blow against Christianity being taught in the classroom, says Fisher, was the 1962/1963 Supreme Court decision outlawing Bible reading and prayers in public schools.<sup>59</sup> Six of the nine Supreme Court Justices were Masons.

Five years later 33rd degree Mason Leonard A. Wenz gloated over Masonry's success in an article, "Masonry And The Bible," written for the *New Age* magazine, February, 1968. Following is an excerpt:

The keynote of Masonic religious thinking is naturalism which sees all life and thought as ever developing and evolutionary.... The Bible is not today what it once was. Current higher criticism has made obsolete the idea that the Bible is a unique revelation of supernatural truth.<sup>60</sup>

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A few Christian parents, recognizing the atheistic propaganda taught their children, encouraged their fundamentalist and evangelical churches to start private schools. Alarmed that Christian education might persevere and even flourish, 33rd degree Mason Dr. James B. Conant stated:

I do believe.. there is some reason to fear lest a dual system of secondary education may in some states, at least, come to threaten the democratic unity provided by our public schools.

I refer to the desire of some people to increase the scope and number of private schools....

To my mind, our schools serve all creeds. The greater the portion of our youth who attend independent schools, the greater the threat to our democratic unity.<sup>61</sup>

Conant is clearly setting the atheistic education of the Masonic agenda against the education inspired and formed by Christianity and its doctrine. He obviously fears that Christians ("some people") will found enough "independent" schools to constitute a "threat" to Masonic designs, both religious and political.

Dr. Conant further spreads Masonic disinformation by claiming American public schools "serve all creeds." As parents and other concerned citizens so ruefully see today, Freemasonry has effectively banished the creed of Christians from public schools. The Masonic Lodge has replaced Christianity with the evolutionary and atheistic creed of Mystery Babylon.

### Masons in the Churches

As Christians became lukewarm in old France prior to the disastrous French Revolution, so they are in America today. Our "Laodicean" churches are no longer able to mount, much less sustain a fight for righteousness. A survey published in August 1988 by the Association of North American Missions indicts the church. It revealed that most Christians care little about the needs of the Church. "People are placing a higher value on their life-styles than on their church."<sup>62</sup>

This attitude of selfishness and indifference to God's work through the church flourishes because our churches have been penetrated by materialistic Masons. Tom C. McKenney, coauthor of *The Deadly Deception*, reveals a shocking statistic. In July 1989 the author attended a lecture in which McKenney named the two largest Protestant

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denominations in the United States, and said, "Through our best estimates, 90 percent of one and 70 percent of the other have pastors who are members of the Masonic Lodge."<sup>63</sup>

Masonic penetration of our churches began at the turn of the 20th century. Myron Fagan, in *The Illuminati*, tells how this effectual take-over was accomplished.

According to Fagan, at the end of the 19th century, Grand Orient Freemasonry deliberately sent Jacob Schiff (son of a Reform Rabbi born in Frankfurt, Germany) to the United States to carry out four specific assignments. The first was to acquire control of America's money system. This was accomplished by founding the Federal Reserve System. The second was to find desirable men who, for a price, would willingly serve as stooges for the great conspiracy. Once found they would be promoted to federal positions in the Congress, on the U.S. Supreme Court, and at all Federal agencies. The agency founded for grooming these men is the Council on Foreign Relations (CFR). The third was to create minority group strife throughout the nation, particularly between whites and blacks. The National Association for the Advancement of Colored People (NAACP) was founded for that purpose. The fourth was to create a movement to destroy religion in the United States, with Christianity as the chief target. This became the task of the National Council of Churches (NCC).<sup>64</sup>

Jacob Schiff's background suited him ideally to his assignment in America. As Rabbi Antelman remarks, "It was Jacob Schiff and his family who played a prominent role in developing the Reform and Conservative apostate Jewish movements and who aided them at critical stages of their development in putting into action the demonic master plan [sic] to undermine all world religions. Fragmentation and divide and conquer tactics were the order of the day."<sup>65</sup>



According to Myron Fagan, Schiff was helped in his first three assignments by several anti-Semitic and anti-Christian Grand Orient Freemasons. Fagan details how Masonic money and power backed Jacob Schiff and established for the German House of Warburg a banking system in America, with J.P. Morgan and John D. Rockefeller as front men. Dr. Carroll Quigley, in *Tragedy And Hope*, concurs with Fagan.<sup>66</sup> As well does Rabbi Antelman.<sup>67</sup>

### The National Council of Churches

Jacob Schiff, nearing death, did not have enough time to accomplish the destruction of the church in America, his fourth and final assignment

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He selected Rockefeller to finance and direct an institution to that end. Fagan tells how young men were selected for the ministry and then taught how to dilute the Christian message:

The destruction of Christianity could be accomplished only by those who are entrusted to preserve it, by the pastors, the men of the cloth. As a starter, John D. Rockefeller picked up a young, so-called Christian minister by the name of Dr. Harry F. Ward. At the time he was teaching religion at the Union Theological Seminary. Thereupon, in 1907, he financed him to set up the Methodist Foundation of Social Service, and Ward's job was to teach bright, young men to become so-called ministers of Christ and to place them as pastors of churches. While teaching them to become ministers, the Reverend Ward also taught them how to very subtly and craftily preach to their congregations that the entire story of Christ is a myth, to cast doubts on the divinity of Christ, to cast doubts about the Virgin Mary. In short, to cast doubts on Christianity as a whole. It was not to be a direct attack, but much of it by crafty insinuation that was to be applied, in particular, to the youth in the Sunday schools.

Then, in 1908, the Methodist foundation of Social Service changed its name to the Federal Council of Churches. By 1950, the Federal Council of Churches was becoming very suspect as being a Communist front, so they changed the name to the National Council of Churches. From this was created the World Council of Churches.<sup>68</sup>

The communist activity of this Masonic front did not cease with its many name changes. *Reader's Digest*, January 1983, documents that both the National Council of Churches and World Council of Churches have funded communists and terrorists. The title of the six-page article asks the question, "Do You Know Where Your Church Offerings Go?" Without naming Freemasonry, the article depicts how well-meaning Christians have been duped into funding Masonry's anti-Christ revolution:

Over a two-year period \$442,000 in Methodist churchgoer's money alone had been sent to a number of political organizations, among them... "groups supporting the Palestine Liberation Organization, the governments of Cuba and Vietnam, the pro-Soviet totalitarian movements of Latin America, Asia and Africa, and several violence prone fringe groups in the United States."<sup>69</sup>

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In 1980 churchgoers, responding to hunger appeals, raised over \$650,000. The fund-raising project typically showed a photograph of needy children. But, a significant portion of the money went to political activists.<sup>70</sup>

In 1983, according to the *Reader's Digest* article: "The NCC consist[ed] of 32 Protestant and Orthodox communions representing 40 million Christians (Southern Baptists and Catholics are the largest churches that do not belong to the NCC). The Methodist Church, with nine million members, is the largest denomination in the NCC and its chief contributor. After the Methodists, with their 1980 contribution of close to \$8 million, come the United Presbyterians with nearly \$3 million, followed by the United Church of Christ, with close to \$2 million, and the Disciples of Christ and the Episcopal Church, each of which contributes over \$1 million."<sup>71</sup>

Church World Service, an arm of the National Council of Churches, engages in political advocacy and contributes churchgoer funds to programs designed to further strategic goals of governments with which CWS leaders sympathize. For example, CWS contributed nearly half a million dollars to Vietnam's concentration camps for "political undesirables." In 1973, at a time when Masonic Jesuits in South America began their "Liberation Theology," the CWS, likewise, embarked on a new direction committing funds to "liberation and

justice."<sup>72</sup> If member pastors challenged where these funds were going, they were "punished, some actually forced out of the church."<sup>73</sup>

As might be expected, the article reports that the president of the NCC from 1979 to 1981 embarked on a series of visits to those he described as U.S. "political prisoners."<sup>74</sup> The organization that helped him in selecting which prisoners to visit was listed by the CIA as an international Soviet front organization. *Reader's Digest* points out that many of the executives in the NCC believe that a just society is possible only under communism. Yet, most of the great communist human-rights outrages of our time have never been condemned by the NCC's governing board.

Conversely, the NCC governing board has censured El Salvador, Turkey, Nicaragua (under Somoza), Chile, South Korea and Guatemala, whose violations cannot be compared to those of communist countries the NCC governing board has ignored. Worse yet, the NCC identified several of the communist countries with the worst record on human rights as models for Christians. Cuba, for example, was considered by the NCC as a nation "we believe can inform Christians around the world with a new intensity and depth of insight about the meaning of faith."<sup>75</sup>

The NCC claims that Cuba allows full freedom of worship. Yet, according to the article, no mention was made that "Cuban children

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are indoctrinated in atheism in schools, and that no one who professes belief in God can be a member of the Communist Party or advance in his career."<sup>76</sup>

#### **God: Androgynous/Neutered**

Not only has the National Council of Churches funded Communist revolutions with offerings from churchgoers, it has rewritten the Bible to conform to the Whore of Babylon's male/female-god religion. The first step is to neuter God. James Kilpatrick, in his October 23, 1983, Universal Press Syndicate article, "Scriptures Change in Overhaul Job," wrote that "The National Council of Churches was out to take the sex out of Scripture." He added that the NCC is rewriting certain passages of Scripture in the Old and New Testaments "so as to eliminate references to gender, or as an alternative, to spread the gender around. Thus, Jesus no longer would be identified as the 'son' of God, but rather as the 'child' of God. In this egalitarian version, it is 'God the Father (and Mother).'"

Member churches were not long in following the National Council of Churches. The largest contributor to NCC, as noted above, is the United Methodist Church. The Associated Press reported on December 10, 1983, that the governing body of the United Methodist Church in Nashville, Tennessee, had "approved guidelines on biblical and theological language that suggest that fewer male nouns and pronouns be used in referring to Jesus." By 1986 the blasphemy had become greater when in Denver, Colorado, the Rocky Mountain Region of the United Methodist Church "adopted a new policy prohibiting ministry' candidates from referring to God as exclusively male in church paperwork and interviews. The policy allows the 'historical' Jesus to be called He, but prohibits any exclusively male reference to a divine or messianic Jesus. The policy also calls for phrases such as Divine Light [a Masonic term] to be used in place of Father, King, or Lord. Candidates are allowed to refer to God as Mother and Father, or as He and She."<sup>77</sup>

"At the root of the problem," says Methodist evangelist Edmund Robb, "is the secularization of the church. The NCC has substituted revolution for religion."<sup>78</sup>

#### **what Next?**

Not satisfied with their coup of main line churches, the Masonic dominated National Council of Churches is now forbidding Christian instruction of our youth in church child-care centers. An article in the May 9, 1989, *USA Today*, entitled "Church Issue Threatens Child-Care

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Bill," informs us that the National Council of Churches "supports a provision in the bill that says parents who receive federal subsidies may send their children to programs in churches that avoid religious instruction."

From the beginning the plan of Masonry was to syncretize all religions. Dr. John Coleman, a retired British intelligence officer, confirms that the World Council of Churches (WCC), which is an extension of the National Council of Churches, is dominated by Freemasons. In fact, the first president of the WCC, 1948-1954, was 33rd degree Freemason G. Bromley Oxnam, a Methodist Bishop. Coleman says that the WCC now practices

witchcraft. In *Witchcraft in Politics*, Coleman states that the WCC's 6th Supreme Legislative Assembly met in Vancouver, B.C. on July 24 through August 12, 1983. There it was decided to donate funds to the study of the occult.<sup>79</sup>

Once the occult is studied - what next? The "Religion" section of *Time* magazine, May 22, 1989, presents the horrifying prospects. Dr. Richard Mouw, of California's Fuller Theological Seminary, is quoted in that article as saying that the mainline Churches that are members of the NCC are now teaching "magic and the occult and the New Age. There's a return to a premodern world view."

Former 33rd degree Mason, Rev. Jim Shaw, exposes the link between Freemasonry and the National Council of Churches. Rev. Shaw stated in a sermon that the pastors in the National Council of Churches and the World Council of Churches are promoting Freemasonry. "I have served in the Lodge with them," said Shaw. "I have a list of many NCC pastors who are working for the Masonic monster with all the strength they have. They are not interested in the Lord Jesus Christ, though they pretend to be."<sup>80</sup> In another sermon Shaw adds, "A preacher in the National Council of Churches is really not 'in' until he is a Mason."<sup>81</sup>

### **Laicism and the Laodicean Church: The Reason There Is No Revival**

The word "secularism" is a synonym for "laicism," which comes from the word "Laodicea," the "lukewarm" church of Revelation 3:14-22. Freemasonry betrays itself as the organization responsible for the laodicean church age. The previous church age, referred to by Scripture as the church at Philadelphia, was commended by Christ for repulsing Masonic advances. For example, in Revelation 3:9, Christ says to the Philadelphia church: "I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

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Masonic penetration of the Philadelphia church, which transformed it into the secular church of the Laodicean age began over a half century ago and is recorded in the January 1926 issue of the Masonic *New Age* magazine. This Scottish Rite publication urged every member of the Craft to "cast his lot with the Church - to help vitalize it, liberalize it, modernize it and render it aggressive and efficient - to do less is treason to your country, to your Creator, and to the obligation you have promised to obey."<sup>82</sup>

These Masonic infiltrators then went to work on their pastors many of whom joined Freemasonry. *The Craft and the Clergy*, by 33rd degree Freemason, Rev. Dr. Forrest Haggard, interviews Protestant pastors and Jewish rabbis who have joined fellowship in the Lodge. All of them praise the Babylonian religion of Freemasonry. Also mentioned in Haggard's book is the fact that Bishop James A. Armstrong of the United Methodist Church, a former president of the National Council of Churches, is a Mason.<sup>83</sup>

The quotes below, taken from Dr. Haggard's book, are from a rabbi and two Protestant Pastors:

Religion and Masonry go hand in hand. The world cannot live without either. Where there is no peace and brotherliness, the study of the Bible diminishes. Where there is discord the spirit of Freemasonry cannot abide. Both seek a role where all men will recognize the fatherhood of God and the brotherhood of man. [Rabbi E.J. Block - Brotherhood Synagogue of New York City.]

I believe that the sense of universal brotherhood in Free-masonry is a very wholesome and meaningful fellowship for this day and age. Where there is so much divisiveness and suspicion in our world, we need the intermingling of men of many creeds and faiths, and Masonry provides this." [Roger L. Fredrickson - First Baptist Church, Sioux Falls, SD.]

I am in a mighty army of men who have committed themselves to minimize the importance of moral and ethical teachings. [Frank M. Bush - First Congregational Church, Salt Lake City, UT.]M

### **Pastors without Faith**

What degenerative results have sixty-six years of conscientious and active Masonic penetration brought to our churches in America? The

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frightening statistics were gathered by the Jeffrey Hadden survey and published in the December 1987 *Pulpit*

*Helps*, which reaches thousands of ministers. Questions were sent to some 10,000 Protestant clergymen, 7,441 replied. The questions, together with the percentages in the replies are as follows:

"Do you accept Jesus' physical resurrection as a fact? 51 percent of Methodists, 35 percent of United Presbyterians, 30 percent of Episcopalians, 33 percent of American Baptists, 13 percent of American Lutherans, and 7 percent of Missouri Synod Lutherans said 'No.'

"Do you believe in the virgin birth of Jesus? 60 percent of Methodists, 44 percent of Episcopalians, 49 percent of Presbyterians, 34 percent of Baptists, 19 percent of American Lutherans, and 5 percent of Missouri Synod Lutherans said 'No.'

"Do you believe in evil demon power in the world today? 62 percent of Methodists, 37 percent of Episcopalians, 47 percent of Presbyterians, 33 percent of Baptists, 14 percent of American Lutherans, and 9 percent of Missouri Synod Lutherans said 'No.'

"Do you believe that the Scriptures are the inspired and inerrant Word of God in faith, history and secular matters? 87 percent of Methodists, 95 percent of Episcopalians, 82 percent of Presbyterians, 67 percent of American Baptists, 77 percent of American Lutherans, and 24 percent of Missouri Synod Lutherans said 'No.'"85

Many of these so-called Pastors are Masons, trained to liberalize Christianity. This is the fruit of the strategy initiated at the turn of the 20th century when Freemason Jacob Schiff, as we have seen, was for that purpose sent to the United States by atheistic Grand Orient Freemasonry and supported from 1926 by the Southern Jurisdiction of Scottish Rite Freemasonry.

### **Masons in My Church?**

Freemasonry has been so successful through its surrogates, the National Council of Churches and the World Council of Churches, in converting pastors to Masonry that no Christian dare ignore the possibility that his or her pastor may be a Mason.

Examine your Pastor. If he preaches "the fatherhood of God and the brotherhood of man," he is preaching Masonic doctrine - not the doctrine of Christ.

Examine the lay leaders in your church. When their prayers, or the prayers of the pastor, do not end "in Jesus' Name," but end in some alternate, such as "in Thy Name," or an abrupt "Amen," check them

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out. They may be Masons who do not believe in the Deity of our Lord and Savior, Jesus Christ. By not praying in Christ's name they are obeying Masonic Law. Most blasphemous are those who pray in the name of "The Great Architect of the Universe!" They are praying to our adversary, the Devil!

Examine your church. Is your pastor, or any of the lay leaders a Mason? You do not have to sit under their Laodicean blasphemy. They have pushed Christ outside the church door. Jesus is knocking for reentry (Revelation 3:20). Attend your annual congregational meeting, and after voting the rascals out, vote Christ back in. Before you call for a new pastor, make sure you investigate to see if he is affiliated with Freemasonry.

Examine your denomination. If there is a struggle between liberal and conservative leadership in the hierarchy, just count those liberal troublemakers and see how many of them are Masons! Become a delegate to your annual church convention and vote the rascals out!

Finally, if your church is a member of the National Council of Churches, whose funds are channelled to the World Council of Churches, Myron Fagan says, "Your contributions are helping illuminate Freemasonry's plot to destroy religion and your faith in God and Jesus Christ. Thus, you are deliberately delivering your children to be indoctrinated with disbelief in God and church, and which can easily transform them into atheists. Find out immediately if your church is a member of the National Council of Churches and, for the love of God and your children, if it is, withdraw from it at once."<sup>86</sup>

### **Christ's Judgement**

Most abominable are pastors who become Masons. Former 33rd degree Mason, Rev. Jim Shaw calls them "priests of Baal." Christ condemns them even more strongly. When He walked the earth, the Jewish priesthood had fallen into the same mystic trap. Jesus gave an eternal warning to those apostate leaders in Matthew 23: 14b, 33:

"therefore ye shall receive the greater damnation.... Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

On the day of judgement so-called ministers of God's Word will stand before our Lord and Savior. They will be required to give an accounting to the Messiah they denied. Jesus will respond to their pleading: "I never knew you: depart from me, ye that work iniquity" (Matthew 7:23).

Freemasonry has taken over some of the mainline churches of America. And our time is the time of the lukewarm Laodicean church

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age - the last period of the church before Christ returns. We have pushed our Savior outside the door (Revelation 3:20). Without His help we cannot defend against the Masonic scourge. Consequently, we not only find Masonic controlled secular education in our public school Systems, but in our churches as well.

### Planning the Destruction of Christianity

The blueprint to destroy the Church through this means was drawn up over two hundred years ago by Adam Weishaupt, who has been called "The Human Devil." Whether Weishaupt received it from Voltaire or Frederick the Great is not known. Nesta Webster suggests some connection when she notes that "The resemblances between Weishaupt's correspondence and that of Voltaire and of Frederick the Great are certainly very striking."<sup>87</sup>

You recall that from 1750-1755 Voltaire was a guest at Frederick's court. 88 Monsignor Dillon wrote of that visit:

[Voltaire] sketched out for them the whole mode of procedure against the Church. His policy as revealed by the correspondence of Frederick II, and others with him, was not to commence an immediate persecution, but first to suppress the Jesuits and all Religious orders, and to secularize their goods; then to deprive the Pope of temporal authority, and the Church of property and state recognition. Primary and higher-class education of a lay and Infidel [sic] character was to be established, the principle of divorce affirmed, and respect for ecclesiastics lessened and destroyed. Lastly, when the whole body of the Church should be sufficiently weakened and Infidelity [sic] strong enough, the final blow was to be dealt by the sword of open, relentless persecution. A reign of terror was to spread over the whole earth, and to continue while a Christian should be found obstinate enough to adhere to Christianity. This, of course, was to be followed by a Universal Brotherhood without marriage, family property, God, or law...

Weishaupt took up the cause of Voltaire, providing the vehicle by which the plan would be carried to future generations. When Weishaupt penetrated Freemasonry with illuminism, the Lodge took up the cause, citing Voltaire as a patron. Miller explains in *Occult Theocracy* that after the 1789-1793 destruction of old France, and subsequent to the

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reign of Napoleon, Grand Orient Freemasonry's aim was the same as Voltaire's. From the minutes of the Italian Masonic Lodge, *Permanent Instructions, or Practical Code of Rules: Guide for the Heads of the Highest Grades of Masonry*, Miller quotes: "Our final aim is that of Voltaire and of the French Revolution - the complete annihilation of Catholicism, and ultimately of Christianity.... Under this cloak [of Freemasonry], we may conspire at our convenience, and arrive, little by little, at our ultimate aim."<sup>90</sup>

The Masonic Lodge ever since has been bent on the destruction of our families, our churches, our nation, our world, and our God. Freemasonry's ultimate aim is a one-world humanistic government without Christ and His Church. Obviously, the Masonic Lodge is still carrying out Voltaire's plan.

Freemason Voltaire, born fifty-four years before Weishaupt, had laid the groundwork for insurrection. Weishaupt advanced it. Perceiving an eminent revolution in France, which had long been agitating French Masons, Weishaupt saw and took his chance to impose the doctrines of the Illuminati on the existing French Grand Lodge. This gave him a platform from which to operate. Realizing the Grand Lodge had to be separated from English Masonic obedience before it would initiate and fully support a revolution against the monarchy, Weishaupt used the illuminated Grand Orient Masons to subvert the Grand Lodge.<sup>91</sup>

Author and 18th century English Freemason John Robison in *Proofs of a Conspiracy* (1798) quotes a letter from Weishaupt to his illuminatus brother Cato, wherein he states his use of Masonry to another end:

"The great strength of our Order lies in its concealment; let it never appear in any place in its own name, but always covered by another name, and another occupation. None is fitter than the three lower degrees of Free Masonry; the public is accustomed to it, expects little from it, and therefore takes little notice of -

Having achieved this goal, Weishaupt's next step was twofold: (1) through revolution win freedom for the subjects of what he regarded as despotic kings and Church; and (2) after revolution inaugurate an ostensibly atheistic government under the guise of democracy. Commander Guy Carr in *The Conspiracy*, writes that "Weishaupt never intended that any except specially selected Masons, from the Higher Degrees, should learn

'The Full Secret' of Lucifer. Only those known to have defected completely from Almighty God were initiated into the Higher Degrees of the Grand Orient Lodges and told that the Illuminati were a secret organization with the order dedicated to the cause of forming a One World Government.... Weishaupt stated this action would ensure permanent peace and prosperity. Only initiates into the final degree were permitted to know...

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It should come as no surprise that the anti-religious Weishaupt opposed the tolerance given Catholicism and the protection granted Protestantism in the English Glorious Revolution. Robison quotes Weishaupt that the revolution he was planning would be "The means to regain Reason her rights - to raise liberty from its ashes - to restore to man his original rights - to produce the previous revolution in the mind of man - to obtain an eternal victory over oppressors - to work the redemption of mankind..."

Each of these phrases in order reveals Weishaupt's intent. "Reason" would take the place of Faith. "Liberty" means self-rule, apart from God's dictates. Man's "original rights" according to Weishaupt had begun in the "previous revolution" - the Luciferian rebellion, followed by Adam's rebellion at Eden. The "eternal victory over oppressors" means the overthrow of kings and Church. And finally, man would not need the saving grace of Jesus Christ. Weishaupt's illuminated system would allow "the redemption of mankind," first politically and second spiritually, without any intervention from God.

Unlike the English, whose Masonic revolution initially protected free enterprise, as well as Crown and Church, Weishaupt's plan was to eliminate thrones and religions altogether. Commerce, he concluded, would be controlled by government. His system foreshadowed communism. This is revealed by what Weishaupt's initiates had learned, as they reached the second of three degrees, called Minerval, about the ultimate aims of the Illuminati: "(1) Abolition of all ordered government; (2) Abolition of private property; (3) Abolition of inheritance; (4) Abolition of patriotism; (5) Abolition of all religion; (6) Abolition of the family [via abolition of marriage]; and (7) Creation of a World Government."<sup>95</sup> Current political regimes were hardly indifferent to the revolutionary goals of Weishaupt and his Illuminati. In early 1785 the Illuminati was exposed by the Bavarian government and suppressed. *Mackey's Encyclopedia of Freemasonry* reports that "The Edicts of the Elector of Bavaria were repeated in March and August, 1785, and the Order began to decline, so that by the end of the eighteenth century it had ceased to exist." Mackey of course denies any profound or long-term co-option of Masonry by Illuminism. He continues, "Adopting Freemasonry only as a means for its own more successful propagation, and using it only as incidental to its own organization, it exercised while in prosperity no favorable influence on the Masonic Institution, nor any unfavorable effect on it by its dissolution."<sup>96</sup>

Mackey would have us believe that the covert penetration of Luciferian globalism into the ranks of Freemasonry disappeared upon the exposure and subsequent suppression of the Illuminati. Such is

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not the case, however, for the Illuminati infection remains, and its goal of globalism is ongoing in Masonic lodges today. One example is provided by the August 16, 1928, issue of the *Patriot*, a British periodical, which quotes the Orator of the 1922 French Grand Lodge convention: "My brother Masons, my hope is that Freemasonry, which has done so much for the emancipation of men, and to which history owes the national revolutions, will also know how to make that greatest revolution, which will be the International Revolution."<sup>97</sup>

This statement lauding the forthcoming "International Revolution" followed the founding the League of Nations. The Orator's speech confirms in our century not just the survival but the flourishing of the poison of Weishaupt's globalism, with which the Illuminati injected Freemasonry 140 years earlier.

### **Templars and the French Revolution**

Weishaupt desired that the revolution of 1789 produce pure democracy, much as it was in Israel during the time of the Judges when each Israelite did "that which was right in his own eyes" (Judges 17:6; 21:25). The consequence of this kind of rule, however, leads to anarchy. Such was the case after the French Revolution. History records it as the "Reign of Terror" perpetrated by the Jacobin Clubs. As we shall learn, however, the Jacobins were all Templar Masons. The name "Jacobin," as we know, recalls Jacques de Molay, the Grand Master of the Knights Templar, who was avenged by the French Revolution.

If the Knights Templar, and not the Priory of Sion, was the Order that perfected the French Revolution, then somehow, sometime between Weishaupt's plan and the commencement of the French Revolution, control of the conspiracy transferred from the Priory of Sion to the Knights Templar. This conclusion was confirmed by Abbe' Augustin Barruel in 1799, one year following the publication of Robison's exposure of the Illuminati. During the 1773 suppression of the Jesuits, Barruel, a French patriot and a Jesuit, had joined Freemasonry,

rising to the rank of Master Mason (3rd degree). After seeing the devastation caused by the French Revolution, knowing it to be Masonic, he renounced Freemasonry and wrote his *Memoirs Illustrating the History of Jacobinism*. In them he documented that the Jacobin Clubs were Templar Masonic fronts.<sup>98</sup>

Abbe' Barruel, a French clergyman, and John Robison, a professor in Scotland, were two men unknown to each other. They were members of opposing Masonic Orders and wrote in different countries and

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languages. They both covered the same subject matter and came to the same conclusions - that a conspiracy lay behind the French Revolution. Robison claimed that the Illuminati controlled the conspiracy, while Barruel maintained the Templars were in command.~

### Weishaupt and Knigge

Robison wrote that Weishaupt's strategy was to "unite, by way of one common higher interest and by a lasting bond, men from all parts of the globe, from all social classes and from all religions, despite the diversity of their opinions and passions, to make them love this common interest and bond to the point where, together or alone, they act as one individual."<sup>100</sup>

Nesta Webster has suggested that until Weishaupt came on the scene, Freemasonry on the Continent was at "sea with regard to the whole subject of Masonry and needed someone to give a point [purpose] to their deliberations."<sup>101</sup> In other words, the philosophers in French Masonic Lodges knew how to incite revolution in the minds of the populace but could not bring it to political reality. In their search for a purpose for deliberation, three universal Masonic Congresses were held.

They first met at Wilhelmsbad in 1782. Dr. Dillon writes that "deputies from every country where Freemasonry existed were summoned to meet at Wilhelmsbad in council. They came from every portion of the British Empire; from the newly formed United States of America; from all the nations of Continental Europe, every one of which, at that period, had lodges; from the territories of the Grand Turk; and from the Indian and Colonial possessions of France, Spain, Portugal, and Holland. The principal and most numerous representatives were, however, from Germany and France."<sup>102</sup>

Although Weishaupt was not present at Wilhelmsbad, he sent his assistant, Baron Adolph von Knigge. Knigge, a staunch member of the Knights Templar, was a first-class organizer who had been travelling about Germany proclaiming himself the reformer of Freemasonry. Webster reports that he "presented himself at Wilhelmsbad, armed with full authority from Weishaupt, and succeeded in enrolling a number of magistrates, savants, ecclesiastics, and ministers of state as Illuminati and in allying himself with the deputies of Saint-Martin and Willermoz."<sup>103</sup>

Weishaupt, not yet willing to introduce his plan on how to initiate political revolution, waited patiently. Although the first conference met

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with failure, Weishaupt met with success, for Knigge had increased the membership in the Illuminati. With these initiates Weishaupt continued his subversion of Freemasonry, while Knigge remained his spokesman.

Two years later the French Grand Lodge Masons were still in the dark as to their institutional mission. Turning to London for the answer, since Masonry originated in England, they wrote a letter to General Rainsford, one of the British Masons who had attended the Congress of Wilhelmsbad. Webster recounts the letter, which in part reads:

Since you say that Masonry has never experienced any variation in its aim, do you then know with certainty what this unique object is? Is it useful for the happiness of mankind? Tell us if it is of an historical, political, hermetical, or scientific nature? Moral, social, or religious? Are the traditions oral or written?"<sup>104</sup>

London knew, but remained silent. Weishaupt knew, but was not ready to tell. Unknown to the Priory of Sion, Weishaupt was planning a coup. Nesta Webster notes that he had a very definite object in view - to gain personal control of all Freemasonry.<sup>105</sup> Weishaupt would need Knigge for a while longer, but the Baron soon became an obstacle.

The second Masonic congress convened on February 15, 1785, this time in Paris. Webster reports that many of the Illuminati membership were there: "Bode (alias Amlus) and the Baron de Busche (alias Bayard) were present, also.. the 'magician' Cagliostro, the magnetiser Mesmer, the Cabalist Duchanteau, and of course

the leaders of the Philaethes, Savalette de Langes, who was elected President, the Marquis de Chefdebien, and a number of German members of the same Order.<sup>106</sup> This congress failed due to a rift which had developed between Weishaupt and Knigge.

### Knigge's Treachery

According to *Mackey's Encyclopedia of Freemasonry*, nine years before Baron Knigge met Weishaupt, he had been initiated in the Templar Lodge of Strict Observance at Cassel on January 20, 1772, the same Lodge Sionist Cagliostro joined. In 1780 Knigge was initiated an Illuminatus by Marquis de Costanzo, one of Weishaupt's many disciples. Knigge began a correspondence with Weishaupt under the code name *Philo*, eventually receiving orders to recruit the best of the Strict Observance for the Illuminati.

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Realizing Knigge's superior talent, Weishaupt asked him to join him in Bavaria to assist in constructing the advanced degrees for the Illuminati Rite, which had only at that time three degrees. Weishaupt intended for the advanced degrees to penetrate Scottish Rite Masonry in France, turning the French Templars into revolutionaries. Mackey informs us that "Knigge accordingly repaired to Bavaria in 1781, and when he met Weishaupt, the latter consented that Knigge should elaborate the whole system up to the highest mysteries. This task Knigge accomplished, and entered into correspondence with the Lodges, exerting all his talents, which were of no mean order, for the advancement of the Rite. He brought to its aid the invaluable labors of Bode, whom he prevailed upon to receive the Degrees."<sup>107</sup>

Mackey states that when Knigge discovered the Illuminati was not of ancient origin he was at first disillusioned with Weishaupt. Yet, considering Weishaupt a brilliant man, the Baron willingly took the challenge to advance the Illuminati degrees. When reading the account on Knigge in *Mackey's Encyclopedia of Freemasonry* one is left with the distinct impression that the Baron had personal objectives - that he was using Weishaupt for his own advancement, or maybe the advancement of the Templars.

A confrontation between Knigge and Weishaupt did develop at the second Masonic congress at Paris on February 15, 1785. It began when Weishaupt decided to make his move against Knigge. According to *Mackey's Encyclopedia of Freemasonry*, Weishaupt began to interfere with Knigge's work and "made many alterations and additions, which he imperiously ordered the Provincial Directors to insert in the ritual. Knigge, becoming disgusted with this proceeding, withdrew from the Order and became a savage Anti-Mason."~ Consequently, the Congress failed and Weishaupt gained an enemy.

Based upon subsequent events, Knigge's "savage anti-Masonry" may have been only a smoke screen. Two weeks after Knigge resigned from the Illuminati, the Elector of Bavaria had in his possession incriminating information about the Illuminati and set out to suppress the Order. Mackey suggests that the Jesuits informed the Elector, but that could not have been possible for two reasons: (1) the Jesuits had been put out of commission twelve years earlier; and (2) they were not privy to Illuminati documents, since Weishaupt had made certain of that. The informant had to be someone high in the Illuminati command, someone close to Weishaupt, someone who had access to all the Illuminati documents. It could only have been Baron Adolph von Knigge, the man who had been thwarted by Weishaupt.

On March 2, 1785, the Elector suppressed the Illuminati. Not until July 10, 1785, did the most damaging evidence reach the Elector.

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Supposedly, a low-grade Illuminati initiate, a travelling evangelist named Jacob Lang (or Lanze), had been sent as an emissary of the Illuminati to Silesia. He allegedly was struck and killed by lightning at Ratisbon. Edith Miller states that Weishaupt was with him.<sup>109</sup> Nesta Webster says Lang had been sent by Weishaupt and travelled alone.<sup>110</sup> Myron Fagan says the lightning strike was an act of God.<sup>111</sup>

Evidence suggests that Lang was not killed by lightning at all, but murdered, and his body positioned for discovery. For example, Lang was loaded down with incriminating Illuminati papers, papers which no Illuminatus should have been carrying. The circumstances seem strangely suspicious - almost as if the documents had been planted for discovery. Sewn in Lang's clothes were instructions of the Order and an extensive list of the Illuminati membership. Searches followed in the houses of the named individuals. More incriminating evidence revealed their entire plan, heretofore mentioned, including Weishaupt's coded communications. All was confiscated, the Illuminati banned, and the documents published in their entirety.

Weishaupt, wily and thoroughly sagacious, had years before prepared for the day of governmental suppression. He had written to his Illuminatus brother, Cato, "I have considered every thing and so prepared it, that if the Order should this day go to ruin, I shall in a year reestablish it more brilliant than ever."<sup>112</sup>



Weishaupt, however, would not head the reincarnation of Illuminism.

Baron von Knigge, the third man in command of the Illuminati, was aware of Weishaupt's communication. Within two and a half years of the Bavarian suppression the Illuminati did reappear, not under its original name, and not under the guidance of Sionist Weishaupt, but under Templar Baron von Knigge. Edith Miller writes that "In 1788, after the suppression of Illuminism in Bavaria.. Knigge attempted to revive it in the German Union," a book publishing company founded by illuminated Freemason Karl Freiderich Bahrdt to enlighten mankind.<sup>113</sup>

Weishaupt, the Jew, was used, then discarded by the Gentile Masonic conspiracy, and finally exiled to Gotha, Germany. Baron Adolph von Knigge went unscathed and was found to be the new leader of the Illuminati - the Illuminati under another name, of course.<sup>114</sup>

### The Third Congress

In 1786 the third and final congress was scheduled in secret at Frankfurt, where a Continental Grand Lodge had been established in 1783. By then Grand Orient Illuminism had saturated the French Grand

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Lodge. In control were the Templar Jacobins. Weishaupt had no part in this final congress. Yet, his Machiavellian proposals suggested in Paris a year earlier were adopted, that in sum embodied the dictum that "In politics the end justifies the means." Msgr. Dillon reports that Illuminated Freemasonry received from the delegates the approval that the ultimate end of Freemasonry and all secret plotting would be: "(1) pantheism for the higher degrees, atheism for the lower degrees and the populace; (2) communism of goods, women, and general concerns; (3) the destruction of the Church, and all forms of Christianity, and the removal of all existing human governments to make way for a universal republic in which the utopian ideas of complete liberty from existing social, moral, and religious restraint, absolute equality, and social fraternity, should reign. When these ends should be attained, but not till then, the secret work of the atheistic Freemasons should cease."<sup>115</sup>

From that time forward the direction of French Freemasonry has been subversion, insurrection, and assassination to accomplish political ends. Nesta Webster states that at the third congress "the deaths of Louis XVI and Gustavus III of Sweden are said to have been decreed."<sup>116</sup> And Msgr. Dillon reports that one of the representatives to this secret conclave was Count de Virene, who was so overcome with horror at the depravity of the body, that he abandoned Illuminism and became a fervent Catholic. This repentant Illuminist wrote to a friend, "I will not tell you the secrets which I bring, but I can say that a conspiracy is laid so secret and so deep that it will be very difficult for monarchy and religion not to succumb to it."<sup>117</sup>

The French Revolution went off as scheduled, precipitated by the first event staged in 1785 which was the famous "Affair of the Necklace." This Masonic ruse was an attempt to discredit both the Church and the Monarchy by fraudulently exposing the licentiousness of a Catholic priest with Queen Marie-Antoinette.<sup>118</sup> Years later Napoleon would say that in his opinion this plot contributed more than any other to cause the explosion of 1789. In Nesta Webster's opinion, "In its double attack on Church and Monarchy the Affair of the Necklace fulfilled the purpose of both Frederick the Great and of the Illuminati."<sup>119</sup>

Nesta Webster states that Cagliostro received both money and instruction from a secret society to carry out the plot, after which, in November 1785, he sailed to England. As his activities in London reveal, he reported his success to the British Rosicrucians. Webster notes the use of the Rosicrucian cipher attached to a mysterious notice, appearing in a London newspaper on November 2, 1786: "According to a generally received opinion, Cagliostro was the author of a mysterious

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proclamation which appeared at this moment in the *Morning Herald* in the cypher of the Rose-Croix. "<sup>120</sup>

No conspiracy author has been able to decipher this "mysterious proclamation" made in Rose-Croix hieroglyphics. We know, however, that Cagliostro was a member of a Rosicrucian Order. We know that he received funds from wealthy Englishmen (possibly Rosicrucians) to finance the overthrow of the French throne. And we know that he was the acting Grand Master of the Priory of Sion.<sup>121</sup> Therefore, the "mysterious proclamation" was most likely directed to the Hierarchy of the Priory of Sion, informing them that Cagliostro's mission had been accomplished.

Cagliostro, not Weishaupt, was the real power behind the Illuminati. When Weishaupt's desire for power became insatiable, Cagliostro replaced him with Baron Adolph von Knigge. Knigge then hid the activity of the

Illuminati in the German Union.